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CHRISTIAN INDEED ;

DESCRIBED IN A

LETTER

F R O M

*Gaifer to Aly-Ben-Hayton.*

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*We speak that we do know.*

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L O N D O N :

Printed in the Year, MDCCLVII.





THE  
CHRISTIAN INDEED;  
Described in a  
LETTER, &c.



GAIFER TO ALY-BEN-HAYTON.

Dear Hayton,

OU cannot be ignorant that the imperfect, though awakening, Information given me of the Christian Religion, by the *Englisk* Slave, under Captivity, to our bigotted Mahometan Neighbour, *Abdala*, put me upon a restless Desire of a farther Knowledge therein. This I was convinced could not be obtained in my present unhappy Situation; being in a Country, where it is Death to give the least Suspicion of favouring the Christian Profession; where every Eye, and every Ear, were dangerous Watchers over all my Behaviour: Therefore it was, with all the Caution necessary, in so hazardous an Attempt, I happily got on Board the *Expedition*, bound from *Constantinople* to *London*.

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When I came on Shore, as soon as I had Opportunity of making my Observations, I found that the Christian Religion was, in general, professed throughout this Kingdom. But notwithstanding the Purity it enjoins, it appeared that the generality of its Professors were very loose in their Morals, prophane in their Discourse, and debauched in their Lives. They are also divided into many religious Sects, and what is much to be deplored, each carry their Opposition, for the most Part, against the other to that Height of Inveteracy, as if they worshipped not the same God.

This put me upon farther Enquiry into the Principles of the Christian Religion; a Task difficult enough for a Stranger to undertake, who had then but a small Acquaintance with the *English* Tongue. But that Impediment was removed in a shorter Time than was expected, by the Assistance of a humane, sober Gentleman, whose Profession was to teach the Languages, and instruct his Pupils in the Religion of his Country. He took much Pains in teaching me both; and furnished me with such Books as were necessary: Particularly of what they call the *Bible*, which is to Christians, what the *Alcoran* is to the Mahometans. This is their perfect Rule of Faith, and contains a Declaration of the Will of God, with a full Account of future Rewards and Punishments for the Good and Evil.

As I read these sacred Pages with an unprejudiced Mind, and a Desire of Information, I soon found how mistaken I had been concerning the Terms of Man's Acceptance with God, and of his final Salvation; namely, that it was *not by Works of Righteousness which we had done, but according to his Mercy he saved us, by the Washing of Regeneration, and the Renewing of the Holy Ghost*: And that—*He that endureth to the End (in that Grace that bringeth Salvation) he shall be saved.* I clearly saw according to this Book, *That to him that could not work, previous to*

his Justification, but believeth on Jesus Christ, his Faith, receiving and resting upon him, is imputed to him for Righteousness. I saw also both the Nature and Extent of the moral Law: The Fall of Man by the Transgression of Adam, our general Root and Representative: That the first Covenant being broken, Man was utterly unable to obtain Salvation thereby: And that Jesus Christ, the second Adam, came into the World to be the Saviour and living Head of all that believe in him: For them he fulfilled the Law: For them he satisfied divine Justice: And that the only Way to eternal Life was by receiving his Righteousness imputed to them that believe.

When I began to understand something of the Differences amongst the various Professors of Christianity, I found them all remote from the Tenor of Scripture; that all within the Circle of my Acquaintance, seemed totally to neglect those Doctrines the holy Scriptures made absolutely necessary to Salvation; and warmly to contend for *Forms* and *Modes*, and whatever the Bible was either quite silent about, or laid no Stress upon. But what I wondered at most of all was, that those, who by their Laws of their Country, were separated from the rest of the People, to teach the Principles and Practice of their holy Religion, were, for the most Part, the greatest Strangers to the Essence of the Gospel! As for their Lives, they are as vain, trifling and irreligious as any others. They frequent all publick Theatres, Balls, and the vilest Assemblies. In short, they are a common Reproach, a publick Scandal, and the very Hindrance of others Repentance. But still they call themselves the Ministers of the Gospel, the Embassadors of Jesus Christ; and expect to be revered of all Men, for being the Followers of his Humility, his Contempt of the World, and Purity of Life.

Upon

Upon the whole, I could form no other Judgment of the Divinity of the Gospel from the Déportment of the Bulk of its Professors, and especially of their Teachers, than that it was a cunning Fable, devised only to agrandize a set of Men that call *themselves* the *Clergy*. Their public Exhortations faintly recommend a Conduct of Life, such as they themselves are mostly Strangers to ; though it be no more than a little dry Heathen Morality. From all this, I could see them in no other Light, than the very Betrayers and Murderers of the God-Man, Christ Jesus.

Thus, my dear *Hayton*, instead of the real Happiness I promised myself in the Society of Christians, and the glorious Privileges of their Religion, so recommended and adorned by that poor exiled Slave ; I met with very little else here in this Christian Land, (so called,) but Infidelity, and Profaneness ; which sore Disappointment hardened my Heart against all Religion whatever. What could I then conclude, but that the *Bible* was a Cheat, and their Religion a Craft ? And I had well nigh resolved to loose the Reins of my Passion, and follow the Multitude to do Evil.

But one Sabbath Evening (and let me not forget that Day ! ) as I was taking a solitary Walk, musing on these Things, I passed by a very crowded Assembly of People. Led as, I thought, by Curiosity ; I entered the Place *with* no little Contempt in my Heart. But, O my *Hayton* ! How shall I describe the strange Emotions I felt, whilst Joy set upon [the Countenances of those about me. The Solemnity of the Place, and the awful Behaviour of the Assembly was such as I had never seen before ; and what struck me with Wonder and deep Attention. One Spirit seemed to animate the whole Body ; and what one Man offered up in Prayer, the rest made their joint Request to God for.

O what

O what I felt when I heard the King of Kings  
 address in these Words — *Gird thy Sword upon  
 thy Thigh, O thou most Mighty, and in thy Majesty  
 ride prosperously upon the Word of Truth, Meekness and  
 Righteousness. — Thine Arrows are very sharp in  
 the Heart of the King's Enemies.* I trembled; and  
 though I doubted if I had not better fly away, I  
 could not, I dared not leave the awful Place. Prayer  
 being ended, from the sacred Oracles, the Man  
 of God, read these Words, *Except a Man be  
 born again, he cannot see the Kingdom of God.* He  
 shewed both the Holiness of that God, with whom  
 we have to do, the great Design of Redemption, by  
 Jesus Christ, the Pravity of our Souls, and the Nature  
 of that Happiness which is set before us, the ab-  
 solute Necessity of being born again, in order to  
 obtain a present Pardon, and persevere to future Sal-  
 vation. He not only proved the Necessity of our  
 Regeneration from these, and many other sub-  
 stantial Arguments, but there was something like  
 a Judgment - Seat set up in my own Conscience.  
 I was by some Power, more than human, indicted,  
 proved guilty, and condemned. The sinful Ac-  
 tions of my Life were now laid open before me:  
 I was compelled to assent to what I never knew  
 before; namely, That all my sinful Actions pro-  
 ceeded from a corrupt Fountain; a Nature uni-  
 versally depraved and polluted. Each Sentence he  
 spake came with Authority and Conviction to my  
 Heart; especially such as these; *Every Mouth must  
 be stopped, and all the World (even they that have  
 not the written Law) become guilty before God. No  
 Man can redeem his Brother, nor give unto God a  
 ransom for him. He that believeth on Jesus Christ  
 shall be saved, and he that believeth not shall be damned.*  
 Now it was that my Heart failed within me! I  
 groaned in Spirit! I cried, I am undone! My Sins  
 are gone over my head. The Remembrance of them  
 is grievous, and the Burden of them is intoler-  
 able.

When

When all was ended, I strove with all my Might to conceal the Confusion of my Mind from those happier Souls, I was surrounded with, but some of them perceived my Concern; and one said to me, with Tears in his Eyes, "The Saviour of Sinners have Mercy on thee, and reveal himself to thy Soul!" But, O my Load was great! I returned with a heavy Heart.

When I entered my Closet, I threw myself prostrate on the Ground, and attempted to pray. But it was long before I could speak a Word. At length, under some Heart-Meltings, and in broken Accents I cry'd out; "O Lord, GOD, the Maker of  
 " all Things, and the Governor of the World;  
 " unto thee all Power belongs; thou canst kill,  
 " and make alive.—Mercifully behold a poor  
 " miserable Sinner—ruined and undone—  
 " I confess, O GOD, that I have justly deserved  
 " eternal Death; and it is alone of thy sparing  
 " Hand that I am yet alive.—Thou canst in a  
 " moment crush me to Death, and in just Ven-  
 " geance destroy me for ever.—But, O my GOD!  
 " glorify thyself in the Salvation even of such a  
 " Wretch as I am.—O be merciful to me a  
 " Sinner!—For the Sake of all thy Goodness,  
 " and all that whereby thou makest it known!  
 " Turn me, even *me*, and save me for ever and  
 " ever!

After some time I rose from the Ground; but in great Distraction of Mind. Some times I had Thoughts of going in search of the Preacher, in hopes of finding Relief from him; but this seemed impracticable, it being now late in the Evening; and besides I know not where to seek him: Then I condemn'd myself for not having enquired where he lived; and looked upon this Neglect as a bad Omen. It now darted into my Mind whether or no the Minister I had heard was really a Man of like Passions with others or rather an Angel sent from God. In the Multitude of my Thoughts within me,

I cast my Eye upon my quite neglected Bible ; which I had before carelessly thrown aside, finding it so little regarded by the generality of those called Christians. I read, and pondered, and read on ; but alas ! every Line seemed to millitate against me ; and instead of ministering Relief, to encrease my Torment. I closed the Book, and paused, then opened it again, and found these Words, *The Sorrows of Death compassed me, and the Pains of Hell got hold upon me : I found Trouble and Sorrow. Then called I upon the Name of the Lord ; O Lord, I beseech thee, deliver my Soul.* This Scripture, for a Moment, conveyed some Light and Comfort to my Distress : I saw my Case was not as I supposed, peculiar to myself. I said, Surely this Man has been in like Trouble of Soul, and has felt the Pains of Hell too ; and yet the Lord graciously delivered him out of all.

But this small Glimmering of Light was soon extinguished : All that Night I had no Rest. My Slumberings were attended with astonishing Terror : Death, Judgment, and eternal Destruction was all I could see, and all I could hear ; and a terrible Sound it was. The Preacher's Text was continually ringing in my Ears, *Except a Man be born again, he cannot see the Kingdom of Heaven.* For some Time I confined myself to my Room ; hardly took so much Sustainance as was sufficient to preserve me alive. The Comforts of this Life were now blasted. I lay under sharp Convictions. *The Arrows of the Almighty stuck fast in me : They drank up my Spirits, whilst his Hand pressed me sore.* Then I cry'd, *What must I do to be saved!* At other Times I was more easy ; then under amazing Horror and Dread, because I was so thoughtless and stupid while my Case was so dreadful : I was often under violent Temptations to destroy myself, and so put an End to a wretched Life ; for I thought surely the longer I live the more Sin I commit ; consequently my Punishment must be the greater in the End. Then  
was

was I without Hope of Deliverance, and concluded, the sooner I put an End to my Misery the better. Now and then I had a small transient Gleam of Light, darting into my Soul, which for the Time it lasted, gave me some Hope of Deliverance; at least a Paradvantage, that the Lord might have Mercy on so vile a Wretch as me!

At this Season I was led to discover more clearly the secret Workings of Corruption in my Heart. The Spirit of God convinced me, that my Understanding was, by Nature, blind and ignorant. *Till God, who caused the Light to shine out of Darkness, shines into the Heart, to give the Knowledge of his Glory, in the Face of Jesus Christ.* I saw more than ever, that my Will was stubborn and perverse, even to an Enmity against the Law of God: Also that my Affections were all disorderly, impure, sensual, and devilish: And what was even beyond this, that I could not love the Lord Jesus Christ, who had done and suffered so much on my Account! I felt that all my Designs wholly terminated in myself. I was spiritually and rationally convinced, that for me to deny natural, moral, and religious *Self*, and come to Christ as a poor, miserable, wretched, empty Creature, to live upon his Righteousness forever; is as supernatural, and wonderful, as to see the Mountains and Hills removed, and cast into the Depth of the Sea. I now began to feel, more than ever, what I had before read in the Bible; but could not comprehend—that Salvation was purely of *Grace*. That nothing less than sovereign Grace could save my Soul from the Guilt and Dominion of Sin, and initiate me into the glorious Privileges of the Sons of God.

During this Confinement, my courteous Friend, who had before taken such Pains to instruct me in the Manners and Language of the Country, made me a Visit. He was greatly surprized to see my Countenance so fallen, and kindly enquired  
into

into the Cause. As he was a *Teacher in Israel*, and one that I had often heard animadvert warmly on the bad Behaviour of the generality of his Brethren ; I simply related the Trouble I was in, and what I apprehended was the Cause of it ; and what I more than feared, must be the fatal Consequence. He looked earnestly at me, and with Concern in his Countenance reply'd, " I pity your Condition from my Heart. Your Disorder is a religious Distraction of Mind, which we call *Enthusiasm*. The Person your heard preach, who was the Cause of your Trouble, is a *grand Deceiver*: One whose constant Employment is to *turn the World upside down* ! Not being content with our most happy established Form of Religion, he has got some Novel, wild Chimerea's in his Head ; and being fired with the irritional Ideas of his own Brain, he frightens his poor deluded Followers out of their Senses : Most of whom are poor, illeterate Persons, the *very Filth and Off-scouring of the World*. My Advice to you, Sir, said he, is never to go near them more by any Means. To attend the regular stated Service of our excellent Church. To go abroad into chearful Company ; speak off that corrosive Melancholy, and resume your wonted sprightliness. God is a merciful Being, and does not require so much Strictness at our Hands. You may use the Pleasures of this Life, love the World, and go to Heaven too."

I asked the Meaning of those Words, *Except a Man be born again, he cannot see the Kingdom of God*. He said, " You must be baptized, and lead a *moral, sober Life* : But not think to receive the *Holy Spirit*."

Now I saw what he was ; and knew that if he was right, the Word of God was wrong. He left me still grievously oppressed and heavy laden with Sin. I was under the clearest Conviction, both from

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what the Preacher declared, and what I read in the Bible, That no Righteousness could serve to justify my Person at the Tribunal of a just and holy God, but that which is altogether perfect, fully commensurate to the utmost Demands of the moral Law. This I more than saw was altogether impossible for me to perform. In fine, I found my Acquaintance was a Physician of no Value, altogether a Stranger to my Disorder, and quite unacquainted with the only sovereign Remedy for perishing Souls; a *blind Leader of the Blind*: And I not willing to fall into the Ditch with him.

I longed exceedingly for the Return of the next Lord's Day; resolved to go (notwithstanding all the Doctor said) to the same Place, where God had so wonderfully wrought upon my Soul before.

The blessed Morning being come, I worshipped the God of Heaven in fervent Prayer, committed my Body, Soul, and Concerns to him, and begged, that this Day might be a Feast of Marrow and fat Things to my Soul, and soon hastened to the Assembly of Saints. But as they began their Worship sooner than most others, I was again a little too late. The same Minister was there, and my very Heart leaped at the Sound of his Voice. He was just taking those soul-reviving Words for the Subject of his Discourse—*Come unto me all ye that labour, and are heavy laden, and I will give you Rest*. He told us, that this was the Voice of our Lord Jesus Christ himself, inviting weary, hungry, perishing Souls, to a Feast of Mercy and Grace. And in order to prevail upon his Hearers to accept the Invitation, he shewed; 1st. That the Burden of Sin is a heavy Burden. 2. That the Spirit of God always makes us feel that Burden, and groan to be delivered, before we find Rest. 3. That Jesus Christ only can give Rest to the weary Soul. 4. That he will do it to all that come unto him: Namely, to all that believe. He insisted upon all these

these Points ; and was large in the Inferences he drew from them. Then concluded in Prayer and Praise.

During the whole Time, the most devout Affections were to be discerned in the whole Assembly. As for me, I found that every Word was exactly levelled at my Heart. He could not have spoke more pertinately to my Case, if I had told him all the Exercises of my distracted Mind. I sometimes thought he had surely been informed of all my Grievs ; and hence he directed his Discourse *only to me*. He opened all my Disease, probed the Wound to the Bottom ; and in Effect, he shook me over the Mouth of Hell. Then he applied the precious *Balm of Gilliads* ; he preached Jesus Christ in all his Offices, especially as the glorious Physician, who heals the wounded Conscience, for his own Name-Sake.

In the Application of the whole, he shewed the many Hindrances which lie in the Way ; and the perplexing Doubts and slavish Fears which possess the burdened Conscience at its first coming to Christ ; and withall, how able and willing he is to receive and give them Rest. My Soul failed within me. My Spirits sunk under the Weight of a comfortable Hope, that Jesus would have Mercy on *me, even me!*

Just as he drew to a Conclusion, he raised his Voice, and with great Earnestness quoted these Words ; *I, even I am he, that blotteb out thy Transgressions, for mine own Sake, and will not remember thy Sins, saith the LORD.* The blessed Spirit apply'd them home to my Soul ; and was, by the Finger of God, upon the Table of my Heart, in a Moment, in the Twinkling of an Eye, the Scales fell from my Eyes ! I beheld *Jesus of Nazareth*, by the Eye of Faith, as evidently crucified before me——bearing my Sins in his own Body on the accursed  
Tree

Tree. The Prison Doors were thrown open, my Soul, that before was bound in Misery and Iron, and locked up in the Prison of Unbelief, was now set at Liberty. God helped me to come as a poor, perishing, undone Sinner, and cast my Soul upon Jesus Christ! O he graciously received me; and according to the Multitude of his Mercies, and the Faithfulness of his Promise, he *blotted out all my Sins!* I received Christ into my Heart, *the Hope of Glory:* And he put a new Song in my Mouth, even Praises unto God for his *discriminating Grace!*

——— He hath lov'd me, I cry'd,  
He hath liv'd, and hath dy'd  
To redeem such a rebel as me!

O, my dear *Hayton*, I cannot describe the thousandth Part of that Transport of Joy, that substantial Bliss, I then felt! and blessed be God, *even now*, while I am writing, I yet feel it in my Soul. I was in a Moment translated from Darkness to Light; from Sickness to Health; from Pain to Ease; from Misery to Happiness; from Bondage to Liberty; from Death to Life: Yea, I may truly say, from Hell to Heaven!

Had I but one Wish left, it should be, that my dear Friend, even whilst he reads the Language of my happy Soul, *might taste and see how good and gracious the Lord is!* might himself feel the Sweetness, Life and Power of Christ!

Well, my Soul, (thro' God!) shall always remember *thee*, my *Hayton!* and when I bow before the Throne of Jesus, O let my Prayers come up before him, and be heard for *you!*

Now I *began* to live. From this Moment commenced my *spiritual* and *eternal* Life; *which is hid with Christ in God.* Jesus Christ is become to me a Head of Influence, and I daily receive out of his *Fulness*

*Fulness, Grace for Grace.* The whole Body of Sin is condemned in the Flesh, and has already received its mortal Wound. Jesus gave me to drink of the living Water, and it flows, and ever will flow unto eternal Life. The Sun of Righteousness shines with a New Light into my *Understanding*, sets a New Byass to my *Will*, and all the *Passions* and *Affections* of my Soul, run in a *New Channell*. In a Word, the Holy Ghost has wrought a real, thorough Change in my Heart; all old Things are done away, and all Things are become NEW: For being now become dead to the Law, and married to Christ, I am enabled to bring forth *Fruits unto GOD*.

But O! when I view my Interest in CHRIST, and consider, that an inexhaustable Fund of *Grace, Strength, and Righteousness*, is lodged for me in the Redeemer's Hands; this proves the sweetest and most powerful Engagement to all evangelical Obedience, and the only spring of all true Consolation.

May the dear Emanuel draw thy Heart into Union with his glorious Person, which is eternal Life! Then, and not till then, you shall enjoy a Kingdom of Heaven in your own Breast, a very Paradise in your Soul, unspeakably better than what the *Alchoran* deludes us with a false Expectation of.

If it be so, my dear *Hayton*, as it really is, that all real Christians are thus happy in a World of Woe, and under the Incumbrances of Flesh and Blood, How transcendantly glorious, how unspeakably happy must they be, when these Impediments are removed? When the Soul becomes at Liberty to range the whole Paradise of God; and taste the Joys of infinite Delights! And thus shall it be done unto every Man, whom Jesus delights to honour.

I must farther relate to you, That when I had the Happiness of being acquainted with the *Evangelist* that first brought the glad Tidings to my Ears, and by whose Ministry the Grace of GOD reached my Heart, I related my Experience to him, and a few of his intimate Friends. O how did they weep for Joy over me! They strengthened my Faith in Christ, and gave Glory to GOD, who had added another lost Sinner to his militant Church. These knew how to sympathize with me, when I lay under the *Wrath of GOD*, the *Curses of the Law*, and the *Terrors of Conscience*; for, by comparing *Notes*, our Experiences exactly tallied, as *Face answereth Face in a Glass*.

But here, give me leave to make a few Observations of another Kind.

The Christian Religion is, I presume, not only to be demonstrated by the Spirit's secret Operations in the Soul, but it may be proved from rational Grounds, to be a System altogether agreeable to *right Reason*, and the moral *fitness of Things*. For what so fit *for*, and suitable *too*, a lost, ungodly, helpless Sinner, as an All-sufficient SAVIOUR? What so suitable to the Weary, as Rest; to the Hungry, as Bread; to the Thirsty, as Water; to the Naked, as a Garment; to the Blind, as Sight, &c. All these, and many more striking Metaphors, has the Holy Spirit most eligantly borrowed from the Creature, to shew how reasonable a Thing it is, that we should believe on the LORD JESUS CHRIST, unto eternal Life.

No Man can be forced to believe against his Reason, or love against his Will, or desire against his Inclination. Therefore the Spirit of GOD first enlightens the Understanding that it may *discern*; the *Will* and *Affections* then naturally flow after. The Soul is first drawn to Jesus as if it would not come; and then it comes as if it were not drawn

drawn. *He drew me with the Cords of Love, as with the Bands of a Man. And this is a faithful Saying, and worthy of all Acceptation (even of our enlightened Age!) That Christ Jesus came into the World to save Sinners.*

And I found, That the greatest Part of those, whom I have been speaking of, could each say for himself, from the real Experience of the Heart, *Jesus Christ hath loved me, and given himself for me.* And the whole of their Deportment, and Conversation in the World, shews them to be, Persons full of genuine Humility, unaffected Seriousness, being mild and gentle; free from all selfish Design; wholly devoted to Jesus Christ, and earnestly seeking the Good of all their Fellow-Creatures. And yet (wonderful to relate!) these People are contemned by almost all Professors, both Teachers and Hearers. Yea, they are persecuted, and loaded with all the Obloquy that inveterate Malice can suggest; and all the Opposition they can contrive, given to prevent the spreading of the glorious Gospel, and the Increase of the genuine Followers of the exalted Redeemer. Nay, those that disagree in all other religious Points, yet are unanimous in this——That they will root out, if possible, their Memorial from the Face of the Earth.

But notwithstanding all the Opposition they meet with, the Meekness, Patience, and Perseverance of these Christians, both Ministers and People (for I understand there are many more of the same Spirit) surmounts all Difficulties; and their Numbers daily increase.) And why not? seeing the wonderful Conversions that are among them, are surely enough to engage the greatest Sceptick in Religion, to believe that the mighty Power of God is with them!

O that

O that our Counery-men would but admit this true Gospel of Christ amongst them! surely if it were preached by some of these despised Messengers of the living GOD, they would, I doubt not, thro' *divine Grace*, embrace the Truth, as it is in Jesus; and be a Reproach to this Nation, who resist the Calls of GOD: And though they are called by his Name, will not have this Man, this God-Man Christ Jesus, to reign over them.

Oh! how fatally successful has the Enemy of Mankind been, by engaging in his Interest that very Power, which by primitive Gospel Institution was ordained as a Barrier between the People and his subtil Inventions! Surely he has gained his Point, by bribing the *Watchmen* with Riches, Power, and Pleasure; so that while they riot in luxurious Ease, the poor Souls, under their mistaken Care, fall an easy, willing Sacrifice to his rapacious Power. Wo, wo, to the *Watchmen*, and wo to the *People!* for the Carelessness of *those*, will not extenuate the Guilt of *these*. *If the Blind lead the Blind, both shall fall in the Ditch together.* But every Soul shall be required at the Watchman's Hand.

It appears to me, that this *corrupt Ministry* is a greater Enemy to their Nation than the most formidable Powers about them; for *those*, at the worst, can but annoy them in their temporal Interest, but *these* wound them deeply in temporal and eternal, at the same Time; inasmuch as if we practised the Gospel of Jesus Christ, and lived by the Faith of the Son of GOD, it could not fail of engaging the Arm of Omnipotence in the Defence of both: Then, having our Anchor within the Veil, we might justly triumph with those worthy Heroes of old, who through *Faith*, subdued *Kingdoms*, wrought *Righteousness*, obtained *Promises*, stopped the Mouths of *Lions*, quenched the Violence of  
*Fire*

*Fire, escaped the Edge of the Sword; out of Weakness were made strong, waxed valiant in Fight, and turned to fight the Armies of the Aliens.* Whereas, on the contrary, a dissolute, debauched, profane Life, a Land full of Infidelity, must cause the divine Majesty, of Heaven, to rise up against them.

I should swell my Letter to too great a Length, should I pursue my Inclination on this Subject: But what I have said, I hope, through the Assistance of divine Grace, will excite your Desires and Diligence to become acquainted, *experimentally acquainted*, with the Doctrines of the Gospel.

Oh, *Hayton!* did you but know the Joy of believing in JESUS CHRIST, and the Heaven I enjoy in Communion with him, it would soon wean you from your superstitious, and fruitless Pilgrimages to *Mecca* and *Arafata*, in honour of a grand Imposture; and engage you to come, and see the Salvation of GOD.

If it please the REDEEMER to breathe on these Lines, this humble Attempt to inform your Judgment, and awaken your Conscience, so that they are brought with Conviction to your Heart, I shall (if the LORD please) send you another Letter, to give you a brief Account of the Doctrines, Practice, and Discipline. The Officers, Members, Glory and Symetry of a Church of CHRIST, according to the Bible-Plan.

Farewell, my dear Friend! May the contemned *Nazarene*, bring thee to a Knowledge of thyself, and a Knowledge of his Pardoning Love, which is eternal Life!

Thea

( 22 )

Then you will not envy our *great Sultan* his  
Glory, but be happy, unspeakably happy, in  
your own Breast,

As is,

*Your joyful,*

*Self-exiled Friend, &c.*

**G A I F E R :**



**H Y M N S**

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H Y M N S.

**W**ITH joy we meditate the grace  
Of our high priest above ;  
His heart is made of tenderness,  
His bowels melt with love.

2 Touch'd with a sympathy within,  
He knows our feeble frame ;  
He knows what fore temptations mean,  
For he hath felt the same.

3 He, in the days of feeble flesh,  
Pour'd out his cries and tears,  
And in his measure feels afresh  
What every member bears.

4 He'll never quench the smoking flax,  
But raise it to a flame ;  
The bruised reed he never breaks,  
Nor scorns the meanest name.

5 Then let our humble faith address  
His mercy and his pow'r ;  
We shall obtain deliv'ring grace  
In the distressing hour.

H Y M N

## H Y M N H.

- A** WAKE my heart, arise my tongue,  
 Prepare a tuneful voice ;  
 In God, the life of all my joys,  
 Aloud will I rejoice.
- 2 'Tis he adorn'd my naked soul,  
 And made salvation mine ;  
 Upon a poor polluted worm  
 He makes his mercies shine.
- 3 And lest the shadow of a spot  
 Should on my soul be found,  
 He took the robe the Sav'our wrought  
 And cast it all around.
- 4 How far this heav'nly robe exceeds  
 What earthly princes wear !  
 These ornaments how bright they shine !  
 How white the garments are !
- 5 The Spirit wrought my faith and love,  
 And hope and ev'ry grace ;  
 But Jesus spent his life to work  
 The robe of righteousness.
- 6 Strangely, my soul, art thou array'd  
 By the great sacred three ;  
 In sweetest harmony of praise,  
 Let all thy pow'rs agree.



I N I S.









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