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A

# SINNER RECLAIMED,

GIVING AN ACCOUNT  
OF THE

*Conversion & Happy Death*

OF

*W. Thomson*  
*Smallton*  
P O O R

# Joseph.

TO WHICH IS ADDED,

# A HYMN.



FALKIRK:

PRINTED BY T. JOHNSTON,

For ROBERT GREGG ON, a Young Man, nearly Blind.

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1814.

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CONVERSION OF POOR JOSEPH.

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A Poor half-witted man, named Joseph whose employment was to go on errands and carry parcels, passing through London streets one day, heard psalm-singing in the house of God; he went into it, having a large parcel of yarn hanging over his shoulders. It was Dr. Calamy's church, St. Mary's Aldermanbury. A very well dressed audience surrounded the Doctor: He read his text from 1 Tim. i. 15. *This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief.* From this he preached, in the clearest manner, the ancient and apostolic gospel, the contents of this faithful saying viz. That there is eternal salvation for the vilest sinners, solely through the worthiness of Jesus Christ, the God that made all things. "Not many rich, not many noble are called (by this doctrine, says the Apostle) but God hath chosen the weak things of this world to confound the things that are mighty."

While the elegant part of the congregation listlessly heard the doctrine, and, if they were struck with any thing at all, it was only with some brilliant expression, or well-turned period that dropt from the Doctor; Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in wit

agerness all he said. — Trudging homeward, he was heard thus muttering to himself, — Joseph never heard this before! — Christ Jesus, the God that made all things, came into the world to save sinners like Joseph; and this is true; and it is a faithful saying.”

Not long after this, Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, Joseph is the chief of sinners; but Jesus Christ came into the world to save sinners, and Joseph loves him for this.” His neighbours who came to see him, wondered on hearing him always upon this, and only this. Some of the religious sort addressed him in the following manner: “But what say you of your own heart, Joseph? Is there no token for good about it? No saving change there? Have you closed with Christ, by acting faith upon him?” — “Al! no; Joseph has nothing to say for himself, but that he is the chief of sinners: yet seeing that it is a faithful saying, that Jesus, he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?”

One man finding out where he had got this doctrine, on which he dwelt so uniformly, and with so much delight, went and asked Dr. Calamy to come and visit him. He came, but Joseph was now very weak, and had not spoken for some time, and though told of the Doctor's arrival, he took no notice of him; but when the Doctor began to speak to him,

as soon as he heard the sound of his voice, he instantly sprang upon his elbows, and seizing him by his hands, exclaimed as loud as he could, with his now feeble and trembling voice, "O, Sir! you are the friend of the Lord Jesus, whom I heard speak so well of him.—Joseph is the chief of sinners, but it is a faithful saying, that Jesus Christ, the God who made all things, came into the world to save sinners, and why not Joseph?—O pray to the Lord Jesus for me, pray that he may save me: tell him, that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph."—The Doctor prayed; and when he concluded Joseph thanked him most kindly. He then put his hand under his pillow, and pulled out an old rag, in which were tied up five guineas; and putting it into the Doctor's hand, (which he had kept all this while close in his,) he thus addressed him: "Joseph, in his folly, had laid this up to keep him in his old age, but Joseph will never see old age; take it and divide it among the poor friends of the Lord Jesus; and tell them that Joseph gave it them for his sake, who came into the world to save sinners, of whom Joseph is the chief." So saying, he reclined his head, his exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with much feeling, and as one

of the most affecting occurrences he ever met with. — It naturally suggests the following observations.

1. Let us admire the sovereignty of Divine Grace: The whole congregation, whether rich or poor, were sinners in the sight of a holy God, and stood equally in need of that Salvation, which by the gospel was preached to them. But while the elegant assembly heard it with listless attention, the word of God came with demonstration of the Spirit and of power in the heart of Joseph, and fixed his attention by its infinite importance. To what can we ascribe this difference, but to the sovereign grace of him who “will have mercy on whom he will have mercy;” who “hath hid these things from the wise and prudent, and revealed them to babes;” and hath “chosen the poor in this world to be rich in faith, and heirs of the kingdom which he hath promised to them that love him?” To display the power and sovereignty of this grace, the Apostle tells us, that “God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty,” for the express purpose, “that no flesh should glory in his presence, but he that glorieth should glory only in the Lord.” This is very different from the general views of men. There is a proneness in the human mind, when convicted of sin, to do something in order to escape the wrath of

God, and merit his favour. Many go about to establish a righteousness of their own, not submitting to the righteousness of God; while others endeavour by their own exertions to make their hearts better, and so prepare them for the reception of Christ. Joseph had no idea of such a way of salvation. When asked about his heart, if there was no token of good about it, no saving change; "Ah! no; said he, Joseph can act nothing.—Joseph has nothing to say for himself, but just that he is the chief of sinners," &c.

2. The gospel produces love to God, and his people. Joseph had received the word, not as the word of men, but (as it is in truth) the word of God, and it wrought effectually in him believing it. He experienced the truth of the Apostle's assertion, *We love him, because he first loved us.*—O pray,' says he, 'to that Jesus for me.—Pray that he may save me!—Tell him that Joseph thinks that he loves him for coming into the world to save such sinners as Joseph.' Whatever may be said about loving God for what he is in himself, it was a sense of the love of Christ manifested in saving sinners, that first attracted his attention, drew forth his warmest affections; and occupied all his thoughts. Thus it is with every sinner saved by sovereign grace. A sense of the love of Christ shed abroad in the heart by the Holy Spirit, infallibly produces love, and this is shewn by universal obedience to the

will of God, and studying to adorn the doctrine of God, by a life and conversation becoming the gospel. Joseph could not now manifest his love to God in this way, but he does it by shewing love to his people, and that because they were the friends of his Jesus. When he heard Dr. Calamy's voice, he exclaimed, " O Sir, you are the friend of the Lord Jesus, whom I heard speak so well of him, and whom I love for what you said of him:" and to this profession of love he added a substantial proof, in giving to the poor friends of Jesus all he possessed in the world.

3. The gospel is sufficient to support the mind in the immediate prospect of death. Joseph did not comfort himself with the thought that he was no worse than his neighbours, and therefore as God was merciful, he would be safe enough. The atonement of Christ was the only and exclusive ground of his hope and confidence in the view of death, judgement, and eternity. Being justified by faith, he had peace with God through the Lord Jesus Christ, and rejoiced in hope of the glory of God.

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### THE ALARM.

**S**TOP. poor sinner, stop and think,  
 Before you farther go!  
 Will you sport upon the brink  
 Of everlasting woe?

Once again I charge you stop,  
 For unless you warning take,  
 Ere you are aware you drop  
 Into the burning lake!  
 Say, have you an arm like God,  
 That you his will oppose?  
 Fear you not that iron rod,  
 With which he breaks his foes?  
 Can you stand in that dread day,  
 When he judgment shall proclaim;  
 And the earth shall melt away,  
 Like wax before the flame?  
 Pale-fac'd death will quickly come,  
 To drag you to his bar!  
 Then to hear your awful doom,  
 Will fill you with despair!  
 All your sins will round you crowd,  
 Sins of a blood-crimson dye;  
 Each for vengeance crying loud!—  
 And what can you reply?  
 Tho' your heart be made of steel,  
 Your forehead lin'd with brass,  
 God at length will make you feel,  
 He will not let you pass:  
 Sinners then in vain will call,  
 Tho' they now despise his grace,  
 "Rocks and mountains on us fall,  
 And hide us from his face!"  
 But as yet there is a hope,  
 You may his mercy know,  
 Tho' his arm is lifted up,  
 He still forbears the blow!  
 'Twas for sinners Jesus died;  
 Sinners he invites to come:  
 None who come shall be denied;  
 He says, "There still is room."

F I N I S.