

VOLUME 14

THE GLORY OF THE  
SECOND HOUSE

THE COALHEAVER'S  
COMMENT ON ZION'S  
TRAVELLER

THE COALHEAVER'S  
SCRAPS

A SERMON ABOUT THE SUN

WILLIAM HUNTINGTON

## Volume 14

William Huntington

### The Glory Of The Second House

A Sermon, Preached At The Opening of Providence Chapel,  
Gray's - Inn Lane, on Sunday, June 23, 1811,

By

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*"..And I will shake all nations, and the desire of all nations shall come: and I fill this house with glory, faith the Lord of Hosts. The silver is mine, and the gold is mine, faith the Lord of Hosts. The glory of this latter house shall be greater than of the former, faith the Lord of boils: and in ibis place will I give peace, saith the Lord of Hosts." HAGGAI ii. 7, 8, 9.*

THE Jews had lately come from the Babylonian captivity; they had received Cyrus's decree to build the temple of God, which was long foretold, even four hundred years, by the prophet Isaiah: "*Thus faith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. I have*

*raised him up in righteousness, and I will direct all his ways. He shall build my city, and he shall let go my captives, not for price nor reward, faith the Lord of Hosts."* And then the former chapter in Isaiah concludes, even living to Jerusalem, "*Thou shalt be built,*" and to the temple, "*Thy foundation shall be laid.*"

And, as soon as Joshua the son of Josedech the high priest, and Zerubbabel the governor of the Jewish nation, began to build, they found a great opposition from the governor of the city of Samaria; that go 2000 vernor, and several more, combined together to put a slop to this work; and, when the Jews found there was this obstacle in their way, they dropped it, and every man went away to his own house. Upon the back of this, God sent the prophet Haggai to reprove them, saying, "*Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.*" The reason is, because this house of mine lies waste, and ye run every one to his own house. They concluded, from the opposition made against them, that the time to build was not come; but God asks, "*Is it time for you, O ye, to dwell in your ceiled houses, and this my house lie waste?*" By this message the Holy Ghost stirred up the governor, the high priest, and the remnant of the people, and to work they went; and as soon as the foundation was laid, "*Now be strong, O Zerubbabel, saith the Lord; and be strong O Joshua the son of Josedech, the high priest; and be strong, all ye people of the land, faith the Lord, and work, for I am with you, faith the Lord of Hosts*" It is said that the young men were glad that God was going to have a house at any rate, and rejoiced; but the old men, remembering the magnificence of the former structure, considered this house as nothing to the former house, and wept: but the Almighty promised that,

notwithstanding this was the case, he had a glory to bring into this house, which the other never had. *"It is a little while,"* says he, *"and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts."* And, if it had pleased me to fill it with earthly splendour, *"the silver is mine, and the gold is mine,"* I have it at my command. I tell you, I have another glory; *"the glory of this latter house than be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith, the Lord of Hosts."*

I shall go through the particulars of the text; but you must give me leave, as there are many things in it, to handle one at a time.

The text begins, *"And I will shake all nations."*

The next thing is, *"And the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts,"*

Now by the shaking of all nations you and I may take it, in the first place, to mean, removing them from their old bases. He did most wonderfully shake and unsettle the whole Persian empire by the Grecian, and the Grecian by the Roman. He shook the Jewish nation also; and by and by he will shake and unsettle all nations, and give them up to Christ; and of this the prophet Ezekiel prophesies, saying, *"I will overturn, overturn, overturn it, until He comes, whose right it is, and I will give it him."* He overturned the Persian, then the Grecian; then he overturned the Romans by the Goths and Huns; and he will overturn the Roman again; and I believe that this is not far off; and then the desire of all nations shall come: he will take to

himself his great power, and reign; and then his glory shall not be consigned to this house, but the "*glory of God shall cover the earth as the waters cover the sea.*"

What I understand by the shaking of the earth is this; there are two foundations on which all the human race build, and there are no more; the rock and the sand. You have the account of this by Christ himself in these words: "*Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.*" Then comes the shaking: "*And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.*" - Now what God aims at by the shaking, is bringing men from their own ways, and moving them from their old bottoms. Among the Jews, the generality of them founded their hopes upon a broken law and their legal sacrifices; and the Gentile world, they trusted in their own gods. But wherever the gospel comes, it is intended to sweep away these refuges of lies. And this is the reason of all the terror, horror, chastisement, and scourges, with which sensible sinners are exercised: it is to destroy their vain confidences, and faith hopes, and to bring them from their own foundations. And, as soon as this shaking comes, as it did upon Ezekiel's dry bones, God tells them that, when he has unsettled them, he will take possession of them himself. "*I that am the high and lofty One that inhabiteth eternity, - whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one.*" And again: "*To this man will I look, even to him that is poor, and of a contrite heart, and that trembles at my word.*"

There is shaking and trembling with a witness at his reproof, when God is pleased to accompany his word with the power of his own spirit; for as long as the shaking and trembling comes on, false hopes, false confidence, and the sandy foundation, all give way together; and as soon as ever these are gone God takes possession of the heart: *"I dwell with him that is of a humble and contrite heart, and that trembles at my word; to revive the spirit of the humble, and the heart of the contrite one."* It is by these ways, as the Psalmist says, that we are brought to the rock that is higher than we. When God lent his word and spirit to David, he found him upon the land; and when this foundation gave way, down he went into deep waters, where there is no standing. But when God had destroyed his legal hope, his fleshly confidence, and stripped him of his self - righteousness, then he brought him out of the horrible pit, and out of the miry clay, and let his feet upon a rock: *"Then,"* saith the Psalmist, *"he put a new song into my mouth, even thanksgiving to God."* Thus God led him to the rock that is higher than he; then he found his heart fixed, trusting in the Lord. And wherever, the gospel comes, there is sure to be a shaking; fame, having their hopes shook, burn with rage at the truth, and oppose it with all their might: and there are others who feel their need of a Saviour, and cordially embrace him. And whenever carnal enmity is stirred up against the gospel, such enemies wage war with the Holy Ghost, while he inflames his own servants with love and zeal for the truth; and this begins the prophet's fiery contest; *"For every battle of the warrior is with confused noise, and garments, rolled in blood; but this shall be with burning and fuel of fire: for unto us a child is born, unto us a son is given."* Our Lord seems to fix his eye upon that passage when he says, *"Think not that I am come to send peace on the earth; I come not to send peace, but a sword, and a fire; and what will I, if it be already kindled? For I am come to set a man at variance against his own house; for from henceforth there shall be five in one house divided, three against two, and two*

*against three. The father shall be divide 2000 d against the son, and the son against the father; the mother against the daughter, and the daughter against the mother," &c.* Then he tells you how it shall operate between the seed of the woman and the seed of the serpent. If three are for God, love shall burn in them; and if two for Satan, hellish wrath shall burn in them; the devil leads the one, and the Holy Spirit leads the other: and this breach shall never be closed, nor shall any mediator ever stand in this gap.

Now, says God, "*I will shake all nations,*" and unsettle and remove them: and this is proved by every child of God, if he will act the honest part, and look back, and say what he trusted in; 'Why,' says he, 'in my own deceitful heart, and in my own arm for strength; in a form of godliness without the power; in my own supposed righteousness; in a broken law, and in my obedience to it; and my resolutions, vows, promises, eye services, and superstitious duties; by which I endeavoured to recommend myself to the favour of God.' Now whenever God's word reacheth the heart it removes the sinner from these things; nor can he be satisfied, until such time as he hears of a Saviour; and when Christ, with all his fullness and laying benefits, is set before him, when faith comes by hearing, and Christ's righteousness is brought nigh, then he is brought to the chief corner stone: "*Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; and he that believeth shall not make haste.*" He shall never be ashamed nor confounded, who confides in this rock. God has founded Sion, and the poor of his people shall trust in him.

Now when God thus shakes the nations, take notice of the words: "*And I will shake all nations; and the desire of all nations shall come.*" It may be; liked, How Jesus Christ became the desire of all nations? Do you observe this, that wherever there was a flourishing city, a city famous for trade

and commerce, there the Jews generally flocked in great numbers. This appears plainly in the apostles' days; for into whatsoever city of the east the apostles entered, they were sure to find Jews, and proselytes to the Jewish religion. There were, I believe, but few opulent cities in the east that had not a Jewish synagogue in it; for if there were but ten Jews, or Jewish proselytes, they were allowed by the grand senate of Israel to have a synagogue: and they were sure to gain proselytes wherever they settled; for our Lord says they compassed sea and land to make one proselyte. In this way the Jewish religion spread, and with it the hope of Israel was spread abroad also; for Paul tells us that the whole twelve tribes served God day and night in hope to come. It is left also upon record, "*There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab.*" It is thought by the learned, that this prophecy of Balaam was left upon record to the people of his own country; so that, as soon as they saw the star (such as were astronomers), they came away from the east to Jerusalem to make inquiry, saying, "*Where is he that is born King of the Jews, for we have seen his star in the east.*" And that country lay a great way from Jerusalem, which shews that Jesus Christ was expected, and much desired, in those parts. And there seems to have been a general expectation of him at the time of his coming; even the woman of Samaria could say, "*We know that Messiah cometh, and when he is come he will tell us all things.*" As soon as the Baptist appeared the messengers were sent by the grand council to inquire, "Art thou he that should come?" and the poor illiterate disciples cried out, "*We have found the Messiah.*" My text calls him "*the desire of all nations;*" and, blessed be God, we reap the benefits of his coming, as the promised seed, in whom the families of the earth shall be blessed.

But then you will ask the reason of his bearing the name of the desire of all nations. The reason is, because all burdened



sinners desire him, to save them from sin; and, when this desire is accomplished, it is sweet to the soul. I will not say that every individual of mankind desire him; for, as Christ says, *"the whole need not the physician, but those that are sick."* There ever will be some that are excluded from the life of the gospel. But the sensibly lost man, that has Christ and his gospel set before him, that man will part with all, to have a part and lot in his salvation: he will seek him early, for the Scripture says, that *"Israel shall be saved in the Lord;"* then out of him there is no salvation: and God tells us that he shall be his salvation to the ends of the earth. And God teaches sensible sinners to know that there is salvation in no other name: and he does set him before us in the gospel as our everlasting light; our only and all - sufficient saviour, being God and Lord. And lost sinners, who know the spirituality and holiness of God's law, - that are acquainted with the depth of man's fall, and the depravity of human nature, - that are conscious of their lost state, and of the necessity of having the blood of Christ to purge their consciences, and the righteousness of Christ to justify them, and the grace of Christ to subdue their sins; - such are taught to know that grace and glory are the gift of Christ. These are the men that desire Christ, because of the savour of his good ointments: and such souls cannot rest, till they see their interest in him: therefore God calls him the desire of all nations: *"I will shake all nations, and the desire of all nations shall come."* And take notice of this, there never was any intense, real, or spiritual desires in a sinner's heart for a whole Christ, till God himself put it there; for all our feeling sense of want, our hungerings and thirstings after the grace of God, and the righteousness of Christ, do spring from the quickening influences and operations of the Holy Spirit of God. And whenever that blessed Spirit does enter the heart, and begin his work, he will not suffer that man to settle on his lees; he will not suffer him to rest in his own performances; he will empty him from vessel to vessel, till he

makes - him a vessel of mercy, and fills him with his own treasures.

Our dear Lord is called the desire of all nations; and those that have already had their desires kindled by the Spirit, and those desires gratified by the manifestation of Christ, may say, with the wise man, that *"Hope deferred maketh the heart lick; but when the desire cometh it is a tree of life."* By the tree of life he does not mean believers, though such are called trees of righteousness; but he means Christ. He does not put it in the plural, but in the singular. When the desire cometh, it is a tree of life: Christ is this tree, and he bears twelve manner of fruits in all believers. That very same Saviour, that was typified by the tree of life in the Garden of Eden, is now (in truth) the tree of life in the paradise of God. And Solomon tells us that, when our desires are gratified: (that is when the heart's desire is accomplished), it is sweet to the soul. Now he is called the tree of life in the believer, because he spreads his quickening influences through every power of the soul, and banishes spiritual death, the sting of it, the bondage of it, the power of it, and even the fear of it. By faith this tree new lives and flourishes in us; and in eternal glory we shall feast our eyes and ears, our hearts and souls, upon him for ever and ever. *"He that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

Let me ask you, have you ever felt your conscience slung with guilt? Have you ever felt the commandment of the law come home with its dreadful curse and killing power, so as to revive your sin, and slay you? If you have, let me tell you that the leaves of this tree are to heal the nations: eternal life is in its very name; and the fruit is such as fills the soul with joy unspeakable and full of glory; such as the natural eye never saw, the uncircumcised ear never heard, nor the carnal heart never conceived: but the Holy Ghost reveals them, and renews the soul to embrace them, feel them, feed upon them,

grow and flourish by them, and rejoice in them, as the first fruits of the harvest of glory. So much for shaking, removing, and unsettling us from our sandy foundations, in order to lead us to the Rock, the only basis of God's church, against which foundation Satan, sin, and death, cannot prevail. This is God's foundation in the holy mountain, Psalm lxxxvii. 1. And in this holy hill we find the feast of fat things, of marrow and fatness, before described.

In the next place, says God, "*I will fill this house with glory.*" If we observe what was the glory of the former temple, we shall find a vast treasure, which David had amassed together, and which Solomon expended in the building and adorning of it. The gold and silver were immense: the costly stones, and all sorts of precious stones; the rich and noble furniture; the curious vessels; its ornaments and adornings; the wonderful plan, form, pattern, and model of it, being given by God himself, as we read 1 Chron. xxviii. 19. All this grandeur was as if it came from heaven; there never was such an house built before: it was to be wonderfully great, 2 Chron. 9. The dedication of it was most grand and noble. Solomon was most richly attired; the brazen scaffold on which he stood; the heavenly prayer he put up; the many thousands of priests which attended; the wonderful garb of the high priests, and inferior priests; the melody of their songs, and of their innumerable instruments of musick; and, above all, God, in answer to Solomon's prayer, descended in a cloudy pillar, and filled the house with his presence, so that the priest could not stand to minister, because of the cloud, "*for the glory of the Lord had filled the house of the Lord,*" 1 Kings viii. Nevertheless, "*The glory of this latter house shall be greater than that of the former; and in this place will I give peace, saith the Lord of Hosts.*" But this glory could not be either in its size, its magnificence, or its furniture; for in all these things it came far short of the former house, for it appeared in the eyes of the old men as nothing, when compared to Solomon's

temple, insomuch that the old men wept at the sight of it. To whom God replies, The gold is mine, and the silver is mine, if I choose to adorn it with these things; but I have a greater, a better, and a more divine and heavenly glory to bring into this house, in which it shall exceed the former.

Now do you observe this, that there were several things in that first temple - that the children of Israel wonderfully gloried in; and yet the whole Bible gives no account of them to be found in the second temple.

1. The first thing that the Jews had to glory in was the Ark; it was the throne of God, as Jeremiah calls it, "*A glorious high throne from the beginning is the place of our sanctuary,*" Jeremiah xvii. II. It was an oblong chest; the mercy-seat upon it, the law was in it, and the cherubims stood on each end of it; and it was God's mercy-seat, where he met and communed with the priests. This was in the former house, but never was in the latter. "*In those days, faith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more,*" Jer. iii. 16. This, I believe, was never more seen after the destruction of the first temple by the king of Babylon. Hence it is plain that the glory of the latter house did not lie in the ark, nor yet in the mercy-seat.

2. We have no account of God's descending in a cloud at the dedication of the latter house. There was no token or symbol of the divine majesty; no cloud of glory was seen; no divine train of the brilliant perfection of God displayed, at the dedication of this latter house: - therefore this excelling glory must lie in something more than tokens, signs, or symbols.

3. We do not read of the holy fire coming down from heaven upon the altar of burnt-offering, to consume the sacrifice, in this latter house, nor of any thing like it.

4. The holy anointing oil, which was used at the consecration - of priests, seems also to be missing in the latter house: nor do we read anything of it under the second temple, that I know of.

5. The urim and thummim, by which God was consulted, was not in the second temple; for, although we read of it in Nehemiah, vii..65, yet the Jews allow that these were not found, though they were sought after: and, to supply the place of these, the Jews invented what they called Bath Col, which the learned say had more the appearance of the necromancy of the heathens, than of communion with the Almighty.

6. It does not appear that the Shechina dwelt in the second temple, We have no requests made under the latter house, that he that dwelt between the cherubims would shine forth, stir up his strength, and come amongst us.

7. It is a question whether the Holy Ghost (as the spirit of prophecy) was given under the second temple. Some think this ceased from the days of Malachi, which appears from the following passage: "*And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, thou shalt not live, for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth,*" Zech. xiii. 3. It appears that the spirit of prophecy ceased in Israel for many years. The Old Testament is concluded by Malachi, the last of the prophets; and as the oracles of God were finished, and left upon record, so they prophesied until John, as Christ says; but, in the days of John, good old Simeon, and Anna the good old widow, as well as Elizabeth and the blessed virgin; all these seem to be blessed with the spirit of prophecy; which shews that he was given a little before Christ came, and that to do as he always has done, and ever will do; namely, "*testify of Christ.*" He enlightens poor souls to see their lost state, and their need of a Saviour, and

animates them, and sends their hearts after him: he kindles new desires, and raises up new hopes and expectations; he lets them upon the watch-tower, and keeps them longing and looking out; he awakens their attention, and makes them perceive the Lord's most distant footsteps upon the mountains, as well as his nearer approaches. And wonderfully did he stir up the souls of men, both Jews and Gentiles, a little before the Holy One of Israel appeared. But to return to my subject: - Seeing the second temple came so far short of the first in size, in architecture, in its richness, its furniture, in its dedication, in symbols, and shadows, where is its excelling glory? According to what learned men write, the Jews, the inveterate enemies to our blessed Saviour, have invented many things which they call the excelling glory of the latter house: they say that its glory lay in the duration of it, because it stood ten years longer than the first temple did. Others say that Alexander the Great visited this house, and that sacrifices were offered up for him, about the time of his besieging the city of Tyre, in his expedition against Darius. But a heathen, an idolater, a murderer, a robber, and one who lived in the sin of Sodom, could bring no glory to this latter house, but rather make it a den of thieves.

There are others who tell us that the glory of this latter house consisted in the number of persons in the neighbourhood of Judea, which in the days of the Maccabees became proselytes, such as the Edomites and the Moabites; and that they brought such a vast treasure into this house, and enriched it to that degree, that they made the glory of the latter house to exceed the glory of the former. But then gold and silver, as a good man well observes, is not included in this glory; "*The silver is mine, and the gold is mine, saith the Lord of Hosts;*" and though there is but little gold and silver in this house, when compared with the other, yet "*The glory of this latter house shall be greater than of the former, saith the Lord of Hosts.*"

Some Jews make the glory of this latter house to exceed the glory of that built by Solomon, after it had been rebuilt, enlarged, and adorned by Herod the Great; when for beauty, splendour, and magnificence, it exceeded the temple of Solomon; and indeed Josephus speaks much in praise of Herod's architecture, and of the temple as rebuilt by him. But the glory of this latter house consists not in its size, its beauty, its grandeur, or its excellent workmanship. Nor can this house be called the desire of all nations; nor is the temple in the least intended by the glory mentioned in my text; but it is something that was to be brought into it. "*The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts,*" Haggai ii. 7. Hence we see the temple itself is no part of this glory, for that had been standing near four hundred years before it was filled with this promised glory; so that the temple and the glory are two distinct things; the former was a den of thieves, but the latter is "*Immanuel, God with us.*" "*The glory of this house shall be greater than the former, and in this place will I give peace, saith the Lord of Hosts.*" There be many things in Scripture that are called glory, such as the majesty and grandeur of earthly princes. God gave to Nebuchadnezzar a kingdom, power, and strength, and glory, Dan. ii 37. Our Lord ascribes glory to Solomon. "*Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.*" For there was a deal of toiling and spinning too, in order to array Solomon: the bowels of the earth, the sheep, the silk-worm, must all contribute to set him off; and it is but artificial after all. But the lily appears arrayed in its own native glory and beauty, and no art can come up to nature; no artist can reach the workmanship of God. The greatest glory that adorns the creation appears to be the sun: we read of the glory of the sun, and of the moon, and of the stars; but the sun stands first upon the list of the heavenly bodies.

The glory of the sun proclaims the glory of Omnipotence; but the image of God in Adam was a display of the glory of God's grace. This was a greater glory than that of the sun. Adam was the image and glory of God, but the woman the glory of the man. But all have sinned, and therefore all have come short of this glory of God.

The excelling glory in my text is the incarnation of God's eternal Son; and by this we are enabled to answer both the question of Job, and that of the wise man; "*Who can bring a clean thing out of an unclean? Not one,*" Job xiv. 4. And yet God can, and hath done it: here is a holy thing born of a sinful woman; a living and life-giving root out of a dry ground. "*Is there any thing whereof it may be said, see, this is new?*" Eccl. i 10. Yes, there is - "*For the Lord hath created a new thing in the earth, a woman shall compass a man,*" Jer. xxxi. 22. In this wonderful work we see the second Adam and everlasting Father. We see our nature, after a long separation from God, made nigh again, being united to the person of God's eternal Son, so as to be separated no more. Our nature lost, ruined, polluted, defiled, and in itself undone; but by the incarnation of Christ we see it restored and made holy, harmless, and undefiled, ascended and exalted far above all heavens. In this nature of ours, which Christ assumed, dwells all the fullness of the godhead bodily. There is not a name nor a title that God takes to himself; not a perfection, quality, or attribute that is peculiar to the Deity, but what dwells, in all their glory, in all their fullness, and in all their meaning, in the man Christ Jesus; "*in him dwells all the fullness of the godhead bodily.*"

The Holy Ghost filled every power of his human soul with wisdom and knowledge, grace and truth, like an overflowing fountain. He is the fountain of life, the well of salvation, and a river of water in a dry place. The Spirit was not given by measure unto him, but with all his power and glory, with all his



gifts and graces, and with all his influences and operations. This heavenly dove was the anointing oil upon his head, and the holy fire in his heart; the consecration of his everlasting priesthood, and his best benediction to the children of men. To all which we may add - the hypostatical and indissoluble union that subsists between his own divine person, and the person of his Father, being one in essence: the oneness of nature that subsists between them is inconceivable, yet so it is. "*I and my Father are one,*" John x. 30. Their mutual indwelling in each other cannot be comprehended by us, but so it is, for our blessed Lord declares it, - "*the Father is in me, and I in him,*" John x. 38. "*The Father that dwelleth in me, he doeth the works,*" John xiv. 10. Lay all these things together, and consider the spotless nature that he assumed, holy, harmless, and undefiled. Consider the fullness of the godhead that dwelt in him; the fullness of the Spirit, with all his gifts and graces; the union and oneness of nature that subsists between him and his divine Father; his high and holy calling to his wonderful offices; the oath and sacred consecration which attended his investiture; and, if substance exceeds shadow, and truth exceeds type; and if God manifested in the flesh exceeds sign and symbol; you will agree with me, that the glory of the latter house was greater than the glory of the former. And this my text declares, from the mouth of the Lord of Hosts, who is the belt judge of these things.

To which excelling glory we may add the glorious work he came to do. He came to bring God and man together by his incarnation; to make himself an offering for sin, and, by his grand oblation, to perfect for ever all that are sanctified or set apart in the purpose of God: to finish transgression by bearing it, and abolishing it from the book of God's remembrance. Christ made such an end of it, as that it never be imputed to us, nor be even found when it is fought after, Jer. 1. 20. He made reconciliation for iniquity, and reinstated rebellious man in the favour of the Almighty, and in eternal friendship with

him. He fulfilled all the promises and prophecies, and was the truth of all the types, and substance of all the shadows, that ever went before, as they all pointed out God's good will to men. He is the effect of every divine vision given in the prophetic age; he brought to light, and he brought all to pass; and he is the vision that still speaks, while faith, life, and righteousness attend his word; for the just man still lives by his faith, and this is his voice in all his saints.

He came in the flesh to destroy the devil's works; I mean sin, by bearing it away; and death, by his resurrection from the dead; and these are the two props and pillars of Satan's empire upon which his kingdom stands. The Saviour blotted out our sins as a cloud from our divine creditor's debt-book; he sprinkles clean water upon our conscience: one drop of this water is faith, which purifies the heart from all its filthiness; and another drop is love, and this cleanses us from all our idols. By his imputed righteousness he justifies us from sin; by the empire of his grace he counteracts its reign; at our death he will abolish it from the soul, and at the resurrection he will banish it from the body; *"he shall change our vile bodies, and fashion them like unto his own glorious body:"* then will sin be finally abolished, death will be swallowed up in victory; the uncircumcised and the unclean shall no more pass through the city of Salem, nor the Canaanite be found any more in the house of the Lord of Hosts.

We may take notice further of the glory that still attends the gospel. The temple, or the house mentioned in my text, was a type of the three following things:-

1st It represented heaven: *"the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present: but Christ being come, an high priest of good things to come, by a greater and more perfect*

*tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."*

2nd. The tabernacle and temple were typical of the incarnation of Christ, who tabernacled among us; and this he himself intimates when he says, "*Destroy this temple, and in three days I will raise it up.*" but he spake of the temple of his body. And,

3<sup>rd</sup>. It was a figure of the church of God, which is called the temple of the living God, as God hath said "*I will dwell in them, and walk in them.*"

The first tabernacle was built partly with the spoils of Egypt, and perhaps partly with the spoils taken in the wars with Sihon and Og and partly with the free-will offerings of the people. And the temple of Solomon appears to have been built with the spoils taken in David's wars, and with the offerings of Israel. And so in like manner is the church of God; there is not a lively stone, a wedge of gold, or a precious jewel, in all the building of mercy, but what the king of Zion takes out of the hand of the Amorite with his sword (Psalm, xlv. 3), and with his bow (Rev. vi. 2 .) And, when these spoils are taken from the mighty, and these lawful captives delivered, then they willingly offer themselves.

The next thing done, in building the tabernacle and temple, was the consecration of these materials. The tabernacle, the books, the people, and almost all the vessels of the ministry, were purged with blood; and without shedding of blood there is no remission. "*It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves,*" or the vessels of mercy, "*with better sacrifices than these.*"

Another part of their consecration was oil and spice; and, if this was not sprinkled upon all the materials, all the materials were perfumed by the odour of them.

Two men called of God, and called by name, were inspired with the Holy Ghost, and furnished with wisdom from above to put these materials of the tabernacle together; and Solomon, not David, was to build the temple. Divine wisdom had a hand in all their joints and joinings, and so it is now. Every builder, that builds to purpose, must be endowed with wisdom from above, or be made wise to salvation, or he can be of no use in God's building; for such are sure, first or last, to set at naught the chief Corner-stone, and prefer the sand; nor will such choose gold, silver, or precious stones, but rather hay, straw, and stubble. A builder of this house must be joined to the Lord, and in fellowship with the Father and the Son; and be in covenant with God, and understand the bond of peace, the unity of the faith, and divine love, the bond of all perfectness, or he can be of no use he may paint, plaster, and daub, but he is no joiner.

But the completing and perfecting work was the grand and glorious entrance of the Lord into it, when he took possession of the house, and made it his habitation. Here the glory of God appeared, and out of Zion, the perfection of beauty, he shined forth. So it is now with the church of God; he takes possession of the broken and contrite heart, and says he will dwell with such: *"Zion is my people, this is my rest for ever; here will I dwell, for I have desired it."* Nor is his entrance into his church like that of his coming down into the temple; many saw that glory, and were filled with terror at the sight: for although, many saw it, few felt and enjoyed it. He dwelt between the cherubims, but he now dwells in the hearts of his people; that was the shechina, some say the symbol, of his presence, but into the church come the whole Trinity. *"If a man love me he will keep my words: and my Father will love him, and we will*

*come unto him, and make our abode with him,"* John xiv. 23. The Spirit descends to convince us of sin, and to testify of Christ. The Saviour appears in his own time; his reward is with him, and his work before him. He washes away our sins, heals the wound of the old serpent's sting, binds up the broken heart, and becalms the soul with the sentence of justification unto life, and with the abundance of peace as the fruit and effect of it; and in the heart by faith he dwells, in the affections he is crowned, in the will and conscience he sways his powerful sceptre, and makes the soul rejoice in his government, and admire the glorious majesty of his kingdom, while sin and devils rage in vain. God the Father sheds abroad his love in the heart, and in that love he takes up his abode, in that love he dwells, and we in him; saying, "*this is my rest for ever, here will I dwell, for I have desired it.*" The ever-blessed Spirit bears his witness to our justification by faith, and to our acceptance with God in his dear righteousness, and to our adoption into God's family, and cries Abba, Father, in confirmation of it. If the glory of Solomon's house was great, having the divine shechinah in it, and the second temple more glorious, having God incarnate in it, surely the third temple (the church of the living God) must exceed the glory of both there; having the gracious and glorious display of the most Holy Trinity in it, who really do inhabit; and take up their eternal abode, in the souls of every member of it.

But I have a few more things to speak of concerning the glory of the second, or rather of the third house, the church of God; for surely they be glorious things that are spoken of it. This excelling glory doth not appear in pulling down the old building, nor yet in digging out the materials, nor in cutting, squaring, and forming the stones; for no glory appears here but the glory of justice, truth, and terrible majesty. The glory appears in railing the fabric; "*When the Lord than build up Zion he shall appear in his glory.*" It is the Holy Ghost, as the

spirit of revelation and understanding in the knowledge of Christ: that testifies of him, which he does by taking of the old veil, by anointing the eyes of the understanding, and by calling up the heart in faith to behold the fight; for, like David, we should faint at the fight of this glorious goodness, unless we believe, for it is the goodness of the Lord in the land of the living; the object presented to view is, "*that just One,*" the only begotten of the Father, full of grace and truth, the express image of the Father's person, and the brightness of his glory, and the glory of the Father is seen in it. We have the light of the knowledge of the glory of God in the face of Jesus Christ; and sure I am that no man living could bear this sight without terror, unless propt up with the faith of interest, and influenced with love to embrace the object set before us. The devils have great light, but much enmity; therefore the more light, the more miserable. So some professing people have much light into spiritual things, but their affections are set upon carnal things. But this is not the true light, but the contrary; this light our Lord calls darkness, and how great is that darkness! The Lord 2000 does not say, where the head is there is your treasure, but where your treasure is there will your heart be also. The view that faith has of Christ is assimilating, or transforming; it changes us into the same image from glory to glory, as by the spirit of the Lord; and this changing us into the same image is nothing else but shedding abroad God's love in our hearts by the Holy Ghost given unto us. For John tells us that God is love; then his image and likeness must be the same. And, if all faith and all knowledge, all gifts and understanding, all prophecy, and all the tongues of men and angels, are nothing without charity; then it is plain that the image of God stands not in those things, for these are nothing without charity, but charity is all without these, for charity believeth and hopeth too: moreover, the apostle saith that we are renewed in knowledge after the image of him that created us; and, according to John, love is the highest branch of divine knowledge, and all other knowledge is nothing without

it; *"He that loveth is born of God and knoweth God; but he that loveth not, knoweth not God, for God is love."* We are said to be changed into this image from glory to glory. Every deliverance that God works out for us, every love-visit that God pays us, every renewal or revival, every refreshing or enlargement of heart, with which we are favoured, is a changing us into this image; which, inflaming the heart, and brightening the understanding, is what the apostle means by changing us from glory to glory by the spirit of the Lord.

We know that the rising sun communicates both light and heat, and so does the Son of righteousness: it was this that made John a burning and a shining light; he could not burn without love, nor shine without illumination; but all the Lord's ministers are as a torch in a sheaf, he makes them a flaming fire. O what a blessing to be inflamed, melted, enlarged, and enlightened of God! *"Arise, shine, for thy light is come, and the glory of God is risen upon thee, and the Lord shall be thine everlasting light, and thy God thy glory,"* Isai. lx. 19. And this glory will discover itself in the children of light, for it is at this that the grand enemy inflames with rage his own offspring, at this the generation of serpents; so that the coming sinner may soon find out where the glory of God is by the desperate malice of the ungodly. *"If ye are reproached for the sake of Christ, happy are ye,"* says Peter, *"for the spirit of glory and of God resteth upon you."* Wherever the spirit of God and of glory rests, there the reproach of God's enemies is sure to fall: sinners will always resist the Holy Ghost; as their forefathers did, so do they. It is true the glory of the church is internal, as the scriptures *"The King's daughter is all glorious within;"* yet there are many beams and sparks that blaze out and fly abroad; some arrows go forth as lightning, which are sharp in the hearts of the king's enemies. The flaming sword still keeps the way of the tree of life, and turns its edge in every direction against him that is out of Christ. Israel could not endure the rays of Moses' face, nor the false witnesses

the face of Stephen. Saul saw God with David, and Ahab saw the divine fortitude of Elijah and Micaiah. When God answers secret prayer he gives an open reward; and, is the reward be open, it is not hid; and so it is written, "*The Lord shall arise upon thee, and his glory shall be seen upon thee,*" Isai. lx. 2.

But the glory in my text will extend its glorious beams far beyond this latter house that I am leaking of. The end of all these things, according to Paul, is "*God hath not appointed us unto wrath, but to obtain the salvation that is in Christ Jesus with eternal glory.*" All the glory that is gone before is to bring about and accomplish this end, which is God's aim; and in this we have the Mind of Christ, for this is the aim and end of all his saints.

The disciples of Christ seemed to be much struck with the sight of the holy temple at Jerusalem "*Master see what manner of stones and buildings are here!*" Mark xiii. Yet there was not one stone to be left upon another of that building that was not to be thrown down. But what was the rock of mount Moria, and the temple built thereon, when compared to the Rock of our strength, the tried Stone, the precious Corner-Stone of Zion, the Living Stone? or to the lively stones that are built thereon, which Peter calls a spiritual house, built for an habitation of God through the Spirit, that we should offer up spiritual sacrifices acceptable to God, under the direction and operation of the spirit of grace and supplications?

And indeed the basis and ground-work of that wonderful city, called the holy and heavenly Jerusalem, is included in the glory of this latter house: here was God manifest in the flesh, the only foundation that ever was laid in Zion. In Christ all the twenty-four attributes of God meet, harmonize, and conspire together to the glory of God in the salvation of men: there are the twelve foundations of that celestial city; in this latter house (with their divine master) appeared the twelve apostles of the



Lamb, who first trusted in Christ, and who were the first evangelical builders of gospel Zion, and therefore, to their honour, they have their names engraven on the twelve foundations of that mystical city, called the Lamb's wife.

We have seen something of the glory of the second house, and a glimpse of the glory of the third house, the church of God; and more glorious things are spoken of this than of all the rest; for at Shiloh God forsook the tabernacle; in the reign of Zedekiah he forsook the first temple; and at the crucifixion of Christ the glory of the second house decreased and soon became desolate; and at Jerusalem's destruction; it was destroyed by fire, and a Turkish mosque now stands on the same spot where the holy of holies once stood. But this will never be the case with God's holy habitation called the church, for this is his rest for ever; here he will dwell, having desired it.

Once more: As the foundation and the first materials of the gospel church appeared in this second house, which was the surpassing glory, so we may see the top-stone brought forth, and the building complete in John's vision. *"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof,"* Rev. 21. The glory of the gospel church, and the first materials of it which appeared in the second house, are shining in endless glory in John's vision; and, as Christ was the excelling glory of the second house, so he is of the holy city; for the glory of God did lighten it, and the Lamb is the light thereof; that is, Christ is the glory of God, that illuminates every part of this heavenly city: which leads me to the last particular in my text.

*"And in this place will I give peace, saith the Lord of Hosts."* Peace is one of the good and perfect gifts which comes down from the Father of lights, and Christ crucified is the only medium through whom it comes. Upon Adam's fall all peace and friendship with God subsided. *"All have sinned,"* and *"there is no peace, saith my God, to the wicked; destruction and misery are in all their ways, and the way of peace they know not."* Man rebelled, and God drew his sword against the rebels. Sin is the thing which God hates; and, sinners hate both Christ and his Father. The carnal mind is enmity against God; and God will visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate him. His sword must come down upon the people of his curse to judgment: and no wonder, when sinners, whose words are drawn swords, set the 2000 ir mouths against the heavens. This is a sad war, and all convinced sinners feel it so, and tremble at the issue. The conscious sinner knows that the broken law must be obeyed, that the offended law giver must be honoured, that incensed majesty must be appeased, and the demands of justice must be answered by a great ransom; for without the blood of the covenant justice will never send forth the prisoners of hope, Zech. ix. 11. By mercy and truth iniquity is purged; but truth must be cleared and confirmed by the sacrifice of Christ, before mercy and truth can meet together; for God will be true to his law and threatening, as well as to his promise and grace. Nor can we expect that righteousness and peace should kiss each other, without an offering made for sin. *"In mercy shall the throne be established,"* Isai. xvi. 5. But not at the expense of the honour of divine justice; the law's sentence must be executed, and divine justice must have satisfaction, before the throne of grace can be erected; justice and judgment must be the habitation of his throne, before mercy and truth can go before his face, Psalm lxxxix. 14. A king therefore, abstractedly considered, doth not fill this throne, because it is to be established by sacrifice. Every high priest ordained of God is

to offer gifts and sacrifices, Heb. viii. 9; and he that fills this throne is one in whom divinity and humanity, the kingly office and the sacerdotal, the royal diadem and the sacred mitre, all unite; that is, in our Lord Jesus Christ. And we have all this in one text - "*Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both,*" Zech. vi. 12, 13. The crown used to be confined to the tribe of Judah, and the priesthood to the tribe of Levi; but both offices meet in Christ Jesus, who is king of Zion, and the high priest of our profession. As a priest, he made peace by the blood of the cross; and, as king, he proclaims it through all his realm as the third branch of his empire, which stands in righteousness, peace and joy in the Holy Ghost.

*"In this place will I give peace, saith the Lord of Hosts."* Peace is a fruit of the Spirit in us, and a fruit of Christ's mediation, and it comes on the footing of Christ's sacrifice and satisfaction. Upon him our sins were all laid; and where sin was laid there the curse fell, and there the wrath of God was poured out; and by the death of Christ both were done away, insomuch as sin is never more to be imputed to us, and God has sworn that he will not be wrath with us again, Isai. liv. 9: so that we are redeemed, and delivered from both these. How blind and ignorant are we while in a state of nature, in thinking to make our peace with God by legal strife and brittle vows! When God promises to give peace, the forgiveness of all sins is included; for "*there is no peace, saith my God, to the wicked,*" but false peace, which sometimes is nothing but a callous conscience: the mind gets benumbed and the conscience feared; and, being past feeling, such are cast into the deep sleep of death. Others obtain a peace by a religious observance of legal duties, and trusting in them for

righteousness; but all such peace is from the strong man armed, who holds his palace for his own, and keeps his goods in peace, Luke xi. 21. True peace with God and conscience is a blessing of the everlasting covenant, and a fruit of divine teaching: "*All thy children shall be taught of the Lord, and great shall be the peace of thy children,*" Isai. liv. 13. Repentance and forgiveness of sins were to be published in Christ's name among all nations: pardon and peace were the glad tidings that the ambassadors of God proclaimed both to Jews and Gentiles; and they published this good news from the possession of them, and the enjoyment of them, in their own experience. Christ did not send them forth with those things in word only; but he furnished their hearts with this treasure. "*Now ye are clean through the word that I have spoken unto you.*"

"*He that is washed needeth not save to wash his feet, but is clean every wit, and ye are clean.*" This was the first part of their tidings, and the next was the fruit and effect of it, "*My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.*" These things the apostles were to proclaim to the world, and the good Spirit was promised to dictate these things to their minds, and to articulate them by their mouths; this treasure, by the Spirit, flowed from their hearts, while they spake as the Spirit gave them utterance. And, if we had no other preachers in this country but men thus furnished by God himself, we might repeat our Lord's words with a witness; for, however great the harvest may be, the labourers would be few indeed. Nor can we know God as our Covenant God, but by the forgiveness of sins, for this is the finishing lesson of divine teaching. By an application of the law to the sinner's conscience divine justice appears; and, when the heart is searched, and inbred corruptions laid open, and the vain thoughts of the heart made manifest, we learn his omniscience; for all the crimes that have escaped our memory are brought to light when the book of God's

remembrance is opened, and the dismal contents appear in the light of God's countenance. But this is the wind, the earthquake, and the fire, which go before the fill small voice. *"This shall be my covenant; I will put my law in their inward parts, and will write it upon their hearts:"* and he adds, *"They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."* The law here spoken of is not the law of Moses, for this law, God tells us, is a new covenant, which makes the law of Moses old. Besides, the law here spoken of, in its application, is attended with pardon, which the moral law, when applied, is not; for at the entry of that sin revives and the sinner dies. But there is a deal of difference between reviving sin and removing it; and between slaying the sinner and quickening him. By the moral law sin becomes exceeding sinful; but by the law here spoken of the heart is purified from it, so that God remembers it no more. No law can purify us from sin but the law of faith, for Truth itself has said that *"if ye believe not that I am, ye shall die in your sins."* He that believes shall be saved from sin, death, and hell too; but he that believeth not shall be damned, let him trust in what law he may. *"In this place will I give peace, saith the Lord of Hosts."* When the Lord gives spiritual peace, he gives righteousness also: peace is the fruit and effect both of pardon and of justification. God has provided a fountain to cleanse us from all sin; and he has provided a wedding garment also, as the bridal attire of his church. There are two branches of righteousness revealed in the gospel. The obedience of the Surety, which makes many righteous; this is to all and upon all that believe. Secondly, the other branch adorns the saint within *"Put on the new man, which after God is created in righteousness and true holiness,"* These three things, reader, will make thee shine like the sun. The blood of Christ cleanseth us from all sin, and from all the dark and dismal stains of it. And what does Christ say to such a soul? *"Thou art all fair, my love, there is, no spot in thee."* Thus the

dark, the scarlet, and the crimson stains, are all gone, and we are as white as the snow in Salmon. The righteousness of the new man is love: "*Charity believeth all things*" revealed in the gospel, and is the fulfilment of the whole law; and charity never faileth - never fails of the great reward of inheritance. And it is this that makes "*the King's daughter all glorious within.*" But the obedience of the Surety makes us all glorious without: "*At the right hand did stand the queen, in gold of Ophir; she shall be brought unto the King in raiment of needle-work.*" These things are the adorning of the bride, the Lamb's wife. The preparation and readiness of the church to meet her God consist in these things; and all these adornings are prepared and bestowed upon the church by the Bridegroom. His church is clothed at his own expense; and to us it is all of grace. Let my reader observe this: we receive the forgiveness of sins according to the riches of his grace; thus our cleansing is of free grace, and so is our inward glory, which is the love of God shed abroad in the heart. "*Let us get up early so the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves,*" Song vii. 12. Our wedding robe comes also in the same way; "*For, if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ,*" Rom. v. 17. "*In this place will I give peace, saith the Lord of Hosts.*"

This peace the High Priest of our profession made by the blood of his cross; and, as our mediator, he ever lives to maintain it between God and us. The holy Spirit sprinkles the blood upon our conscience, and it speaks peace and friendship with God; and upon this oblation the plea of the great Advocate silences every accusation both of the law and of Satan. This is the ground-work of all solid peace with God and conscience; and every one that comes to Christ by faith shall soon find his feet to be guided into the way of this peace.

Peace has two helpmates in attendance, quietness and assurance. "*The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever,*" Isai. xxxii. 17. The work of righteousness in the soul by the Holy Ghost, who brings near the righteousness of Christ to us, and works faith in the heart to put it on, and who enlightens us to see the glory of it, and the beauty of Him that wrought it out, and brought it in; this work is attended with peace. Moreover, the justified man, who labours in the word and work of righteousness, has peace with God, and is at peace with himself, and sows the grace of peace in the ears and hearts of others, God giving testimony to the word of his grace. Yea, every just man who lives by faith, who is under a daily cross, and who is engaged in self-denial; who holds fast his profession, who exercises himself in living in friendship with God, and in harmony with conscience; who is a constant attendant at God's courts; who perseveres in the work, warfare, and worship of God; though in this world he sends tribulation, yet in Christ he sends peace and quietness too. Christ is our hiding place, our refuge, and a covert from the storm. When this rock is embraced, it becomes to us a shelter; the storms of Sinai blow over, the displeasure of the Almighty abates, his anger turns away, the terrors of the law subside, the menaces of Satan and the reproaches of conscience cease; while divine consolation flows over all their banks, and peace pours down like a river. These things becalm the troubled mind; still the clamours of unbelief and carnal reason, dissolve our perplexing doubts, disperse our troubled and turbulent thoughts, put a stop to our meditations of terror, banish the dread of damnation, and close the doors of the shadow of death. Sin and fear, guilt and shame, vanish, when the Prince of Peace causes his voice to be heard, and shews the lighting down of his arm with the indignation of his anger: he kindles the flame of love in the hearts of his chosen, and goes through the briers and thorns in his wrath, and burns them altogether. All solid peace, quietness and assurance for

ever, come to poor sinners thus, and in this way; and that every soul shall know who puts his trust in the Son of God, in his finished salvation, and in the fullness of his grace.

I shall now state a few things respecting our own case, which I forebore to mention at the opening of the chapel. The first is, that the temples at Jerusalem, the first and the second house, were burned with fire. And this has been our case. Some years ago a fire broke out at a floor-cloth manufactory adjoining the old chapel; on which occasion it was damaged, but not destroyed.

On the evening of July 13th, 1810, a fire broke out at some distance from the chapel, when it was entirely burned to the ground. At this catastrophe, I am told, that two gentlemen, in particular, made themselves very merry, both of whose dwellinghouses have since shared the same fate. "*Man is born to trouble;*" and it is plain that these good men have no more assurance of being exempted from calamity than we have. I was much surprised that, on hearing of the circumstance, it did not in the least alarm or move me. But my mind was wonderfully supported; and, considering that it was not destroyed through any neglect or carelessness of mine, or of any of the congregation, I believed that the hand of God was in it; that he gave it to us, and that he now took it away from us. "*Shall there be evil in a city, and the Lord hath not done it?*" Amos iii. 6. I had moreover a persuasion that, according to God's word, it would work together for good, but how I knew not. Sometimes I thought that my work in town might be finished, and it was intended to drive me into the country, to labour as an itinerant. And my mind was kept in suspense for some months about going into the country, till God stirred up the spirit of the people to build another chapel. And those, whose hands laid the foundation of this house, their hands have also finished it, and have brought forth the



top-stone, with a repetition of the old inscription, ascribing it to Providence.

That all things do work together for good to them that love God, is one of the sweetest lessons of Christ's school, but not the easiest to learn. How ever, we can set to our seal that God is true to the word of his grace. There were about twenty-two years unexpired of the lease of the old chapel; of the new chapel we have a lease for ninety-nine years. The old chapel, first and last, cost about three thousand pounds; we have more than double that sum to pay for this. That was sadly surrounded and enclosed, this is open. That was extremely hot, this is more cool. That was at one end of the town, this is more central. In short, we are contented with this new house, and thankful for it. Some men are not a little offended at our inscribing the name of Providence upon it; but this is no new thing nor is this doctrine of Providence a novel doctrine. It was an article in the faith of Abraham; for, upon Isaac's "*Where is the lamb for the burnt offering?*" Abraham replied, "*God will provide himself a lamb for a burnt offering,*" Gen. xxii. 8. And that Lamb of God has since appeared to take away the sin of the world. And, when Abraham found that God had provided a ram to be offered up instead of his son Isaac, he called the name of that place "*Jehovah-Jireh,*" which is not very different in meaning from Providence mount.

What is Providence, but the Creator of all things making provision, or providing for all his creatures? Nor is Providence confined to this world; "*God has provided come better thing for us;*" Heb. xi. 40. God made every plant of the earth before it grew, Gen ii. 5; and he keeps a succession of these trees to this day, by which he provides timber. He provided clay, and he still provides brick-makers to temper the clay, mould it, and burn it into bricks, as well as men of skill also to put these materials together. God tells us that the gold and silver are his, and so are the wool and the flax. And by these things we

are provided with money to pay the builders. And we daily see that those very men, who scoff at Providence, have recourse to the provision of God as well as we who believe in it. They can no more create these materials than we can. And, if the Almighty has not provided all these things, let them tell us who has, that we may do them honour.

THE END.

# The Coalheaver's Comment on Zion's Traveller.

By

William Huntington, S.S.

(Minister Of The Gospel At Providence Chapel, Little Titchfield Street, and The City Chapel.)

*"There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Proverbs xix. 21.*

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Printed by T. BENSLEY, Bolt Court, Fleet Street.

Published by E. HUNTINGTON, Bookseller, No. 55, High Street, Bloomsbury.

Sold also at Providence and the City Chapel, Grub Street; at Jireh Chapel, Lewes, Sussex; at the Rev. Mr. Brook's Chapel, Brighton; by J. Cuthbert, Battle, Sussex; J. Troup, Welwyn, 'Hefts; Thomas Barston, Market Place, Grantham, Lincolnshire; S. Fades, 58, High Street, Ramsgate; George Calladine, Leicester; and J. Jameson, Penrith, Cumberland.

AD 1809.

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The first wonder in this book of wonders is its title; it is "**Zion's Traveller**;" a name which defy the author, yea and all the learned under the sun, to explain or fix. I know what Zion means, but who or what is Zion's traveller? No one, abstractedly considered, either in heaven or earth, much less this author or his book, for this is but an evil travail at bell. But this traveller of - Zion is not the book alone, but the author also; for, at the conclusion of his preface, he entre 2000 ats the men of his confederacy to pray for Zion's traveller; and their prayers are much needed, for he has travailed with mischief all his days. The scriptures inform us, that our Lord travailed, Isaiah 11; Paul travailed, Gal. iv. 19; the church travails, Isaiah lxvi. 8; all regenerate souls travail; and all prolific matrons in the household of faith travail: and when all this travail devolves upon this hypocrite, then he may fix the title upon himself and his book, but not till then.

Page the first. 'In my early days I had many displays of divine providence towards me; the first was from a very vicious goat, who used to trample me under foot and horn me until it was feared he would kill me. Playing also with the shell of a sea crab near a river, I fell in.'

Had the old ram goat dispatched this traveller, his charity would have prevented, though not covered, a multitude of sins; and especially the worst of all his crimes, I mean that of arrogating to himself the office of the ministry, and a acting the stage-player in Zion.

In page 18 our traveller falls out of window and lays for dead; in the same page he falls again into the water; but still he bears about in the body, for after this he gets into many imminent dangers by mad bulls running through the streets, all of which our traveller escapes, and the scene is closed with

a passage out of the burial service of the established church, "in the midst of life we are in death."

In page 19 our traveller informs us of the ill effects these wonderful deliverances had upon him, for he says,

'Yet man, like the wild ass's colt, runs snuffng up the air, and neither judgments nor mercies have the least effect; while he lies in his natural state, lulled asleep in the arms of the devil, his heart is as hard as the nether millstone. Though the proud pharisee boasts of superior strength and excellency, and as they say that man is like a sheet of clean paper, you may keep it clean or blot it if you will, Adam-like, they cover themselves with their fig-leaf dress to hide from the all-seeing eye of the divine Majesty, while their hearts are full of rottenness and dead men's bones.'

My answer to this is, that if this account of the pharisees be true, we shall not have one of this sect left in all the world by the beginning of July next. The heart is the fountain from which all the blood receives its heat to warm and animate the whole frame; and, when all the pharisees' hearts come to be, filled with rottenness and dead men's bones, I should, was I a gentleman of the faculty, inform them that they were inoculated with mortality, and advice them to set their houses in order; for they could not survive twenty four hours. Add to this, there is no part of man's body more free from bones than the heart; we are not born men of bone in that part, much less do we come into the world with our hearts filled with dead men's bones; such bones must therefore be put in, which must be a very painful operation.

In page 20 our traveller goes on ship-board, bound for Newfoundland; he is made watchman of the deck and cook to the ship's company, and is sadly beaten for not getting the victuals in time; he is beaten with ropes, and for which cruel treatment he resolves to leave the ship when opportunity

should offer. Page the 21st he arrives at St. John's harbour in Newfoundland, where all the crew by turns obtain leave to go on shore, except Zion's traveller, upon which a scuffle ensues, the Commander arms himself with the end of a rope, and our traveller takes a handspike; but the hemp being too hard for the iron, the traveller quits the scene of action and runs ashore on a stage which reached from the wharf to the vessel; and the whole of this part of the narrative is closed, verbatim, in the following words.

'I was forced at last to retreat, and run ashore on the stage which was from our ship to the wharf where we lay at. I was now involved in a fresh scene; without any money but one shilling, no friends, and in a strange place, where the inhabitants are forced to make all they can in the summer season to support them in the winter. I was ready to make a vow, as poor Jacob did, when far from home; " *If God will be with me, and will keep me in this way that I go, and wilt give me bread to eat, and raiment to put on; then shall the Lord be my God.*" Thus vain man would be wise, though born like the wild ass's colt.'

This account furnishes us with continual stripes, which are by no means joyous; he is obliged at last both to fight and to flee; he bewails his hard fate, being far from home, in a strange land, and only one shilling in the world; and though he was but a fugitive or a vagabond in the earth, yet he vows that God should be his God, if he would but keep him in this way; in this he is not like me, for I should have longed for the wings of a dove to escape; however he corrects himself for this his rash vow, and allows it to be nothing but feigned wisdom ingrafted upon the colt of a wild ass. Nothing in the scribble of these men chases my mind so much as the unsavoury and irreverent liberty they take with that tremendous name - God, which my soul loves, reveres, and adores; but who or what he means by it I know not, but I suppose the same as Homer, for

he uses it in the same way as he does his Jove and Juno, by bringing it into the company of ignorance, baseness, and lies.

In page 23 our traveller is condoling his correspondent, who, as he affirms, has been long disciplined, not with the yoke of transgressions, nor with that of legal bondage, nor with temptations, nor with persecutions, nor with rods, scourges or rebukes, but with a more charming severity; take it in his own words.

'You have been disciplined for some time under the sun beams of eternal love, to endear your captain to you,'

**Answer.** This is like breaking a man's heart with an eider down quilt, or knocking him at head with a pillow. Our traveller knows no difference between bounty and drill, nor can he distinguish between discipline and sucking the breasts; and the devil himself is no better than an idiot, to furnish and send forth such an automaton figure as this.

In page 23 our traveller is at St. John's, in Newfoundland, destitute of any known friend, and with but one shilling in his pocket.

But he says, 'Providence directed me to a house to get refreshment with my little moiety.'

This moiety meaning one half, it appears to me that there were two shillings on board, but one half falling to the crew our traveller took the other.

In this place the traveller found a countrywoman who was very kind to him; here he falls sick, and is well attended both with doctor and nurse, upon which he recovers. This part of the narrative agreeing with my sickness at Danbury in Essex, brings me to conclude that, as the heathen god Vulcan was hammered out of the scripture account of Tubal-cain, so the

traveller of Zion was beaten out of the Bank of Faith; of this there are evident traces. Our traveller having recovered, he tells us his next attempt was another voyage.

'I sought to get a chip for the West Indies, but in, vain. "The way of a fool is right in his own eyes, and his heart proclaimeth foolishness."

**Answer** "*The legs of the lame are not equal, so is a parable in the mouth of fools.*" I believe Solomon was dead two thousand years before Columbus was born, and I believe he was the first discoverer of the West Indies, therefore the wise man in that proverb could never mean our traveller's intended voyage; but our traveller has another limp with his legs in this conclusion, for he only sought to get a ship, and this, by the scripture, is the heart proclaiming foolishness.

In page 24 the captain entreats our adventurer to return home with him, but could not prevail, and yet he owns that he himself was not worth seeking af 2000 ter; he embarks on board another ship, suffers much for want of provision, reaches his native home, and is cordially received by his parents. Our traveller is satisfied with his business, all means are used to continue him so, but, as he says, something must happen between Jacob and Esau to drive him from thence; he again embarks for the midland sea with fish, the vessel returns in a shattered condition, and receives damage in every part; he again sets sail for England, arrives, in London, and continues in it. At this place he drops the narrative of wonders, mentions a few present circumstances, chiefly what people in the country say to our traveller about his not staying at home with his own flock; to which he replies, that wherever a Goliath is to be slain, the seed of David must come to sling the stone, and to strike the head of pride in all such. In page 27 we have an account of a peculiar way in which the Lord gives rest to our traveller and his correspondent.



The enemy set, hard at me for this purpose, last night, with a strong army of doubts and fears: he took the advantage when the beloved of my soul was hid, and poured in like a fury as he is, until all appeared as if it must fall before him. There was such weakness on my side, that I could not make any resistance, but to beseech my captain to appear, and put the whole army to flight. The cry increased in my heart, but the vigilance of the enemy increased also, until Jesus peeped through the lattice, Song ii. 9; when he spake, that awful enemy of all righteousness withdrew, and I went to rest; "*So he giveth his beloved sleep.*"

**Answer.** Out of the abundance of the heart the mouth speaks, and by the fruit of the lips are we to know the speakers, for the good and evil treasure both flow from that source. All this conflict is set forth in general terms, which mean every thing but establish nothing; he mentions a subtle enemy, but was it his old antagonist the goat, or his former captain, or a thief in the night? this he keeps to himself. He tells us that this enemy brought an army of doubts and fears; but what were the causes that awakened these, what they sprang from, and what were the objects of these fears, whether the fear of death, the fear of wrath, the fear of man, or the fear of devils, we know not. He says that this army was brought when the beloved of his soul was hid. Does he, by this appellation, mean my God and Saviour? I tell him to his head that he never knew him, he never saw him, he never felt him, he never enjoyed him; my blessed Lord never takes up his abode in a heart so vile, nor in a mind so wicked; in a judgment so confused, in an understanding so dark, nor in a will so obstinate; nor will he ever flow with his refreshing streams from such polluted lips, nor from a mouth so foul. When this army came, he says it appeared as if it (in the neuter gender) was to fall before him; he seems to be in no fear of himself falling, but something in him, which he calls it, by which I suppose he means faith: to which I answer, he is in no danger

from that quarter, the devil is not divided against himself. All false faith is the devil's own work; he is the sole author of all presumptuous confidence, all false hopes, and of all dissembled love; every unwarrantable and arrogant claim upon the Almighty comes from that fountain of evil; and this furniture Satan will not destroy; the destruction of this work belongs to other hands. Satan plants corrupt trees, but God plucks them up; Satan builds, but it is God that throws down; Satan sows these tares, but God's angels are sent to bind and burn them; false confidence is the masterpiece of satanic deception, but it is God that roots it out of the tabernacle, Job. xviii. 14. Zion's traveller says, that in this sham fight

'There was such weakness on my side, that I could not make any resistance.'

But what this weakness is, and where it lay, whether in his arms, in his loins, or in his hands, we know not; this he keeps to himself; but this we may safely conclude, that it doth not lay in his head. Next he informs us of his prayer, and the object of it.

'I could not make any resistance, but to beseech my captain to appear, and put the whole army to flight. The cry increased in my heart, but the vigilance of the enemy increased also, until Jesus peeped through the lattice, Song ii. 9.'

**Answer.** Not one prayer in all the Bible is addressed to the Lord in this character; no real child of God upon earth, when overwhelmed with soul distress, ever approached with such unfeeling freedom, such unsanctified similarity, nor with dictating to him in allegorical terms, to put a whole army, of nobody knows what, to flight,

In answer to this cry, ..

..'Jesus peeped through the lattice.'

Our traveller is wrong in this, he mistakes the person, it was not Jesus of Nazareth, but the ghost of Bar-jesus the sorcerer, Acts xiii. 6; for they are wizards that peep and mutter, Isa. viii. 19.

The church in the Song never ascribes peeping to her Lord, but flourishing; he flourishes, shewing himself through the lattice. Here is a great difference between Zion and Zion's traveller; he shews himself to the church flourishing, but he only peeps at our traveller; he had no sight of the Lord, and yet he knew that the Lord peeped upon him. If we peep, we intend to see others, but not to be seen ourselves; when we are discovered all peeping is vain, and so is the whole of this travail of ungodliness, for it is circulating confusion, rebellion and lies, in the name of the living God. After all this the traveller of Zion

"Went to rest' ..

..and then this text is brought in to confirm it; "So he giveth his beloved sleep."

So in this way beloved sleep comes. If this is the only way that sleep is obtained, I would sooner, like Jacob, keep sheep by night till sleep departed from mine eyes, than I would obtain it as our traveller does, by a fight with an army of fears, commanded by Satan.

It is truly laughable to hear the accounts, or to read the wonders, of impostors and hypocrites, when the devil lets them to pretend to a work of grace, or to counterfeit the experience of God's children. I know a young woman, lately called, who in her first love asked an old professor, who is quite unacquainted with the power of godliness, if she had ever felt such joys as she then did? She replied, Yes, my joys were so strong that I fell into fits; her joys brought on the convulsions of the devil. A man, of the fame cast in

profession, told a friend of mine that he could relate as many providences of God as appear in my Bank of Faith; and so he may for aught I know, for God's providence provides for all. She desired him to instance in one; he replied he was going to some place near to Newmarket, and he found himself very hungry, and putting his hand into his pocket he found an apple; my friend laughed, thinking that there might be no miracle in this, but that he himself might have put it there. So our traveller, from the Proverbs of Solomon, intimates that the way of a fool, that is right in his own eyes, is a voyage to the West Indies; seeking a ship for this purpose, is the heart proclaiming foolishness. And he may just as well tell us that men do not whip their children with twigs of birch, but with the rays of the sun, as to tell us that God disciplines his children with the sunbeams of eternal love; Read Job xxxvi. 8-10; that the hearts of pharisees are filled with dead men's bones; and a war with Satan, and an army of doubts and fears, procure beloved sleep. Not one of these things comes from faith, nor do they go to faith; they go from impostors to hypocrites, and from presumption to presumption; for such deceivableness of unrighteousness never works effectually but in them that perish. Wo be to such travellers, and wo to them that bid them God speed, for such partake of all their crimes.

If the traveller and the coalheaver do not tread the same steps, in many instances they speak the same things; I fell sick in Essex and found a nurse, he falls sick in Newfoundland and found the like; and as I had in my youth a violent love-fit, I have been looking for this also, and in the 28th page have found it. I gave up all for lost at Sunbury, so does he in Covent Garden.

In page 32 our traveller turns voyager again, he embarks on board a frigate for India; in his voyage he fears many perils from sickness on board, stormy weather, and the expectations of actions with the enemy, all of which he confirms by a

passage of holy writ; "*All things are full of labour, man cannot utter it.*" Our traveller can make no distinction between persons and things; Solomon is speaking of winds and their circuit, of the seas, and the courses of rivers, which is by no means applicable to sailors' fears either of forms or actions.

In page 33 he reaches the Cape of Good Hope, and then informs us that he had often wondered at the Lord's supreme goodness, when he viewed the forms, sickness, and imminent perils he has been delivered from; upon which he acknowledges the truth of scripture, and this passage in particular, "*He is the rock, his work is perfect,*" &c. The perfect work of our Rock is delivering our traveller from storms, sickness, and other perils, but we are not told what; then how perfect must they be who went through the sea with Moses, and they also who sailed with Jonah; but the work of this Rock was finished without us, and must be perfected in us; the first of these our traveller never saw, and the latter he never felt.

In page 34 Zion's traveller is in a form again, thunder and winds are upon him; in this form the helm of the vessel was useless, for the wind blew in all directions. Such a wind never blew before, for it must come in thirty-two directions; and if it blew from extremity to centre and from centre to extremity, it had sixty-four currents. In this form he informs us how he proceeded.

'Under great fear, I made a solemn vow in prayer, if the Lord would save the ship, I would for the future serve him and live to his glory.'

This prayer was for the salvation of the ship, which shewed great regard and concern for the owner of the vessel. Paul prayed for himself and crew, because the answer is, "*God hath given thee all that sail with thee,*" and this Paul tells them, that not an hair shall fall from the head of any of them, there shall not be the loss of any man's life among you, but of

the ship; this it seems was lost, and therefore we may conclude that it was not in Paul's prayer; in this our traveller excels.

In the 37th page Zion's traveller sails for England, he meets with bad weather in the British Channel, but lands safe; shortly after he goes to Brighton in Sussex, where he has a very singular dream.

'It was as follows: I thought I passed through a street in which was a large iron grating, such as are over sewers; I looked down through it, and saw an awful figure carrying dead bodies, and flinging them in a heap of the same, from which smoke appeared to burst forth. A thought struck me this was the devil, who was taking all such characters as me for his prey. I stood trembling with fear and terror, but cried much that I might not come to this wretched place.'

Our traveller had no need to be terrified with this dream, Satan's chief prey is the souls of men; besides, he is too busy in furnishing his servants for the ministry, to spend his time in the mean employ of an Undertaker; the gleanings of the vintage are left to the men who are occupied in black work.

Page 40, our traveller returns to London; he makes an attempt to enter Covent Garden playhouse, but was repulsed and driven back by conscience, as I once was when going to steal turnip tops; he enters into business, and ends his trade and cash by a lawsuit, in which he is greatly injured, insomuch that he obtains chambers for study in the Fleet prison.

In page 45 our traveller has a dream of the day of judgment: he sees a glorious person fitting on a throne, and obtains one of the very seats which was so much coveted by the wife and sons of Zebedee; namely, at the right hand of the Judge. After this our traveller embarks for Ireland, returns and takes a wife in England, returns to Ireland, and opens a shop in the coach-

making line; this at first succeeds, and then declines; to repair this loss he sets up post-work with chaise and horses, but gets but little business at it, no, not enough to procure corn for his horses; the bad effect of which you have in page 50 in his own words, thus..

.. "I went into the stable one morning, and found they had eat nearly through a thick deal manger, with hunger."

**Answer.** It could be no less than a miracle that they did not eat the stable. It is also no less than a mystery how a man so deeply convicted, as he pretends he was at this time, and in such unparalleled soul distress, had no more sense of feeling, as a soul quickened has a tender heart. In my troubles, I have wept when I have seen the labour and toil of barge horses, towing on the banks of the Thames; when I have seen streams of matter run from the wounds in their shoulders, being pressed by the collar in drawing; believing that the sins of men were the procuring cause of all their sufferings. I have heard more than once of the sufferings of the artillery horses, lying at straw-yard, in Sussex; I have also heard it declared, that these creatures have been clotted with filth almost up to their eyes, in working their mouths through the dung, to get at the heath that lay at the bottom, and that great numbers were actually starved to death; but never heard of their having once attempted to eat, either doors or posts, gates or bars. And I think I may say, without fear of contradiction, that a thousand horses would stand and perish, before any one of that number would offer to satisfy his hunger upon a deal plank. I am now come to the conversion of Zion's traveller.

Page 56. 'I awoke in the morning, about break of day, and found all my usual horror, and the guilt of all my sins staring me in the face, the mercies and providences which had attended me, and my ingratitude for them. The justice of God seemed stern to have satisfaction. I thought the pains of hell

had got hold on me, for I had rejected all that was good. It came as if a voice had spoke it distinctly, again, "*Come let us reason together.*" I answered, ' I cannot: I am guilty, and I fear it is all over with me now.' The word came again, "*Though thy sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool.*" With these words there flowed into my soul such a soft sympathizing frame, as caused me to spring out of bed, and fall on my knees, with such energy of prayer as I had never felt before, and such promises passing through my soul, declared by the great herald of salvation, as melted me down in tears before him. I had then such a sight of the Saviour as I cannot find words to describe; but it was so much, that it caused me to spring up from my knees, and cry out, ' It is thy precious blood I have been trampling under feet, my sins have all been against thee. Oh, thou wilt be just in damning of me.' But, in place of this, such life, light, love, peace, and joy, flowed in as I shall never be able to speak of in this life. My burden was all gone, the mountains were removed, and I found my beloved in the valley, and lay at his feet, wondering with amazement at his love to me. His precious blood was applied, and my bleeding conscience cleansed and healed. I remained in unutterable joy for some time. I had only one request to make, and that was that I might now die, lest I should sin against him any more. I sat down next day and wrote my wife a letter, informing her what the Lord had done for me, which astonished her, (she has often spo 2000 ke about the loss of that letter since with regret, from the greatness she found in it; and indeed I do not wonder at it for it was wrote under the sweet savour of what I was feeling.) I could not now bear to think of returning back to my business, into that labyrinth of distress which I had been in. I went forward to take shipping for England; and wrote another letter to my wife, to settle every thing as well as possible, and come over to me. I expected she would have enough left to put us into some little way of business: this turned out the reverse, we had no more



than a few pounds, when all expenses of coming over were paid; for I had lost much by my attachment to government, and no possibility of regaining it. Nor in my present state was I fit to have any dealings with the world; nor should I to this moment, had I remained in this state, for the world and all things in it sat very light with me. I sailed accordingly for England, and arrived after a short passage, thirsting to hear the gospel preached. I went from place to place in London: but, alas! all I heard only brought my soul into legal bondage, though I did not know then how this was. But when they have spoke of free grace, the next sentence set the hearers to work. I went to hear those ministers whom I heard when before in London; but I found them as great strangers to what my soul went through, since I last saw them, as our missionaries and their converts are.'

**Answer.** The whole of this glorious work was performed by the Saviour of mankind, in Mr. Paly's garden at Sunbury in Middlesex; and to the bell of my remembrance it was accomplished five and thirty years ago last November. About five or six years since it was translated to Waterford in Ireland, and appears in print now in London. Had there been no **Bank of Faith**, no **Kingdom of Heaven taken by Prayer**, and other works of mine extant, Zion had gone without her traveller; those two books are the origin of this wonderful performance; it is William Huntington mutilated; and he is so altered for the worse as not to be known from an Irishman; and his present garb is more like that of a journeyman painter, than of a gentleman coalheaver. My **Bank of Faith** has constantly furnished him with all the materials for his providential deliverances, and out of my **Kingdom of Heaven taken by Prayer** he has taken his whole conversion; I William Huntington claim the experience, As for the duel with the old goat, his voyages to sea, the wind blowing in thirty-two currents at once, disciplining souls with the beams of love, law#ruits, and the Fleet prison, obtaining beloved sleep by a

war with the devil, and horses eating deal boards, these, to give the devil his due, are all his own.

In this very performance, he cuts at those who steal the word every one from his neighbour; this he has done to prevent suspicion, but his thievery appears almost in every page; and he has not only stolen the words of my mouth, but, the circumstances of my life, the kind providences of my God, and the manifestation of Christ to my heart; and these divine things match no better with one of a feared conscience, a mind hardened in pride, and a brow of brass, than the counterfeited rays of an angel match with the devil, 2 Cor. xi. 14; the black ground stains all. Milton calls Satan 'Archangel ruined,' and Zion's traveller is a wolf in the coalheaver's skin, for he certainly has flayed the poor doctor alive; and yet he is so ungrateful as to ridicule me in public print; whereas, had it not been for me he would have been stark naked, and had no covering in the cold. But his ungrateful returns shall be relented, for I will recover my wine and my oil, my wool and my flax, so that he shall not strut about in his long robes at my expense, but, like David's ambassadors, he shall be shorn to the rump, though I know it will never be said of him as it was of them, that the men were greatly ashamed, for he has no shame in him.

Let every sensible firmer get light, knowledge, and instruction, wherever he can find them; and let every good man claim divine truth for himself, let it appear where it may; for Paul and Apollos, with all their stock, are his; "*Grace and truth came by Jesus Christ,*" to and for all the feed, and all the heirs of promise have one and the same title, and every one has equal right.

But let every one that pretends to a reverence of the established church obey her voice, and keep their hands from picking and stealing, and their tongues from evil speaking,

lying and slandering; for what under heaven can appear worse than good men's confession of faith ingrafted upon presumptuous impostors, words of love from a malicious mind, oily expressions from a callous heart, and scraps of truth from lying lips and a deceitful tongue. But there are some things which these men can neither steal nor counterfeit, so as to escape detection; God makes his ministers manifest in the consciences of his saints, and these bear witness to their call, commission, and usefulness; *"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me,"* Job xxix. 11. But an undoubted evidence in the souls of God's saints, or a witness void of all doubts and suspicions in the children of God, is what this traveller never yet obtained; all real believers suspect him, not one of these can justify him. Some, no doubt, who bear the same image, are at a certainty about him, but then *"We dare not make ourselves of the number,"* says Paul, *"or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise,"* Cor. x. 12. All these comparers and measurers do not make use of the apostles of Christ, nor the testimony of Christ preached by them, but it is all done by themselves, and among themselves; and these were not wise, but fools.

Christ's servants and household are in each other's hearts to live and die together; but our traveller has no part or lot in this matter; he has no dwelling place in the judgment, conscience, affections, or prayers, of God's family.

Such as Zion's traveller may take the confessions and experiences of God's servants in the letter, and apply them to themselves, but the Holy Spirit they cannot take; the enmity peculiar to the serpent's seed still remains in them, and their souls boil in malice against all that love and fear God; this is manifest enough, especially in his invectives against Mr.

Jenkins, Mr. Brook, Mr. Burgess, Mr. Lock, and many others, the contents of which were such as never flowed from the springs of Zion, but from the common sewer of inbred corruption: he is settled on his lees, his taste is in him, his scent is not changed, and this stinking favour will never procure him that honour and esteem which he labours so hard to obtain.

Labourers in the Lord's vineyard, who are furnished with God's Spirit, and kept by his power, are established out of the reach of scandal; no reproach that envy can cast upon their reputation, no false charge of heresy against such will ever gain ground, or be credited among the household of faith; for God has promised, "*Them that honour me I will honour, and they that despise me shall be lightly esteemed,*" 1 Sam. ii. Such shall be honoured and esteemed, let men do what they can.

There are certain impulses and cooling streams, refreshing dews, living coals, illuminating rays, and softening unctions, which the good Spirit sends from the heart of Zion's ambassadors to the sons of peace, which hypocrites even under the truth cannot receive, and which the sons of death cannot communicate; these things men cannot steal. One character which the Holy Ghost gives to Christ's family, and whi 2000 ch cuts off our traveller, is, that they are children that will not lie, so he was their Saviour,' Isaiah 8.

In his presence he tells us, page 12, that he does not with to come into a line of things made ready to his hand.

**Answer.** He never has striven to preach in any one dark corner of the earth, where Christ was not named; but in a line of things made ready to his hand he has always laboured, from the first day of his preaching until now, and to very little purpose; and this is, and can be, testified unto by all that know him. He tells us, page 17, that he was brought up to the

established church of England; but I have the fullest persuasion that he was bred, born, and brought up, a Catholic, and that he is even one of the dregs of that church; for no protestant, whether of the high church or a dissenter, can equivocate, dissemble, pilfer and lie, with such effrontery as he does, unless he had been trained to it from his cradle. And now I shall shew my reader that the Coalheaver and Zion's traveller speak the same things, though we never walked in the same steps.

I kept up private and family prayer with my wife, says the Coalheaver. Kingdom of Heaven, page 100.

I kept up family prayer twice a day, to which I used to make my apprentice and servant girl come, says Zion's traveller. Page 46.

And immediately the devil was let loose upon me, and violently tempted me to blaspheme and curse the Almighty, says the Coalheaver. Kingdom of Heaven, page 106.

And Satan tempting hard, that I should curse God for ever making me, says Zion's traveller. Page 51.

I immediately prayed with such energy, eloquence, fluency, boldness, and familiarity, as quite astonished me, says the Coalheaver. Kingdom of Heaven. Page 199.

I fell on my knees with such energy of prayer as I had never felt before, says Zion's traveller. Page 56.

The blessed Spirit of God poured the sweet promises into my heart, from all parts of the scriptures, in a powerful manner, says the Coal-heaver. Kingdom of Heaven. Page 199.

And such promises passed through my fowl, declared by the great herald of salvation, says Zion's traveller. Page 56.

Behold Jesus Christ appeared to me in a most glorious and conspicuous manner, says the Coal-heaver. Kingdom of Heaven.

I had then such a sight of the Saviour, as I cannot find words to describe, says our Traveller. Page 56.

Light, life, joy, love and peace, are eternal blessings, says the Coalheaver. Living Testimonies, Vol. I. Page 181. Again, When faith and hope, righteousness and peace, godly sorrow and real repentance, overwhelming love and soul-transporting joy, flowed in and ran out. Every Divine Law. Page 121.

Life, light, love, peace, and joy, flowed in as I shall never be able to speak of, says our Traveller. Page 57.

Oh send me to hell! I did not know till now that I had been sinning against thy wounds and blood, says the Coalheaver. Kingdom of Heaven.

It is thy precious blood I have been trampling under feet, my sins have all been against thee. Oh, thou wilt be just in damning of me, says Zion's traveller. Page 56.

I kneeled down, and begged of my Saviour to let me die: I earnestly entreated him to take me to himself, lest I should be left to sin again, says the Coalheaver. Kingdom of Heaven.

I had only one request to make, and that was that I might now die, lest I should sin against him any more, says Zion's traveller. Page 57.

Almost every circumstance in my narrative he has taken. Was I in love? so was he. Did fresh faces drive that object from my heart? this was the cafe with him. I fled to liquor to drown the sorrows of my mind; he does the same. I mention a surprising instance of my remaining sober, notwithstanding my

determination to the contrary; this was also the case with him. I mention a letter written to one Butler under peculiar sensations, and of my wish for a sight of it, having taken no copy; in page 57, he writes such an one to his wife, the loss of which was much regretted.

Mr. Brook, and some others, who have read this author, have informed me, that the whole course of his publications, and the experience, matter, and manner, were taken from my scribblings; and he might have gone on at this for aught I cared, if he had not meddled with me, having no doubt but his end will be according to his works. He tells us, many are converted to the Lord under him; he rebukes, reproveth, instructs, and cries out against the errors and hypocrisy of other professors. He should begin with himself: Thou hypocrite, says our Lord, first cast out thy own beam, and then attempt the mote: for, let him preach where he may in the dark places of the earth, or even to a congregation of hypocrites, I defy him to find any, among all these, in a more perilous state than himself. He has belied the Saviour, in feigning a sight of him, Jerem. v. 12; and he has belied the Holy Spirit, by feigning his operations and publishing falsehood in his name; and I know of no sins more heinous than these.

He has sent me several letters, not one of which was ever read by me; nor did I ever read one of his books; nor intended it, till now being compelled to it by his continually writing against me.

He has got a dear brother, a fellow-labourer, of the name of White, one of my Lady's men, who has sent me, I believe, not less than twenty letters within these two years, and sometimes a packet, some things in copy, some in print; and the contents were so wretched, and his arrogance ran so high, as to style himself an Apostle, not of man, nor by man. He once came to me at Cranbrook, desiring me to preach for

him, which I refuted, and gave him his answer at the door. I have long expected this apostle to be among the pensioners in Moorfields, and it should seem that he has almost finished his course already; for he has told them at Tunbridge Wells, from his pulpit, after about ten minutes labour, "I have nothing to say to you, I am quite shut up; and what I have said I know nothing about; I do shrink I must give it up;" and then lest the Wells: nor has he, as report goes, preached there since. This man, I am informed, is a chosen vessel of the Rev. Dr. H. s, who sent him from the service of a gentleman at Bath to Lady Huntingdon's college, and he is no less than a scandal to both.

Zion's traveller, also, is an utter stranger to me; I never to my knowledge saw him but once; it was some years ago that he came into my vestry, in the evening, and asked me to preach for him at Whittlesea, in the Isle of Ely, when I went into those parts; and I thought he had been a country minister. But soon after this I found that he lived in London, and preached in Dudley Court, St. Peter Street, &c. these being places where the Saviour was not so much as named, that he might not, as he tells us in his preface, go into a line of things made ready to his hand.

But I think the whole contents of his book, as well as his labour, is another man's line of things. We learn from the scriptures that Satan is at times transformed, and Paul says that his ministers are transformed also; but such transformations differ widely from what is real. I have at times thought, that Satan never discharged such insolent expressions since his fall, as he did to the Son of God when he told him that the kingdoms of this world, and the glory of them, were delivered to him, and to whom he would he gave them; this was going a great way, claiming a right to the world, and to a disposal of it at his pleasure. But I never read that Satan, bold and false as he is, ever made any pretensions to



the grace and mercy of God; nor ever to have counterfeited any testimony of the savour or approbation of the Almighty: in this we have more modesty in the father of lies than there is in Zion's traveller, who is his son; so that he is a disgrace even to the devil himself.

**Quotation.** And I considered with myself what I should do in this case. Is I did not work, I could not with conscience receive my wages and, 2000 if I received no pay, my wife and child must suffer for want of bread. As for myself, I regarded not food; nor do I believe I should have felt the want of it, had I starved to death, says the Coalheaver. Kingdom of Heaven.

Nor in my present state was I fit to have any dealings with the world; nor should I to this moment, had I remained in this state, for the world, and all things in it, sat very light with me, says Zion's traveller. Page 57.

I tried now and then if I could bring my sins again to remembrance, and to feel after my troubles and temptations: but God had erased them both from my mind and memory; nor did they ever come back afterwards, and I am persuaded they never will. Thus the sins of Judah were sought for, but they could not be found, for there were none, as the scriptures witness, lays the Coalheaver. Kingdom of Heaven. Page 208.

But the wrath of God, and the weight of my sins that I Was delivered from, neither they nor the devil were ever able to bring back again to this day, nor ever will. So true is the word of the Lord: "*In these days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none,*" says Zion's traveller. Page 59. If ever God had put his fear in this traveller's heart, these lies had never appeared in print.

We have now passed through this great work, and here we see clearly enough what our Lord means by a wolf in sheep's

clothing. In page 67 our traveller is in great straits in circumstances, but better days soon appear.

Divine Providence soon brought us some relief. We had a bag of rice and some sugar sent to the house, which, like the widow's cruse of oil and barrel of meal, never failed until the Lord sent rain again; next we had half a slick of potatoes, and another person sent us half-a-guinea. And now the Lord began to cause me to notice his particular providences, and mark the answers to prayer. "*They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.*" Page 68.

In this paragraph we see how dextrous he is in quoting scripture, and how applicable these texts, which he introduces, are to his purpose. Experiencing an empty cupboard and an hungry belly, in London, is going down to the sea in ships; praying and watching for bread, is doing business in great waters; and receiving a present of rice, sugar, and potatoes, this is seeing the works of the Lord, and his wonders in the deep.

**Quotation.** 'Under this work I had often pictured out to me being cast into prison and bolted with irons. At other seasons with the rope about my neck and going to be hanged.' Page 75.

**Answer.** "*The fear of the wicked,*" says the wise man, "*shall come upon him.*" Nor should I wonder at all if the apostle, Mr. White, should finish his course in a mad-house, and Zion's traveller take his leave in a halter; he may deceive himself, and others, but God is not mocked. I can see the testimony, of the Coalheaver mutilated in every page, and the scriptures perverted; and, as for his familiarity with the Almighty, and his presumptuous claims upon him, it is no better, than taking his name in vain; and God will not hold him guiltless that doeth this.

**Quotation.** 'And at times I have been nearly persuaded that curses did come forth; and being very much addicted formerly to lying, I could scarce think whether it was truth or not.' Page 75.

**Answer.** In this passage we have some appearance of honesty and of truth but not all the truth; that he ever was addicted to lying no doubt is truth, and in this he appears in character, being his offspring who is the father of lies; but to limit this trade of lying to former days is false, for he never lied so much, and in such matters, and with such a grace, or rather disgrace, as he does now; and no doubt but God in his own time will make this manifest; For he that worketh deceit shall not dwell within his house, and he that telleth lies shall not tarry in his fight, Psalm ci. 7. I am in the same strait, and as much at a loss as the traveller himself, when he says, he shall never be able to describe the views he had of the Lord at his conversion; and I shall never be able to describe the views that I have of this traveller. To me he is the child of wickedness, and the son of a lie; for I think that such an infernal composition of craft, subtlety, and mischief, lies, and deception, never appeared in the ministry in this world, except in Simon Magus; nor do I believe that he could persist in it if he had not a lie in his right hand; I mean a confidence in popish absolution.

What deceives some simple souls is, they cannot think that any man, who has the least fear or reverence of the name of God, can counterfeit; lie, and dissemble, at so awful a rate in professing, praying, and preaching, in the presence of God. A wolf in a sheep's skin can do all this; we are not altogether ignorant of Satan's devices, nor total strangers to the deceitfulness of the human heart; and I doubt not but that the Lord himself, in his own time, will make it manifest that his conversion, call, and commission, furniture, and fortitude, are all from Satan himself, and from no other. Nor is this man

deceived, or ignorant of what he does; it appears to me, by his writings, that he does it knowingly and designedly, willingly and wilfully, maliciously, and with full purpose of heart. In page 82 we have an account of a wonderful dream, all about fishing; and it seems he has some success, so that he does not toil all night and take nothing, as some have done; this he construes to be a prelude to future success in the work of the ministry, for so he says.

'My wife awoke; I told her of it, and what I thought it would turn out, and so it has accordingly. I doubt not but many will spurn at this, for all men have not faith. But with me it is a very small thing that I should be judged of man's judgment.' ..

..Then it is a light thing for Jenkins to be judged of him...

..'I have scripture authority for declaring this: The prophet that hath a dream let him tell a dream, Jerem. xxiii. 28. And this hath not been to cause forgetfulness of the Lord's name; for many, through my instrumentality, have been brought to know the Lord, to whom they were utter strangers in times past.' Page 82.

**Answer.** That any soul under heaven was ever brought to know God by your instrumentality is what I shall never believe, and yet I am not destitute of faith. He must be a true witness that delivereth souls; but a deceitful witness speaketh lies, Prov. xiv. 25. Our traveller is not a true witness, but a false one; his experience, his testimony, his call to the ministry, and his usefulness, is nothing but a lie; he knows nothing of the Lord savingly, and therefore cannot declare him to others; and had he been like Joseph or Daniel, I mean endowed with knowledge and understanding in dreams and visions, he might have seen his father's cloven foot, even in the dream itself. God's fishermen are furnished with nets; *"And it shall come pass, that the fishers shall stand upon it from En-gedi even unto Eneglaim; they shall be a place to spread forth*

*nets,"* Ezek. xlvi. 10. Again, "*The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind,"* Matt. iii . 47. The Lord's fishermen, that are employed in catching souls, are furnished with a net. Zion's traveller is not a fisherman that uses the gospel net, he is one that uses the hook and line. The king of Babylon is called an angler, who fished for the wealth of nations, Hab. 15; that he might lade himself with thick clay, Hab. ii. 6. And to this use was the hook put in our Lord's day; when he wanted tribute money for Caesar, Peter is sent to the sea with a hook, to angle for it, Matt. xvii. 27. There is nothing in our traveller's dream 2000 that points at a net, or at himself as a fisher of men, but as an angler for a livelihood rather than work; and at this he has had some success.

For a woman who had been a servant to Lord Gage, and had for some time attended Mr. Jenkins's ministry at Lewes, some few years ago married and left her servitude; but previous to her marriage she had some solemn cautions and warnings impressed on her mind, which she related to Mr. Jenkins, and he related them to me, and told me she persisted, notwithstanding her alarming warnings. I replied, it is my opinion that she will find it hard work to get within those bounds again; and I mentioned some instances of this sort, that I had observed in my days, and the warning given to Francis Spira, previous to his signing his recantation, which he broke through, and down he went. Balaam also had the strict prohibition of God himself; "*God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed,"* Numbers xxii. 12. All that followed afterwards did not countermand these orders, and so the angel tells him; "*Behold, I went out to withstand thee, [to be an adversary unto thee,] because thy way is perverse before me,"* Numbers xxii. 32. After such warnings it is often seen, that the good Spirit of God takes off the restraints of his providence, as he did from the inhabitants of the old world,

and then inevitable destruction is sure to follow; "*My Spirit shall not always strive with man.*" This woman, upon her marriage, came and settled in London, and I believe went into the grocery business, and for some time attended me; I do not recollect ever to have spoken to her, though I think I know her face. In process of time this woman found out Zion's traveller, and he settled her at once; she felt his power, and imbibed the fame faith. So it still is, Like people like priest. She soared instantly into the fullest assurance of faith, such faith as it was; in this she is like Ishmael and Isaac, first in the race, but last at the prize; for, "*He that believeth shall not make haste,*" Isaiah xxviii. 16. In the height and heat of her zeal she travelled to Brighton, to spread the fame and circulate the productions of Zion's traveller; she has sent an epistle to Mr. Morris of Lewes, a friend of mine; and, as I had formed my private judgment of her slighting the former warnings given her, I was desirous of knowing, by Mr. Morris, the contents of her epistle, and if there was any thing like the language of faith in it. He said, No, it was a heap of confusion and inconsistencies.

Some professing people from Lewes, who came to town, were taken by this woman to hear our traveller; but some, I find, did not see eye to eye with her, but thought as I do, that he is a man of Satan. She waxed warm with some upon this head, and told them she did not mind Jenkins nor Huntington; she knew he was a man of God, for she had felt the power under him; but, as all faith will be tried, this choice convert began to try hers. She set tradesmen to work to repair the house in which she lived, a work of no trifling expense; she triumphed in the strength of her assurance, and said, she knew that God would pay it; her faith confirmed her in this: but, I have some reason to suspect that her faith was not so strong in exercise when the bills came in, as when she ordered the tradesmen to begin the job. God doth not give the grace of faith to sinners, to nurse their pride, nor to make them vain; it is not sent for us

to boast of, much less to banter others with. "*Hast thou faith,*" says Paul, "*have it to thyself before God,*" Rom. xiv. 22; make trial of thy faith before God, prove it at the throne of grace, and see if God will own or acknowledge it, by admitting it in its exercises to ascend unto him; and whether he will permit it to prevail with him; and whether he will honour it by suitable and gracious returns, as answers to prayer, which are infallible proofs of genuine faith, 1 John v. 14. And so saith our Lord, They that pray unto God in secret, shall be rewarded openly, Matt. vi. 6. But, alas! the shop, soon after the repairs were finished, was more effectually changed than the woman herself, for it was converted from grocery to birdcages; and the woman is seldom or ever seen; her boasting not being found a truth, she became both ashamed and confounded, instead of being rewarded openly. All the time money lasted she was in perpetual motion, spreading the fame of her faith; but God rejecting her confidence, Jerem. ii. 36, 37; and her assurance bringing her to beggary, she is where Paul bids women to be, that is, discreet, keepers at home, Titus ii. 5. The woman's name, if I mistake not, is W.... s; she is, I am informed, very bitter against the Coalheaver, but what for I know not; for, if she got no assurance under me, I did her no wrong; but her faith is the same as her father's, it works not by love, but by pride, malice, envy, and hatred, for she said I could not return an answer to Mr. White, who is but a babe; she might have said a child of hell; which shews that her wisdom had so exalted her, that in her eyes I appeared but an idiot; and in this the good woman is right, though wrong in every thing else.

As I am now replying to Zion's traveller upon the footing of great usefulness, in circulating the true knowledge of the Lord among them who were before ignorant of him; and as I have for many years had many particular passages of scripture on my mind, respecting different characters who have opposed themselves to me, and who have abandoned me and my

ministry as altogether useless, when compared to some who have shone forth with peculiar light; I shall mention one instance more of the great success of Zion's traveller.

There is a man, his name I know not, who once called at my gate, and I spoke to him at the gate, which was the only time that I ever conversed with him; he had heard that I was ill, and had kindly brought some simple medicine that he thought might be of use to me. Report says, that he was a man of some property, and had for a long time attended me; but at last he found out, by what means I know not, the famous traveller of Zion: The traveller's empty pocket, and this simple man's full one, made an agreeable match, and cemented the union between them. From that time he seldom appeared among us; he travelled with Zion's traveller to various places, and I believe at his own expense. In various places I heard of these two travellers; and I have not the least doubt but the poor man meant well, though the other, like Joseph's brethren, meant ill: the man thought the traveller was an ambassador, but the traveller knew himself to be an impostor.

At length I was informed that this man had taken a farm in Hertfordshire; there I believe he opened his house for the gospel, and Zion's traveller consecrated it; but in process of time, this same man came back again to his old place, Providence chapel, though not without some reluctance; hoping, as he often said, that there was something good in the traveller of Zion; but at length he sunk in his mind, and it is hard to tell whether into the borders of insanity, or into despair. However, his doors have been long shut, and this poor simple creature has been a seven days man for many months, not daring to appear abroad but on Sunday, lest he should be arrested for debt: and for fix weeks past he has been wholly out of sight, but seems to labour in unutterable distress and misery of soul, and is a real object of pity; but he is very careful not to offend in mentioning his expenses on



Zion's traveller; but has been often heard to say, I have had enough of parson-making, and he adds, None but the devil sent me into Hertfordshire.

Bad as I am represented to be, and vile as my principles are set forth by some great men, I believe in my conscience that there never was one soul that departed this life, that said at the end of his race that I had robbed him, or wronged him; nor 2000 have I ever heard of one soul going out of the world, that has said I have either deceived him, or misled him, or been the cause of his destruction; nor do I believe that I ever shall, having obtained mercy of the Lord to be faithful, 1Cor. vii. 25. All that have acknowledged me in part, have done the same even to the end, 2Cor. i. 13. Nor have I plundered the testimony of others to adorn myself; I am more satisfied with my own experience, and the gospel that God has taught me, than I am with any I have read, except those recorded in the bible, knowing of whom I have learned them, 2 Tim. iii. 14. Bad as I was in a state of nature, this I am sure of, that I was no wolf in a sheep's skin, for I had not even a shew of religion; my experience, and the gospel that I preach, is my own; God himself, and no other, revealed it unto me: and, having no learning, my style, manner, or method of writing is peculiar to myself, and this men of sense and learning will acknowledge; and God himself knows that even to this day I wonder how I perform it. I believe that I have in one day written as much as would bring out twenty pages, if not twenty-five, in print; and I write it off hand, seldom copying a page over again; and as I write I lay it by, and early the next morning, when all is still, and my head clear, I correct it, and with some little interlining it goes to the press. I have more than once been prompted to write upon a subject only by reading some who have written upon the same, judging, according to my own experience, that they had left it more obscure than they found it; but I defy all my enemies to prove, that I have ever taken one page, or even one line, out of any man's works and set it down for my

own; this work belongs to such men as Zion's traveller, and I shall leave him to receive his threatened reward. *"Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith, Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord,"* Jer. xxiii. 30-32. And, as Nathan said unto David, so say I to this traveller of Zion; He is the man. He cases his own tongue; for all the stolen words which drop from him are not delivered from a cloven tongue of fire, nor from the mouth and wisdom which the Holy Spirit gives, but from lying lips and a deceitful tongue. And, as for his dreams, and boasting of his call and commission from God, I have no doubt but they will all appear to be lies; except that one, of finishing his race in a halter. In page 118 he says,

'I went after this into the country, and found the Lord blessed my labours much in Wó,'

..by which I believe he means Whittlesea,..

'though I had strong oppositions against me, and many I found would have pulled the line out of my hand, if possible; which at times I would have endeavoured to make fast, but in vain; the Lord shewed me it was made fast before the world was created, and that fishers should stand from En-gedi even unto En-eglaim, i.e. from the N. W. of the Dead Sea to the east, where the sun of righteousness arises. I will, saith the Lord, bring thy feed from the East. And now I will tell you what success the fishers have.'

**Answer.** Here our traveller will puzzle both the Coalheaver and his reader, unless the reader has more sense than I have, for he certainly speaketh mysteries; and we may call these

things the words of the wise and their dark sayings, with a witness. In page 81 our traveller dreams he is on board a ship at sea, where he saw a fishing-line on the deck, and it came into his mind to fish with it. He took it up, and found it was entangled; but not so but he could fish with it. Here we have the first discovery of this fishing-line; with which he went into the country, and found his labours blessed much in W . It receives much blessing from our traveller; for this much blessing strong oppositions are made against him, and many would have pulled this line out of his hand, if possible. Our traveller endeavours to make this line fast, but in vain; then the Lord shewed him, that this line was made fast before the world was created.

1. Let this traveller inform us what this line is which he saw upon the ship's deck, and what it was made of, whether of silk, flax, hemp, or hair; no doubt but it was made of one of these four articles, because he carried it in hand.

2. We wish to know who these thieves were that would have taken this fishing-line out of his hand, and what means they used to do this, whether by pulling at it, or by wrenching his fingers open.

3. And, as he laboured hard to make this line fast, we wish to know what he intended to tie it to.

4. And who that is that he calls the Lord, that shewed him that his fishing-line was made fast before the world was created.

5. Let him tell us how this Lord appeared, and how he shewed him these things, whether in a dream or in open vision, whether on an eminence or in a map; and how that country, that he calls eternity, appeared in his sight when he saw it; and what this line was made fast to, for he tells us that this line was made fast before the world was created, and that the Lord shewed him this, and yet this line was carried in his

hand, which shews it to be material; and many tried to take it away, which shews that even thieves and robbers could see it. The conclusion of this mystery is more wonderful than all the rest; for so he concludes.

'The Lord shewed me it was made fast before the world was created, and that fishers should stand from En-gedi even unto En-eglaim, that is, from the north-west of the Dead Sea to the east, where the sun of righteousness arises. I will, saith the Lord, bring thy seed from the east.'

**Answer.** Our traveller now shews us the reason why all the attempts of his enemies, in the Isle of Ely, to steal his line were vain; not only because it was made fast before the world was made, but because of this promise, "*And fishers shall stand from En-gedi to En-eglaim.*" The sure standing of these fishers in the promised land is the cause of our traveller's not falling at Whittlesea; for, if these fishers are to hold fast their net in the land of Canaan, how can our angler loose his line in Cambridgeshire?

Our traveller then proceeds to give us the geography of these places, called En-gedi and En-eglaim.

'That is, from the north-west of the Dead Sea to the east, where the sun of righteousness arises. I will, saith the Lord, bring thy seed from the east.'

**Answer.** From the north-west part of the lake of Sodom, to the east part of the same, is the place where this man's sun of righteousness arises. This arising is in the present tense; and this arising in the east means, from the northwest to the east part of this lake, Asphaltites, which at most is not more than seventy miles long, and eighteen broad; and the name of this lake is used in scripture to represent hell itself. Take the sense to be as follows:

1. The continual rising of this man's sun of righteousness, which is circumscribed to the lake of Sodom, gave him a sight of the end of his fishing-line, made fast in eternity, when he was at Whittlesea.

2. That this continual fishing on the Dead Sea in Canaan gives him his success among the living in the Isle of Ely. And,

3. That converting souls in Great Britain, which from the Holy Land is three thousand miles north, is bringing God's seed from the east. Upon the whole I find it is easier to write a mystery, than to write a commentary on it. I wish I had Mrs. Willis, his lordship's old housekeeper, with her full assurance of faith, to help 2000 me out; I think she would soon be convinced of the need of another assurance besides what she is possessed of; I mean, the full assurance of understanding, to find out the sense and meaning of her father; which if she can do, her fire and she will match well with another company of Zion's travellers, and every one of them full as cunning, subtle, and unsavoury, as they themselves; "*The mountain of Zion is desolate, the foxes walk upon it,*" Lam. v. 18:

In page 118 our traveller is invited to preach at King's Cliff, Northamptonshire; in his journey to this place he loses himself in a wood, and remains in this his lost state near two hours, at which his heart rises in murmuring; he prays to have this subdued, and it is immediately done; his mind is directed to a path that leads into an open country, where there is no road, no house, nor person that appears to our traveller's view. He begs of the Lord again to direct him, and he is soon brought into a road, but whether the right or the wrong, he knows not; this appears to him a strange country,..

'But fishermen, often meet many contrary winds and rough voyages, and at length come into the right latitude for fish; and so did I in the end.'

.. Soon our traveller ascends a hill, sees a person at a distance to whom he calls aloud, and waves his hat, as a signal of distress to a vessel in sight. And who should this man be but the very person at whose house our traveller was to cast his hook, or to use his line! Take it verbatim as it stands.

'He stopped until I came to him, when I asked the way to Cliff. He said, The way you were going is not the way, but, if you keep with me, I am going there. He inquired from whence I came, and how I got lost, and I told him. He said, Perhaps you are the minister who was to come to preach at Cliff? I answered, I am. It is, said he, at my house you are to preach. I could not but admire the good providence of God, that set the man in this place for me; he has told me since, he despised my shabby appearance in his heart, not being dressed equal to the minister who was over them. He began to talk away boldly of the doctrines of grace; but I was enabled to sling a stone, at a venture, which brought down his proud, Philistine-like, despising spirit. I spoke of the work of grace in the heart; which, he said since, left him no religion, and stopped his mouth; nor did he, I believe, speak three words the remainder of our journey. Christ must needs go through Samaria, to, preach to a poor woman, and his servant must be lost in a wood, to meet with this man. And in place of being lost or in the wrong way, infinite wisdom directed every step and proved so to my soul since, for he has given me many, I believe, of the black fish here, who was in a sad deluded state, and many also the word has cut out to their condemnation.' Pages 119 and 120.

**Answer.** We cannot say, in the language of irony, that our traveller is not one of the lost sheep of the house of Israel, for he was lost for two hours in a wood; nor can we say that his prayers do not succeed, for in answer to his last prayer his mind was directed to a path, that led into an Open country,

where he saw no road: The meeting of our traveller and his appointed host is altogether miraculous; and is compared to our Lord and the Samaritan woman meeting at Jacob's well. This man, whoever he was, seems to be a man of some discernment; he sees that our traveller made a shabby appearance, that is, that he was a shabby sheep, or a nominal sheep that had got the scab; and I believe that he is scabbed enough to spoil the cleanest flock that ever went up from the washing, if he could but get in among them. This man began to speak boldly of the doctrines of grace, which are a very honourable and glorious subject to speak upon; and it seems that, like Paul and Barnabas, he waxed bold on these subjects, for he spake boldly, which shewed that the man was not ashamed of these things. This poor man, and his valour for the truth, is compared to the Goliath of Gath, and his defiance of the armies of the living God and he is dealt with accordingly; for our traveller slings a stone at a venture, and fetches him down; however, he does not cut off his head, he only stops his mouth, and strips him of all his religion. All men of our traveller's cast, who never enter by the gate of life, nor by the door of hope, but climb up from other way, are said to be thieves and robbers; and this he confirms, for he has stripped off my skin and covered himself with it, that he may appear in orders; and he has served this poor man in the same way, and stopped his mouth into the bargain; however, this is not my case, for my mouth is open to him; and, though I cannot make him feel what I say, yet I may make others see what he is. He concludes all the wonders of this expedition by acknowledging, that infinite Wisdom directed every step that he took in this way, that this has been proved to his soul sense, and the whole of this is confirmed by the following act of faith, and the matter credited by that act;..

'for he has given me many I believe of the black fish here.'

..I feel my need of Mrs. Willis, Lord Gage's house-keeper, again, and of Mrs. Robinson too, if she could come; for I could prove, if I were disposed, that two wise women are better than ten foolish men: The substance and sense of this mysterious expedition, if I may think with the wise and speak with the vulgar, seems to be as follows; our traveller sets sail from Whittlesea, in the Isle of Ely, and sets his compass, and spreads his canvass for Cliff, in the shire of Northampton. In this voyage our traveller in the city of Zion is lost in a wood; this, he says, seemed a strange country to him, but he adds, that fishermen often meet many contrary winds and rough voyages, and at length come into the right latitude for fish, All which serve to shew us that he still pursued his voyage though lost in a wood. Next he comes into a right latitude for fish; that is, he finds a man in an open country, to whom he calls, and waves his hat; this is falling into the right latitude for fish. To this man he owns he is lost, and has been for some time; the man tells him that he is in the wrong road for Cliff, and that, if our traveller will abide with him, he will lead him there, for he is to preach at his house: this he calls infinite Wisdom directing him in every step. Our traveller then compares his meeting with this man to the Lord's meeting with the woman of Samaria at the well; but the Samaritan woman and the Cliff man did not fare alike; for the woman obtained living water, but the poor man was beaten to the earth with a sling stone, and stripped of all his religion, and struck dumb, which is not giving him the water of life, but leaving him half dead. This is all, and the whole account of the success of this voyage; and the slaughter of this Philistine is thus explained,...

'He has given me many I believe of the black fish here.'

..I am, upon the whole, inclined to think that he speaks allegorically, or in a figurative way, by which some things are mentioned and others meant; the thing mentioned is the slaughter of a Philistine, the thing meant is a shoal of black



fish, caught with a hook. Black is seldom or ever used to set off any thing spiritually good. The church owns she was black, but it was with original sin, and being tanned or sun-burnt by the heat of persecution; but our angler's fish are all black, and I believe it; and I am fully persuaded that, if the fish are as black as the devil himself, the fisherman is ten shades darker than they.

In page 120, our traveller informs us, that the Lord's powerful hand was made known towards him, in a certain minister; the name of this minister was May, an academian of the Countess of Huntingdon's. This man delivered a sermon against the traveller of Zion; his text was, "*Try the Spirits*," &c. This man; it seems, laboured to prove that our trave 2000 Iler is a false prophet, but he was suffered to preach no more, for soon after this he fell sick and died; and our traveller concludes this narrative thus.

'I was sent here to try this man's spirit, and proved it a false one; and death came for him, to prove it more sully, and many more will also, who have called me so, if grace prevent not.'

The death of this man is considered as a judgment upon him, for endeavouring to prove that our traveller is false in his prophetic office; and he wisely improves this alarming circumstance, as a warning or caution to all others, never to ascribe falseness to a person so sacred as Zion's traveller.

**Answer.** I am almost inclined to take there feathers as an addition to my plume; for if our traveller, whose covering is my skin, and whose whole treasure is my experience, and whose best words are my sayings; I say, if he, thus disguised, commands such respect, and is thus discriminated, what may not the Coalheaver himself expect?

In page 121, our traveller has a storm, the enemy roars, evil reports are spread, under which he owns that he grumbles,

and with difficulty bears up: these things, he says, are weighty, when he walks with a stiff neck; but when, through grace, he is enabled to stoop to it, he finds relief. But it is by line upon line, precept upon precept, here a little and there a little, that this lesson is learned.

**Answer.** Our traveller has cast a singular light upon that passage of holy writ; pride, and humility, seem to him to be the substance of the text. A storm, attended with Satan's roar, and the circulation of evil reports, these are weighty when he walks with a stiff neck; but when through grace he is enabled to stoop to it, then he finds relief. This stiff neck, and want of submission, is one part of the text; and stooping to it, and finding relief, is the other; his being exercised with pride, is line upon line; and finding relief when humbled, is precept upon precept; feeling pride is here a little, and getting humble is there a little, for so he expressly says. ..

'I had no small storm, during this time, for the devil roared loud; manifold were the evil reports that went out of me, and much difficulty did I find in bearing of it, often grumbling like a bear with a fore head. But this I learned by it, that when I walked with a stiff neck I found it very weighty; but when, through grace, enabled to stoop to it, I found much relief. But it is by line upon line, precept upon precept, here a little and there a little, that this lesson is learned; but all Satan strove could not get the word away. The man whose house I preached at, by his own account would have turned me out of doors, if he could; for he thought I was his greatest enemy, he was so cut down, under my preaching, from time to time; and often thought to write to London to me, never to come there any more. This he was also restrained from; and the Lord has since caused him to know of a truth, whose servant I am.'

..I always thought that the prophet was speaking of the holy scriptures, and not of a stiff neck, nor an humble mind, when

he wrote those words: "*But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken,*" Isaiah xxviii. I The prophet says, this is the word of the Lord, which differs widely from our traveller's stiff neck and humble mind. These lines and precepts are sent that men might go and fall backward; but our traveller increases in learning, and gets on; and, instead of being broken by there precepts, he gets more whole; and, instead of being ensnared, he gets free; and, instead of being taken as a hypocrite, he gets established as a prophet, for so he concludes;..

'And the Lord hath caused him since to know, of a truth, whose servant I am.'

At Duddington, within two miles of Cliff, a chapel was soon shut against our traveller, and, the shoes on his feet being old, he finds some difficulty in travelling. He returns to Whittlesea, where another favourable circumstance appears, a woman shoes the feet of his body; our traveller shoes the feet of her faith with the gospel of peace; she lays up some trifle for her fire, of a temporal kind; he lays up for her a spiritual treasure; and this branch of service is thus explained:

'Thus the children lay up in store temporals for the parents; and the parents lay up in store spirituals for their children; and the Most High caused all his goodness, both in providence and grace, to pass before me.' Page 122 .

**Answer.** These last words, and the distinction observed between providence and grace, are most certainly all my own, and are to be found in almost all my writings; and it is most true, that whatever is needful for the soul, as well as for the body, are equally provided by God, and may with propriety be called, The provision of the Almighty, or his Providence. But,

in one particular the Traveller and the Coalheaver do not speak the same things, but differ widely. I have always maintained, and insisted, that all grace must be within; that quickening grace, illuminating grace, pardoning grace, justifying grace, sin-subduing grace, and supporting grace, betides a good hope through grace, and the grace of faith and love, must all be in the believer's heart; but our traveller has such a high opinion of my experience and doctrine, that, is he does but pilfer two words in a whole page, he imagines himself to be secure: though as my ape he disfigures me, and as my enemy he betrays himself. None are more dexterous than he at stealing materials, none are bigger fools in putting materials together. All his grace passes before him; this is true, for he never had any grace in him; some words that he speaks may be truth; but the treasure that comes out of his heart, and by which he is to be known, is from the devil himself, and from no other.

Page 123, Zion's traveller returns from his excursion to the great metropolis; a great door, and an effectual, is opened to him at Spital-Fields; many flock from the west end of the town to hear him, who sit under the gospel at Providence Chapel.

**Answer.** Who these persons are I know not, but if our traveller will secure them all to himself, so that they never come back to me, I will give him a hundred guineas; they may help to adorn his assumed office, but they are a disgrace and a scandal to mine, having no eyes to see through such a traveller as he. And this I firmly believe, that every one that has endeavoured to support our traveller in his ministry, and every one that has or shall bid him God speed, shall share in his evil deeds; the mouth of the Lord has spoken this; and they shall find it no easy matter to bring their shoulders from under this burden; and I believe that some, have felt this weight already. Our traveller next describes some of his audience, and the influence that was upon them.

Page 123. 'Among these was a Mr. S--p, an old member, He said to a friend that sat near him, Bless the Lord, he is in the secret. When I came out he took me by the hand and said, I never knew the meaning of this scripture clearly until now. Unknown, and yet well known, i. e. a stranger in person, but known in the Spirit. I was brought up to spend the evening at Mr. S- g's house, Great Brook Street, where many were assembled. This old gentleman would not suffer any other to speak; but called out, Let the Lord's servant clear it up, he handles it like a workman. Another ancient member, Mr. M--ch, shook hands with me, and left half-a-guinea in my hand; while all, with one accord, agreed they were sure I would soon be in Providence pulpit.'

**Answer.** If this old member knew not the meaning of so plain a text as that, he is but a novice in Christ's school; and, if our traveller can give no better definition of it, he is a bigger 2000 fool than the other...

'Unknown, and yet well known; that is, a stranger in person, but known in the Spirit;'

..this is our traveller's explanation, and this is the old member's wonder. If this be Paul's meaning, one half of it is absolutely false. Paul, in the ministry, was of long standing; and when, or where, has there appeared a more public character than he? And I doubt not but he was personally known to more than a million souls, being so often in some of the most populous cities of the east. The mob at Jerusalem knew him in person; for, when they saw him, they said, This is he, and cried out, Men of Israel, help; which shews that he was not a stranger in person to them, for they knew him by sight. I doubt not but there are more than two hundred thousand souls in this kingdom that know me; and how can I be a stranger in person to these? Paul was personally known to God, Father, Son, and Spirit, to angels, to the world, to the

saints, and even to the devils themselves; for this was acknowledged more than once; "*Paul I know,*" says the devil. "*but who are ye?*" Acts xix. 15. Paul was not a stranger, in person, to any of these; so that our traveller's wisdom, and the old member's wonder, amount to nothing less than an arrant lie. I doubt not but many would like to see our traveller in Providence pulpit; some through ignorance, not being able, like many in the Corinthian church, to distinguish between a spiritual man and an incarnate devil; and others, through an over fondness for novelty, rather than go without a change, would sooner see a wolf in sheep's wool than a sheep in his own fleece; but then even this would not do for a constancy, but only for once and away, for those, who are the most forward to cry such up, would not be the last to cry such down. Time has been that my heart was too open; I was for taking all in, and bringing all on; but those very persons who took an advantage of my open door were the only persons who eventually shut it up. It is now rather too late in the day for Zion's traveller and the Coalheaver to come together; I know more of Satan and his devices now than formerly and this traveller is the express image of him. He has slayed me alive, and covered himself with my skin; and would he take my cabin also? so far from this, that I would not suffer him to sleep in my dog-kennel, expecting no less than that he would burn my house before morning; for a man that can act the stage-player in God's name, and in God's fight, as he has in this book, must be fully qualified and thoroughly furnished for every evil work.

Page 125, our traveller has another door opened to him: the minister of that place calls it a blessing that our traveller came under the roof of his chapel. But this gentleman it seems was ignorant of the singular work appointed for our traveller; and then he proceeds with his accustomed bold, daring, and insolent way of palming himself upon the Lord: take it in his own words.

'The Lord's servant is sent to do a different work from that which most hearers imagine;'

'And the Lord said unto me, Behold, I have put my words into thy mouth. See, I have this day set thee over the nations, and ever the kingdoms, to root out, and to pull down, and to destroy, and to throw down; to build and to plant.'

**Answer.** Some things here are absolutely false, though others in some senses may be true. That this traveller is a servant of the Lord is false, for he knows nothing of my Lord and Master, nor is this book the voice of him, nor has it the least resemblance of it; nor has the Lord ever put his word in our traveller's mouth, for his words are stolen from me, therefore this also is a lie; and yet I doubt not but that he has his work to do; and that his end will be according to his works is what I firmly believe. His work appears to me to be this; that some of the non-elect, who appear to have some tenderness, fear, and feeling about them, may be hardened and emboldened, until they are enabled to hate, scorn, and deride the just, and then go out into the world with the evident tokens of perdition upon them; that others, who have waited at wisdom's gate for the coming of the law of faith, and have not obtained, but, being weary of waiting, have embraced our traveller's assurance, which is not the faith of God, but the presumption of Satan; and this fulfils the saying of the wise man, "*That the soul be without knowledge is not good, and he that hasteneth with his feet sinneth.*" The first clause of that text the sinner feels; this makes him sick of waiting, and his haste in grasping a false confidence is both his deception and his ruin. In short, to harden and embolden the simple, to fortify and stiffen the arrogant, to confirm the presumptuous, and to terrify and affright the timid with his assumed office, his authority, and with the judgments that he says have fallen upon those who have opposed him; to raise a false rumour of himself in the world, to be a wandering star to the blind, to blow to and fro

with various winds of doctrine, to serve as a fan to the Lord's floor, by collecting the chaff from it; these seem to me to be the work and labour of this traveller of Zion. Our traveller having received orders from the Lord, as he says, to root out, to pull down, and to destroy, and to throw down; to build and to plant, page 125; the conversation of professors in the present day is contrary to these orders received by our traveller, for they talk of building up; but this he opposes; take it in his own words...

Page 126, 'But the first work of the Lord's servant is to root out; this is laborious work, and must be done with the mattock, that the little hill of Zion, which he raises up, may not have the fear of briars and thorns come thither, but be for the sending forth of oxen and for the treading of lesser cattle, Isaiah vii. 25. And while he is at this grubbing work he often gets the edge taken off by the many coarse stones he meets about the root. Sometimes he gets down to the Philistines to sharpen it, often in this day, and also he has a file for this purpose, I Sam. xiii 21; the Lord whets his soul afresh.'

**Answer.** Our traveller involves us once more in his profound mysteries; a jumble of things are brought in and huddled together, but nothing explained. He says, the work of the Lord's servant is to root out; this he tells us is laborious work, and must be done with the mattock. That this implement of husbandry is mentioned in scripture is true, and was often used upon hard dry hills where the plough could not work; it was at times used by Israel in his wars with the Philistines; but what our traveller means by it I know not, but this I know, it is not to be found among all the instruments of husbandry mentioned in the New Testament; nor yet in the whole panoply or armoury of spiritual weapons mentioned by the apostle Paul, so that it is peculiar to Zion's traveller; and an awkward, clumsy tool it is, and may well befit the workman



that uses it. He next informs us of the use of this mattock; it is..

'That the little hill of Zion, which he raises up, may not have the fear of briers and thorns come thither, but be for the sending forth of oxen, and for the treading of lesser cattle, Isaiah vii. 25.'

I do not find the hill of Zion once mentioned in the whole of that seventh chapter of Isaiah, nor he neither. We have an account of a confederacy between Syria and Ephraim to invade Jerusalem, and set up a tool of their own to be king in it. The Saviour's birth of a virgin is promised to Ahaz, to deliver him from his fears, which is in effect telling him that the royal line of David shall continue till Messiah comes, notwithstanding all the opposition made against it. And the prophet gives Ahaz to understand, that if he does not believe he shall not be established, and, to confirm him, tells him that this confederacy shall not stand, nor come 2000 to pass. But, though Ahaz escapes this calamity, another awaits him, namely, the host of the Assyrians, called the bee, and the Egyptian auxiliaries, called the fly; and these are to make their fertile valleys desolate, and take their strong holds, called rocks; and; as these are all idolaters and come for plunder, they were to the house of Israel briers and thorns. The destruction of these is called shaving of them from the beard to the hair of the feet; that is, from the head, who is the king, to the baggage driver; that in these calamities the scattered Israelites should flee to the barren mountains, and, for want of a plough or a spade, they should use the mattock to dig with, in order to obtain their sustenance; and, as here is nothing on these hills but barrenness, there would be no fear of these briers or thorns coming thither; and, moreover, if they could escape to these mountains with a few head of cattle, the fertile valleys should be so pillaged and stripped as that they should have the valleys to stock with the small remnant of

oxen, or lesser cattle, bred upon these barren hills. But our traveller calls these hills Mount Zion, and his mattock is to root up the ungodly, the hypocritical, and their covetous practices, that such characters may not be found in Zion. That Sinai is a barren mountain I grant but the elect of God, when God finds them, are more in the valleys than in the mountains; they are in the valley of the shadow of death when he shines upon them, and in the horrible pit and miry clay when he brings them up; it is the poor froth the dust, and the beggar from the dunghill, that the Lord raises up; and, indeed, all must take their seat in the lowest room before our Lord will bid them go up higher. Our traveller concludes, that..

'While he is at this grubbing work, he often gets the edge of his mattock taken off by the many coarse stones he meets about the root. Sometimes he gets down to the Philistines to sharpen it, often in this day; and also he has a file for this purpose.'

But what this mattock is I know not: the root of these briers and thorns, and the coarse stones about the root, are not explained to us; the grindstones among the Philistines, and the file that our traveller uses to sharpen his mattock with, are things too high for me, I cannot attain unto them; nor do I believe that any soul upon earth can, except it be Mrs. Willis.

In page 128 our traveller calls upon a friend; it was on a Monday. He asks the woman of the house where she heard the day before. She answered, at Providence Chapel in the morning, and very comfortably, He then asked, Did you not go there in the evening? She said, No; I went to Surry Chapel, and heard a very comfortable discourse there also. He said, How is it you hear? for I am certain there is as much difference between the two as between the devil and true holiness.

This fits just as easy upon my mind, as the evil spirit did upon Paul and his colleagues, when by the devil they were cried up as servants of the most high God, who shewed the way of salvation, Acts xvi. 17, 1 S . Nor did I know till now that I had done any thing evil enough to be spoken well of by such men as Zion's traveller; I know that he and his brother, the great apostle Mr. White, did some time ago cry me up in both their pulpits: but, by the many letters I have received from them since, I was in hopes that they had long since changed their voices, and stood in doubt concerning me. However I do not desire any such puffers at my auction; is I honour my God, he will honour me; if I work the work of the Lord, my work and workmanship shall speak for me; and if these do not I have nothing else to recommend me; they may cry me down who please: "*Let another praise thee, and not thine own mouth; a stranger, and not thine own lips,*" Prov. xxvii. 2.

In page 130 our traveller receives a letter from a country squire near Exeter, which was sent with an order for some of his publications, which were to be sent to Exeter and Bristol. This order of the 'squire's proves to be a fiction, which our traveller finds out, as he tells us, by prayer, he having an omniscient friend to ask counsel of, which this 'squire and his accomplices know nothing of. And this account of the 'squire's design is concluded with our traveller's usual confidence, which must unavoidably prove fatal to the 'squire and all concerned with him in the end, for so he concludes;..

'I do believe the author of that letter, and those concerned with him, their end is to be burned.'

In page 131 our traveller is again in perils.

'My furnace was thus continually hot with one and another breaking out against me, as well as the daily exercise of soul for matter to bring forth to my hearers. As for reading authors, this hath been ever kept from me; if I attempted it, I was

seized with a darkness, and constrained to lay such by and go to the scriptures, and to Watch what was going on in my own soul.'

**Answer.** Among all the angels that fell, Satan has in all things the pre-eminence. He was the first that conceived pride in his mind, as Paul tells Timothy; he was the first in rebellion, the first in murder, and has the honour of being styled 'the father of lies,' being the first that ever told one, and in this the greatest opposite to God. Next to the devil, Zion's traveller and the present French emperor are, I do believe, the greatest liars in the world; and the devil has such possession of them as to make it almost impossible that any thing like truth should drop from either of them...

'As for reading authors, this hath been ever kept from me', says our traveller.

..when I can find my own sayings almost in every page of this curious performance.

In page 131 our traveller is in labour again. He has to preach of an evening, but he is under a burden; he prays, but prevails not; however, at last these words burst from the contents of his grief, "May the Lord deliver me if I am to go." When our traveller uttered that petition, the following words came powerfully to the soul of our traveller, and gave him relief; "My little children, of whom I travail in birth again until Christ be formed in you." That night the word was powerfully blessed to William Cant; and since that the Lord has called the wife of that man under the ministry of our traveller, who is now, he says, labouring under a deep law-work.

**Answer.** I have no such success in my labours, what little I perceive goes on slowly: but our traveller's converts are like the Hebrew women in Egypt, they are so strong and lively that they are delivered before they come upon the stools. For my

part, I should esteem a blessing from Balaam above all the blessings of Zion's traveller, for I have no doubt but God will curse all such devilish blessings, as he did in the days of old, Mal. ii. 2; and William Cant will find this to his sorrow in some future period, for the devil has deceived him. The call of Mrs. Cant is more wonderful than that of her husband. She, our traveller says, is called, but where to I know not, nor he neither. She is not called to the fellowship of the Saviour, nor to Mount Zion, nor to the heavenly Jerusalem; not to God the judge of all, nor to the Mediator of the new covenant; but to Mount Sinai; for, though she is called, yet she is not justified; therefore she is not called by grace, but by works; nor is she called to inherit a blessing, but to feel a curse; not called to liberty, but to bondage, for she is under a deep law-work. We see what an excellent workman our traveller is, and what a competent judge he is of a high, holy, and heavenly calling, which leaves souls under the wrath and curse of the law. "*If it were possible,*" says our Lord, "*they should deceive the very elect;*" but this being impossible, none but the non-elect shall ever be finally deceived by such travellers: and even he himself has been of use to 2000 of me. My private judgment of the old housekeeper, and some others of the same cast, has been fully confirmed that it was a judgment according to truth. Others in a profession have been made more manifest by their attachment to, and approbation of, our traveller; which serves to convince the wise that their bond of union is the bond of iniquity; and, as the wise man says, their guests are in the depths of hell. Some few, who have hung as a pest at the gates of Zion, have been handed back into their own country, and appear no more at the gates of the righteous. Some also, who have more money than grace, have been eased of that burden; and not a few, who were discontented with plain, simple truth, have been given up to believe a lie, and even to impoverish themselves by supporting the liar; and some few, who were too wise in their own eyes, have found that their own wisdom has perverted them, not being able to distinguish

between Christ in an ambassador of peace, and the devil in a sheep's skin. This work, by the just judgment of God, our traveller has been permitted to engage in; and this I firmly believed from the beginning of his travels; and I watched the success that attended him, and was soon convinced that, like the lying spirit in Ahab's prophets, he would both persuade and prevail also, 1 Kings xxii. 22, as he certainly has; and, this business being now nearly finished, he will soon be on his travels again. Our traveller next informs his correspondent, to whom he writes, that the devil is highly incensed at the conversion of William Cant and his wife, and other such miraculous operations; for so he writes.

'This work makes Satan and his children roar violently, seeing the havoc making in his kingdom; but may the Almighty continue this work, and uphold his servant in the fire!' - Page 132.

**Answer.** This reproach and scandal cast upon the devil is false, and without foundation; Satan is not divided against himself; nor will he oppose or roar against the labours of our traveller; for I have not a finale doubt but all our traveller's conversions are the devil's own work; his converts the devil's deceived ones, and our traveller himself Satan's own tool. Nor will he, or his work, or his workmanship, make any inroads into Satan's empire, or in any sense either weaken or depopulate it, but rather increase it, promote it, and strengthen it; for impostors in the ministry are Satan's own ambassadors, and hypocrites in religion are Satan's pages; all such support his throne and increase his revenue. Our traveller's prayer is, 'May the Almighty continue this work.' To which I answer, God forbid; for there is too much of this sort of business going on all over the kingdom.

The traveller's work wonderfully prospers in his hands, in the midst of all his enemies and their oppositions; for so he writes.

page 143. 'All their efforts fail in the end, as the Jews' envy and malice did against Paul and Barnabas; and as many as were ordained to eternal life believed. So, in the midst of all, the despisers envy in this day, who are to wonder and perish. I have now received a letter from a daughter in the faith, that is brought up out of the horrible pit and miry clay, where she could find no standing for above two years.'

**Answer.** Who all these many daughters in the faith are, that I have met with, or overtaken in this performance, I know not; but this I will say, that they are a parcel of ungrateful wretches not to spread the fame of their benefactor, without putting him to the expense and labour of sounding his own trumpet. None of our traveller's daughters have done their duty by him with such zeal as Lord Gage's old housekeeper; she, poor soul, travelled as hard as Zion's traveller himself, till both shoes and money failed; he should have had her shod all round at his own expense, rather than let her lie idle, when heralds and trumpeters are so much wanted. Furthermore, there are some things that occur in this performance wholly unaccountable to me; the one is, his conspicuous call and commission to the ministry, which, as he lays, is of the Lord; next, his communion and wonderful familiarity with him, according to his account; next the innumerable promises spoken to him, the miracles wrought in his favour, the repeated deliverances that have attended him, the strong saith that dwells in him, the answers that he gets to his prayers, and even sometimes before he speaks. A man thus called, commissioned, furnished, and sent forth; a man thus owned, honoured, blessed, and favoured; would, no doubt, as Paul did, travel in the fullness of the blessings of the gospel of peace; and, according to the scripture account of such ambassadors, there is a beauty in their feet who bear true tidings; and, when the rams of Nebaioth minister to the church, sinners are said to fly like a cloud, and as doves to their windows, Isaiah lx. 8. But, instead of this, our traveller has scarce a dove in the cot;

nothing left but one poor old hen before mentioned, and even she has brooded and scratched for our traveller, till she has scarcely food or feathers left.

Nor can I account for these things by reason, for we daily see that the fame of a skilful physician flies far and wide by every suffering person who receives any benefit under his hands. And was Zion's only traveller so skilful in midwifery, and so successful as this performance represents him to be, I should conclude that his practice would be so great as to render it, impossible for him to pull off his clothes from week's end to week's end; but, instead of this, we have accounts of wonderful success, but no patients. He tells us of innumerable deliverances among the daughters of Zion,-so that he is indeed Zion's traveller; but, could we see his day-book, we should not find the name of One pregnant woman that has bespoken him. The truth of the matter is, he is not willing to live honestly: he has even stripped the old Coalheaver of what few locks of wool he had, and has clothed himself with them, which is not doing as he would be done by. But there is a power that will distinguish between the wolf and the sheep's skin, and this our traveller will find. He now goes on exalting himself, and there is a providence that follows hard after, debating him; and both contemptible and base will he be, sooner or later, before all his proselytes, except the old housekeeper; for with the same judgment that he judges shall he himself be judged; with the same measure he metes shall it be measured to him; and when he has done with the mote he shall feel the beam. He has for several years sent his epistles to me; but his hands are too rough for the hands of Esau, and his voice will never be taken for the voice of Jacob. He has written to Mr. Brook, not to make him an offender for a word, but for every word. He has loaded Mr. and Mrs. Martin of Downham, in the Isle of Ely, with a packet of scum, filth, froth, and vengeance. He has delivered to Satan Mr. Burgess, who he knows nothing of. He has reprobated Mrs. Thomas



Biddle, a very domestic, frugal, motherly, and honourable character. He has vomited up the same dregs upon the venerable Mr. Jenkins, who is, through grace, an honest faithful man, and as honourable a character as any in the land of the living. He has given him orders to cast away his confidence in God, and to relinquish both his profession and his hope; and by what authority? by the authority of Satan and no other; and I believe that our traveller will never be an orphan while the devil has a being. As for this his book, I defy him to prove that is any one scripture truth brought forth, advanced, cleared, established, or defended, in it; or that there is one branch of sound experience, consistent with the operations of God, or that in any sense tallies with the inward teaching of that unction that comes from the Holy One. In every line, arrogance, insolence, lies, and presumption, are conspicuous enough; and in every page I find my own experience and sayings mutilated, disfigured, and distorted, which is redundant; for I was ugly enough before, without his additions to my super-aboundings. I must also retaliate upon some real or pretended friends, by telling them that Satan has no such useful promoters of his cause as those who frequent the courts of Zion. When false prophets start up, what can they do alone, or with notorious sinners? just nothing; they may walk about Zion, go round about her, tell the towers, mark her bulwarks, and confider her palaces, and then hasten away, and that is all. But, when the wisest, in their own eyes, in the Corinthian church, approve, admire, justify, and suffer such fools to preach, and to hear them gladly, seeing they themselves are wise - these, and such as these, are the only promoters of these impostors; what the false apostles conceived, these received and jointly established; and, if it was not for such fools, they must end where they began.

I am weary of pursuing this wriggling serpent; but I must mention one thing more, which is,

This traveller of Zion has triumphed gloriously for many months in the death of a poor distressed woman, who he affirms was given up to madness, and died cursing and swearing, for opposing him.

I ask this traveller to inform me how he came by this knowledge? namely, that this calamity or judgment came upon this poor woman for the ostensible purpose of opposing him. The cause of this woman's calamity, the designs of God in it, and the doom of her soul, are truly known to none but God. Then let this traveller inform me how he came by this knowledge? from God he never had it, for he never heard his voice at any time, nor saw his shape, John v. 37. And be it so that this poor creature, when light-headed with the great force of her disease, as many are in a brain fever, and other sorts of fevers: suppose, I say, that, under such circumstances, she actually did curse and swear! our traveller can no more send her to hell for this than he can send Peter there; he cursed and damned too: the scriptures say that he cursed and swore. Peter was in his senses, but this woman was not; Peter denied his Lord, which this woman did not; Peter swore he did not know the Saviour, which was an arrant lie. By all these things Peter's sin was greater, and attended with more aggravating circumstances, than her's was; and yet he was neither Satan's child, nor Satan's prey.

And suppose the worst, that this woman was really out of her mind; the incestuous person in the Corinthian church was delivered up to Satan as well as she; not for damnation, but for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. Neither Peter's oaths nor the incestuous person's madness ended in perdition.

Let our traveller relate also the injury that this poor woman sustained; the procuring cause of her distress and misery was our traveller himself. Mr. George Biddle, I am informed, sat

under me for some years: I do not know him, nor to my knowledge did I ever see him; but his wife I did know, and I believe that she was an honest, cleanly, industrious woman, and both a good wife and a good mother, and by no means destitute of the fear of God.

Her husband left our chapel, and became a zealous follower of our traveller, which it seems was a grief of mind to her, and she did not go with her husband, but abode among us. She one day came to speak to me, and I liked her conversation much. She complained, and was much grieved, because her husband had such an attachment to our traveller; she said she was sure that he would do him no good, that the traveller was leading her poor husband wrong, and that he was wasting, his substance, and injuring his own family, to support the cause of Zion's traveller; and it was the husband of this poor woman who was principally concerned in building the traveller's chapel, which some say cost Mr. Biddle not less than nine hundred or a thousand pounds. And let our traveller inform us whether this chapel was made sure to Mr. Biddle, to secure him from losing all this property, or whether our traveller did not secure the place to himself. These were the things which this poor woman complained of; these overwhelmed her with grief; her husband seldom at home and in his business, she was deprived of his company; and, as she conceived, deprived in a great measure of his affections, as well as of their property; and she was sure that in religion her husband was led in a way that would do him no good. And it is plain to me that the woman was right, that what she said was the truth, and that she had much more light than her husband had. Nor have I a single doubt but Mr. Biddle himself now sees as his wife did, or else how comes it to pass that the chapel he built, and all its cost, and Zion's traveller himself, and all his converts, are now deserted and abandoned by him? He suffers all this loss, and is come back to his old place; by all which he has confirmed the confidence and

judgment of his wife. And well had it been for him had he acted as Abraham was bid to do at the expulsion of Hagar, "*In all that Sarah has said hearken to her voice,*" he would have had more money and more peace than he now has.

It seems that it was no small mortification to this poor woman to find that all her advice and counsel given to her husband in secret was by him carried to our traveller, which brought the wrath, the resentment, and imprecations of our traveller upon her: and, between her husband and the traveller, the poor creature was terrified with the judgments of God upon herself, thinking she might have done wrong in opposing him in his ministry, and her husband for hearing him; and therefore permitted the traveller to visit her; when he saw her distress, he himself said 'It is a work of grace:' whereas he knows no more of a work of grace than Satan; nor can he describe one grace of the covenant, nor one fruit of the Spirit: if he can, let him, and by God's help I will answer him till his heart is sick. Upon the whole, if this woman perished for opposing our traveller, she perished for a good work, for a spirit of discernment, and for a judgment of truth; and the woman's husband abandoning him shews that he is now of the same judgment with his wife; and the blast of God upon this traveller visibly confirms the judgment of the woman also. None have used more craft and cunning to draw disciples after him than he has; and, instead of succeeding, moles and bats, hypocrites and worldlings, desert him, all except Mrs. Willis and Mrs. Robinson; these will be ever learning. And he is hated and hateful go where he will; not for Christ's sake, for he knows him not; nor for the kingdom of God's sake, for he is ignorant of that; but he is hated for his arrogance, insolence, and lies. Surely if the Almighty has sent him, and he had sought the honour of God, he would never appear so contemptible and base before all sober people as he now does. The hundred pounds from Mr. Stubbs, and all the hundreds from Mr. Biddle towards his chapel, do not appear

to be accompanied with God's blessing, but with a visible curse; poor he still is, and poor he will remain. He preaches, he writes, he travels; but God's hand is against him go where he will, for he is notoriously wicked; in profession a hypocrite; in the ministry a wolf in sheep's clothing, witness his disfiguring my conversion and experience, and publishing it as his own; a charge that never was brought against the devil himself

THE END.

# The Coalheaver's Scraps

William Huntington (1745-1813)

## Paul's Law of the Mind Examined

" So then with the mind I myself serve the law of God." Rom.  
vii. 25.

IT is known by sad experience, to all that love the Almighty, that the carnal mind is enmity against God. And it is the application of the law that discovers this; for the law working wrath in the soul, and ministering nothing but death to it, stirs up this enmity; this Paul calls the reviving of sin at the coming of the commandment.

But God has provided and promised a remedy for this disease. He promises, by his Spirit in Noah, that he would persuade Japheth, and he should dwell in the tents of Shem, Gen. ix. 27. This is a promise made to the Gentiles. And this work of persuading seems to be the working faith in the minds of men by the power of the Holy Ghost; hence God is said to send the word of the gospel to the souls of men with power in the Holy Ghost, and with much assurance, 1 Thess. i. 5. And the operation of this divine power put forth is said to produce faith; "God fulfil all the good pleasure of his goodness, and the work of faith with power," 2 Thess. i. 11. The whole of this work is called a persuasion in the mind; "Let every man be fully persuaded in his own mind," Rom. xiv. 5; and this persuasion Paul asserts to be the faith of Abraham; "And, being fully persuaded that what he [God] had promised, he

was able also to perform, therefore it was imitated to him for righteousness," Rom. iv. 21, 22. The matter is more fully set forth in the proclamation of God in the promises of the covenant, where it is expressly said that God would put his laws into their hearts, and in their minds he would write them, Heb. x. 16. Some folks may be ready to say that there is no call for a divine power displayed in persuading the minds of men to believe in Christ. But let such try their skill upon a sinner convinced of the sin of unbelief, and of the enmity of his mind, the hardness of his heart, and the rebellion of his will, and who has all his crimes before his eyes, and nothing but guilt and wrath in his heart. Tell such that all their afflictions are in love; that, although they are enemies to God, they are reconciled by Christ; and that, though they are ungodly, yet they shall be justified; and, although they are filled with wrath, yet they are loved with an everlasting love; and, though exercised with the snares of death and pains of hell, yet they are the adopted sons of God, and heirs of the kingdom of heaven; and they will tell you that all men are liars. None but God can persuade Japheth.

In allusion to the impression that the Holy Ghost made, called the finger of God, upon the two tables of stone in the hand of Moses, is this law of faith said to be written on the mind; and I believe it is the same in substance as the contents of Habakkuk's vision, which he was bid to write and make plain upon tables, Hab. ii. 2; for this law and the Spirit of life come both together, and the contents amount to this, "The just shall live by his faith." Paul calls it a writing by the Spirit on the fleshly tables of the heart, 2 Cor. iii. 3. The writing the law of faith is called a persuading of the mind; and every child of God knows that, when he is fully persuaded of his interest in Christ, and that the righteousness of Christ is imputed, and the sentence of justification passed, the sentence of death is abolished, the witness of our sonship and justification is received into the court of conscience; and the peace of God,

as the fruit and effect of righteousness, reigns and rules in the heart. These are the fleshy tables of the heart which Paul speaks of, alluding to God's promise of giving us a new heart and a new spirit. When this most glorious work is done, the troubled and disquieted mind confides in the power of God, so sweetly displayed or put forth in the soul at its happy and blessed deliverance And, conscious of its own weakness, and of the deceit of its own heart, by breaking all its resolutions vows, and promises, it cleaves to the power it feels, and enjoys both rest and peace in God its Saviour. Righteousness goes forth as brightness to the understanding, and as a lamp that burneth to the affections; it brings pardon to the conscience like the rays of the sun, and peace to the heart like a river. To this power displayed the soul cleaves, in this power it rests, and dreads every thing that disturbs, disquiets, or removes it; and finds the promise fulfilled; "Thou wilt keep him in perfect peace, whose mind is stayed on thee," Isaiah, xxvi. 3.

Having touched upon God's promise to persuade the mind, by sending the word with power and much assurance, and of the fleshy tables of the heart feeling the impression, the apostle tells us of the change made in this mind; "Be not conformed to this world; but be ye transformed by the renewing of your mind," Rom. xii. 2. This renewing is making something new which was once new before; having its filth purged, its enmity subdued, and furnished with something from above, that it may be taken off from its apostacy, and be replaced, refixed, and re-established upon the same object, as it was when it was first made. This is what I understand by renewing.

The apostle says of himself, and of all such, "We have the mind of Christ," 1 Cor. ii. 16; which many good men understand of our having a knowledge of the mind and will of God in Christ Jesus, as revealed in the word of the gospel. But I do not believe that this is the apostle's meaning,



because men may have all knowledge, and understand all mysteries, and yet be nothing. The apostle seems to me to mean the Holy Spirit; that we have the spirit of Christ, which he calls the spirit of love, of power, and of a sound mind, 2 Tim. i. 7. Thus we see that faith is first called a persuasion in the mind.

2. A full assurance, attended with a divine power.

3. The law of faith written on the mind, and put in the heart, and in the fleshy tables of the heart.

4. It is called the mind of Christ; and

5. The Holy Ghost, which we receive, is called the spirit of a sound mind. And I am fully persuaded that the Holy Ghost is a spirit of light and revelation in our understanding; the spirit of judgment in the judgment of them that sit in judgment; the spirit of peace in our conscience; the spirit of love in our affections; the spirit of power in our will; and the spirit of faith, life, truth, and soundness in the believer's mind. This most certainly is the mind of Christ, or the same spirit that was in him; and, "If any man have not the Spirit of Christ, he is none of his:" for, in the Spirit, Christ and the believer are one," He that is joined to the Lord, is one spirit." Such souls have the mind of Christ by the Spirit's influence; they mind the same things as he did; they are engaged in the same labour and warfare; they meet with the same oppositions; they pursue the same end; they aim at the same joy set before them; they are joint heirs of the same inheritance; and they share in the honour, glory, and majesty, of the same kingdom. This is what I understand by the mind of Christ; and this appears to me to be confirmed by the following texts; "Let this mind be in you which was also in Christ Jesus," Phil. ii. 5; one mind in both. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth

what is the mind of the Spirit." Here our most evangelical apostle brings us gradually to a point. He tells us plainly that the human mind is furnished with carnality, and that this carnal mind is enmity against God, and cannot be subject to his law. That we must be transformed by the renewing of our mind. Then he intimates that one branch of this renewing is a divine confidence, which he calls a persuasion in the mind. Then he tells us that such have the mind of Christ, being partakers of the spirit of power and of a sound mind; and then he is express in the whole, and screws us up to the highest key, calling it the mind of the Spirit. And this accounts for what I have often been amazed at, and in a most singular manner was exercised with, in one day, not long since. I found, in the early part of the day, much undeserved and unexpected indulgence in my approaches to the Lord. I had received some accounts of success in the ministry, and some cheering rays of the Lord's countenance, and not a few smiles of his providence. My soul moved in concert with the sweet impressions, and nothing was uppermost in my mind but God my Saviour, his goodness to me, his work in me, and my expectations of future bliss anticipated by faith, and already in hope. Soon after this, in the same day, things counter to all the above indulgences occurred, and I found my mind as inflexible, stubborn, envious, and as rebellious as the enemy of souls could make it, which covered me with shame and confusion; and, if I do not forget, I had no less than three of these changes that same day. At this time Paul's law in the members and in the mind came fresh into my thoughts; and upon these I meditated, pondered, and exercised myself at times for a month or six weeks, before I began to preach upon these subjects; and I came to this conclusion, that, when we are, as John says, in the Spirit, faith, life, power, and heavenly things, are uppermost, yea, all in all: and at other times, when in the furnace, there is the reverse of all these. John, in his Revel 2000 ation, twice mentions being in the Spirit; "And immediately I was in the Spirit." And again, "I was in the Spirit

on the Lord's day;" which shows that these indulgences were not perpetual, and that at certain seasons he was in some things the reverse of this; and what can that be but being, in some sense, in the flesh? which is the only opposite to being in the Spirit.

That faculty of the soul, which is called the mind, is but one, although we read of a carnal mind and a spiritual mind. The Spirit is said to transform us by renewing the mind; and to have the mind spiritual is life and peace. The life of the Spirit is in the mind, and peace with God in the conscience. And, to raise our thoughts still higher, he says, this is the Spirit of a sound mind, and then he says, "We have the mind of Christ;" and, "Let this mind be in you, which was also in Christ Jesus;" and, lastly, he expressly calls it, the mind of the Spirit, because he is the sole and whole controller, influencer, and operator in the mind of the believer, and produces all the lively exercises, motions, delights, pleasure, and satisfaction, which are enjoyed under his quickening and comforting administration.

And this is a wonderful mystery, that the mind of the Spirit, life, peace, and heavenly things, should be so sensibly and so deeply felt and enjoyed, as to make the soul a heaven upon earth, Jeremiah, xxxi. 26; and then, in less than an hour after, carnality, enmity, rebellion, wrath, and bitterness, should work so powerfully in the selfsame part, Lam. iii. 15.

But this is Paul's touchstone; "They that are after the Spirit do mind the things of the Spirit," Rom. viii. 5. The believer sets his heart upon these, be his inward frames what they may; and the things of the Spirit, that he minds, and feels, and follows after, are the following: He highly prizes the promised assistance of the Spirit helping his infirmities in prayer; he knows without this there is no freedom of speech or of soul, no enlargement, no energy, no boldness, no access, no

pouring out the soul before God, nor casting our cares and burdens on him, no troubles left behind, nor refreshings brought down. The soul returns from the well of salvation with the pitcher empty, and covers his head because there is no water.

2. The grand evidences of the believer's adoption are the things of the Spirit, which a child of God sets his heart much upon; and these are, first, the Spirit's cry of "Abba, Father," with a full persuasion in the heart of the truth of it; and likewise the witness of the Spirit, be bearing witness with our spirits, that we are the children of God.

3. The liberty of the Spirit, or deliverance from legal bondage and slavish fear, is highly esteemed by the believer also; "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

4. The consolations of the Spirit, springing from a lively hope, from the powerful application of the promises, from a sense of God's gracious presence, and of his acceptance and approbation of us in Christ Jesus. These are highly prized by spiritual men, and the reverses of them are a sore trouble; "The Comforter that should relieve my soul is far from me," Lam. i. 16.

5. The graces of meekness and humility are highly prized by the believer, for in the exercise of these he finds the greatest access to God, and the sweetest union with him; and he is then in the best frame to receive any instruction, impression, or love-token, from him. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness," Zeph. ii. 3.

6. The love of the Spirit is a most choice treasure to the child of God, because it is the bond of the covenant, the marriage ring, the badge of the Christian profession, and the noblest

member of the new man. It enlarges the heart, and makes the face to shine; it purges the heart of its idols, of fear and torment, and of all the mercenary meanness which reigns and rules in the beggarly souls of servants. "Let him kiss me with the kisses of his lips; for thy love is better than wine," Song, i. 2. I might have added patience, submission, joy, peace, light, life, knowledge, &c. for the believer minds all these things, and these are the things of the Spirit.

Now the apostle says, "With the mind I myself serve the law of God;" by which he means not the moral law, but the law of faith, or the gospel, which he declares when he says, "God is my witness, whom I serve with my spirit in the gospel of his Son," Rom. i. 9. Serving under the law is serving in the oldness of the letter; but Paul served in the newness of the Spirit, Rom. vii. 6. And indeed I believe that the Holy Ghost, by his implantation of grace, and by his operations on that grace, is the sole agent of every branch of religious service which is acceptable to God through Christ; and this Paul owns; "I laboured more abundantly than they all; yet not I, but the grace of God which was with me," 1 Cor. xv. 10. Paul's labour and service were performed by grace; and the Spirit of grace was the efficient and moving cause of all Paul's service. The Spirit prepares the heart, and creates the fruit of the lips. By faith Paul spake as the gospel does, Yea and amen. The love of Christ constrained him, the Spirit's might strengthened him, hope emboldened him, patience bore the daily cross, and the quickening Spirit gave him all his activity, life, zeal, and motion; and the apostle owns that the three principal labourers in the souls of the saints are faith, hope, and love: "Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ," 1 Thess. i. 3. And again; God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name," Heb. vi. 10: from all which we may conclude that all works without faith are dead works; all labour without love is

lost labour; and patience without hope is not the patience of Christ. Once more, and I have done.

Paul says, "I delight in the law of God after the inward man," Rom. vii. 22. By the inward man he means the whole crop of divine grace, love being the most noble member or principle of this inner man, and the heart and soul of all the rest. This love delights in the gospel of Christ; for there can be no delight where there is no love, which Paul himself says "Charity rejoiceth not in iniquity, but rejoiceth in the truth." Here is the love of the new man, called Charity; and the delight of charity is here called rejoicing; and here is Paul's law explained, called Truth. Paul does not say, I rejoice, although this is true; but he says that charity, which is the love of God, rejoiceth in God's truth; and, if ever there was an evangelist in this world, Paul was one. Take it in short thus - the Spirit of life, of faith, and of a sound mind, prompts me to the service of God; and the love of the Spirit in me delights in the glorious gospel of Christ, and rejoiceth in it: but my corrupt affections find no pasture, no delight in these things; all that these affect, and suck their sweetness from, are the imaginary lusts of the flesh; which, being against God, and a corruption of the ways of God, they are in love with sin, and at enmity with God. These are not to be pressed into God's service, nor to be expected to embark in it; for, if they did, it would amount to no more than voluntary humility and will-worship. "Put off the old man, which is corrupt, according to the deceitful lusts," Ephes. iv. 22. Observe also that corrupt affections are the life of sin in men; for what men love they are alive to, and delight in. But the love of God in Christ Jesus, dethroning the idols of corrupt love, subduing our corruptions, ravishing the soul, and making it alive to God; this is called the death of corrupt affections, and of the things these affections crave after and feed on: "They that are Christ's have crucified the flesh, with the affections and lusts," Gal. v. 24; and this crucifixion is a dying daily, 1 Cor. xv. 31. Beloved, farewell.

THE COALHEAVER.

# The Coalheavers Scraps

## **Paul's Law of His Members Considered**

In a Letter to the Rev. J. Jenkins.

*"But I see another law in my members warring against the law of my mind." - Rom. vii. 23.*

My dearly beloved and faithful brother in the Lord Jesus Christ, who is the Son of the Father in truth and love:

I HAVE of late come to some little degree of certainty, and satisfaction to myself, about this law in Paul's members, and the nature of its warrings. The contents of my private thoughts in hints, scraps, and fragments, I here send to my venerable and dearly beloved friend and fellow-labourer.

It was true in the days of old, and it is a present truth, that "Love is of God," 1 John, iv. 7; and he that loveth is a partaker of the incorruptible seed, which liveth and abideth for ever, 1 Pet. i. 23. "Whosoever is born of God doth not commit sin; for his seed remaineth in him," 1 John, iii. 9. This, my beloved friend, is that charity that never faileth, 1 Cor. xiii. 8; it passeth into heaven with every child of God, and is expressly called the love of God, in contradistinction from all other love, and "is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. v. 5. This is that holy seed which the law of God respects and commands, as our Lord declares; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. xxii. 37; "and thy neighbour



as thys 2000 elf. On these two commandments hang all the law."

This law was in brief made with Adam, and the love that this law required was put into Adam, and under this law God placed him.

And we are informed by Paul that this law is spiritual, reaching to the soul and to every faculty of it, as our Saviour sheweth; therefore Adam must have something spiritual in him, or he never could stand upon a level with this spiritual law. "For we know that the law is spiritual; but I am carnal, sold under sin," says Paul. Here is the disparity that now subsists between the law and the natural man. But this was not the case with Adam in his state of innocence, for he had the image of God in him; and John tells us that, "God is love," and God's image in Adam was love, and nothing else. "God," says John, "is light," and this is the same as love; for, "He that loveth his brother abideth in the light."

"God made man upright," says Solomon; and he adds, "The upright love thee," Canticles, i. 4. God's image is said to be knowledge, Coloss. iii. 10; "And every one that loveth is born of God, and knoweth God," 1 John, iv. 7. God's image is said to be righteousness; and "Love is the fulfilling of the law," which to fulfil is our righteousness, Deut. vi. 25. God's image is said to be true holiness, Ephes. iv. 24; and the saints are to be "holy and without blame before him in love," Ephes. i. 4.

Now the man was created in the image of God, yet God's image was something distinct from man, for Adam remained a man after the loss of God's image. When God breathed the of life into Adam, the Holy Spirit entered into him, created his soul, quickened his body, and gave him life: "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job, xxxiii. 4. The most holy Spirit of God entering into Adam, and forming his soul within him, adorned every power

of that soul with his divine love: this the law of Adam still calls for of every one that is under it. The Spirit not only adorned every faculty of Adam's soul with love, but he put it on him as his righteousness, his robe and diadem; and, when this was lost, he is said to be naked; not in his body, for so he was before, but in his soul: and this is the case with all Adam's children to this day, for Christ declares they are blind and naked, Rev. iii. 17

When Adam, undeceived, 1 Tim. ii. 14, broke through the bounds of the law, contrary to his own judgment, his better knowledge and conscience, the Holy Ghost and his divine love left him; God gathered unto himself his spirit, and Adam died, Job, xxxiv. 14. And, having sinned, enmity and hatred to God took place in him, and he was left in full possession of it. The word of God makes this divine love to be three things to men.

1. It is called the bond of all perfectness, Coloss. iii. 14. It was the bond of union between God and Adam, and all their communion was founded on it: but, when enmity was conceived in Adam's heart, this union was dissolved, God was displeased with man, and man's mind was enmity against God. and God himself asks, "Can two walk together, except they be agreed?" Amos, iii. 3. And Adam immediately made this disagreement manifest; for, as soon as he heard the voice of God in the garden, he fled from him, and hid himself: he loved darkness, and hated the light of God's countenance, desiring no more union nor communion with him, and therefore fled to shun it and escape it.

2. I have before observed that God's love in Adam was the image of God in Adam's soul, and his robe of righteousness: hence it is that Adam felt himself naked when he lost it, and immediately began to substitute something instead of it, which was a dress made of leaves, setting a sad example to all his

children, which to this day tread in the same steps, by clothing themselves with a covering, but, not of God's Spirit, Isaiah, xxx. 1.

3. Love, according to Scripture, is the way of God, and a way that excels all others: hence Paul calls charity the more excellent way, I Cor. xii. 31; and declares that all gifts, knowledge, language, and miraculous faith, are nothing without it but noise and shew. In complete happiness, and in perfect freedom, were our first parents turned adrift on this most excellent way at the beginning. And I have often observed that way, in the singular, not ways in the plural, is to be met with in the complaints of God upon this head.: "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth," Gen. vi. 11, 12.

I come now to shew what this corruption is. Adam's transgression of God's law brought the sentence of the law, which is death, into his conscience; at the entrance of which Satan took occasion to fill Adam's mind with his own infernal enmity against God, which was not a difficult work for satanic wisdom to perform, seeing the Holy Spirit and his divine love was gone, and Adam's mind was carnalized by sin, a proper soil for Satan to sow his desperate enmity in.

The image of God in Adam is expressly called the glory of God; "Man is the image and glory of God: but the woman is the glory of the man," 1 Cor. xi. 7. This glory of God being lost by sin, we are all said to fail, or come short of it; "All have sinned and come short of the glory of God," Rom. iii. 23.

Instead of God's glory being on us, we are become most inglorious by sin; and, instead of being in God's image which was spiritual, and which the law of God, being spiritual, requires, the Apostle says we are carnal, sold under sin, Rom.

vii. 14; and this disparity is manifest enough between a spiritual law and a carnal man, sold under sin. God's love by the Spirit in Adam set him on a level with this spiritual law of God; but when this image or love of God was lost, then the disparity between the law and man took place; nor could all the purest natural affections in the world, if they met and centred in one soul, amount to a single act of obedience to the first and great command of the moral law; for the law being spiritual, natural affections cannot attain unto it. The Holy Ghost in Adam, adorning and enrobing his soul with divine love, set him on a level with God's law: and, if the authority of an Apostle may be depended upon, nothing less can fulfil the law than "The love of God shed abroad in our hearts by the Holy Ghost given unto us," Rom. v. 5: for so he says; "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. viii. 4. By this fulfilling principle, Paul does not mean the righteousness of Christ imputed, for that is without us, and not in us, and is said to be put on, and not into us: by this fulfilling principle he means the love of God in the heart. "Love is," as he says, "the fulfilling of the law," Rom. xiii. 10; and this is not done by us, but God does it in us. This love is the image of God in his saints; and every discovery of God's love to us is inflaming the soul with fresh love to God, which Paul calls changing us "into the same image from glory to glory, as by the Spirit of the Lord," 2 Cor. iii. 18.

Nor does the apostle Paul, when contrasting Christ with Adam, as the two covenant heads, and heads of two different families, contradict what I have said of Adam. It is highly necessary to distinguish the Creator from the creature, and between Adam and the law from heaven, between Adam dead and the quickening Spirit. Paul, in that whole chapter, the xvth of the first book of the Corinthians, never once mentions the image of God in Adam, nor Adam as standing in God's image. He begins with Adam as fallen; "Since by man

came death, by man came also the resurrection of the dead; for, as in Adam all died even so in Christ shall all be made alive." Then Paul goes on to the creation of Adam; "And so it is written, the first man Adam was made a living soul, the last Adam a quickening Spirit." Here is no mention of God's image in Adam, but of his being made a living soul; and this soul Adam had after the fall, for the soul is the life of the body, the body without the spirit being dead. And the soul of Paul was alive without the law, until the commandment came; for, although the sentence was passed upon Adam, and entered into his conscience by sin, yet that sentence was not then, nor is it yet, fully executed; for God says, "The soul that sinneth it shall die," which shews that the execution of death's sentence is yet to come.

Moreover, Paul's contrasting Adam as made a living soul, with the last Adam a quickening Spirit, shows that Paul's contrast was between Adam, as dead, and the quickening Spirit, as giving life; for all the time that the Spirit of God, the love of God, and the life of God, abode in Adam, there was no room for the quickening Spirit to give newness of life, because the old life was not lost; but, when death entered, and man became condemned, and alienated from the life of God, through the ignorance that was in him, Eph. vi. 18, then, but not till then, was life and immortality by Christ needed. Furthermore, Paul calling Adam a natural head, can mean no more than that he is the one common father of all flesh; such fathers are no more than the fathers of our flesh, Heb. xii. 9; but one soul is not generated of another, for God is the father of spirits, Heb. xii. 9. "God hath made of one blood all nations of men, for to dwell on all the face of the earth," Acts, xvii. 26. Here is one blood made, and from that in Adam all flesh sprung; but every soul under heaven is a particular branch of God's creative work; hence they are called the souls which God has made, Isaiah, lvii. 16. Here is one blood made and made at once; and from that all flesh springs, being born of

blood, and of the will of the flesh, and of the will of man, John, i. 13. But our souls are not made of one, nor at once, but in succession, and are God's workmanship; and every one requires a creative power displayed; and God is the maker of them, and the father of them, and not man; for Paul calls God the Father Of Spirits, and not men; and Isaiah calls God the Maker of Souls, which shews that men are not the propagators of them. In all these things Paul never once mentions the image of God in Adam, but the image obtained after his fall, and that only, which he brings in to the comforts of the saints; "And, as we have borne the image of the earthy, we shall also bear the image of the heavenly." In all this it plainly appears that God's image is something distinct from man; and God always claims it as his own, and it always bears his name, let it be what it may, or in whom it will. It is called God's image, Gen. i. 27; God's likeness, Gen. i. 26. It is called the similitude of God, James, iii. 9. It is called the glory of God, I Cor. xi. 7; Rom. iii. 23. And love, which is this image, is said to be of God, 1 John, iv. 7. It is the seed of God in man, 1 John, iii. 9. This love is indeed called nature by the apostle Peter; but then infinite Divinity claims it, and hence it is called the divine nature, 2 Pet. 1.4.

Furthermore, it is called charity that never fails, having the incorruptible, living, and eternal God for its parent, and is therefore called the "incorruptible seed, which liveth and abideth for ever," 1 Pet. i. 23. Paul says that Adam was the figure of lure that was to come, Rom. v. 14: but, if the image of God in Adam was not divine or spiritual, he was no more a figure of the quickening Spirit, the Lord from heaven, than I am.

I shall now re-assume my subject. Adam was made in God's image, which was his inward glory and his righteous robe: this he which, lost, and became naked. This was God's glory in Adam, of by sin, he came short. It was, in Adam, the bond of

all perfectness, which bond of union was dissolved by sin, and sin separated between him and his God. Love is, and ever was, the most excellent way; but, man becoming corrupt, all flesh corrupted his way. The devil now carnalized man's mind: and filled it with his infernal enmity against God: and, this enmity being the devil's own seed in man, man is called from hence the seed of the serpent, which is at enmity with the church and her seed. They are called serpents, a generation of vipers, and children of the devil, from this principle of enmity which the devil infused into man. This enmity is the image of Satan, which God despises, Psal. lxxiii. 50. In this image Adam begat a son, Gen. v. 3; yea: all his sons; for all the elect, as well as others, have borne the image of the earthly Adam, 1 Cor xv. 49

Hence I conclude that the image of God in man, when created, was love; and the image of Satan in men, when fallen, is enmity against God, and hatred to him. And the law itself confirms this; for lovers of God and haters of God are the only characters which the moral law describes and rewards. "Shewing mercy unto thousands of them that love me, and keep my commandments." "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," Exod. xx. 5, 6. The moral law knows of no other characters than these two; it describes no other, and it rewards no others: hence it is plain what the two images are; the saints shall bear the image of the heavenly Adam, and sinners the image of the earthy, which in the great day God will despise, as such souls despise him; and he will shew mercy on them that love him, and display his eternal love in Christ Jesus to them. These are the true principles that Moses pursues through all his writings: "Know therefore this, the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations; and repayeth them that hate him to their face, to destroy them he will not be

slack to him that hateth him, he will repay him to his face," Deut vii. 9, 10. This was the character of the Jews in Christ's time; they saw and hated both Christ and his Father, and wrath came upon them to the uttermost. This enmity or hatred to God was originally in Satan, and by this was he influenced to murder Adam and all his race. When Adam conceived this in his mind he fled from God; and the same, being communicated to Cain, it wrought in him to slay his brother. This principle of itself is no less than murder in the bud, whether it work in the saint or in the sinner, as may be seen not only in Cain and Lamech, Gen. iv. 23, but even in Solomon, who, in a fit of jealous fury, sought to slay Jeroboam, and by so doing to counteract the design and promise of God, made known to Jeroboam, 1 Kings, xi. 40. Hence it is plain that this enmity is the seed of the devil in man, and man is called the seed of the serpent from hence; and it is Satan's own in, age, which he infused into the mind of Adam. In his image and likeness Adam begat his children, whence it is called the image of the earthy Adam in all mankind.

The Holy Spirit, with his life and love, being separated from Adam, and this carnal enmity succeeding, there was nothing of love left in Adam but natural affections, and these the devil corrupted and turned into a thousand channels of iniquity; but never can they run in a right channel, as appears plain in the words of Christ Jesus. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death," Prov. viii. 34 - 36. Here we have man's hatred described, and the object of it, which is God; we have also his love set forth, and the object of that, which is death. And this witness is true of every natural man in the world: for, whether he be a Pharisee or openly profane, he loves the world, in which sin and death reign; he



loves sin, which is the sting of death; he loves the treasures of this world, which end in death; he loves a form of godliness, performed by them that are dead in trespasses and sins; nor can he glory but in dead works. And, if he be a professor of the gospel, even one of the first magnitude, it alters not the case; for, if he be in a state of nature, he loves death, and nothing else; for man is alienated from the life of God, Ephes. iv. 18. He hates divine life, he shuns it, it is a strange thing to him, and he is averse to it; his appetite is vitiated, and he cannot savour the things of God, but those that be of men. He hates God, and loves death: no preaching suits him but legal discourses upon the law, which is the ministration of death; or, if his head be at all enlightened and evangelized, yet not the spirit, but the letter does he love. No professors are dear to him but those that have a name to live while dead; no ambassadors charm him but the sons of death, who are ministers of the letter; nor is he in his element but when in the congregation of the dead, Prov. xxi. 16. If this be the love of fallen man, and death the object of it, where is that morality to be found which is so much cried up in the present day?

Adam by his fall lost the Holy Spirit, that formed his soul and quickened him; he lost the love of God, which is God's image; and he lost the life of God, which always goes with love: nor shall man find the life of God again until the heart be circumcised to love God with all the heart and all the soul, Deut. xxx. 6. It was when the Spirit left him that he became carnal, sold under sin; when love left him his carnal mind became enmity to God, and could no more be subject to the law, because it requires love; and when divine life departed from him, death seized him, and every thing that he loves had death in it;" All they that hate me love death." This is our morality; this is our obedience to the spiritual law of God; and this is all the obedience that our corrupt nature has to boast of - enmity and hatred to God; "They have seen and hated both

me and my Father," says Christ; and they are "hateful, and hating one another," says Paul, Titus, iii. 3.

From the fall of Adam our corruption takes its title, the old man, being derived to us from the first man, and to distinguish it from the grace of Christ, which we receive from the fullness of the last Adam, the Lord from heaven. His incarnation being called a new thing, Jerem. xxxi. 22; and his covenant a new covenant; so his grace is called the new man; though in one sense the new man is much older than the old one, for the mercy of God displayed in our regeneration, "is from everlasting to everlasting upon them that fear him," Psalm, ciii. 17. But, in order of time, sin is the old man, for we were the servants of sin before we were made partakers of grace.

Corrupt affections, and nothing else, compose this law in Paul's members, which warred against the law of his mind, "Put off the old man, which is corrupt, according to the deceitful lusts," Ephes. iv. 22. Here is this corrupt love, affecting, craving, desiring, and lusting; filling the carnal mind with imaginary entertainments, much pleasure and satisfaction in sin, and promising the utmost security and secrecy; and all as deceitful as the devil himself, exposing souls to God's sore displeasure, to nakedness, shame, disgrace and contempt.

These corrupt affections led some of Paul's friends to covet wealth, promising much happiness and honour therein, till they erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 10. Those deceitful lusts prompted David to imagine that sending for Uriah, and making him drunk, would be an inducement to him to go and sleep with his wife, and that would cover both the sin and the shame of David; but these deceitful lusts deceived him. The devil is the artful fowler, and our corrupt affections are his snares, traps, nets and lines; "But they that are Christ's, have crucified the

flesh with the affections and lusts," Gal. v. 24. This is the law in the members - fleshly affections, affecting, loving, admiring, and being charmed and enamoured with fleshly gratifications; and then lusting, craving, and desiring, the enjoyment of them; which are what Paul calls the affections and lusts of the flesh. Various and innumerable are the objects of man's corrupt affections; but this I know, that they seldom run in a right channel; but when kept within bounds they are called natural affections, which is the best name they bear. And, if God was to manifest even these to men, they might see that they themselves are beasts, Eccles. iii. 18, for the same appears in the brute creation. And even natural affections often prove a snare, as in Lot's wife, who looked after her children behind till she lost herself; and this was the case of one man invited to the gospel feast, who had married a wife and could not come, and so failed of the marriage supper.

Sometimes these corrupt affections exceed the bounds of all the brute creation, as was the case of many inhabiting the cities of the plain, and many others, as Paul relates: "For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature; and likewise also the men," &c. &c. Rom. i. 26, 27.

Many are the objects on which corrupt affections dote, but death is sure to be in every object they admire "All they that hate me love death" says God, and we know that the world loves its own.

Sometimes they affect nothing but imaginary pleasure; "Lovers of pleasure more than lovers of God," 2 Tim. iii. 4. Sometimes they turn a sinner to self-admiration; self is the grand idol; and so we read; "Men shall be lovers of their own selves," 2 Tim. iii. 2. In others they are set upon money, which such will use the basest means to accumulate; "The love of money is the root of all evil," 1 Tim. vi. 10. The Jewish

pharisees doted on human applause; and these men were led to act against light, knowledge, judgment, and the fullest convictions: for, although in their conscience they believed Christ to be the Messiah, they acted quite contrarily; "Among the chief rulers also many believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God," John, xii. 42, 43. "Whosoever shall confess me before men," says Christ, "him will I confess also before the angels of God;" and the faith of such confessors shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. 1.7. But these things have no weight with corrupt affections; they savour not the things that be of Christ, but love the praise of men more than the praise of God; yea, such love the devil himself more than God, for "God is light," and the devil is darkness: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John, iii. 19. Here we see the objects on which corrupt affections dote; they love death, they love the praise of men more than the praise of God, and darkness more than light. They love the uppermost rooms at feasts, they love greetings in the markets, and they love to be called of men Rabbi, Rabbi. This was the law that all these men cleaved to, abode by, and obeyed, for they had no other in them, as Christ declares; "But I know you, that ye have not the love of God in you," John, v. 42. Now death is in all the objects above described, on which corrupt affections dote, which confirms what the Saviour asserts; "All that hate me love death." This law in the members, or these corrupt affections, cannot be subject to the divine law of God; they cannot savour the things of God; they are at enmity with God, his Spirit, and his grace; and never can affect, delight in, or call for, or crave, any one thing but the obedience or the compliance of fleshly lusts. All the motions of this law work in evil, and in nothing else, and how can it be otherwise, when it is not the moral

law, nor the law of faith, but the law of sin? and sinful flesh will serve this law, and no other. "So then with the mind I myself serve the law of God, but with the flesh the law of sin," Rom. vii. 25.

The apostle intimates that these corrupt affections are the heart and life of the old man; for sin of itself has no life but in the corrupt love of the Sinner: hence he styles the old man corrupt according to the deceitful lusts. Craving, desiring, and imagining evil things is the life and labour of this law; and to crucify the flesh, with these affections and lusts, is the labour which God has given us to be exercised with under the sun. Disobedience to this law of sin is what our Lord calls denying self daily, and taking up the cross and following him. Making provision for the flesh, in laying up treasure on the earth, pampering the body, adorning and setting it off to be admired, vain imaginations about creature charms, chambering and wantonness, fornication, uncleanness, and (as Paul calls it in himself) all manner of concupiscence, Rom. vii. 8.; by these vain imaginations does the flesh serve the law of sin, which works even in good men. Paul says he saw this law in his members warring against the law of his mind. It works in the eyes, Peter says, and fills them with adultery, 2 Pet. ii. 14; it works in the ears at the hearing of foolish conversation; in the hands by unwarrantable liberty, and in the feet by running to mischief: but evil concupiscence is its natural element, making all the members servants to uncleanness, and to iniquity, Rom. vi. 19.

This law in the members has two branches, love and hatred; it hates God, and loves death; for Paul says, "The carnal mind is enmity against God," who is love; and that it is not subject to the law of God, which commands love, nor can be, because they are natural affections, corrupted by sin: and this may be seen in the royal Psalmist, when the law in his members warred against the law of his mind, and brought him into

captivity to the law of sin. It is the old man with his deceitful lusts that is called the wayfaring man in Nathan's parable to David: he wrought first in David's eyes on the house-top; then the ewe lamb was searched out, looked up, and brought home to be dressed for this wayfaring man. To the saint he is in some sense but a wayfaring man, not being suffered to show his head when God and his love are present; but to the sinner he is a constant inmate, yea the only ruler and leader. David's fall by this law in the members is called a despising both God and his law. "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife," 2 Sam. xii. 9, 10. By this it plainly appears that the carnal mind and the law of sin are enmity against God, and lovers of evil. Nor was this the only time that David was ensnared by corrupt affections. Absalom appears to have been one of the worst of men, an enemy both to God and his own father, and nothing admirable about him but the figure of his person and the hair of his head; and yet the violence offered to his daughter Tamar, and the murder of Ammon by Absalom's orders, never affects David like the death of Absalom, who was cut off in the very act of treason and rebellion, both against God and the king. "Oh Absalom, my son, my son, would God I had died for thee!" and what is this but inordinate affection? which Paul tells us to mortify; "Mortify: therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection," &c. Col. iii. 5. The love of this world, and the things of it, at times drew down the soul of David to them, and for the moment seemed to glue his mind to them; "My soul cleaveth unto the dust; quicken thou me according to thy word," Psalm, cxix. 25. At another time he found his corrupt affections working him up to covetousness, and to the love of money:

hence his prayer; "Incline my heart unto thy testimonies, and not to covetousness," Psalm, cxix. 36. You may see what was working within by the prayer that came out; and from this sense of danger sprung the following caution; "If riches increase, set not your heart upon them," Psalm, lxii. 10.

There is not one natural power or faculty in the human soul that can stand before corrupt affections; they prevailed against conscience, convictions, and faith in the Jewish rulers, as we have already observed; many of them believed on him, but did not confess him, loving the praise of men more than the praise of God. Men may will and determine, as Paul speaks, "To will is present with me, but how to perform that which is good I find not." Why? Because "evil is present with me." What evil? Why a law in my members warring against the law of my mind; my mind is engaged in serving, the law of God, but my flesh ill serving the law of sin. This law prevails not only over the will, but over the mind also, of every natural man; hence you read of being vainly puffed up with a fleshly mind, Coloss. ii. 18; yea, over the judgment also, as Christ says to the Jews, "Ye judge after the flesh," John, viii. 15. And I much question if these corrupt affections be not the chief spring in all natural religion. Some indeed may be driven by fears and terrors, and the reproaches of conscience, for awhile, into a profession; but these things do not destroy legal pride; the love of praise and the applause of men are still the main springs that keep them in motion, as our Lord declares of the Pharisees, "But all their works they do to be seen of men," Matt. xxiii. 5. Hence it is plain that corrupt affections and the lusts of the flesh make some people labour hard in religion, as they did in the Judaizing preachers who followed Paul; "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised," Gal. vi. 12. Here we have the lustings or desires of the heart of these men, and what they desired, a fair shew in the flesh. What for? that men might see it; it was to make a shew to others, and that these

preachers might glory in their flesh, in their having gained proselytes to circumcision, which circumcision is in the flesh; for such labourers know that the children of the flesh will glory in such proselytes, and admire their diligence and success in this work. And I believe that this thirst for human applause, and of seeking honour one of another, has driven some, in times of old, and in the present times too, to compass sea and land to make one proselyte; not proselytes to God, but to themselves; and have made them, in the sight of God, twofold more the children of hell than themselves.

It is remarkable that, whatever name the love of God goes by, this law of sin goes by the same, only with different appendages. I believe that the love of God, shed abroad in the heart by the Holy Ghost, is the fulfillment of the moral law, and the decreed end of God in the proclamation of the everlasting gospel, called the end of the commandment. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. i. 5, Corrupt affections, or a love to death, to darkness, and to the praise of men, go by the same name, and are called a law, which is said to be the law of sin, the law of sin and death, and law in the members.

The love of God is called the bond of all perfectness, uniting souls to God, to Christ, to the Spirit, to the saints of God, and to the angels in heaven; and is the bond between the King of saints and his subjects, between the Lamb and his wife, and between the father and his family, making every union perfect and complete. And corrupt affections are a bond also, only with this appendage, it is called the bond of iniquity; which bond was strong in Ananias and his wife, who could act the hypocrite, tempt the Spirit of God, counterfeit the hospitality of the saints, and lie unto the Holy Ghost, by an attempt to live on the church's stock, as the poor saints of God



did, when they kept back part of the price as an independency to themselves.

The love of God shed abroad in the heart, is called the root of the matter, by Job, and is explained by the apostle to be love; "Be ye rooted and grounded in love," Ephes. iii. 17. Corrupt affections go by the same name. In idolaters they are called a root that beareth gall and wormwood, Deut. xxix. 18; but in the covetous they are called the love of money, and the root of all evil, 1 Tim. vi. 10.

Love is the incorruptible seed lodged in the soul by the Holy Spirit; and is intended to abolish death, to expel legal bondage, and all the slavish and servile fear which is administered to the soul by the law, and which is peculiar to servants who serve God, not in the exercise of grace, and with the powers of the soul, but with bodily exercise only; not in the newness of Spirit, but in the oldness of the letter; and that not with the power and life of godliness, but with an external form only. But the love of God in the saints is the lively principle, and the constraining power that influences, actuates, allures, attracts and compels, with an invincible sweetness, the soul to deny self, loathe the world, and follow through fire and water, through the shadow, of death, and death itself, rather than come short of the desired and expected end. This love is the produce of divine agency; "That which is born of the Spirit is Spirit;" that is, the love of God, which is a grace of the Spirit of God, and a grace that is born of God, is Spirit; it is called the love of God, and it is of God. It is an incorruptible seed from the incorruptible God; it is the divine nature from the Divine Being; which shows that God will be worshipped with nothing but his own. By God's own Spirit are the men of God furnished for every good work, as Paul declares, 2 Tim: iii. 17; and he adds, "Our sufficiency is of God," 2 Cor. iii. 5. And indeed in God's light men see light; when he shines into their hearts, his glory as seen in the face

of Jesus. And it is the life of God in the soul that gives us all our spiritual motions, and a sense of our wants; all our appetites and cravings after spiritual provision, all our hungerings and thirstings find the bread of life, and the water of life, spring from life; and every promise, every grace, every divine visit, every deliverance, every divine indulgence from God, or sensible nearness to God, every answer to prayer, every delivering mercy or smiling providence, serve to feed the principle of divine life, wrought in the soul by the Holy Spirit of God. And, if what Paul says be true, that "I live, yet Not I, but Christ liveth in me," then it is the life of Christ in us that is fed by all the before-mentioned sweet morsels, In Short, God is worshipped in his own Spirit, and by his own truth; he is admired, and adored by his own love; confessed and abode by in his own strength; waited for, and waited on in his own patience, and submitted to in his own submission; approached in his own meekness, and exalted by his own humility; confided in by his own confidence, hoped for by his own hope, and honoured in his faithfulness by his own faith: for every good and perfect gift is from the Father of lights. "What hast thou," says Paul, "that thou didst not receive?" 1 Cor. iv. 7. Whatsoever is more than these is not worship in the Spirit, but human invention and superstition; and all that is less is bodily exercise.

The saint's living law has two branches, faith and love, and the former always works by the latter; whatever faith brings in love admires, and love works to cast out, and keep out slavish fear, that such fear may not clog or hinder faith. The giver of this law is the Holy Ghost; hence it is called the law of the Spirit, Rom. viii. 2; and the Holy Spirit styles himself the Spirit of faith, 2 Cor. iv. 13, and the Spirit of love, 2 Tim. i. 7; not only because he works these graces in us, but because he is the spirit, the life, and the power of them; and all their actings and exercises depend upon his influence and operations. I have called this a living law, because Solomon says, "The law

of the wise is a fountain of life," Prov: xiii. 14; because faith and love ascend and descend, and in the exercise of these we go in and out and find pasture, John, x. 9.

So, on the other hand, Satan has usurped an empire over the children of men, and filled them with sin, so that poor sinners are his subjects and slaves, because it rules in them; hence sin is set forth as a king or sovereign, reigning and ruling. "Sin," says Paul, "has reigned unto death," Rom. v. 21. In this mass of corruption there is a law, which the apostle mentions three times: "I find then a law, that, when I would do good, evil is present with me," Hem. vii. 21. Here, the apostle calls this law evil. Again, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," Rom. vii. 23. Here the apostle calls it the law of sin, that warred in his members against the faith and love of God, which is the law of his mind. Again, "So then with the mind I myself serve the law of God; but with the flesh, the law of sin," Rom. vii. 25. And this law of sin is the corrupt affections, which, are contrary to God, and at enmity with him, and never were subject to God's law, nor can be. These affections, being corrupted, they affect and dote upon nothing but what God hates; hence men are said to love death, to love darkness rather than light, and to love the praise of men more than the praise of God. The world loves its own, sinners love sinners. Prophecy deceits; my people love to have it so. They are called lovers of pleasure; lovers of themselves, lovers of the world, and lovers of money. Indeed these corrupt affections never can delight in, or be entertained with, any thing but the works of the flesh, the lusts of the flesh, or in things pertaining to the flesh. And, as sure as faith works by love, so sure does unbelief work by corrupt affections; for when faith is in exercise, the soul is sweetly fed and entertained; it is kept alive, and is lively: but, when faith lies dormant, then unbelief and legal bondage work and stir up corrupt affections, self-love, self-pity, and enmity at

the prosperity of the wicked; calling the proud happy, Mal. iii. 15; blessing the covetous, whom the Lord abhors, Psal. x. 3; and envious against the pleasures, the carnal ease, and the glory and honours, of the ungodly.

The apostle owns that he delighted in the law of God after the inner man; but when he would do good evil was present with him, and how to perform that which is good he found not. Corrupt affections swayed his mind from the good works wherein he was engaged. And this I am fully assured of, that Satan might set before our eyes what he pleased, or bring what news, tales, or tidings he would to our ears, or present what he might to our imagination, or suggest a thousand things to the mind, or labour to fill the thoughts with what vanities he could invent; if there were no affections and lusts in the body of sin, he would labour in vain, as he did with the Saviour when he shewed him all the kingdoms of this world and the glory of them; which had no effect upon him, because when the prince of this world came he had nothing in him, John, xiv. 2000 30. It was not so with Demas; when this world was presented to him it caught him; "Demas hath forsaken me, having loved this present evil world." When the golden wedge and Babylonish garment appeared before Achan, he coveted them. A thousand women allured Solomon; he loved many strange wives, his wives turned away his heart, and corrupt affections brought him into captivity to the law of sin, which was in his members. The same kind of object took the incestuous Corinthian: and what numbers fell by the same snare in the Wilderness, through the counsel of Balaam, is obvious enough. The love of money caught Judas, Ananias, and Sapphira, as also the young man in the gospel, who had great possessions. Corrupt affections are the law of sin; the affections lead the van, and the lusts of the flesh follow hard after. These are coupled together; crucifying the flesh with the affections and lusts, for all that obey these are said to be servants of sin, and to obey unrighteousness. "As fishes that

are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them," Eccles. ix. 12. The law of sin is Satan's trap, and he knows how to bait it.

But my dear brother may be ready to ask, why man's corrupt affections should be expressly called the law of sin, and not the law of Satan? Let him attend to this: that there are three sovereigns or ruling enemies over the race of mankind is plain, for God is said to deliver us "from the power of darkness, and hath translated us into the kingdom of his dear Son;" Colos. i. 13. This darkness is expressly called by Christ the kingdom of Satan; "If Satan be divided against himself, how shall his kingdom stand? Matt. xii. 26. Here our Lord himself owns that Satan hath a kingdom in this world, which he most carefully and studiously strives to maintain, and never acts against himself in the least by weakening it.

The great apostle tells us also that sin is another ruling sovereign over mankind, and that "sin hath reigned unto death," Rom. v. 21.

3. He asserts that "Death reigned from Adam to Moses, even over them that that not sinned after the similitude of Adam's transgression," Rom. v. 14.

Now, although the devil stands first in this list, yet he is not the first in power and dignity, though he is in crime; for he and his fellow angels were informed that Adam was the figure of him that was to come, Rom. v. 14, in a state incarnate, and this divine mandate following upon it, "Worship him, all ye gods," Psal. xcvi. 7, which the apostle explains to amount to this; "And when he bringeth in the first-begotten into the world, he saith, And let the Angels of God worship him," Heb. i. 6. At this Lucifer took an offence, and conceived a dislike and an enmity, being too proud to submit; and this his pride so lifted him up that he fell into condemnation, 1 Tim. iii. 6. The

sentence of condemnation entering into him, and the hot displeasure of God attending it, filled him with envy at the feeble race of mankind, as the objects of his dislike, and the procuring cause of his fall, and of all his misery that followed upon it; which accounts for his unparalleled rage and hatred, even at those of mankind who have been his most trusty, most loyal, and faithful subjects; as Saul, Ahithopel, and Judas; all of whom he drove to suicide, though they promoted his cause to the uttermost, and hated God and his children as much as he did. In this envy at mankind and enmity against God, and in full possession of this his rebellion, rage, and desperation, God left him, and gave him up to his reprobate mind, to oppose the Saviour with all his might, and to do despite to the Spirit of grace wherever he found it: and upon the back of this came the curse of God, passed upon him in Eden, which is his hell; and being given up to enmity, rage, rebellion, and desperation, these are the chains with which he is bound: the wrath and curse of God are his hell; and the dominion of sin his dark chains. His implacable enmity to God, his perfect hatred to men, the desperation of his state, the wrath of God, and his dreadful curse upon him and it, him, are what I understand by his being "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment," 2 Pet. ii. 4. So that we see that Satan has no dominion over sin, though he is said, in one sense, to have the power of death, Heb. ii. 14. Desperate enmity at God in all his persons, at the holy angels, at the saints, and at all the children of men, is the boiling rage of his infernal mind; and the wrath and curse of God, attending it, will keep his mind boiling and smoking in desperation and vengeance to all eternity. And this may be seen in all those professors who are given up to a reprobate mind, to work all uncleanness with greediness, Ephes. iv. 19; and in them also who are said to be given up to a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries," Heb. x. 27. These are called adversaries. And this principle of enmity is

manifest in common worldlings, who hate the saints of God for Christ's sake; in professors, who love the killing letter, but hate the life of God; in the Pharisee, who admires the form, but hates the power of godliness; and in every lunatic, who has this fire of hell already kindled in him.

This law of sin is the ruling principle even in Satan: to this he is given up; under this he carries on all his dark designs; and by this he is actuated, influenced, and hurried on, in all his works. Could he get rid of sin, and sin's dominion, he would gain his point: but this he cannot do; for God has delivered him into these dark chains, and hence eternal restlessness drives him on. Christ says he seeks rest, but findeth none, Matt. xii. 43.

Could Satan subdue his own sin, root it out of himself, or deliver himself from its reigning power, its burning fury, or its desperate workings, he would find rest; but this never can be; therefore all his seekings are in vain; he seeks rest, and finds none. Hence it appears plain that love to evil and hatred to God are the law of sin, even in Satan, and in all mankind; and this is the law in the saint's members, which even in them maintains a perpetual war against the Spirit and his grace. So that Satan himself, even the god of this world, is no more than a subject, a servant, a slave, and even a drudge to sin. This is the law that he obeys, the dark chain in which he is held, and the master that he serves; "Whosoever committeth sin is the servant of sin," John, viii. 34, whether he be angel or man And it is worth the saints observation, that, whenever the sin of Satan or graceless sinners is mentioned in the epistles of John, it is generally in the present tense, "sinneth," which implies one continual act of sinning, and nothing else. "He that committeth sin is of the devil; for the devil sinneth from the beginning," 1 John, iii. 8. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him," &c. One continual trade of sinning, both in Satan and in

sinner, is what the evangelist means. And likewise the new man, or the seed of God, from which immortal principle the saint takes his title, and from which he is denominated a child of God, is the utmost of what John can mean; for in every other sense there is not a just man upon earth that doeth good and sinneth not.

From all which I conclude, that loving and making lies; that all deceivableness and lying wonders; all malice and rage against God and his saints; all foulness, filth, and uncleanness, that work in Satan, called a foul and an unclean spirit; all this love to, and delight in falsehood, false doctrines, deception, or receivableness of unrighteousness; and all the foulness, filthiness, and uncleanness, that work both in devils and in mankind; together with all the rage, desperation, madness, enmity, and malice, that burn and smoke both in devils and men at the saints of God; proceed from the corrupt affections which reign and rule both in devils and sinners; so that our apostle calls it expressly, the law of sin. I shall submit this to my dear friend, and to his superior judgment, while I remain, in the path of much tribulation,

#### THE COALHEAVER.

P, S. These contending parties are variously set forth in the word of God.

1. They respect the persons of different births. Some are born of blood, of the will of the flesh, and of the will of man, John, i. 13; this is the natural birth of all mankind. But the believer, who in faith and love receives Christ, is said to be born of God, John, i. 13.

2. These different births bring forth different principles, which never change, nor will be changed in their nature; "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit," John, iii. 8. The flesh is all in all, the flesh



bears rule; the soul with all its natural light, knowledge, wisdom, or judgment, cannot subdue sin, nor keep it within the bounds prescribed by God in his word.

The lust of the eye, the lust of the flesh, and the pride of life, conquered Eve through the malice of Satan, although she shared with Adam in the image of God. The lust of the eye prevailed at the sight of the forbidden fruit, the appetite craved it, it was in her opinion good for food; and above all, it was desirable to make one wise; and this prevailed in Adam, though he was not deceived, yet he was in the transgression; from hence God denominates man to be flesh, "My Spirit shall not always strive with man, seeing he is flesh;" "That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit," especially faith, hope, light, life, and love; these are called the incorruptible seed, and they are by Peter called the divine nature, and by Paul the life of God, which man is alienated from through ignorance. These fruits are derived to us by the Spirit from the fullness of the second Adam. These are the soul and the springs Of real godliness, and the Spirit of God working in these is the power of godliness, and where these are not there is nothing but the form of it.

3. These contending parties are called laws; the law of sin, and the law of the mind, as hath been shown: the law of sin is the corrupt affections working in the carnal mind, which feeds upon the imagined lusts of the flesh, hates God, and wars against God, and against the soul of man. The law of the mind is, first, faith that worketh by love, and these are influenced, guided, and directed in all their acts, works, and exercises, according to the mind of the Spirit. For instance, the Holy Spirit set before Paul's mind a distressed sinner praying to Paul for help. Paul sets off, assured God had called him to Macedonia to the work; ere long the gaoler appears before Paul on his knees, praying for salvation, and Paul points him to faith in Christ, and tells him to believe, and he shall have it;

the gaoler believes and is saved. The Spirit gave Paul the vision, and assured his mind of the divine call; he sends the gaoler to Paul in the greatest distress, the Spirit spoke by Paul to him, and entered the gaoler's heart at the sound of Paul's voice, and wrought faith, salvation, and joy in his soul: all this was the mind of the Spirit in Paul. And I am more than sure that every branch of such Work, and every branch of real worship which meets with the approbation of heaven, is performed by the same most holy and ever-blessed agent. God will be served in the newness of the Spirit, and not in the oldness of the letter: and he seeketh such to worship trim as shall worship him in Spirit and in truth.

4. These averse parties are called sin and grace: "Sin shall not have dominion over you, grace shall reign." Sin shall not have the dominion over the believer, nor ever make any inroads into the kingdom of God; God's sovereign love through Christ shall reign over hellish hate: and reign to eternal life, through the second Adam, as sure as ever sin has reigned unto death through Adam the first. 5. These warriors are called the old man and the new. Put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness, Ephes. iv. 24. Sin is called the old man, being derived from Adam by natural generation; grace is called the new man, being derived to us from the fullness of Christ by the Spirit.

6. Paul calls the one a body; Put off the body of the sins of the flesh: and the other he calls Christ; Put ye on the Lord Jesus Christ, and walk in him. And

7. The Apostle expressly calls it, the flesh lusting against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. Here the Apostle tells us plainly, that this war of the flesh is carried on against the most holy Spirit of God; that

these lust against each other; that these are contrary the one to the other; and that to will is present with us, but a power to perform is not; and this lies at the bottom of every cross; namely, a capability to will, but an inability to perform, so that you cannot do the things that you would. But God the Spirit is the agent both, of willing and doing: he works in us both to will and to do; and often gives the one, when he withholds the other: we can will, but not work; but let the work be what it may, if there be first a willing mind, it is accepted, because even this is of God.

The saints must fill up the measure of Christ's sufferings, which are behind in their flesh, that is, while they abide in the body; and sinners, whether they be bad angels or bad men, must fill up their measure also. Hence we often will and are as often hindered. I would have come to Corinth, even I Paul, once and again, but Satan hindered; they that are not with Christ must be against Christ, and they that do not gather to Christ must labour to scatter from Him; both parties must do their work, and fill up their measure, before the talent of lead be thrown into the mouth of the ephah, Zach. v. 7, 8. This is one great reason why the power of doing is absent when the power of willing is present; it is also intended to shew us our frailty, and that it is the grace of God that labours in us and not us; that without Christ man can do nothing, but that all things may be done, and are done, through Christ strengthening us; but there are times and seasons fixed in the mind of God, for the putting forth and displaying his power; and this may be seen in the Saviour's days, and as displayed by him; when he had foiled Satan and all his wiles in the wilderness, he returned in the power of the Spirit. Again we read of a multitude of impotent folks being about the Saviour, and of the power of the Lord being present to heal. He tells his scoffing brethren to go up to the feast; I go not up yet unto this feast; "My time is not yet come; but your time is always ready." He gives the same answer to his mother at the marriage in Cana,

"Woman, what have I to do with thee? mine hour is not yet come." Hence it is plain that there are appointed times and seasons for every purpose; and it well becomes the servants of God to pray, to watch, and to wait; and he that waiteth upon his master shall be honoured, and not confounded by disappointment, for they shall not be ashamed that wait for me.

I believe that many of our misgivings of heart, especially when we are young in God's ways, spring from ignorance. We do not know what the Holy Spirit means by the word flesh; - we think the body, abstracted from the soul, is what is meant, hence when believers find rebellion working in their will, and carnal enmity in the mind, and unhallowed desires discovering themselves in their affections; this they think (and I once thought the same) can never stand with a genuine work of grace; and finding that neither prayers nor tears; resolutions nor vows; the deepest humility, nor the highest felicity; no, not the furnace of affliction, nor the mount of transfiguration, will either root up or eradicate these; no, neither subdue them, nor abolish them; not hide them from our sight, nor chase their bane from our senses. We conclude that the work of sanctification is not begun, much less going on in us. Answer: if it be true first God chose us in Christ before the foundation of the world, that we should be holy and without blame before God in love, then it follows, that the more we love the more we are sanctified and when perfected in love, our sanctification must be complete; for our holiness and blamelessness are to be complete before God in love. And as for me, I have often found when in the furnace of affliction, every corruption has risen to its highest pitch; which has made me tremble, and fear even to approach God, expecting the divine resentment to the uttermost; and instead of this, such unexpected and unparalleled indulgence, as has reduced me to less than nothing; and sure I am that nothing ever endeared God to me or raised my soul in love to him like

this; and this, according to my views, is no less than real sanctification, for it is love without dissimulation.

The word flesh means the corruption of the soul, more than the body of flesh abstractedly considered. The Apostle calls the whole mass of corruption the body of this death. It is man's corrupt affections that are the law of sin; these lead the sinner captive, and the carnality of the mind, being enmity against God, goes hand in hand with corrupt affections; for lust is conceived in the mind before sin is finished in the act, and death brought forth in the conscience. Hence the Apostle couples the mind and the flesh as working jointly together in the whole course of sinning. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others," Ephes, ii. 2, 3. The carnality of the mind is this enmity to God; it is alienated from the life of God, it is wholly bent upon evil; it lusteth to envy, and is called a fleshly mind; and the members of the body are no more than the instruments of unrighteousness unto sin; These are the things which the carnal mind is bent upon, and which corrupt affections labour in. And this I firmly believe, that if I had no remains of the old veil upon my understanding, no rebellion in my will, no corrupt affections in my heart, no carnal enmity, nor infidelity in my mind, that I should be one of the happiest men in all the world; there would be an end of the daily cross, an end of the arduous task of self-denial, and no more lusting against the Spirit, no more keeping the heart with all diligence, no more need of watchfulness and self-examination, no more shyness, nor distance between God and my soul. But this divine bliss is reserved for the other world; Lazarus must have his evil things in this life, and be comforted on every side when this life comes to its end. I cannot, I must not, I dare not

say that I am not loved of God with an everlasting love; I dare not say that I am not in possession of that charity which rejoiceth in the truth, which is what Paul calls delighting in the law of God after the inner man. And yet I am in, and of myself, and by sin, a hater of God, Rom. i. 30. I was envious, says Asaph, at the prosperity of the wicked, and pricked in my reins: Why? because they increase in riches, and he was poor; and because they were not in trouble, nor plagued like him; and because they are fat, and at ease, and have no bands in death, but their strength is firm; I have washed my hands, and cleansed my heart in vain, for all day long have I been plagued, and chastened every morning; my feet were almost gone, my steps had well nigh slipped; so ignorant, so foolish was I, I was like a beast before thee; nevertheless I am still with thee; thou hast held me by my right hand; thou shalt guide me by thy counsel, and afterwards receive me to glory, Psalm, lxxiii. Again,

"And now we call the proud happy; yea, they that work wickedness are set up, yea, they that tempt God are even delivered," Mal. iii. 15. These are nothing but Satan's subjects in a mock shew, and nothing in us is charmed with them, envies them their pride or their wealth; nothing in us that craves either their property or their pleasure but corrupt affections; and this is the law of sin, that wars against the mind of the Spirit. By these scare-birds is the law of sin discovered, and by these opposites is the mind of the Spirit made manifest; but the time will come when we shall return and discern between the righteous and the wicked; then Asaph will not envy the foolish when he sees them shut out of the marriage chamber; nor will Malachi call the proud happy when he sees them to be nothing but stubble in the fire of divine wrath. Ever yours.

# *The Eternal Setting of the Sun in His Meridian, and the Total and Endless Eclipse of the Earth in the Clear Day*

William Huntington (1745-1813)

A SERMON, Preached at Providence Chapel, on Sunday,  
July 26, 1807.

*Ye are the children of light, and the children of the day; we are not of the night, nor of darkness. . . .* I Thess. 5:5.

*"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day"* Amos 8:9.

WHATEVER this dark and ambiguous text may mean, it appears to me that it never had, or will have, its accomplishment in a literal sense. The sun stood still in the days of Joshua: but standing still is not going down. "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day," Joshua, x. 12, 13. In this passage we have an account of the sun and moon standing; and of the sun standing still in the midst of heaven, hasting not to go down about a whole day. But the sun standing still a whole day, and then going down, cannot agree with my text, which is expressed not of his standing still in the midst of heaven 2000 years, but of his going down, so as to rise no more.

We have an account of the sun going back in the days of Hezekiah, to prop up his faith in the promise of God. "And the sun went back ten degrees; so the sun returned ten degrees, by which degrees it was gone down," Isaiah, xxxviii. 8. But the sun returning ten degrees backward, differs widely from the full expressions and meaning of my text, which is, that "the sun shall go down at noon, and the earth shall be darkened in the clear day."

Moreover, we read of darkness overshadowing the land until the ninth hour, at our Lord's crucifixion; but then, after the ninth hour matters returned again as they were before; for, although this darkness spread itself at twelve o'clock at noon, and continued three hours, which was a preternatural eclipse, the moon being at the same time at the full, as it always was at the passover feasts, yet this cannot be the meaning of my text; for, although the sun hid his face, and did not shine for three hours, yet he did not go down, but broke out again at three o'clock in the afternoon, and shone forth as before.

Nor can the darkening of the earth in the clear day be understood in a literal sense, seeing God hath said that, "while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night, shall not cease," Genesis, viii. 22. And it is plain that this covenant of day and night stands as firm as the covenant of royalty with David, or the covenant of grace with God's elect; for so it is written, "Thus saith the Lord, If you can break my covenant of the day, and my covenant is the night, that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites my ministers " Jeremiah, xxxiii. 20, 21. Phineas obtained the covenant or an endless priesthood, and David obtained the promise and covenant of an endless reign; both of which are now obtained by Christ, and sure to all his seed, we being made kings and



priests unto God, and having the promise that we shall reign as such for ever and ever. But I will come to the words of my text; and shall consider,

- 1st. What we are to understand by the sun.
  - 2d. What by the sun's going down.
  - 3d. The time of his setting, namely, at noon.
  - 4th. What is meant by the earth.
  - 5th. What by darkening the earth.
  - 6th. What by this darkness coming or in the clear day.
- And, lastly, treat of that day when all this is to be done.

1st. What we are to understand by the sun. It appears to me that the Lord God Almighty himself is meant by the sun; for he is the fountain of light, life, love and heat, to all his own people. "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," Psalm lxxxiv. ii. This sun, and this only, was the glory of the Jewish nation. They had the glorious sheckinah upon the mercy-seat, which was the throne of God. "A glorious high throne from the beginning is the place of our sanctuary" Jer. xvii. 12. Again, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it," Jer. iii. 17.

2dly. By the sun, in my text, we may understand our Lord Jesus Christ, who is sweetly held forth as the sun, and promised as such to them that fear the name of the Lord. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall," Mal. iv. 2. The fear of the Lord is the beginning of wisdom; and, when God puts this fear into men's hearts, it brings them to stand in awe of him, and stops them in their evil course; and the good spirit of God, breathing the breath of life into them, makes their souls tender, so that their old way becomes hedged up with thorns; and, if they persist in

it, it often pierces them through with many sorrows. This fear, being a fruit of the Spirit, is filial, though slavish fear be not as yet cast out, because the sun is not yet risen; and it is said to have the name of the Lord for its object; that is, God's covenant name, the name which he proclaimed before Moses. "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping, mercy for thousands, forgiving iniquity and transgressions and sins," &c. Exod. xxxiii. 6,7. And we are further informed, that this name is in the messenger of the covenant, the Lord Jesus Christ: "Behold, I send an angel before thee, to keep thee in the way. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him," Exod. xxiii. 20, 21. This is the sun of righteousness, which is to rise and shine upon those that fear this name. He shines into the soul with everlasting light, and his beams convey healing to every power of the soul. Pardoning love heals the wounded conscience of its Sting of death, and the troubled mind of her enmity and terrible meditations; sets the broken judgment to rights; cures the will of its stubbornness and inflexibility; purges the affections of all their false gods, and conveys an unctuous light to the understanding. Moreover, the lost image of God in man is restored, or reinstamped upon us, by the healing rays of this sun. "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord," 2 Cor. iii. 18. Then, says God, you "shall go forth, and grow up as calves of the stall." They shall go forth from this world, and from the society of it, from the chains of sin and of legal bondage from the prison-house, the strong holds of Sin and Satan, and from the dark and dismal regions of the shadow of death. And they shall grow up to be men in understanding, they shall grow in faith, and in spiritual strength; they shall be edified and built up in love and in truth; they shall grow out of self and out of conceit of self, and into Christ Jesus, so as to be rooted and built up in him. Sucking

calves, that are kept in stalls, are very thriving creatures; and so are young saints with the breasts of consolation in their months; they are earnest after the sincere milk of the word, that they may grow thereby.

Furthermore, the fructification of the earth, its choice fruits and all their delicious flavour, are chiefly owing to the beams of the sun. In Christ Jesus is all our fruit found; all grace is from his fullness, and they are his enlivening rays that give it all its activity: he draws it forth, and upon him it exercises itself; he gives it all its sweetness; and upon these sweet and pleasant fruits he delights to feed. Add to this, the sun-beams have an attracting virtue in them, exhaling the moisture of the earth. And many vegetables, lay them, by a pressure of the earth, which way you will, the sun will draw them to bend towards him. So the sun of righteousness draws the soul to confide in him for all sorts of righteousness. His obedience to the law, as our surety, is our righteousness by imputation. The new man is created in righteousness and true holiness; which righteousness is love, and this is from him. A good conscience, which is righteousness and peace at the bar of equity, is of Christ, and so is a loving heart and a liberal hand; both of which are the fulfilling of the law, which law is the rule of righteousness. Again, this sun shining upon us, healing us, and reflecting God's lost image upon us, puts a stop to that stinking savour, which is continually emitted from graceless hearts; I mean seeking the praise, the applause, and the honour of men. "How can you believe who receive honour one of another, and not the honour that cometh from God only?"

If this sun shines into us, it consumes and withers that corruption which cleaves to our affections, and inflames t  
2000 hem, raising them to God, and to his right hand where Christ sitteth. "So let thine enemies perish, O Lord (says Deborah); but let them that love him be as the sun when he goeth forth in his might," Judges, v. 31. And such as love will

not rob him; they are fully satisfied with his salvation, and far enough from rivalling God of the honour of it. The unction that Christ conveys never breeds flies, nor sends forth a stinking, savour, but raises up a whole revenue of glory to God alone. The Lord shall be unto thee an everlasting light, and thy God thy glory," Isaiah, ix. 19. All ranks of human beings have something to boast of and glory in. The glory of children are their fathers: the glory of young men is their strength; and the glory of old men is the grey head. The glory of the rich is their wealth, and the glory of the wise is their wisdom. But the glory of the saints is their God.

Christ Jesus is to us the fountain of light, the morning star, which in our hearts is the first ray of eternal glory in heaven. He is the day-dawn and day-spring from on high, that guides our feet into the way of peace; and he is also the rising sun, That shone with such splendour in the apostles, in all ministers of the spirit, and in all the children of light ever since. "Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race, " Psal. xix. 4, 5. Compare Romans, x. 18. Christ Jesus is the brightness of his father's glory, and the express image his person; and we are to have the light of the knowledge of the glory of God in his face. And this sun rising and shining upon us, is nothing else but the Lord lifting up the light of his countenance upon us. "Out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength," Rev. i. 16. This is the sun that heals the soul of all its wounds, and the fallen countenance of all its wrinkles. "The Lord is the health of my countenance, and my God," Psalm xlii. 11. But will this sun, where it thus rises and shines, ever go down over the children of light? No, it never will. The ministers of the spirit, and the church of Christ, are nobly secured from the setting of this sun. The ministers of the gospel are a

tabernacle for this sun, out of whom Christ shines upon poor elect sinners; and God's tabernacles shall not be taken down, nor shall the cords or stakes be loosed. All true believers put on the Lord Jesus Christ, and walk in him: and such members compose the true church of Christ, which is "a woman clothed with the sun," Rev. xxi. 1. And over such this sun will never go down. "The Lord shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isaiah, ix. 19, 20. Again, "For, as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," Isaiah, lxvi. 22. But what would the new heaven and the new earth be without a sun to shine in them?

I come now to treat of the setting, or going down of this sun. The whole body of God's elect are called Zion. God hath chosen Zion; he hath desired it for his habitation. "This is my rest for ever; here will I dwell, for I have desired it; and out of Zion, the perfection of beauty, God hath shined." Here he shone from the mercy-seat upon the prophets of the Old Testament; and in the face of Zion's king he shines upon all his servants under the New Testament. And many false prophets of old, and false apostles in the apostolic age, and false teachers since, have got their first beams of light from this quarter. We read of false prophets stealing the word of their neighbours; and of many among the Jews rejoicing in John's light for a season; and of others hearing the Saviour's word with joy, and joy is called light; and of false brethren coming in among the primitive saints to spy out their liberty, that they might abuse and pervert it. But this light shines only into the head, not into the heart; it gives them some light: hence they are said to be enlightened; and, having their natural passions stirred and ravished with glee, they are said to taste of "the heavenly gift," Heb. vi. 4. And such soon

spring up, because the plague of the heart is undiscovered, and there is nothing to keep them down. Light, knowledge, gifts, fluency, a reformation, and fiery zeal, make a great blaze and noise in the world for a while; and, as our Lord says, upon sight they believe; but then their faith is but temporary. "Those on the rock are they who when they hear receive the word with joy; these have no root, which for a while believe, and in time of temptation fall away," Luke, viii. 13. Now these are called the rocky, or stony ground hearers, because the word never reaches their heart and conscience, the old vail remains upon the heart, and the strong man still keeps possession of the palace. And this I know, that if every faculty of the soul be instructed, reformed, and set to work, yet, if the conscience remain unpurged, and the affections not set upon God, all such faith is vain, and those who possess it are yet in their sins," I Cor. xv. 17. Men may have much understanding, and the will may be touched as well as the understanding. We read of willing, and of will worship; but "salvation is not of him that willeth." We also read of a fleshly mind being puffed up. But God's covenant regards the conscience and the affections: the first he cleanses from all its filthiness, and the latter from all its idols. This is called circumcising the heart to love him, that we may live; and it removes the stony heart: whereas our Lord himself calls those before described rocky and stony ground hearers, notwithstanding all their faith and joy. Over all such prophets, such apostles, or such teachers, the sun is sure to go down; and daily observation confirms the same: and so it is written, nor can it be otherwise, for they are strangers to pardon, to peace, and to love. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed,

and the diviners confounded; yea, they shall cover their lips, for there is no answer of God. But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin," Micah, iii. 5-8. Here we have an account of the sun setting, or going down, over all false prophets and letter ministers. These prophets are charged with causing God's people to err, as all must do who are destitute of the faith of God's elect; for the sin of unbelief is a perpetual erring in the heart; and such, our lord says, only believe for a while and then fall away. They either fall into damnable heresies, into open profanity, into apostacy, or else into the flesh. Their setting out with a ray of light is called "beginning in the spirit;" and sinking into self is "ending in the flesh." Their zeal is to be seen by their biting with their teeth, and snarling at the servants of God. Their cry is Peace, which is the message of the ambassadors of the Lord of Hosts. But, as these prophets are destitute of genuine faith, in an unpardoned state, and without an imputed righteousness, what have they to do with peace? Nothing at all. Their aim is to obscure the vileness of our nature, to stifle all convictions, to kill every quickening influence upon the mind, to set us down in carnal ease and insensibility, and to keep the devil in quiet and undisturbed possession of the heart. "And he that putteth not into their mouths they even prepare war against him," Micah, iii. 5. Ahab's servants desired Micaiah to speak the same good things to the king as the prophets of the grove did; and Zedekiah waged war with him, and smote him on the cheek, because he would not lie as well as himself, I Kings, xxii. 24. God says, "Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine," Micah, iii. 6. For, when once the devil, who deceives them, begins to stir with his temptations, and conscience to be disquieted; when the lamp goes out for want of oil, and an angry God in a broken law reflects his displeasure; how are they ashamed, when all their former sins, and the hypocrisy of their profession and

preaching begin to stare them in the face, and when their temporary faith fails them? They are then confused and confounded. And, when once their lamp goes out, their sun is set; and conscience is informed, and the mind assured, that it will rise upon them no more for ever. Such shall cover their lips, says the prophet, for there is no answer of God. As was the case with Saul, who thus complains - "I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams," I Sam. xxviii. 15. Thus we have seen how the sun goes down over the prophets; and the same sun shall set upon all the assemblies that are collected, united, daubed, and built up by such workmen. So it fared with the Jewish church of old, and so it shall fare with all congregations of hypocrites to the end of time; for false prophets were threatened to the Jews, and false teachers to us. And, as the sun went down over the false prophets, so it went down also over the false-hearted church of the Jews. "She that hath borne seven languisheth, she hath given up the ghost, her sun is gone down while it was yet day," Jer. xv. 9. She that has borne seven; that has borne so many eminent prophets, righteous kings and choice saints (and even the Messiah himself was both in their loins and in their promises), even she languished, and fainteth away for the want of true faith, which always trusts on the Lord's arm for strength; and by his power through faith is every saint kept unto salvation. For the want of this she languished, having confided in the false prophets, hoping they would confirm their predictions; whereas, instead thereof, "They had seen vanity, and lying divinations, saying, The Lord saith, and the Lord had not sent them: and they made others to hope that they would confirm the word," Ezek. xiii. 6. But the cry of "Peace, peace," fell to the ground, when the sword, pestilence, and famine, came pouring in like a flood; and for the want of faith she languished, and her hope in a lie gave up the ghost.



I come now to the third head, which is to consider the time of this sun setting. My text says it is at noon. "I will (says God) cause the sun to go down at noon." And this was the case with the Jewish church. "Prepare ye war against her: arise, and let us go up at noon: woe unto us, for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces," Jer. vi. 4, 5. We read of her languishing and giving up the ghost before; but this "Woe unto us, for the day goeth away," was her last dying speech.

And it is true that her sun went down at noon. It shone in his meridian, in the prophet Jeremiah, both in his soul and in his life; but, above all, it shone out in his heavenly doctrine. How many wonderful and precious prophecies did he deliver out concerning Christ! "How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth, a woman shall compass a man," Jer. xxxi. 22. And again, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness," Jer, xxiii. 5, 6. Again, "Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night; that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me," Jer. xxxiii. 20, 21, 22. Here was the sun shining at noon day. And so it was also with those precious ones who believed in Jeremiah's message, and were separated from the vile-the wheat that was severed from the chaff: upon these God declared that he would set his eyes and his heart for

good. "And although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a little sanctuary in the countries where they shall come", Ezek. xi. 16. Here God promises to be a sanctuary to them; and it is well known that God's throne, and the shekina, shone in the sanctuary. Thus it was high noon with the prophet Jeremiah, with Baruch, Ezekiel, and others, when the sun set upon the false prophets. And it was no less so with the children of faith, when the sun went down over the false church among the Jews; when the deceivers and the deceived both fell together, being false sons of a false mother. "Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother," Hosea, iv. 5.

Noon is the time when the sun is at his height, a time of the greatest light and heat. Hence the prayer of the spouse, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," Song. i. 7. Here is resting in light and heat, in life and love, called noon. And so they promise Job, that if he put away evil from him, he should lift up his face without spot. "Thine age shall be clearer than the noon day, thou shalt shine forth, thou shalt be as the morning," Job xi. 17. But, when it was high noon with the prophets of God, it was sun-set upon the false prophets. And so when the sun was in his meridian upon the apostles it was midnight with the Scribes and Pharisees. "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind," John, ix. 39. And so it is to this day: when the path of the just shines more and more, letter-men and hypocrites get darker and darker. And what aggravates their misery and their condemnation is, that this darkness comes upon them at noon day: but no wonder, for they hate the light, they rebel against it, and blaspheme it; therefore God gives them up to grope in darkness, when the sun shines in his full strength. Hence the prophet personating

them in his complaint, says, "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no our eyes: we stumble at noon day as in the night; we are in desolate places as dead men," Isaiah, lix. 9, 10.6. Here is groping for the wall, and stumbling at noon day; that is, when it is high noon with the saints it is dark night with blind guides and hypocrites in Zion; which is more fully confirmed in the latter part of my text, "I will darken the earth in the clear day."

I now proceed to shew that by the earth we are to understand carnal, earthly-minded men, such as are destitute of the spirit and grace of God, whose souls are drawn down to the works of the flesh, and who are buried in fleshly lusts, which corrupt nature relishes, desires, craves, and lusts after. "The first man is of the earth, earthy. As is the earthy, such are they also that are earthy," I Cor. xv. 47, 48. Again, "He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all," John, iii. 31. Again, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," Isaiah, xi. 4. In all these places it is apparent that by the earth, in my text, letter-ministers, false prophets, and carnal professors, are meant, for such "are of the world," says John, "therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error," I John, iv. 5, 6. So it was in the days of old, so it is now, and so it shall be. God will darken the earth in the clear day. And this you have from God's own mouth: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee," Isaiah, lx. 1, 2. Here we have the shining of God upon his own elect: "Arise, shine; for thy light is come, and the

glory of God is risen upon thee;" and again, "but the Lord shall arise upon thee, and his glory shall be seen upon thee." With such souls it must be clear day. But at the same time the earth is darkened, and shall be dark; wherefore a "Behold" is affixed to it "Behold darkness shall cover the earth, and gross darkness the people." And thus God darkens the earth, and spreads gross darkness upon carnal professors, when the heirs of heaven shine in the clear day. More over, there is such a precious crop of fruits brought forth by the sun, Deut. xxxiii. 14, when he shines, as must be ripened and upon these fruits the sun shall never go down, nor shall the grossest darkness ever overtop or overspread them.

God's salvation is a lamp that burneth, Isaiah, lxii. 1, and an everlasting salvation; and this is put forth at the rising of this sun. Nor shall this lamp ever be extinguished, go out, or cease to burn. The imputed righteousness of Christ goes forth to the soul as brightness, Isaiah, lxii. 1; and this is Zion's beautiful garment, and her wedding robe, in which she is a branch or tree of righteousness, the right hand planting of God, that he may be glorified. And, although it is true that every plant which our heavenly Father hath not planted shall be rooted up, yet he will never pluck up the trees of righteousness, which he plants in his dear Son. The oil of joy, with which the elect of God are anointed, is the anointing of an everlasting priesthood, and such shall return to the holy of holies with everlasting joy upon their head, and there engage in the last branch of their priestly office; which is singing the praises of God and the Lamb for ever and ever. In short, their blessing in Christ is everlasting life; their adoption is an everlasting name that shall not be cut off; they are redeemed with eternal redemption, and sanctified by the eternal spirit; their kingdom is an everlasting kingdom, and the grace of God in them shall reign through righteousness unto eternal life: and the Lord is their everlasting light, their God and their glory; and their sun shall no more go down. And all this

appears in my text, which mentions noon, as well as the going down of the sun; so that it must be noon with some, while the sun sets over others. And the last branch of my text expresses the same thing; for the earth is to be darkened in the clear day; so that it must be clear day with the children of light, even when God darkens the earth; and both these families take their names from the day and night, which are expressed in my text, "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness," 1 Thess. v. 5.

When God created man he created him in his own image, and the leading feature in that image was love; love to God, and to all mankind. Charity, or love, ever was, and ever will be, the more excellent way," 1 Cor. xii. 31, or that way that excels all others. But, when the devil had infused his enmity into the mind of man, he corrupted him with his own in malice and enmity from this way. Hence God's complaint, wherein he calls men earth, because his spirit and his image were gone: "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth," Gen. vi. 11, 12. This corruption of nature has three branches in it; the first is called filthiness; the second is called idols, or idolatry; and the third is called dross. Filthiness is all the uncleanness, pollution, and impurity of defiled nature, including all concupiscence, lasciviousness, or lusting after evil things. "From all their filthiness (says God), will I cleanse them." This is called purifying the flesh. Idols, or idolatry, are things loved, adored, and enshrined in our affections as rivals to God; such as loving honour, pleasure, money, self, the world, images; nay, sin and the devil himself, more than God: "From all your idols will I cleanse you." By dross I understand the light of nature or reason, thoughts and conscience accusing or excusing, natural and acquired abilities, human wisdom and knowledge, self-righteousness and outward decent deportment, common honesty in business, with natural

affections and liberality, some reverence of the name of God, blind zeal for human traditions and human ceremonies, with constant bodily exercise in the duties of natural religion. And these things gain esteem and applause, (for our Lord says, that all this is done "to be seen of men;") and this applause becomes a spur to them: and by diligence, education, habit or custom, men improve in these things: but, whatever use all this may be of among men, sure I am that it is far enough from "the mystery of faith in a pure conscience." And true it is that the work of the ministry in the present day, which is what Paul calls the ministry of the letter, is calculated to Polish and set off this dross and tin; for, if such characters get enlightened by the word, and receive it with joy and a temporary faith, this inflames the mind with zeal, and is often attended with gifts and a great stir in religion; and, to set all off, feigned humility, warm natural affections, and a pleasing glee, are put on: but, after all, this is but the sheep's clothing, a specious, an outward and gaudy show at best. God purges his children from all their dross, and from all their tin too, for he has no vessels of dross and tin. " God made man upright," and an upright man is a man justified by faith, and one that loves his God, Hab. ii. 4; Song i. 4. Charity is the more excellent way. God set man out on this way at first but he has sought out many inventions, and his inventions have corrupted this way; and it is the determination of the Almighty to bring his creature, man, into this way again. Hence the gospel of Jesus Christ, "according to the commandment of the everlasting God, is made known to all nations for the obedience of faith," Rom. xvi. 26. And the aim of God in all this we have in a few words, "Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned," I Tim. i. 5. All preachers, all professors, and all men that are destitute of this, are but earth and earthy; and, let them shine as bright as they may, all their lustre shall end in obscurity: "The light of the righteous rejoiceth when the lamp of the wicked shall be put out." God darkens the earth in the clear

day. The love of God shed abroad by the Holy Ghost, in a heart purged from idols, is charity out of a pure heart, or out of purified affections: a conscience purged from sin by the blood of Christ, and furnished with the testimony of God's spirit witnessing to our adoption, is a good conscience: and faith unfeigned is a faith that works by love, that prevails with God in prayer, and that overcomes the world. These are the old paths, this is the good way, and they that walk therein find rest for their souls, Jer. vi. 16. But what rest, what peace, what comfort, what satisfaction or establishment, can men find in a profession, while in full possession of all their sin, guilt, and filth? None at all; for "even in laughter the heart: of such is sorrowful, and the end of that mirth is heaviness," Prov. xiv. 13. Forgiveness of sins is to be published to all the world, for "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke, xxiv. 46, 47. And the knowledge of God, as our God in covenant, is to be obtained by the remission of sins. "For they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more," Jer. xxxi. 34. The unpardoned sinner knows not God in a saving manner, only notionally, and our pardon is to be known

1st. By believing. "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," Acts, x. 43.

2dly. It is God's usual way, when he searches the sinner and tries him, to call his sins to remembrance, and to set them in order before him. "My sin," says the Psalmist, "is ever before me." But, when pardon comes, it is called blotting them out. David calls it a removal of our transgressions from us. But Isaiah calls it a blotting out. "I have blotted out as a thick cloud

thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee," Isaiah, xliv. 22.

3dly. When God discovers men's sins, and charges the sinner's crimes home to his mind and conscience, by an application of the law, sin becomes exceeding sinful and exceeding heavy. "My sins are gone over my head, a heavy burden, they are too heavy for me," Psalm xxxviii. 4. Christ calls such persons to him, and describes them as labouring and heavy laden, and promises to give them rest, both from their labour and from their burden. Pardon therefore is giving rest to the soul: and there is no rest without it, for "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt," Isaiah, vii. 20.

4thly. A guilty, conscious sinner, who is convinced and convicted, and quickened to feel his convictions, can lay no claim upon God, nor does he dare to look up to him: as our Lord says of the publican, who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner," Luke, xviii. 13. Pardon is called a lifting up of the head. "But thou, O Lord, art a shield for me; my glory, and the lifter up of my head," Psalm iii. 3.

5thly. A real sight and sense of sin is a dreadful mountain before the sinner's eyes, and Mount Sinai is another; so that he sees no way of escape, "and often despairs of surmounting these. And being in the horrible pit; and in the dark valley of the shadow of death, these sink him still lower but these valleys shall be exalted, and these mountains and hills shall be made low, that sinners may see the salvation of God. And, when God visits the soul with pardoning mercy, these mountains all flow down at his presence, Isaiah, lxiv. 1.

6thly. Forgiveness of sins is called curing of us, and restoring us to health. "Behold, I will bring it health and cure, and I will



cure them, and will reveal unto them the abundance of peace and truth," Jer. xxxiii. 6. And where this is the case the cure is wrought, and such inhabitants of Zion "shall not say, I am sick the people that dwell therein shall be forgiven their iniquity," Isaiah, xxxiii. 24. Without this health and cure, we may go to church all the year round, and tell God "We have done those things which we ought not to have done, and have left undone those things which we ought to have done, and there is no health in us:" but what do we gain by this?

7thly. We are informed, by the scriptures of truth, that it is sin, and nothing else, that has cut off all communion and intercourse between us and God; and those who know the plague of their own heart, know this to be true by sad experience. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear," Isaiah, lix.2. Pardon removes this bar of separation, and makes us nigh again. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God," Heb, vii. 19. That is, the law and its sacrifices could not make the worshippers clean touching the conscience; but the better hope did, by the which we draw nigh unto God. "Ye who sometimes were far off are made nigh by the blood of Christ," Eph. ii. 13.

8thly. The unpardoned transgressor is a lover of himself, 2 Tim. iii. 2, and an enemy to God, Rom. viii. 7. He has much pity and compassion for sinful self, but the hardest thoughts and most rebellious heart-risings against the Almighty. But pardoning mercy turns things upside down; it fills man with indignation against himself, while he bemoans his suffering Saviour, and his long-suffering God and Father. "Then shall ye remember your own evil ways, and your doings that were not good; and shall loathe yourselves in your own sight for your iniquities," Ezek. xxxvi. 31. Again, "That thou mayest remember and be confounded, and never open thy mouth any

more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God," Ezek. xvi. 63.

9thly. It is impossible that a professor, who is dead in trespasses and sins, should have any real peace, either with God or with conscience. "Destruction and misery are in all their ways, and there is no peace, saith my God to the wicked," Isaiah, lvii. 21. But pardoning mercy brings in the abundance of peace "And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace," Luke, viii. 48.

10thly. The unpardoned sinner never had any real love to God, nor ever will have, but must remain an enemy to him, and a hater of him, if he remains and dies in his sin. "Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little," Luke, vii. 47. This is the ground work of the ministry. Isaiah, Joshua, and all the apostles, were pronounced pardoned and clean before they were sent to preach to others. And, however the conscience of letter-men may be borne down by false zeal, or seared by a long practice of mocking God, sin is sure to rise up, and to find the sinner out, sooner or later; and, when sin and wrath meet, a horrible darkness is sure to follow. God gives them up to the god of this world, who blinds their eyes; and, conscience being unbridled and let loose, he drives them out of all their pretensions to a claim upon Christ, or a part and lot in his grace. A sense of God's wrath, working with the guilt of hypocrisy, undermines their presumptuous confidence, and then they fly for refuge to a broken law, and to universal redemption; and here the old vail gathers thick upon them, till, being baffled, confused, and confounded, they turn aside to vain jangling, knowing neither what they say, nor whereof they affirm: and this, as the prophet says, bring them into darkness, and their feet stumble upon the dark

mountains; and, while they look for light, God turns it into the shadow of death, and makes it gross darkness, Jer. xiii. 16.

There are two strange provocations, which contribute not a little to this darkening of the earth. "Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance," Ezek. xlvi. 16. This prince is Christ; the character of the receiver is that of a son, and the gift is life eternal, which is his portion. "But, if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince," Ezek. xlvi. 17. All gifts like that of the one talent, or that part of the ministry which fell to Judas, are of no use to the saints, only while they are in bondage, in bondage, darkness, and ignorance but, when once the Comforter comes, and by his love enlarges the heart and sets the soul at liberty, the son can then see, hear, speak, and understand, better than the servant; he then casts off such tutors and governors. At this time of the son's liberty the servant's gift returns, and he rages not a little at the music and dancing which takes place at the prodigal's embracement.

The next thing is, that the sun should set at noon, and that darkness should come upon the earth in the clear day. But we know that a heart not made honest cannot endure the light and glory of God. It was the good hand and presence of God with David that drove Saul into desperation, and into all his works of darkness. The growing, and spreading fame of our blessed Saviour drove the Scribes and Pharisees into all their unpardonable crimes. The joy, light, and love of Sarah, at the sight of her favourite Isaac, drove Hagar and Ishmael into all their scorning and deriding. God's acceptance of Abel set Cain upon his dark designs. The triumph of Hannah drove Peninnah from her false confidence and boasting. It is the sun at noon that discovers the hypocrisy and harrows up the enmity of the unrenewed heart; and the works of darkness are

made manifest by the clear day. So it ever has been, so it is now, and so it will be at the end of the world. For, when the righteous shall shine forth as the sun in the glory of their Father's kingdom for ever and ever, even then the wicked "shall look unto the earth, and behold trouble, and darkness, dimness of anguish; and they shall be driven to darkness," Isaiah, viii. 22. When it is perfect day with the saints it will be utter darkness with the wicked, and the wicked shall see this. For so says the Saviour, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out," Luke, xiii. 28.

Reader, if thou art in good earnest about thy salvation, look well to the ground-work, which is sanctification and justification. "Jesus, that he might sanctify the people with his own blood, suffered without the gate," Heb. xiii. 12. By this his death he is made of God sanctification to us. But there must be an application of this, even to all the elect of God whom he hath sanctified, or set apart, in his own purpose, and for whom sanctification is provided. "He hath by one offering, perfected for ever them that are sanctified," Heb. x. 14. This is the ground-work. And the next branch of sanctification is our meekness for the inheritance above, by the indwelling of the Holy Ghost. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," Rom. xv. 16.

The next branch is, our justification by the imputation of Christ's righteousness. "That, being justified by his grace, we should be made heirs, according to the hope of eternal life," Titus, iii. 7. And of this be assured, that the most holy Spirit of God applies all these things to the elect. Hence you read of clean water being sprinkled upon us to cleanse us, of the washing of regeneration by the Spirit, and of being "justified in the name of the Lord Jesus, and by the spirit of our God," I Cor. vi. 11.

There are, reader, two seeds in the world; yea, and in the church too; the seed of the woman, which is Christ, and all the elect in him; and the seed of the serpent; and these are distinguished by the outpouring of the Holy Ghost, and in no other way. Christ, the first-born among many brethren, was discriminated by this to John, at the river Jordan; and all Christ's seed are distinguished the same way. "I will pour my spirit upon thy seed, and my blessing upon thine offspring," Isaiah, xlv. 2. This spirit never enters the hearts of any but the elect of God. The serpent is the God of this world, and all his seed are of the world, and into the heart of these the Holy Ghost never comes. "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you," John, xiv. 16, 17. Observe, reader, that the world, which is the serpent's seed, cannot receive this comforter; and the reason is, because there is enmity put between this seed and the elect, that cannot be removed: nor did Christ come to send peace here, but a sword and a fire. Our Lord further declares that "the world seeth him not, neither knoweth him;" therefore whatever they say about him, should have no weight with us, seeing they cannot receive him, they cannot see him, they cannot know him; which is a threefold assertion. And we have a threefold assertion also in our favour, which is as strong as the other; "but ye know him, for he dwelleth with you, and shall be in you."

1st. We know him as a spirit of revelation and understanding; he is the unction and the eye salve, which anoints our eyes that we may see, Rev. iii. 18.

2dly. He is the spirit of life from God, which enters into our dead souls, and animates them, and removes the vitiated appetite, giving us hunger and thirst for the bread and water of

life, and a spiritual palate to taste, relish, and savour, heavenly provision. "It is the spirit that quickeneth," John, vi. 63.

3dly. By these illuminating and quickening, operations of the Holy Spirit, the sinner is convinced, convicted, judged, searched, and tried. The spirit in the apostles was the candle of the Lord, that was set upon the candlestick, which is the church: and by these was Jerusalem searched, and by these were the twelve tribes of Israel judged. "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees," Zeph. i. 12.

4thly. The Spirit is known by the grace that he plants in the soul: he puts the law of faith in the mind, the law of love in the heart and affections, and the blessing of peace in the conscience; and raises the soul up by the comforts of a lively hope. Hence he is called "the spirit of grace," Zech. xii. 10.

5thly. He is known by the power, fervour, and energy, with which he furnisheth the soul at the throne of grace. He gives us a sense of our wants: he shews us the things which are freely given us of God; he dictates to the heart proper thoughts and conceptions, and puts our thoughts into words, teaching the lips and the mouth how to pronounce them. Hence he is called "the spirit of supplication," Zech. xii. 10. And he is said to create the fruit of the lips, Isaiah, lvii. 19. Which fruits are called, the words which the Holy Ghost teacheth," I Cor. ii. 13. And they are spoken or expressed by the saints as the spirit gives them utterance, Acts ii. 4.

6thly. The Holy Spirit is known by his application of the word and promises of God. To the way-side hearer the word came only to the ear, and Satan stole it away: to the thorny ground it came and moved the natural passions, 2000 and was received with joy; the novelty of it pleased the recipient for a while: to the stony ground it came with a temporary faith, and

these for a while believed. To some it comes as the word of man; to others in word only. "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5.

7thly. The Spirit is known by his communications of divine love; which Paul calls "the love of God I shed abroad in our hearts by the Holy Ghost, which is given unto us," Rom. v. 5. And by this soul-dissolving influence is the heart enlarged, and all its native hardness melted and dissolved; slavish fear and torment are cast out, and glorious liberty succeeds. "Now the Lord is that spirit, and where the spirit of the Lord is there is liberty," 2 Cor. iii. 17.

8thly. This Comforter is known by the manifestation of our preadoption to sonship; they are sure to be Christ's seed and of spring upon whom this spirit comes; for he comes upon no other as the spirit of adoption. "And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying Abba, Father," Gal. iv. 6.

9thly. The Spirit is known by the inward witness that he bears both to our faith and to our conscience. To our faith, that it is genuine and justifying, by silencing all our accusers, and condemners, and casting out every accusation, and all condemnation. And he bears witness in and with our own conscience also. "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16.

10thly. The Spirit is known by the divine image with which he reimpresseth the soul, which image stands in knowledge, in life, light, righteousness, and true holiness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory; even as by the spirit of the Lord," 2 Cor. iii. 18.

11thly. The Spirit's grace is the first-fruits of the future harvest, the beginning of the kingdom of glory. "Grace shall reign through righteousness unto eternal life," Rom. v. 21. There is no knowledge, joy, rest, peace, pleasure, light, love, comfort, holiness, or happiness, in heaven, the first fruits of which are not known and enjoyed by the church of God upon earth. "As it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his spirit," I Cor. ii. 9, 10. And these revealed things are called the first-fruits of the spirit," Rom. viii. 23.

12thly. The Holy Spirit is the pledge and the earnest of heaven. It is he that cleanses us by an application of the atonement, and by the washing of regeneration, and by renewing the faculties of our souls; and, as he quickens the soul in this life, so he shall quicken the body in the great day: the first is the pledge of the second. "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side," Psalm lxxi. 21, 20. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you," Romans, viii. 11.

13thly. The Holy Spirit is our seal, by which we are known of God with a knowledge of love, of choice, and of approbation and delight; and by which we shall be owned and honoured another day. The impression of this seal is the image of Christ; the effect of the sealing is our assurance of heaven, both in the assurance of faith, the assurance of hope, and the assurance of understanding. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," Eph. iv. 30. In these rays of divine light is the Holy Spirit seen; by his operations in planting these fruits is the Holy Spirit



known and, as he renews these works, and refreshes the soul with fresh life and love, communicated to these his graces, so do we know that he dwells in us because these fruits are kept alive: the cry of Abba, Father, continues, and his witness to our sonship still abides. Adoption is "an everlasting name that shall not be cut off," Isaiah, lvi. 5. Upon such souls the candle of God and the lamp of salvation both burn and shine; the spirit of glory and of God resteth upon them. Upon such trees of righteousness the sun of righteousness ever shines, not only to heal them at first, but to keep them whole for ever. "Thy sun shall no more go down," Isaiah, lx. 20. Upon such object of love, and upon the in-being of love in the heart, God the Father, from the glorious face of Jesus, shines with everlasting light, as our God and our glory, Isaiah, lx. 17. This, reader, is our sunshine, this is our eternal day.

But this sun never so shines, this day never so appears, nor will appear, to the serpents seed; for so it was long foretold, namely, that the greatest darkness should be upon some when the glorious day of the Lord should appear. "Woe unto you that desire the day of the Lord; to what end is it for you: the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it," Amos, v. 18, 19, 20.

In this gross darkness no divine person in God can be known; neither Father, Son, nor Spirit: the serpent's seed are to be left in their enmity, and all the righteous are to be hated of all this seed. And God cannot be known but by pardon and by love, both of which always come together. "He that loveth is born of God, and knows God; but he that loveth not knoweth not God, for God is love," 1 John, iv. 8. So also is the Son of God hid from all living, till God is pleased to make him known. "It pleased God" who separated me from my mother's womb,

and called me by his grace, to reveal his son in me," Gal i. 15, 16. And, as the Father reveals the Son, so the Son also reveals the Father. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. Thus, reader, are these things hid from the wise and prudent, and revealed to babes. Hence it is no matter to us what these children of darkness and of the night say about these things; for they are all hid from the wise men of this world. The church is "builded together for an habitation of God through the Spirit," Eph. ii. 22. And again, "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them" 2 Cor. vi. 16. This is God's testimony, which is believed, known, felt, and enjoyed, by all God's children: for our establishment, our anointing in Christ, and our sealing, are of God, 2 Cor. i. 21.

But the sons of worldly wisdom ask us how the Spirit, if he be a divine person, can dwell in us? Let them tell us how the devil dwells in them. They are men of learning, men of wisdom, and wise above what is written; for they can tell us in the Hebrew tongue the difference between perfection and uprightness; or between an upright man that loves God, Song i. 4, and a man made perfect in love, I John, iv. 18; though in heaven it is one and the same thing, Isaiah, lvii. 2; Heb. xii. 23. They can tell us the difference between decrees and laws; between statutes and judgments; and between precepts and testimonies; but we poor illiterate creatures cannot. They tell us that all expectation, whether in heaven or earth, is hope; and so make the sinner long, look, wait, and hope for the damnation of hell; for "the expectation of the wicked is wrath," Prov. xi. 23.

Paul says, "He that is spiritual judgeth 2000 all things, yet he himself is judged of no man," I Cor. ii. 15. Our Lord and his spiritual servants, who have informed us of the Holy Spirit's indwelling in the saints, have also informed us of the

indwelling of Satan in all his seed; which none of Satan's family have been honest enough to describe.

1st, We are informed that Satan, by his indwelling in men, is called the strong man armed, who keepeth his palace and his goods in peace, Luke, xi. 21. Here is the king of darkness in his own palace, the heart and affections of the sinner; his armour is enmity and hatred at God, at Christ, at the Spirit, at the scriptures, and at all the saints of God; and keeping, his goods in peace is no more than a seared conscience and a hardened mind. The devil's goods are the body and soul of the sinner, as may be seen in Judas; for as soon as he received the sop Satan entered into him, and took possession of him as his own property. Nay, we read of seven devils in Mary Magdalen, Luke, viii. 2. And in the Gadarene we read of a "legion, because many devils were entered into him," Luke, viii. 30.

If our opponents would describe the inhabitation of all this herd of devils in this man, the mystery would be almost as great as that of the Lord dwelling in Zion. Yea, we read of eight devils taking possession of one man at once, for good and all. Then goeth he and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first," Matt. xii. 45.

2dly, The indwelling of the devil may be known by the sinner's hating the light and refusing to come to it; by his rebellion against every appearance of it; by his being "willingly ignorant," 2 Pet. iii. 5; and by his loving darkness rather than light, because his deeds are evil. All this is the devil's work. "If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not," 2 Cor. iv. 3.

3dly, The devil's possession of the sinner is seen by his actuating of him to all evil, and that continually; and by his captivating him at pleasure by every lie, error, snare, trap, and human invention, that is contrived for him. To-day he is an Arian, tomorrow a Sabellian, next day a Socinian, then a Deist, then an Atheist, and always an Arminian in heart. "That they may," says Paul, "recover themselves out of the snare of the devil, who are taken captive by him at his will," 2 Tim. ii. 26.

4thly, The children of darkness may be known by their constant engagements in their fathers works, which has ever been that of murdering the souls and bodies of mankind. Hence we see that every impostor and deceiver that Satan sent among the Jews, was received by the scribes, pharisees, and rulers; as Judas of Galilee, Theudas, Bercocab, all of whom had their followers. "I am come, in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive," John, v. 43. And the false prophets were spoken well of. These deceivers and destroyers of souls always met with reception, applause, and encouragement; but every prophet of God was sure to be persecuted, if not murdered; and even the Lord himself, from the manger to the cross, was pursued by murderers. These are the serpent's seed, the devil's own children; and they do his works, and his only. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning," John, viii. 44.

5thly, And why should these wise men think it enthusiasm for the Spirit of the Lord to influence the mind and speak by the mouth of an holy prophet, when the devil himself influences the mind and speaks by the mouth of all their brethren the false prophets? "Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee," 1 Kings, xxii. 23.

6thly, The subjects of Satan's kingdom are as manifest in the world as the subjects of the kingdom of Christ. And he is as much obeyed by his servants as Christ is by his, however hard the service; which may be seen in many instances. When the murder of David, conceived in the heart of Ahithophel, was restrained by the overruling providence of God, Ahithophel is ordered by the devil to go home and hang himself, which he immediately does. Balaam is sent for to curse Israel, and he comes. An evil spirit from God is upon Saul, and he is sent to the witch of Endor, and then to the point of his sword. Judas is ordered to hang himself; and Shimei to curse David, that God might curse him, which is immediately done. All Satan's works are in a straight line; that is to drive men to destruction as his captives, his trophies, and the spoils taken in his unholy war and so it must be: for, "if Satan be divided against himself, how shall his kingdom stand?" Luke, xi. 18.

7thly, The hardness of heart; the stubbornness of man's will, the alienation of the carnal mind from the life of God, and the enmity and rebellion of it against the Almighty; the desperate rage, envy and indignation against Christ and his worship; and against all that fear, love, obey, and worship him-are such as is contrary to human nature, abstractedly considered; and in all which men are no more than mere tools, instruments, or machines; as may be seen in our Saviour's own words-"But this is your hour, and the power of darkness," Luke, xxii. 53. The time, or hour, was their's and that was all. The murder conceived in their hearts, the fortitude of their hardened minds, and the rage and vengeance with which they were hurried on, were from another quarter; the power was all of the prince of darkness - the prince of the power of the air, the spirit that now worketh in the children of disobedience," Eph. ii. 2.

8thly, Nor need these wise men be so much offended at God's children talking of their having communion and fellowship with the Father and his Son Jesus Christ;- for all idolators and false prophets, all that preach lies, and all that believe them and profess them, have union and fellowship with Satan. The Gentiles sacrificed "to devils, and not to God," 1 Cor. x. 20. And all false prophets come forth under the same influence. "Their coming is after the working of Satan, with all power and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish," 2 Thess. ii. 9, 10. Against this bond of iniquity Paul cautions the Corinthians: "I would not that ye should have fellowship with devil" I Cor.x. 20.

9thly, If we speak about the most holy Spirit of God converting, renewing, furnishing, and equipping men for the work of the Lord; making them apostles and prophets, enduring them with gifts, and sending them forth; they are greatly disgusted. But I never heard them rage at Satan for attempting to counterfeit all this. Satan sends "false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no marvel, for Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works," 2 Cor. xi. 13, 15. The office and office characters of these men, their furniture and their labour, are all of Satan; and their end is to be accordingly. They are to be heirs and joint heirs with the devil, when their work is done; as our Lord hath foretold: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt xxv. 41.

10thly, Nor need it seem so offensive, our asserting the mystical union that subsists between Christ and his church; and of being joined to the Lord, and made one spirit with him; as bride and bridegroom are one in mutual love: which bond,

with Christ and the church, is the bond of charity. And there is something like this among the children of the night. I read of some who sacrificed to, and went a whoring after, devils, Leviticus, xvii. 7. Ananias and Sapphira are said to conceive by the devil; and that Satan filled their hearts when they lied to the Holy Ghost, Acts, v.4,5. Now, if Paul's assertion be true, "that he which is joined to an harlot is one body," I Cor. vi. 16, so surely those souls that whore with Satan, who conceive by the devil, and whose hearts the devil fills, must be one with him in the bond of iniquity, as Christ and his church are one in the bond of charity.

11thly, The grand scheme of heaven, in bringing Christ and his chosen family together, is by a covenant between God the Father and God the Son; which covenant was ratified and confirmed by the death of Christ; and into the bond of this covenant are all the elect brought, and are bound up in the bundle of life with the Lord our God. But then there are other agreements and covenants beside these; for I read of some who said, "We have made a covenant with death, and with hell are we at agreement," Isaiah, xxviii. 15. To be in covenant with death, is to love sin and hate the Saviour; for so saith the Lord, "All they that hate me love death," Prov. viii. 36. And to be at agreement with hell is to be in union with the king of that place, which Paul calls "fellowship with devils."

12thly, By the love of God shed abroad in the heart saints come to the general assembly and church of the first-born, to an innumerable company of angels, and to the spirits of just men made perfect; all of whom are in heaven, or of heavenly extraction, Heb. xii. And so sure do they that hate Christ and his saints, all false churches, false worshippers, and false-hearted professors; come into unity with Satan and all his subjects. A spiritual whore has no union but with the dead, no guests but in the depths of hell, Prov. ix. 18.

13thly, Some shall stumble and take offence at the foundation of Zion; while others put their mouth in the dust to obtain a hope in it. And all that take offence at Christ will ever hate and persecute his spiritual followers; which is a token upon all the serpent's seed. And to be hated, reproached, and persecuted, by such men for Christ's sake, is a sure token upon us also. "And in nothing terrified by your adversaries, which is to them an evident token of perdition-but to you (an evident token) of salvation of God," Philip. i. 28.

Thus, reader, I have shewn you the children of light, and the everlasting sun upon them; and the setting sun over the unbelieving; the clear day with the righteous, when the earth is darkened; the fountain of light, and the source of with the end of both.