

A sermon preached at the cathedral church in Lincoln, on Sunday the 14th of September, 1783, for the benefit of the County Hospital. / By Henry Peckwell.

Contributors

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S E R M O N

P R E A C H E D A T T H E

CATHEDRAL CHURCH in LINCOLN,

On SUNDAY the 14th of *September*, 1783,

F O R T H E B E N E F I T O F T H E

C O U N T Y H O S P I T A L.

By HENRY PECKWELL, D. D.

Rector of BLOXHAM with DIGBY, and Chaplain to the
Marchioness of LOTHIAN.

Remember the P O O R.

L I N C O L N :

Printed by S. SIMMONS, 1783.

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MATHEWS, *Strand, London*; and MERRILLS
Cambridge.

[75]

TO THE
RIGHT HONOURABLE
L A D Y
ROBERT MANNERS.

M A D A M,

DEIGN to accept this Sermon
as a Tribute of Friendship,
and Gratitude; its Intention, I am
persuaded, will secure your Lady-
ship's Patronage; it is for the BE-
NEFIT of the POOR. Its Sub-
stance has long been the Object of
your Confidence and Hope; it is
CHRIST CRUCIFIED.

To

To my late Right Honourable,
and much-to-be-lamented Patron
Lord ROBERT MANNERS, under
God, I am obliged for every Op-
portunity I enjoy of disseminat-
ing divine truth in this County.
His Memory will ever be dear:
His Death justly regretted.

To your Ladyship's Piety, and
bounty, my Parishioners are great-
ly indebted. In being honoured
with your Friendship, Protection,
and Approbation, their Rector is
happy.

As Companions in Life, support
in Death, and a portion through
Eternity, May the Blessings of
the

the Prince of Peace attend your
Ladyship, and the amiable Family
it hath pleased God to give you.

I have the honor to be,

With the greatest respect,

Dear MADAM,

Your Ladyship's obliged,

affectionate friend,

and most obedient

humble Servant,

Heckington-Hall, }
SEPT. 15. 1783. }

HENRY PECKWELL.

the Prince of Peace attend your
family, and the angels family
shall blessed God to give you.

I have the honor to be,

With the greatest respect,

Dear Madam,

Your Ladyship's obliged,

affectionate friend,

and most obedient

humble servant,

17th May 1783
1783. 5. 17

HENRY TROKWELL

A

S E R M O N

TITUS. ii. 13, 14.

THE GREAT GOD, AND OUR SAVIOUR JESUS
CHRIST GAVE HIMSELF FOR US, THAT HE
MIGHT REDEEM US FROM ALL INIQUITY,
AND PURIFY UNTO HIMSELF A PECULIAR
PEOPLE, ZEALOUS OF GOOD WORKS.

TH E Beauty of Evangelic truth, in
great measure, consists, in Simplicity.
Sublime as the Doctrines are, there is
a simple Elegance breaks out, which concili-
ates the heart, and alleviates the fears of Man.

B

They

They who read, as well as they who heard the words drop from *his* Lips, say of the Lord Jesus Christ, Surely, "*No man ever spake like Him.*"

UPON the Mind, which has Wisdom enough to discern, and courage sufficient to pursue, "*the things which make for its eternal peace,*" this Light "*shines brighter and brighter to the perfect day.*" Coming into the world, like the material, when God spake and it was created, it finds a Chaos—the human heart *without form, void, and covered with darkness.* As the rising Sun dispenses his rays, dispels the Clouds, and urges his way to meridian Splendor; so does Evangelic truth, disperse prejudice, banish Ignorance, and enable Men, with unbecclouded Eye, to see the light of God's Countenance.

THE purity and Simplicity of this Truth have to combat with the pride and Ignorance of the human Race. The perverse *wrest it to their*

their own destruction. The proud measure, and condemn it by their own deformed Standard. The petulant, big with Impiety, spurn at the Doctrines, whose purity transcends the meanness of their capacity, and the depravity of their disposition. So, we know, that too great a degree of light to an Eye not calculated for it, as well as the privation of it, produces darkness.

FROM hence, it appears, that the disposition of mind, best suited to Evangelic truth, is humble and teachable. — A Disposition equally necessary for the learned and illiterate. — Men of great, or mean Capacity. For, however, human Capacities may differ, there is, in divine truth, what requires humility in all. One Man, by superior strength, may break a staff sooner than another; or, by superior Agility leap a rivulet; but, when they come to the Mast of a Ship, or the Ocean over which it sails, both stand nearly upon the same Ground, and are equally bound by the Iron Chain of Impossibility.

Impossibility. So the wise and the unwise, the Prince and the Peasant, the aged and the youth, must stoop to become the disciple of Jesus Christ.

Not the literary Fop who dictates on subjects he does not understand — Not the vain Mortal who makes his own Speculations the Rule of Rectitude, and tells us what the God that made him *can*, and *ought* to do; but the humbled Man, who, seeing how short the line of human Wisdom is, cries,

*Teach my best reason, reason;
My best Will, Rectitude,*

will find in God's holy Word Peace and Consolation, which the World can neither give nor take away. The Foundation of that Peace, the Source of that Consolation is, that the GREAT GOD, and our SAVIOUR JESUS CHRIST gave Himself for us, that He might redeem us from all Iniquity, and purify unto himself a peculiar people, zealous of good works.

To

To the redeemed, surely, I may be permitted to say, Admire the Riches of the Mercy and Goodness of God! the *Great God*, let the Heavens wonder, and the Earth be astonished! yet, your Saviour. He, for whom all Things are, and were created; who, nevertheless, *gave himself for you*. Jehovah, yet, Jesus! At his Feet the Angelic Host continually bow, and He bowed his head upon the Cross that you might never die. View the dignified Person of your Redeemer, and the inestimable Price of your Redemption, with Gratitude and Praise.

To induce and to encourage which, let us consider the *Nature of Redemption*, together with the *Price*, and *Application* of it, as expressed by the Apostle.

The NATURE of Redemption is too well known to take up much of our Time. The Object of it is a Captive. His Deliverance may be obtained either by Price or by Power. The

Annals of Mankind, as well as the Records of God, afford us a variety of instances, wherein these different species of Redemption have burst the Bonds, and given liberty to the Sons of Men. When John of France had been taken prisoner by Edward the Black Prince, the ransom demanded for his release was three Millions of Crowns. He was redeemed by Price. — When that distinguished and great Commander Flaminius besieged and took a Citadel, wherein many of his Allies were imprisoned, he opened the Iron Gates, and redeemed them by power, or the force of Arms.

REDEMPTION thus distinguished is found in the Code of Laws, which, it pleased divine Wisdom to frame, under the Jewish Theocracy. Inheritances are therein limited by a right of redemption, and prices, under certain circumstances, affixed for redeeming Mankind. — Nor are we destitute of very striking instances of redeeming power. When Israel laboured under cruel Tyranny, Jehovah *redeemed*

*ed them out of the House of Bondmen, from the hand of Pharaoh King of Egypt, and this he did with a high hand, and stretched out Arm---in a manner worthy of Himself;—pouring contempt upon the refinement of literature, and the hardiness of Manhood---the skill of wife, the discipline of brave Men. In such a Conflict a Fly, and an Elephant can make equal prowess: a Mountain or a Molehill equally defend. In the hands of such an opponent, a flight of Insects are as strong, and as destructive as a Legion of Angels.—Well might it be said to Israel, *Happy art thou, who is like unto thee, O People! saved by the Lord, the eternal God is thy refuge, and underneath are the everlasting Arms.**

THESE Species of Redemption are applicable to us, together with this peculiar people. Imprisoned for debt contracted by Sin, we stand in need of Redemption by price. Captives to our Enemies, we must be redeemed by the power of Grace, or perish in the bondage of Iniquity.

Iniquity. The Guilt of numberless omissions, added to Crimes more in number than the hairs of our heads, plunge us in a Dungeon, where no ray of hope can enter, or gleam of future happiness can be seen. The Law of God, which we have broken, like an unsatisfied Creditor, cries, "Pay me what thou owest." Our guilty Minds acknowledge the debt, but feel their poverty. The Language of the returning Sinner is, *Enter not into Judgement with thy Servant, O Lord, for in thy sight no Man living can be justified.*

IN this Situation of Darknes, Guilt and Weakness, we were, when it pleased the *Great God and our Saviour Jesus Christ*, to exert divine Pity and divine power for our relief. Pity without power might have shed a Tear and passed by; Power without Pity would have been deaf to hear, and reluctant to help; united, they become a foundation of peace and comfort, in so much that oftentimes *where Sin has abounded, Grace doth*
much

much more abound. Where “hardness” of
 “heart and contempt of God’s Word and
 “Commandment” has prevailed, the Waters
 of deep repentance flow. *A Spirit of Grace*,
and Supplication poured down from above, en-
 ables the returning Penitent *to look upon him,*
whom He has pierced, and mourn; not with a
 transient sorrow, that *passeth away like the*
Morning Cloud, or early Dew, but, *as one mourn-*
eth for an only Son. Is this repentance yours?
 Has this stream of godly Sorrow ran through
 your hearts? or, *Is it nothing to you?* Behold,
and see, if there ever was any Sorrow like unto
his Sorrow which was done unto Him, wherewith
the Lord afflicted him in the day of your Redemp-
tion. For

THE PRICE of that Redemption was not corrup-
 tible things, as Silver or Gold, but the precious
 Blood of Christ as of a Lamb, without Blemish and
 without Spot. — the only price that was ever
 appointed or accepted by God — the only price
 that has ever been applied by his Spirit, for the

peace or Comfort of Men. — It, and It alone *cleanses the Conscience from dead Works to serve the living God.* This Price requires no additional value. It is adequate and specific. God's justice does not demand, or these peculiar people stand in need of any greater or more efficacious. It outweighs all human worth. It outshines all created Excellency. Upon this Subject, were I to take up the nervous Language of Gamaliel's pupil, I should say, of the best privileges Man can enjoy, and the best righteousness human obedience can spin out; *what things were gain to me, these I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the Knowledge of Christ Jesus my Lord.*

By shedding his most precious blood, the Lord Jesus purchased to himself a *peculiar people*, who are, thereby, delivered from the Guilt and punishment of Iniquity, in order to be purified from the Dominion of Vanity
and

and Sin, or, in other words, to be redeemed by the power of invincible Grace out of the hands of their Enemies.

PURIFICATION of Heart is as necessary to make the Service of God the Choice and delight of the Soul, as were the Sufferings of our Saviour to redeem us from the Curse of the Law, and wrath of God. Equally necessary will it be found to produce what has, does, and ever will distinguish these people. I mean *Zeal for good Works*—especially for that faith *which was once delivered to the Saints*, and is emphatically called the *Work and Gift of God*,—which apprehends and glorifies Christ—brings comfort and peace to the heart, and encourages and supports Piety, uprightness and honesty in the Conduct of Men.

ZEAL has been too long exploded. The passions have been considered as “the pagans of the Soul.” A System of Indifference has been adopted, which has cut the Wings of
of

of Obedience, and left, of good Works, little but the Name. This System, as a learned Foreigner expresses himself, “ is calculated “ to make Men meditate upon the Doc- “ trines of Redemption, and a geometri- “ cal proposition with equal Coldness,” as if it were either reasonable or just, for you to hear, or for me to say, that the Lord Jesus Christ gave himself for the Sins of his people, and that a *whole is greater than a part* with the same indolence and Apathy.

PROPHETS, Apostles, and holy Men of old thought differently. Even in HIM, who was without Sin, we find abounding Zeal. In them, ardent *affection* and filial *fear* towards God. Vehement *desire* after the *Light of his Countenance*, hatred of Sin, and Christian *Love* for good Works and good Men. Their *Understandings* were enlightened, and by their passions, those human Cords, they were drawn from Evil to Good — from darkness to light — from Satan to God. In the way they became

zealous

zealous of good works, of denying and teaching others to deny all ungodliness and worldly Lusts, and of living soberly, righteously, and godlily in this present World. Intemperance blunts the understanding. Inebriety sensualizes the Mind. Self Love and Self Indulgence pave the way to Injustice, and this assemblage of Evil makes it the interest of evil men to believe that either God *is not*, or *is not such* as the holy Scriptures represent him, an omnipresent observer, a just Judge. Hence

IMPIETY, that baneful plant, which, like the glossy berry of the deadly nightshade, invites the unthinking and unwary to pluck, and eat, and die.—Impiety, that ungrateful principle which would eradicate the due sense we ought to have of *his* goodness, would urge us not to reverence *his* Name, read or hear *his* Word, keep *his* Sabbaths, or believe in and love *his* Son, *in whom we live, and move, and have our being*: which forbids one tender affection being moved towards the best of Fathers,

thers,

thers, the most faithful of Friends. — Impiety, in the hand of a parent, is a dagger plunged into the Soul of his rising offspring; in the hand of a Sovereign, a Scourge from Heaven for a rebellious people; in the hands of the Clergy a narcotic draught, which stupefies and destroys the physicians and their patients.

THE common and groundless objection to the Doctrine of complete Redemption by Christ, or Salvation by faith in his Obedience even unto Death, viz. that it is inimical to good Works, is sufficiently refuted by the Words of the Apostle, *He gave himself to redeem us FROM all Iniquity, that He might purify unto himself* (i. e. by faith, as expressed in the Acts of the Apostles, Acts xv. 9.) *a peculiar people zealous of good Works.*

OBJECTIONS of this kind arise either from the Ignorance or the wickedness of the objectors. *They err, not knowing the Scriptures and the power of God, or, they love works of darkness, and therefore oppose Salvation by faith in*
Christ

Christ Jesus because it is a principle of Holiness. To their weakness or wickedness we dare not bow. It would be ungrateful to God, unworthy ourselves, and unkind to them. Let it rather be understood, that “to be accounted
 “righteous before God, only for the Merits of
 “our Lord and Saviour Jesus Christ by faith,
 “and not for our own works or deservings,
 “is held as a most wholesome Doctrine, and
 “very full of Comfort;” instrumental in *purifying a peculiar people*, and of making them *zealous of good works*. (Art. 11.)

LET me now enquire how far this design of God, and end of Christ's giving himself to redeem have been effectual; — and let the enquiry be made under an awful sense of his presence, and a firm expectation *of the glorious appearing of that great God and our Saviour*.

Is sound piety your desire and pursuit? Is the fountain of all Wisdom and Blessedness the object of your Adoration, your fear, and
 through

through his suffering Son, of your Affection and Confidence? Is the Lord's Day kept holy?—Are his Ordinances your delight,—and his word the guide of your faith and feet? Are you desirous of disseminating divine truth, and of promoting the Salvation of men, by the Knowledge of God our Saviour!—if not! Where is the Zeal of our Fathers? Is it dead with them? Where is the lively Faith which quickened the Steps of Paul, and sweetened the dying Moments of Stephen? Where the constraining Love, and Christian Fortitude that upheld our Reformers and Bishops at the Stake, and made our Clergy and Laity prefer Piety with Poverty, to Impiety clad with Applause, with Riches and Honour. Are they all fled? God forbid. May his Grace still enable us to acknowledge and Love his Truth and Commandments. May the Pen of the learned yet be drawn, and the Tongue of the Eloquent yet be employed to justify and endear the Ways of God to Man.

IF piety prevails, Let me enquire how Zeal towards Acts of Justice and Mercy abounds. The Golden Rule of *doing as we would be done unto*, has been left by the Lord Jesus Christ for his Followers to copy. It will secure from Fraud, Rapine, Murder. It is a refuge for the Widow from the Iron Hand of Oppression; an Asylum for the Orphan from the Arm of Destruction, while it excites Bowels of Compassion to relieve their Wants, and to defend their persons. Redeemed by the Blood of Christ, and justified in his righteousness, are you *zealous of good Works*? Grant me your Attention, while I plead (would to God they had a better Pleader) the cause of the poor of this large and respectable County.

IN me, almost a perfect Stranger in this County; in me, the Rector of a small Country Village, it would be presumption to offer information upon the nature or design of this Sermon. Suffice it, to say, it is but annual, and for the benefit of the County Hospital.

The Hospital bestows upon the industrious unfortunate Poor, skilful Advice, wholesome Food, and healing Medicine, in the most distressing and most dangerous Situations of life. Such Situations afford the best Opportunities for inculcating the Knowledge of God,—for directing the awakened mind to the redemption of Christ Jesus, and for administering the Comforts of God's holy word to the fainting heart. These Cordials under certain circumstances excel what the *Materia Medica* can produce *. In the solemn hour of distress, the ear of attention is opened. Humanity demands, in the trying

* He is a bad Physiologist, who disregards the Doctrine of the Passions. They are capable of great Utility in Medicine. A Man of Genius will make himself acquainted with their Theory, and use his utmost Address in the Application. The Consolation of the Religion of Christ, unknown and unfelt, perhaps, by the Physician (*Religio Medici*!) may be of infinite Use to his Patient. The Advice of a judicious Clergyman can never injure the Prescriptions of a skilful Physician. In general, to deny it, would be to treat Men like Brutes. In this Land, to make Rules to exclude it, would be a disgrace to Christianity, an injury to the Poor, and an insult to the Public.

trying moments of Agony and Disease, these superior consolations. To an irrational animal, sensibility will apply what will heal his wounds; for the human race, Humanity itself requires, that an immortal Soul be not neglected, while a perishing Body is the object of our Care. To treat the sons of Men only as a kind Master does his cattle, is degrading them.

VIEW the advantages of such an Institution, when the Liberality of the affluent, the skill of the physician, and the labours of the Divine, unite. Sickness and pain become more tolerable and less fatal. The patient, whose life has been consumed in *earning his bread by the sweat of his brow*, finds time for reflection—learns the design of the trying dispensations of providence, together with Sobriety and Obedience, in this School of Affliction. He leaves the Hospital wiser, as well as stronger; more moral, and more healthy.

THE Utility of a County Hospital is not confined to the Persons of the Poor. When a Labourer returns in Health, he takes the Burden of his Family from your Parishes. By an Assemblage of topical Complaints and Casualties, your Surgeons are kept in a free and extensive Practice, without which, neither learning or Skill, can make Operations easy to the Practitioner, or safe to the Patient. Your Safety and Interest, therefore, in some measure combine, with more noble Motives to induce your Liberality.

LET not the Rich, the Almoners of Providence, turn their Faces from the Poor. Let them consider and pity their Wants. As they do not feel their Distress, let them at least imagine Poverty and Pain, Scarcity and Sickness visiting a fellow creature in a Cottage. He lies upon a bed of straw. His helpless wife, and almost starving Children suffer with him. No skilful Advice; No healing Remedy; No present Comfort; No better Prospect;

pect; until some friendly Hand directs him to an Asylum, where *Wine and Oil are poured into his Wounds*, he is taken care of, and, by the Blessing of God, restored to his Labour, his Family and his Friends again. Shall bringing home a Sheep, or recovering a piece of money which had been lost, cause Joy and Gladness; and shall not restoring his Limb, his Health, his Life * to a fellow-creature, excite Gratitude and Praise?

AND

* When I speak of *restoring Life*, I would not be understood altogether figuratively, as if the Comforts of it were only included; but extend the expression to *animal Life*, suspended by suffocation, or otherwise, arising either from internal or external Causes. Persons who appear to die suddenly, are too often, it is to be feared, consigned to the Grave, when, by proper management, they might have been restored to their friends. The *Humane Society* is well worth the Attention of all the *Friends of Humanity*. The Public are very much indebted to the Labour and Skill of Doctor Hawes, for the Instructions he has given upon the Subject of *Animation*; as well as for the successful Attempts which have been made of restoring it in those, who were apparently dead. The *Methods of restoring it*, ought to be well understood by not a few in every County, City, Town and Village. The Servants of an Hospital should not be ignorant of them.

AND are there who with-hold their hands? Can neither Compassion nor Conscience rouse them to become eyes to the blind, feet to the lame, and a father to the poor. Is the cry of the Orphan, and the tear of the Widow neither seen nor heard? O Man! who made thee to differ? *Despise not the cause of the Poor.* Remember, *ONE fashioned us in the Womb. He pulleth down and he setteth up.* The Bounty I ask to-day for the Poor of this great County, may be more earnestly solicited, within a few years, for the most affluent that hears me,—within a Century, for their rising Offspring. Doubt you this? Read it in the Calamities of Italy; read it in the Desolations of America.

LET Bigotry be banished. If difference of opinion, and clash of Party have subsisted, let them subside. This is not the place, now is not the Time, for prejudice to prevail; let Candour triumph. However we may differ upon other Subjects, upon this we ought to agree, that when our fellow-creatures lie
bleeding

bleeding before us, filled with pain, or reduced by Sickness, it becomes our Duty, our Honour, our Privilege to unite Hand and Heart to help them. Even a Jew and a Samaritan ought not to stand disputing, when a poor wretch, *who has fallen among thieves, wounded and half dead*, lies gasping for Breath.

ARE you for Salvation by Works? work hard. Bid high for Heaven. The Object is noble, and worthy of your greatest pains. Justify your Profession, and let us see that you think your Salvation (meritoriously) depends upon the good Works, and charitable Deeds you do. It will otherwise be said to you, as to them of old, *I come not to condemn you, there is that condemneth you, even that in which you trust* — the principles you have formed — the very System that you have adopted. Labour much, therefore, and give much; for, then, even your Mistakes may be useful to others, and *your good Works, unhappily*

happily built upon an erroneous and destructive Foundation *, beneficial to Mankind.

Art thou careless about Futurity? *Cheered in the Days of thy Youth, art thou walking in the ways of thine Heart, and the Sight of thine Eyes, without considering that the Years draw nigh, wherein thou shalt say, I have no Pleasure in them? Are the Sons and Daughters of Dissipation become so obdurate, as to be insensible to the Calamities of their Fellow Creatures,—deaf to their Cries, and blind to their Misery? Reflect! The same cutting Stroke of Disease, or Accident, might have clipt the wings of your Levity, and made you fall and feel like*

* The erroneous and destructive nature of principles which induce Men to rely upon their own Obedience and Merit for Righteousness before God, appears clear from the Epistle for the Day. (13th Sunday after Trinity,) *If there had been a law given which could have given Life, verily righteousness should have been by the Law. But the Scripture hath concluded all under Sin, that the Promise by FAITH of Jesus Christ might be given to them that BELIEVE. Galatians 3.*

like them. Lend them your Assistance. Cut off some Superfluity. Relinquish some one Amusement to set the broken bone, and restore the withering Limb.

ART thou for Salvation by Faith in Christ Jesus? Is his Obedience and Merit the ground of your Hope; his Word and Grace the Support of your Soul? Be humble. Be happy. Be thankful. Forget not *that he came to purify a peculiar People zealous of good Works* *; and, that, as the 12th Article of our Church expresses it, “ They do spring out necessarily
“ of a true and lively Faith, in so much that

E

“ by

* Good Works, according to the Scriptures, spring from the Grace of God's Spirit. *He begins and perfects.* Phil. i. 6. *He works both to will and to do,* Phil. ii. 13. They are done in Faith, *for whatsoever is not of Faith, is Sin,* Rom. xiv. 23. Consequently, as the 13th Article of the Church says, *they follow after, neither precede, deserve, nor obtain, Justification; because He that believeth is justified from all Things,* Art. 13. 39. The Rule is God's Commandment; the End his Glory through Jesus Christ. Equally beneficial to Mankind with the Works of the Pharisee, they become also scriptural Evidences of a State of Grace.

“ by them a lively Faith may be as evidently
 “ known, as a Tree discerned by the Fruit.”
 Shew your Faith by your Works. Let your
 Light shine, and your Charity abound, that
 God may be glorified. Seize this Opportu-
 nity. Be zealous. As Zeal for good Works
 abounds; Governors to this Charity will a-
 bound. Collections will encrease. There
 will be no longer Rooms without Beds, but
 an ample Provision will be made for the un-
 fortunate, who shall seek an Asylum under
 your Patronage.

LET the healthy Poor cast in their Mite;
 let the Rich give of their Abundance; *that*
when the Ear hears you, it may bless you, when
the Eye sees you, it may give Witness to you, be-
cause you delivered the Poor that cried, and the
Fatherless, and him that had none to help him.

MAY God command a Blessing upon his
 Word, upon the Poor, and upon you. The
 Glory be his own for ever through Jesus
 Christ.

COPY of the LETTER found in the
Letter-Box at Lincoln, directed to
Dr. PECKWELL.

Reverend S I R,

I Enclose you Thirty Guineas for the
Charity. Make what use you think
proper of it. I am sorry you have been so
ill-treated in this place; let it not daunt you,
but persevere. Remember those gone before.
May God give a Blessing to the word you
speak.

A LOVER of the TRUTH.

N. B. This Sum was received at
Heckington by Dr. PECKWELL, on
Saturday the 20th September, and
paid to the Hospital on Monday the
22d, as

a Donation in addition to the annual
Collection of Sunday the 14th
Sept. 1783, from a LOVER of the
TRUTH, by Dr. PECKWELL.

To this unknown, generous " Lover of the
" Truth," in justice to my own feelings, I
must address a few Lines.

YOUR

YOUR Name, Person, Sex, and abode, are equally unknown to me. What your humility has chosen to conceal; my Curiosity shall never attempt to discover. An hour cometh, when all Secrets will be laid open — When a Cup of cold Water, given in the Name and for the Sake of Christ will not be forgotten — when a *secret* generous Act of Charity, done, *without letting the right hand know what the left hand doeth*, will be *openly* acknowledged by HIM, whose Truth you love.

To love Truth is an honourable Character; to love *the Truth* a Christian. That, in general, produces happy effects among Mankind. This, happier; for where Love to the Gospel of Christ Jesus abounds, Virtue and *Zeal for good Works* will prevail.

IT will induce others to study the benevolent Science, which you seem so effectually to have learned, of *putting to silence the ignorance of foolish Men, by WELL-DOING* *.

THE

* *This is the will of our God.*

1 Peter 2. 15.

THE trifling Opposition which Ignorance or Interest, prejudice or Envy has raised against my Endeavours to promote the temporal and eternal Welfare of my Fellow-Creatures; and which the compassionate Feelings of your Mind, have been pleased to term *ill Treatment*, I hope to pity and forget. It has apparently been over-ruled for Good; and abundantly overbalanced by the great Candor, and Goodness, with which the Right Honorable Vice-President, and the rest of the Governors, were so condescending as to receive my feeble Attempt for the Benefit of the County Hospital. By the Generosity of Men of Candor, and Lovers of the Truth, the Collection rose, beyond the most sanguine Hopes, £. 94 : 8 : 1½ were added to the Coffers of the Charity.

FOR your Prayers, I thank you. Your Advice I will beg GRACE to follow. Not only to be undaunted, but unshaken by the Misinterpretations, and Misrepresentations of some Men, is the Desire of my Heart. If their good
Opinion

Opinion can only be bought with the Sacrifice
 of *the Truth* and *my Conscience*. I must be
 content without it, 'till I meet them at the
 Bar of God.—There we must appear, and
 stand or fall to our own Master. The awful
 Moment slumbers not.

dum loquimur, fugerit invida

Ætas. Carpe diem —————

*Let us redeem the Time, be stedfast, unmoveable,
 always abounding in the Work of the Lord, for as
 much as we know our Labour is not in vain.*

F I N I S.