

chiefly selected from the rich, the noble, and the mighty of the world.

III. The most important and discriminating peculiarity of the people of God is, that they *trust in his name*.

The grand distinction between saints and sinners lies here. There may be affliction without the mortification of sin; there may be poverty without humility; and both affliction and poverty may meet, and long settle in their gloomiest aspects over a heart which is not the seat of "repentance towards God, and faith towards our LORD JESUS CHRIST;" Acts xx. 21. The truth is, that ever since the entrance of sin, when men, excited by the flattering poison of the old serpent, aspired to "be as gods;" Gen. iii. 15, there has been a great controversy pending between God and man; JEHOVAH upholding his supremacy, and maintaining the righteousness of his government and law, as essential to the beauty, integrity, and beneficence of his empire; while fallen, alienated man is ever aiming to grasp within the region of his senses, the stores and materials of a substantial independence, so that he may be "as God," having all things within himself, or within his reach; and be at liberty to forget that he is a creature accountable, though fallen; and thus revel on in his pride and fulness of heart, and riot in all his abominations without control or retribution. But shall not the Omnipotent prevail? And can an alien ever return to his rest till he meekly casts himself at the feet of his insulted but gracious Sovereign, acknowledging his vileness, and trusting in the name of the LORD? To bring sinners to this position is the great design of redeeming love, of regenerating influence, of the means of grace, and of all the arrangements of eternal Providence. And the imperfection of this confidence in God, on earth, is the source of the chiefest bitterness of all our

trials; and the maturity of perfection of it, the design of our heavenly Father in all the chastenings of his rod.

Here, then, the people of God stand out in their grand peculiarity. Whether few or many, rich or poor, afflicted or prosperous, they *trust in the name of the LORD!* What this includes cannot here be fully declared; but it may briefly be stated, that they trust,

1. In the word of God, as a complete and authoritative revelation of his will towards mankind; especially of the way of salvation for the guilty.

2. In the atoning blood of CHRIST, for their forgiveness and acceptance with God.

3. In the all-sufficient grace of CHRIST for their sanctification, victory over sin, and final perseverance to the attainment of glory.

4. In the fulness of divine love, according to its riches in glory by CHRIST JESUS, to supply all their need, temporal as well as spiritual.

Let each reader amplify these hints in the retirement of the closet. And if any are "desolate, let them trust in God, and continue in supplications and prayers night and day;" 1 Tim. v. 5. Do we trust, in the manner described, in the name of the LORD? Let us examine ourselves, whether we be in the faith; so that we may realize our personal interest in the blessings of salvation. Are any lamenting the want of this confidence in God, or the weakness of their faith? It is encouraging, that the trust they need is a matter of gracious promise: "They shall trust in the name of the LORD."

"Jesus, to thee I breathe my prayer;  
Reveal, confirm, my interest there:  
Whate'er my humble lot below,  
This, this, my soul desires to know.

"Oh let me hear that voice divine  
Pronounce the glorious blessing mine.  
Enroll'd among thy happy poor,  
My largest wishes ask no more."

TURRO.

E. C.