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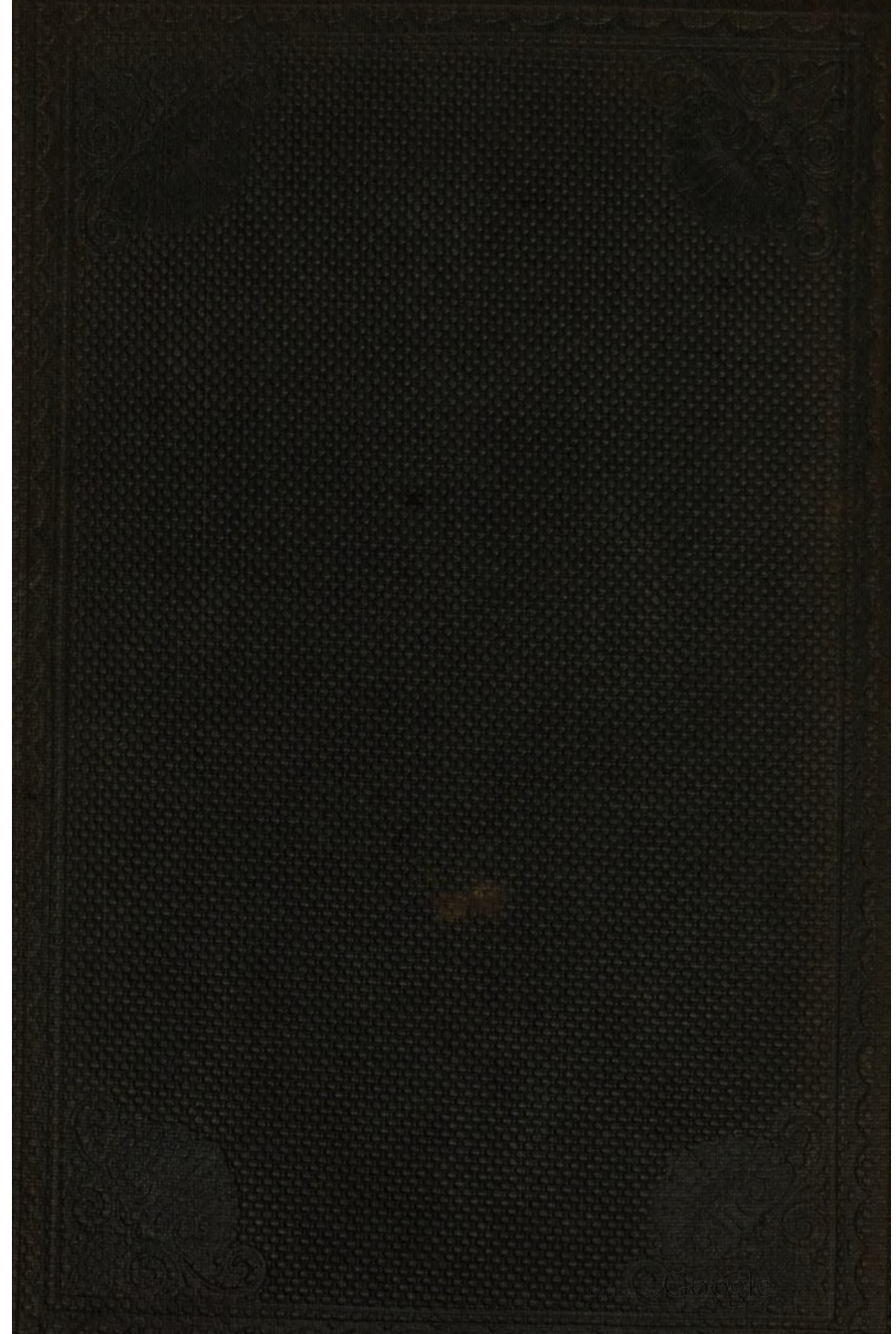
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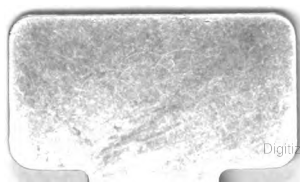
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Edward Samuel.

"FOR I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE JESUS CHRIST, AND HIM CRUCIFIED." 1 COR. II. 2.

"I AM CRUCIFIED WITH CHRIST." GAL. II. 20.

"GOD FORBID I SHOULD GLORY, SAVE IN THE CROSS OF THE LORD JESUS CHRIST." GAL. VI. 14.

THE TRIUMPH
OF
CHRIST ON THE CROSS,
AS
GOD-MAN OVER SIN AND THE SINNER.

TO WHICH IS PREFIXED,
AN ACCOUNT OF THE EARLY LIFE, CONVERSION, AND CALL TO
THE MINISTRY OF THE AUTHOR ;

WITH A TREATISE ENTITLED
THE JUBILEE.

By EDWARD SAMUEL,
(A CONVERTED ISRAELITE,)
MINISTER OF FORD STREET CHAPEL, SALFORD, MANCHESTER ;
Author of "The Triumph of the Holy Ghost over Sin in the Sinner."

SECOND EDITION.

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PREFACE.

DEAR READER,

Taking a view of the thousands of volumes of religious works of all sorts and sizes, that issue weekly from the press, it seems almost labour in vain to write upon religious subjects. Yet looking, on the other hand, at the irreligious and profane works which superabound, I think I am justified in sending forth this little volume, casting my bread upon the waters, hoping through the blessing of God, to find the fruit after many days (Eccl. xi. 1).

When I consider, too, the many enemies that Christ and his gospel have, and how few are the advocates of his glory and truth, I am the less concerned for any charge of presumption that may be made against me in thus obtruding myself upon the notice of the public. Are not the enemies of justification by faith, and the glorious doctrines of free grace, aiming to sweep it off the earth? Are they not very diligent and laborious in their preaching and writing, and shall the friends of Christ sit still and look on? No. This is not characteristic of friends. The great apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). Christ himself says, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels." It is high time to wake out of sleep, and "contend earnestly for the faith which was once delivered unto the saints" (Jude 3); not only in preaching, but in writing too.

Again, viewing the greatness of Christ's person as God-man,

his glorious salvation, the perfection of his redemption, and the justification of his elect, my humble opinion is, that the ministers of the gospel cannot read, preach or write too much about Him.

I know and feel that the subject I have attempted to write upon is so great and sublime that it is far beyond my poor ability to do justice to it, (who can?) yet, notwithstanding my inability, I am consoled by the reflection, that as my eye has been to the honour and glory of God, and I have written in accordance with the truth of the gospel (as far as my measure of grace and gift has allowed me), my little work is acceptable to my God and my Redeemer; for it is written, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. viii. 11, 12).

This little work is not intended for the learned or wise of this world; but for the poor of Christ's flock, rich in faith, and heirs of a kingdom. It is for those who are brought up in the school of Christ, taught by His Spirit, feeling the plague of their heart, and knowing what a daily conflict is. It is for the doubting and fearing believer; the bruised reed and smoking flax. Such souls I hope, through Divine blessing, will find encouragement in perusing it.

Herein will be found doctrine, experience, and precept; in a word, a brief summary of the whole gospel.

Now may the God of Abraham, Isaac, and Jacob, the Lord God and Father of our Lord Jesus Christ, and God the Holy Ghost accompany this effort with His divine blessing, to the conversion of sinners, to the comfort and edification of His people; so that it may redound to the honour and glory of a blessed Trinity in unity!

EDWARD SAMUEL.

1, MOLIERE TERRACE, LOWER BROUGHTON,
MANCHESTER, MARCH 9, 1857.

PREFACE TO THE SECOND EDITION.

I FEEL thankful to the Great Covenant Head of the Church that I am enabled to send out a second Edition of "THE TRIUMPH OF CHRIST ON THE CROSS," such an event being beyond my most sanguine expectations.

This edition has gone through a thorough correction and revision; and I have added to it a Treatise entitled, "THE JUBILEE."

Reader, remember without the Cross of Christ there is no crown. "If so be we suffer with Him that we may be also glorified together."

That the Eternal Spirit may bless the reading of this little work to the conversion of sinners, and to the comfort and establishment of His people, is the prayer of him who is the least of all saints,

EDWARD SAMUEL.

1, Moliere Terrace, Lower Broughton,
Manchester, Feb. 13, 1860.

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TREATISE : THE JUBILEE

BRAND PLUCKED FROM THE FIRE.

It is matter for thankfulness that I am encouraged to issue a second edition of my memoir to the world. It will enable me to add a few things, as well as to confirm every previous statement, having none to withdraw; and if the tried family of heaven suffer me to say, with the disciple of Gamaliel, the great Apostle of the Gentiles, "They glorified God in me," to Him be all the praise. Amen.

The history of the way the Lord has thus far led me, I will divide into three periods. First, from my *natural* birth: secondly, detailing the circumstantial history connected with my *spiritual* birth; and, lastly, the *evidences* of my call to the ministry.

I was born in a small town, called Vinooty, in Russian Poland, on the borders of Prussia, on the 14th of the month Nisan, 1812, on the evening before the Passover. My parents were Jews, who were strictly observant of their religion, as were all my ancestors. I have a perfect recollection of my maternal grandfather; he held the rank of Rabbi over twenty or thirty thousand Jews, and, as his office and position required, was notable as a learned student in the Rabbinical writings and traditions. Among other details of his official duty, was that of a judge as to things ceremonially clean or unclean, and to him was referred the decision as to alleged violations of the Sabbath. The Jews referred to him many purely civil questions as to frauds or debts and, indeed, he was so respected by the magistrates, that if contending Jews and Gentiles had a cause in dispute, and took it

to them, they were accustomed to depute their authority to my grandfather, leaving the matter for his opinion and decision. His study was near the synagogue, and there his time was almost completely occupied. One incident connected with my boyish history impresses the habits of my conscientious grandfather strongly upon my memory. His residence was fifteen miles from that of my parents, and I went to visit him. His study was about ten minutes' walk from his private dwelling, and I proceeded thither. He had not been at home during the previous night, a circumstance which created no uneasiness, inasmuch as he had been accustomed to spend three nights in each week in that solitary retirement. It was early in the morning when I went to him, to have, according to custom, his hands laid upon my head, and to receive his blessing. Instantly I perceived there was something the matter with his nose, and on inquiring what accident had befallen him, he replied, "Last night while reading, I fell asleep over the candle, burnt my nose, and set my cap on fire." Such was the zeal of my dear grandfather, that he fasted two days in every week, Monday and Thursday, and every other day during one whole month in the year, the sixth month Elul, which corresponds with the latter end of August and the beginning of September. On the day of Atonement, which is a fast day, he used to deliver an oration to the congregation, clad entirely in white, wearing no shoes that day—not leaving the synagogue the whole day. His oration was so affecting that the whole congregation were in tears. I remember once witnessing it, and, although only a child, not more than eleven years, was equally affected with the rest.

The day before Atonement the most respectable families had used to bring their children to my grandfather that he might bless them. His custom was to visit our house once a year, and spend a week, including one Sabbath, and preached on that day. Every day during his stay the Jews used to bring their little children, that he might lay his hands on their heads, and bless them. In this manner I understand the words of Christ, "Suffer little children to come unto me." Not to sprinkle, nor baptize, but to bless them.

I remember another incident, which made such an impression on my mind, that I never forgot. I was not more than nine years of age, when, with my eldest brother, two sisters, and myself, were on a visit at the afore-mentioned grandfather's, sitting at the dinner-table, I did something to displease my grandmother,

and she, being naturally not very amiable, as I sat opposite her, she stretched out her hand across the table, and, with great vehemency, said, "Nisan" (which was my Jewish name), "as sure as I am born you will kick the bucket." This is a phrase which, though known to Englishmen as a vulgarism synonymous with death, is employed seriously by continental Jews as strongly and solely significant of what they consider to be apostacy from the truth, or a disgraceful adoption of the profession of Christianity. My grandfather, understanding the phrase, although I did not,—methinks I see him now before me,—turned his face towards her, with a look of the greatest disapprobation, although he was a mild and most amiable man, and whispered something to her which I did not hear. Thus she prophesied the truth. Caiaphas prophesied that there was a need for one man to die, that the whole nation perish not; Balaam that there should be a star rise out of Jacob; and my grandmother, that I should become a Christian. All was true, and all was accomplished, although spoken by ungodly persons; and I bless my dear Redeemer for the fulfilment of all these things. On my return home, I related the circumstance to my mother, who, bursting into a flood of tears, exclaimed, "I would rather die, or follow you to the grave, than live to see that." Hearing these words, and seeing my mother so affected, I was anxious to know the meaning. At my first inquiry I met with a denial; but, after many entreaties, she told me, with the tears still trickling down her cheeks. Finding the meaning, I began to cry, and saying, "Mother, I will never become a Gentile. No, no, not I."

My grandfather, on my father's side was also very religious. He had a farm which he let, and the rent supported him. He used to sit in a house every day, close to the synagogue built for that purpose, where the learned Jews met together for the study of the Talmud, and to ask each other questions. I am inclined to think that where we read of Christ meeting with the doctors, hearing and asking them questions, the allusion is to the same kind of place.

My father and mother were very young when they were married. They had twelve children, eight of whom were living when I left my native country. My father was a wholesale woollen draper. The goods were all smuggled from Prussia, as in my country it was not considered any disgrace, or contrary to the Jewish religion, as all the towns on the Prussian territories

did the same. My father went four times a year to Memel and Königsberg, seaport towns of Prussia, to purchase his goods, and from thence conveying them to Peterburgh and Moscow. He was generally from home about two months at a time, and sometimes longer. We kept four fine horses, and a man as driver, for some years. My father was very prosperous and accumulated a great deal of money; but, before I left home, we were reduced in circumstances. He was taken in Russia by the Kossacks, who are on the look-out, with the smuggled goods, lost all, and cost a great deal of money beside to set him at large again.

I was the fourth child. When an infant, had the small pox and measles together, through which, for a time, I lost my sight. I remember my mother saying, that the doctor who attended me said I should not recover, and if I were, I must remain blind; which I did for twelve months. One summer's day, the servant took me out for a little air. As she was walking in the street with me in her arms, an old Gentile woman, as she passed by, cast her eyes upon me; she stopped and asked the servant what was amiss with the child's eyes. The servant replied, that I was blind through the small pox. The old woman said, "I could cure him." The servant replied, "If you were, you will be well rewarded;" also told her, that she doubted her ability, as her mistress had had many medical men, and they could do nothing for the child. "However, if you will go with me, I will hear what my mistress says." When my mother saw the girl coming and the old woman behind her, she was rather frightened; as the Jews in my country consider that many of the old Gentile women are witches. The servant told her what had passed in the street between the old woman and herself. My mother then asked the old woman how this cure was to be effected, whether by magic or witchery. If that was the way, she would have nothing to do with her. She replied, No, that she would use simple means in her presence. My mother told her to call again in three or four days. Her motive for this delay was to write to her father to ask the lawfulness of it. The answer she received from her father was to this effect, that it was lawful providing that the woman did not kneel down to pray, or use any form of words, and my mother took good care to follow her father, the rabbi's counsel. On the third day, the old woman came, and my mother told her, if she could cure me, she should be handsomely rewarded. She affirmed she could. If it will not be

too tedious to my reader, I will relate the means the woman used, whereby the cure was effected. She asked for a pewter plate, and a piece of clean linen rag, and a lighted candle. She then took the piece of linen rag in the presence of my mother, set light to it, and put the lighted rag upon the back of the pewter plate. After the rag was consumed, it left on the plate a kind of yellow moisture; this she took with a feather, and applied to the skin which was grown over my sight, and continued the same once a day for about a fortnight, when, at the expiration of that time, I could see, although it left a great weakness behind, which I expect to carry to my grave. This weakness of sight the Lord left to remind me of the superstition of the Jewish religion—the goodness of my covenant God in directing the means—His knowledge of past, present, and future. He knew what He intended to do with me,—to call me by Divine grace, to send me to preach the everlasting Gospel, which requires much reading; therefore, in His infinite mercy, He was pleased to restore my sight forty-seven years before. Often I am overwhelmed with gratitude to the dear Lord in reading the Word, and especially since writing this little work, discovering so much weakness in my sight, for his goodness in blessing me with the little I have,—knowing that, if he sees fit, He can strengthen it still more. It has many times brought me to a throne of grace, to thank Him for the past recovery and to pray for a continuation of the same.

The circumstances of my case I remember my mother relating many times.

One Sabbath morning, going to the Synagogue by myself, clad in my best, there was a lime pit full of water with a plank in it, and being but a child, began to play with it, and tumbled in. I could not cry for fright. I struggled until my strength was exhausted, and at last sunk down; the water again brought me to the top, when an old Jew with a long beard, a neighbour, going to the synagogue seeing some one in the pit ran to it, as I was just sinking the second time, and took me out for dead and conveyed me home: all thought I was dead; the usual remedies for persons apparently dead from drowning were resorted to, and I recovered. Here was a brand “plucked from the fire,” as well as literally from death by drowning. Had I died, what would have become of my soul, I must have eternally perished. O the watchful eye of a covenant God over his dear children, even when in nature’s darkness. He watches them in a peculiar way,

as soon as they come from the womb of their mother. He follows them up step by step to preserve them, because they are a people whom He has chosen to show forth His praise; these people have I formed for myself, they shall shew forth my praise, and this they do when they are taught by the Spirit of God, they praise Him for electing and adopting love. O for a heart to love Him, for a tongue to proclaim the riches of his grace! Here I have another Ebenezer to erect; first, He has restored my sight and after that my life.

It is a custom among the respectable Jews in my country at the Passover and feast of Tabernacles, to have a number of poor Jews out of the hospital, according to their circumstances, to celebrate with them those festivals. It was the day of preparation for the Passover; my father being from home, my mother went to the hospital to select three poor Jews, and brought them home with her. She asked one of them to go to the garden and dig up horseradish for bitter herbs to eat with the paschal lamb. I was very delighted not having to go to school, also with it being the Passover, made myself very busy, as on that day they clear out all the leaven from their premises. Generally two persons are engaged, one has a lighted wax candle, and the master of the house has a wooden spoon in the one hand, and a quill in the other, searching every corner for leaven crumbs. Previous to that they put small pieces of bread in various parts of the house, which is gathered up with the spoon and quill, they then tie it up carefully in a piece of clean white rag, and kindle a fire purposely to burn the leavened bread, spoon and quill together; the reason the fire is kindled purposely, is, that it is not to be used for anything else. It was very pleasing to me as a boy to see my dear father search for the leaven. In case of my father being from home, another male must take his place, as he was away on the occasion I am alluding to. Our holy Apostle speaks of "leaven" of a different nature, the "leaven of malice and wickedness." This leaven the Spirit of God only can remove.

But to return. I overhearing what my mother said to the man about digging the horseradish for bitter herbs to eat with the paschal lamb, which is a piece of lamb roasted, I went to the man, and asked him whether he would allow me to go with him, which he did; the snow lying on the ground, he took a shovel and axe, went to the garden, removed the snow, and with the axe was going to loosen the earth, it being at that time very hard; I was about to take up a piece of the horseradish, when he let

down the axe on my head, seeing what he had done, ran off and left me insensible, and wallowing in blood. My grandfather saw me from the window, and ran out, and brought me in, thinking I was dead. A medical man was immediately sent for, who, when he came, gave but little hopes of my recovery; but, should I recover, to all probability I would be a lunatic. Here again I was plucked like a brand from the jaws of corporeal and eternal death. Little thought I then what the paschal lamb and the bitter herbs shadowed forth. Blessed be God for an experimental knowledge of both; the great apostle of the Gentiles explains the meaning "Christ our Passover is crucified for us," and the herbs are the sufferings for the profession of Christ. "He that will live godly in Christ Jesus shall suffer persecution. If so be that we suffer with him that we may be also glorified together."

I was educated from a child in the Mishna and Talmud, also read the Old Testament; but this was only a secondary consideration, the former was the principal. When seven years of age I could repeat from memory the whole book of Psalms and Songs of Solomon.

In the former edition of this memoir I have made this assertion, and I now deliberately repeat it, in the face of the fact, that I have reason to believe there are individuals who have ignorantly expressed their doubts of its truthfulness. No well-informed Jew would stumble for a moment at such a statement. Much misconception has for a long time existed in the Christian world as to the habits of the Jews, and as to the extent of their *supposed* restriction in the reading of the book of Canticles. Many modern writers have too hastily adopted the statement of Jerome, that the book was interdicted among the Jewish youth until they had passed their thirtieth year, and a variety of other conflicting statements have been brought forward, as it might serve the purpose of those who wrote in defence, or in opposition to the claims of this portion of the sacred canon to authenticity. Every Jew knows, or *ought to know*, that the Jewish youth (at least on the continent) are not interdicted from *reading* the Song of Solomon. But my ignorant critic is thus far right, that the teachers of youth in the schools are prohibited from taking that book in its due course for exposition, until the period is passed named by the early Christian father. Nor can Jerome be taken for very competent authority, recollecting that he was not by birth or profession a Jew, and that, merely in the course of his peregrinations, undertaken for the better knowledge of oriental

customs and languages, and for the more efficient compilation of his Latin version of the sacred text, he acquired and mingled with many facts some inevitable blunders. Subsequent Christian writers, to the age of Jerome, have no other authority for a misstatement, at which Jews will only laugh, without being at the trouble to correct it for their Christian brethren. A similar incredulity has been manifested as to what I have said respecting the book of Psalms. I would desire those, who doubt the possibility of such a thing, to ask any intelligent Jew, as to the ordinary recitation of the long 119th Psalm, by the women of the Jewish community at certain periods in every married woman's history. That familiarity with the whole book of Psalms is *possible* (even to a child), is a fact demonstrated, as I am told, daily in the Asylum for the Blind at Liverpool, where, in the English Church service, a multitude of children, utterly devoid of sight, chant the psalms appointed as they occur in order, acquiring their recollection of the words with far great difficulty than must be supposed in the case of children blest with the faculty of sight and able to read. Nor in this case is it possible that the words can be prompted by the organist or by any other person. This silly piece of ignorant detraction, which any well-informed Jew may afford to dismiss as hardly worth notice, would not have deserved a moment's attention, had it originated with those who, as Christians, *ought* to be better informed as to facts, and less disposed to doubt the authority of a writer otherwise credible.

I proceed with my history. At nine years of age I had daily to learn three or four pages of the Talmud, which consists of questions and answers of the various Rabbis. At my grandfather's annual visit, he always examined us boys, to ascertain what progress we had made through the year. I recollect that once in my presence he told my father that I should become a Rabbi. My father expressed and manifested his pleasure at the thought. However, it was rather an unfortunate remark for me, for it served as the reason for keeping me more closely to my lessons. But God had something better for me in store. He has raised me to a higher dignity than that. He has made me king and priest unto the living God, and put me among His family, although unworthy of the least of His mercies. O! the depth of the riches of His Divine grace!

I continued at school until I was about sixteen, when a circumstance transpired in providence that I left home. The cause

of my leaving home was, fearing that I should be forced to be a soldier.

When Alexander, the Emperor of Russia, was on the throne, he took no Jews in the military service; he was rather a friend to the Jews than otherwise. After his death, Nicholas, his brother, succeeded him. After his coronation he issued a law, compelling Jews to serve in the army and navy. This law was a terror to all the Jews in his dominions; and the reason was, that they must eat and drink those things which were prohibited by the law of God to them as a nation, break the Sabbath-day, violate other festivals, and, indeed, deny their whole religion. They would rather die, or even follow their children to the grave, than see them turn from their religion: this I had painfully to know when called by Divine grace. The law obliged them to serve from fourteen years of age; they were sent to academies, where they were trained for the army or navy according to their abilities. The method they had of taking the Jews was so many from a thousand, the exact number I cannot remember, and the heads of the synagogues were obliged to return the numbers. At first they took the lower order, but, as already said, the town we lived in was small, therefore they were soon picked out. I witnessed at sundry times, when these young men were sent away, that the cries and lamentations of their parents and relations were most distressing, and almost heartrending. I remember on one occasion being so affected that I fainted away. They rend their garments on these occasions, as if mourning for the dead. After the lower class were picked out, it of course came to the more respectable families, which was done by casting lots; and, knowing that sooner or later it must come to our turn, my grandfather advised that I and a brother, a little younger, should quit the country. My eldest brother, being married, was exempt, and the other too young. When this law was issued, there was also another law passed, not to give any passports for males from fourteen years of age to twenty, to prevent them leaving the country. I have known fine young men chop one and two fingers off from their right hand to disable them from service.

At length it was resolved that we should leave home, for the purpose of going to Königsburgh, in Prussia; and, as there was no passports allowed, we left in the middle of the night—a banker's son, myself, and brother. It is a night much to be remembered by me. My grandfather and grandmother, father and

mother, brothers and sisters, all weeping. My grandfather, who was seventy years of age, with a long white beard, placed his hands on our heads, and, with tears trickling from his eyes, pronounced a blessing; some of the words I have not forgotten, although so many years since. The words were these, "May the God of our fathers Abraham, Isaac, and Jacob, bless and preserve you, protect and defend you from all harm, keep you in His fear, help you to study His laws, strengthen you to obey Him, nor suffer you to forsake Him." The last words were these, "If you forsake the Lord, He will forsake you; but, if you cleave to Him, He will cleave to you." They then kissed us all affectionately, wishing us the presence of the Lord, and bid us farewell. Now began the prophecy of my grandmother to be fulfilled, that I should forsake the Jewish religion. My spiritual birth was appointed by God to be in London: place, means, and time are all by his Divine appointment. His will cannot be counteracted, nor his counsels disannulled: "My counsel shall stand, and I will do all my pleasure." As London was to be the place, so death and hell could not obstruct the way. O! the depth of the riches, both of the wisdom and knowledge of God! "How unsearchable are his judgments, and his ways past finding out."

But to return, we left home at midnight, disguised in female clothing, a banker's only son, my brother, and myself. A kind of chaise, with two horses belonging to the banker, and four men, were waiting outside the town, to convey us to a village, fifteen miles from the town, joining the Prussian territories, to the house of a Gentile, where were waiting twelve men, with guns and pistols, to escort into Prussia, which at that place is separated from Russia by a deep valley. This valley was watched by Cossacks; about every five miles there was a cottage or kind of station, from which stations they rode to and fro. The people of the village had a perfect knowledge of the movements of these patrols; when one had passed, there was about an half-hour's interval, which time we embraced for crossing the valley. Here time might not be lost, as the danger was very great. If these patrols overtook any person, and resistance was made, they were allowed to shoot them dead on the spot.

We left our female clothing at the cottage before mentioned, and prepared to encounter the danger of which we were sensible. As we advanced towards the valley, two men of our company were previously placed on the look out, when, at their signal, we had to run as fast as possible; but we three boys with fright

and fatigue, could not run as fast as the rest, therefore we were sometimes carried, and sometimes dragged. After we had crossed the valley, there was a small mountain to climb, when arrived at the top we were safe, which we scarcely reached, when we saw a patrol galloping on his horse after us, as fast as he could, but was just about three minutes too late. On the Prussian side, there were six men waiting for us with a waggon and fire-arms; when they saw us on the top, they all cried with one voice, "all right;" and great was our joy, as it was the first time we had heard a voice since we left the cottage, being compelled to cross the valley without speaking. While writing, methinks I can see myself in the valley running; sometimes falling down, sometimes dragged by one, and then by another. Thus my pilgrimage began with danger, and is still encompassed with the same; being in an enemy's land, I had to watch then; but much more now, as the danger is greater, the greatest enemies being within. Well may the Son of God say, "What I say unto you, I say unto all, watch." It is no small mercy to be kept from carnal security and false peace. That covenant God who has delivered me, doth deliver and I trust will continue to the end.

Thus, dear reader, I have traced the cause of my leaving the land of my nativity, not to return again, and my arrival on the borders of Prussia. We will now proceed on our journey to Konigsburg. We remained that night at the first village in Prussia, in the house of one of those Prussian men who were waiting for us. It is true, we all three went to bed in one room, but we had no sleep, there was a candle burning in the room, and we were talking during the remainder of the night. Now and then a secret tear stole from our eyes; again one would burst into a flood of tears, and the others follow. On the one hand, we were leaving affectionate and weeping parents and friends, and on the other we had to face an unknown world. These things would alternately pass, and repass in our minds; sometimes we encouraged each other by saying, we were young, and we will go to England, and make our fortunes. Thus passed the first night.

The next morning we were conveyed to a small town; the man took us to an inn where my dear father was accustomed to put up, and was well known. We had letters of recommendation from my father and grandfather; so also had the young man with us from his relatives. This little town was a place

where the Russian and Polish Jew merchants used to resort; it being situated on the borders of both kingdoms. At this inn there were two merchants going to Memel; seeing us youths respectable looking, they enquired from whence we came, and where we were going; we told them, and showed them our letters. One directly replied that he knew my father well, and had heard of my grandfather. We also told them that we had no passport, and that we were going to Konigsburg to an uncle of my mother's, with the expectation that he would get us a passport to England. After this conversation he left us for a couple of hours, and then returned, and told us it was dangerous to travel without a passport; and that if we would go with him to Memel, he would take care of us, and see us safe to Konigsburg. We thanked him, and were very pleased to accept such a benevolent offer. With this he immediately set off to the Burgomaster, and had our names inserted on his passport as his servants. When he returned and told us, our spirits were raised, as we were quite out of danger. Through the kindly aid of this merchant we arrived safe at my uncle's at Konigsburg; leaving, by the advice of my father, my brother at Memel. Having obtained a passport, through the interest of my uncle, Israel and I (this was the young man's name) left Konigsburg on foot, for Frankfort-on-the-Oder, in which place we stayed a fortnight. It is the custom for all strangers who enter the town to stay one night, or more, to deliver their passports to the Burgomaster, and when they leave, it is returned to them. When we called for our passports, the Burgomaster addressed himself to me, saying, I must return to my native country, as I was a runaway, and specified on my passport to that effect; at the same time Israel received his passport to enable him to pursue his journey. This news so terrified me that I could say nothing; but after I left the office I charged my companion with informing against me, and he confessed that he had done so the day before. Thus we parted, and I told him that his sin would find him out, and that God would punish him, as I was the means of getting him his passport; and in the end it was so, he committed suicide a few years afterwards in London. The thought of returning home by myself, and the treachery of my companion, filled me with such horror and distress, that for a whole day I neither ate nor drank, and did nothing but cry. Having my phylacteries and Hebrew prayer-book with me, also remembering the advice of my grand-

father, I prayed to the God of Israel to support, strengthen, and deliver me, as I was young, and in a strange country. This going back reminds me of my spiritual pilgrimage. Sometimes I feel that I am advancing in the divine life, pressing homeward towards the heavenly Canaan; while at other times, alas, I feel I am going backward, and have to go over the same ground step by step, mourning as I go, by reason of sin and darkness of soul. The holy apostle had to go to Rome to preach the everlasting Gospel; and although his journey was rough, yet he arrived safely. This was my case; I had to preach the everlasting Gospel in England, therefore nothing could hinder; Satan is permitted to do many things, but the Lord works all for the good of His people.

But to return; through the covenant mercy of my God, I again reached my uncle's, at Konigsburg; who at the sight of me was greatly surprised. He told me to be easy, as he would get me another passport, which he did. I then stayed with my uncle a month, after which I informed him that I should like to proceed on my journey towards England. He advised me to go to Dantzig by water; kindly paid my fare, and provided me with every necessary for my journey.

There is a certain path we must tread, ordered by the God of Providence. Mine was to be a trying one, therefore I could not escape appointed trouble any more by sea than by land. On crossing the gulf of Dantzig we encountered a violent storm; the vessel was loaded with wheat, which was all obliged to be cast into the sea: the main mast and rudder were destroyed, and the captain discovered a leak in the vessel, so that sailors and passengers had to pump alternately, day and night, expecting every moment to sink. There were a great number of adult passengers of both sexes, and some children, whose cries and lamentations were heart-rending; they were all strangers to me, and I had to keep my peculiar grief to myself. The captain told us there was no hope of our escape, we must perish. The signal of distress was hoisted. One night we were informed that a vessel was approaching us, which afforded no small joy; but, alas, it was but short, it was a mistake. The next morning the captain told us that we were drawing near to a port, where we should most likely meet with vessels: the same day a vessel came to our assistance, and all the passengers were taken on board. When we got on board we began to feel the effects of fright and want of food; many, with myself, were very ill; but

at length arrived safely at Dantzic. The day after we arrived at Dantzic, I heard that the vessel had sunk. Here again I have cause to erect an Ebenezer unto my covenant God and Father who once more plucked me like a brand from that abyss where hope never cometh.

My dear reader, since I was quickened by the Spirit of God, my soul has had to encounter many storms. Often am I tossed with tempests, and not comforted; sometimes with the storms of indwelling sin and corruption; sometimes with doubts and fears; almost despairing of life. At other times with darkness, and the hidings of God's countenance, shut up and cannot come forth. Sometimes with presumption and pride, which makes me exclaim, "Save me, O God, for the waters are come into my soul, I sink in deep mire, where there is no standing, I am come into deep waters, where the floods overflow me." How distressing is it to a living soul, when he cannot feel his standing upon the Rock of eternal ages, and no promise applied by the Spirit of God to the soul. These things I have to experience; tossed sometimes by the north wind, and at other times by the south. But hitherto hath the Lord helped me, blessed be His name!

I stayed in Dantzic a month. I resolved to see a little of the country, instead of taking a direct course to England. Having heard of Leipsic, I made up my mind to go there, and proceeded thither on foot. My journey to Leipsic made an impression on my mind never to be forgotten. Arriving one Friday afternoon at a small town, to spend the Sabbath (Saturday), as it is prohibited to travel on that day, I went in the evening to the synagogue, and met a very kind reception by my brethren Jews. One, a very rich man, the head of the synagogue, invited me to spend the Sabbath with him. The next day, among other conversation, he enquired where I was going. I told him to Leipsic. He then said if I would stay until Monday, which was market day, I could cross a river, as there were vessels plying to and fro which would save me a day's journey. I thanked him, and took his advice. On the Monday evening I proceeded to the water side, and took my place in a vessel. There were only a few very rough fellows in the vessel, and they were intoxicated. The men, seeing by my dress that I was a Jew and a foreigner, began first to tease and then illuse me; they at last resolved to throw me into the river, and they would have done so had it not been for the interference of the manager. When we arrived on the other side, we got out, and they all walked off and left me. I felt too ill to

walk, and it being late at night, I remained all that night on the river side. It was the summer season. Early in the morning a gentleman, taking his walk on the river side, came to me, and seeing me very ill, asked me how I came there. I related to him the circumstances. He was a Jew, and recognised me as one. He took me to his house, and there I remained for a full month under medical treatment, with little hope of my recovery. Here again I was plucked from the jaws of death. Upon the mount of danger the dear Lord appeared; His ways are past finding out. The holy Apostle speaks of perils of robbers, and I have experienced somewhat of the same, both literally and spiritually. Sin! O what a robber it is! It robs me daily of my heavenly comforts, it robs me of the manifested presence of my dear Redeemer. Satan is another robber, who also spoils my heavenly peace. The world is another robber, who steals my better joys. I feel that I am in danger of these robbers daily. I am sensible if it were not for the power of God the Holy Ghost keeping me every moment, I should fall a victim, and bring a disgrace upon the dear Redeemer's name and cause.

I will again return to my subject. The gentleman in whose house I stayed found out the manager of the boat, and threatened him, that if he did not give up the names of the parties who had behaved so cruelly, he must be responsible. Being afraid of the consequence he delivered their names; this gentleman wished me to appear against them, but I refused; being at that time better, I wished to proceed on my journey.

Having left that memorable spot, where I had realized the goodness of God in restoring my health, and providing me with friends, I, like my forefather Abraham, removed my tent, not having a foot of ground my own, not journeying towards the land of promise, but to Leipsic. When I arrived there, it was the great annual fair. This journey was mixed with joy and sorrow; not all pleasure, neither all trouble. Here again I pitched my tent for a month. The sight of this great fair was wonderful to me, as I was informed there were merchants from almost all parts of the world. Here for the first time I met with one of my countrymen who knew me at home. Here also for the first time I saw an Englishman; I thought them very proud and haughty. Nothing particular occurred during my stay here that would interest my reader. My countryman and I agreed to take a journey to Frankfort-on-the-Maine. One morning, drawing near a town, we saw a large concourse of people. I enquired

the cause of this great assembly, and was informed that a man was to be beheaded for drowning a young woman with whom he kept company. I and my companion went to behold this awful execution. So terrific was the sight that I hope never to see the same again, and for some time after I could not enjoy my food.

At length we arrived at Frankfort-on-the-Maine. The journey from Leipsic to this place was more pleasant than any since the loss of my first companion. The wise man says, "Two are better than one," and so I found it. At this place we stayed for a time. Here I had an interview with the late Baron Rothschild, uncle to the present Rothschild of London. Although he was a very great man, and immensely rich, yet he was very unostentatious. His pew in the synagogue, contrary to the usual custom, was among the poor, instead of being in the highest place. My dress, and youth, and devout manner during the service, attracted his attention. On coming out of the synagogue he requested a gentleman who was with him to invite me to him. He enquired from whence I came, and wished me to call on him the day after the Sabbath, which is Sunday: and of course I did not forget my engagement. My companion told me that my fortune was already made, but it did not prove so exactly. According to appointment I went to his house, and delivered his card which he had given me, with my name, to the porter. After I was admitted, the grandeur of the house made me feel very awkward. Presently the baron and another gentleman made their appearance. This gentleman was a Rabbi whom the baron kept in his house. The baron told me not to be afraid of answering the questions this gentleman would put to me. These words made me tremble, not knowing what was coming. My dear reader, you may depend it was not about the Lord Jesus Christ, neither His blood and righteousness. The questions were these: the cause of my leaving home, and what I had studied at school. The rabbi brought a large folio of the Talmud, and catechised me from it. I answered to the best of my ability, and they both appeared pleased; the baron told me I was a good boy, and that pleased me. He then enquired where I was bound to: I replied to England; he also asked me where I was staying. Having informed him he left the room for a few minutes, and brought me a note to give to my host, the purport of which was, that he would bear all my expenses during my stay, at the same time wishing me to call again, which I did in the course of a few days. Thus the Lord provided a friend for me here. All hearts are in His hands, and all at His divine disposal.

As I was to come to England, the Lord again interposed in providing a friend at least twelve months before I needed it. Having occasion to call on a gentleman at a place where Jewish merchants resort, while I was talking with the said gentleman, there was another standing by, a friend of the party with whom I was speaking. Hearing our conversation, he afterward addressed himself to me. The usual questions were put to me—whence I came and where I was going, and my reply was as usual. He gave me his address, and asked me to call upon him in the evening at his apartments, which I accordingly did. Then he asked me whether I had any letters from home; I replied in the affirmative, and gave them to him. When he had read them he returned them to me, with his card, and said, “If you come to Rotterdam, call upon me, and I will pay your passage to London.” O, how great are the bounties of heaven! Not only are our present needs supplied, but also supplies are provided for the future. Here again, I can recognize the extraordinary interposition of a covenant God in so bountifully bestowing temporal riches for an unseen end upon one who was an enemy and a rebel to Him. “Herein is love, not that we love God, but that He loved us, and sent his Son to be the propitiation for our sins.” “Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit and that your fruit should remain.”

My companion and I began to think of leaving Frankfort-on-the-Maine, but not agreeing as to the route we should take, we separated. Here the reader must not expect either minuteness of detail, either as to time or order, as I never kept a diary, neither had any thought that my history would ever appear in print. I will only mention the principal cities that I have seen, as Brunswick, Berlin, Hanover, Brandenburg, Hamburg, in short, almost the length and breadth of Germany, from thence to Copenhagen in Denmark, and Stockholm in Sweden, and some parts of Holland. I remember one remarkable interposition of providence during my travels in the above-mentioned places, but the name of the precise spot I do not remember. Once being overtaken by night, I got into a wood, and through confusion and fright, could not find my way out, and so remained all night expecting every moment to be destroyed by wild beasts. After longing for the morning, and being spared to welcome its approach, I spied an apple tree; feeling very hungry, I climbed the tree which was very high. I was just in the act of taking

some fruit, when a branch gave way, and down I came, where I remained for a length of time, to my own apprehension, lifeless. On recovering, I scarcely knew where I was. Being never without my phylacteries and prayer-book, I put them on, and opening the book said my morning prayers, crying bitterly to the Lord to deliver me from this wood. The dear Lord soon appeared. Between ten and eleven in the forenoon, while walking about almost frightened at my own shadow, I heard a footstep. Pausing for a moment, as to what I should do, I resolved to approach in the direction of the sound. I had not walked many paces when I met a tall stout man with an axe on his shoulders. At seeing him I began to cry. I spoke to the man in German, and he in a language that I could only understand here and there a word. He spoke in evident kindness, and told me I had advanced between four and five miles in the wood, and that he would put me in the right way to find the road out. He appeared to understand all I said, and kindly took from a very clean bag a piece of nice bread, and gave me; also walked with me a full hour; at length put me in a path, and told me if I kept in that path it would bring me to a village. Here, again, I can say with the Holy Apostle, "In perils in the wilderness, in hunger and fastings, often." And at this present moment I feel I am still in the wilderness. O! how often do I feel bewildered in my soul, full of confusion and perplexity; how solitary and lonely do I find the way to eternal bliss. Often do I long for the morning star to dawn upon my soul, and for the sun of righteousness to arise with healing in his wings, to scatter the clouds, and dissipate the fogs that have gathered through the long night.

But to return; through divine protection, I arrived in Holland, pursuing my journey direct to Rotterdam. On my way I was attacked with fever, which laid me aside for a month; part of the time I was very dangerously ill. When only partially recovered I had a relapse, with severe affection of the brain, those about me expecting every moment I should breathe my last. When I was sensible, I used to talk with them about my father and mother and home. My thoughts of dying, in the absence of my dear parents, was then very painful to me. Here once again, I was plucked from the jaws of temporal and eternal death.

Having arrived at Rotterdam, I made inquiry for the gentleman, who gave me his card at Frankfort-on-the-Maine. The

landlord told me, that he did not think I should get admittance, as he was one of the richest bankers in that part, and that his residence was about two miles from the town. However, the day following, I went to see this gentleman. When I came to the lodge I delivered the card and my name, also the same when I came to the house, where I gained admittance. The gentleman instantly recognized me, and shook hands very heartily, saying he was glad to see me arrive safe at his house. His carriage was just waiting at the door to take him out; he observed he was rather in a hurry, having some pressing engagement. He enquired where I was staying—I told him; he then said, “I will send my footman with you to take you to another place,” and invited me to dine with him in the evening. Accordingly, I went at six o’clock, when he introduced me to his lady and three daughters, remarking, “this is the little Pole of whom I was telling you.” At the dinner-table the lady said, “We shall expect you to dine with us every day during your stay at Rotterdam, accordingly, on the following day I dined with them again. Of course my reader will understand that this banker was a strict Jew. At the dinner-table he asked me whether I should like to remain at Rotterdam? If I would remain he would see me provided for. I thanked him warmly, but told him my mind was fixed upon proceeding to England. He answered that England was a very wicked place, and that, if I took his advice, I should stay there; however, finding that he could not persuade me to remain, he said I might stay as long as I liked, and he would bear all my expenses, and, when I wished to go, I might let him know. I stayed about a month, in some partial indecision of purpose, and then told him I should like to leave; he replied, “He was very sorry indeed.” My refusing to remain at Rotterdam I can now attribute only to the overruling power of God, who had appointed London as my spiritual birthplace. “There are many devices in a man’s heart, nevertheless the counsel of the Lord that shall stand.” The day arrived for my leaving Rotterdam, the banker paid my fare to London, in the first-class cabin; when I left him he told me to write and let him know how I was getting on, and whether I felt inclined to return. But I never wrote, therefore heard no more from him. My voyage from Rotterdam to London I have reason to remember, inasmuch as the vessel was wrecked, and I escaped in a similar manner as on a former occasion. Here, again, through the free grace of God, I was plucked as a brand from eternal burning.

I have read many times the 107th Psalm with pleasure, and I trust with profit to my soul. "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble Then they cried unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Through the goodness of the Lord I was brought safely to London. Soon after my arrival in England, my brother, that I left at Memel (who remained there by the advice of my father), came also to England, and we met at Bristol, and a happy meeting it was. We commenced business in the jewellery trade, and travelled a great deal round that neighbourhood.

A few months after we had commenced business I was taken ill at Bristol, and went into the Infirmary. It proved to be another attack of fever. It so happened that the physician could speak German; here again the Lord provided me another very kind friend. He told me he would watch over my case, and do all in his power to restore me to health. One Saturday I was very ill indeed. My brother came to see me, and finding me so ill, sat by the bed side and wept. Just at this time the physician entered. He told him I was dangerously ill, but desired him not to weep, assuring him he would do the best to restore me. This kind physician would often sit a quarter of an hour or more talking to me, and comforting me. One evening I was bled, the next morning I put my phylacteries upon the same arm from which I had been bled, and tying them rather tightly, the blood began to gush out. The nurse, seeing this, came and tried to take them from me; I resisted, and told her I would rather bleed to death than give way. I struggled hard, but she overcame me. Thus much for a superstitious and natural religion. I would rather have died than have given up my phylacteries. What an infinite mercy to be delivered from a natural religion! Nothing short of the power of the Holy Ghost can do it. O how rich, free, and sovereign is the grace of God! When the physician came I told him how cruelly I had been used by the nurse, and related to him the circumstance, and of course she told her tale. The physician told her that she ought to use kindness, not force, knowing I was a foreigner, and a Jew. The Lord was pleased to bless the means to my recovery, therefore I left the Infirmary.

Thus the watchful eye of the Great Shepherd of Israel was upon me when a blasphemer.

My brother and I, leaving Bristol, we travelled in various parts of the country, and so strict were we in our religion, that we went for three and four months at a time without tasting animal food, not being within the reach of a Jewish butcher, living chiefly on fish, eggs, bread, and butter, as cheese is also prohibited. We had at the different inns where we put up our own saucepans, and such like utensils, with our names written in Hebrew in the inside, to prevent their being used by any one beside ourselves. This way of living undermined our constitutions.

My brother and I lived on most affectionate terms. We were as one soul; on one occasion my brother had to go to London, leaving me in Wiltshire. While in London, hearing a great deal about America, he made up his mind to go there, and wrote to me to that effect. I wrote to him saying, I would go with him, if he would meet me at Warminster in Wiltshire. I was obliged to leave Warminster on business for a fortnight, left my address with my landlord, with a message, that if my brother should come, to give him my address that he might write to me, and would return immediately. Soon after I had left, my brother came to Warminster; the landlord lost or mislaid my address, therefore he could not write to me. He stayed a week and finding that I did not return, was obliged to leave for Liverpool, as the vessel in which he had engaged a passage sailed at a certain time. On my return to Warminster my landlord told me what had transpired and that my brother was gone. This was the greatest trial that I had ever experienced, even greater than my first leaving home, as I never expected to see him again; the first few days I ate but little, and did not sleep at all; my rebellion was very great under this providence. I made an attempt twice or three times to follow him, but each time something occurred to prevent me. Here my dear reader I can see the mysterious ways of God's Providence, and can say with the poet Cowper,

"God moves in a mysterious way,
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm."

The angel of the everlasting covenant watched over me by land and sea, like the Israelites of old in the wilderness, brought

me to England, and then watched over me that I should not leave this country, and the reason we shall see, as we go on in our narrative.

My brother had left England, about eighteen months, when I came to London on business. Calling one morning at a Jewish eating-house, I sat down at a table where two gentlemen were seated at the opposite end. I heard one say to the other that he had just come from New York; hearing that, and knowing my brother was there, I listened more attentively; when he went on to say that the same week he left New York for England, a very shocking occurrence took place, that a young man whom he knew well was burnt to death, and that he had a brother in England; the other gentleman enquired his name. Hearing my brother's name mentioned, I immediately fell from my seat, and fainted away. When I recovered I told them he was my brother; the American seeing the effect it had on me, tried to withdraw his statement, but finding he could not, he related the whole circumstance. It appeared that when my brother arrived at New York, he joined in partnership with another Jew in a large business in which they were very prosperous. One evening my brother and his partner had been to the theatre, and had had a little too much to drink; they retired each to their separate sleeping rooms, and it is supposed that my brother forgot to put out his candle, and in consequence the house was set on fire; the rest of the inmates escaped, but he was burnt to death.

The gentleman told me that he left a good deal of property, as it was all insured, and that if I went to America I could claim it. But I felt too much oppressed with grief to trouble myself about his property. The death of my dear brother brought me into a low, desponding state for six months, so that I could scarcely attend to business.

There is one circumstance more I will mention that took place before the Lord called me by divine grace. I met with a French Jew at Dover, whom I took into partnership. We kept a small vehicle, and one morning leaving Dover for Folkestone, there being a very steep hill to descend, I got out, and wished my partner to do the same, but he would not; he went at a rapid rate down the hill, was turned out and broke his arm. I stayed with him about a week after, and went to London on business, of course leaving with him all my property. During my absence, he collected in all the money he could that was owing

to us in the neighbourhood, came to London unknown to me, sold off all the stock, chaise and all, and went off to France, leaving me almost destitute. Thus the Lord did not suffer me to enjoy the world, when I tried all that laid in my power to do so. Indeed I promised myself many great things, but the Lord crossed me in everything. He had something better in store for me, imperishable riches, life eternal, and a crown that fadeth not. When I take a retrospect, I cannot but admire the goodness of the Lord, and can truly say, "He has done all things well." Oh, the long-suffering of God in bearing so long with my ill-manners, and taking so much pains, in order that I might know what was in my heart; also to bring me to Himself. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." Thus, my dear reader, I have given a brief account of my natural state.

I will now give a very brief account of my new birth, or call by Divine grace. Here, also, my reader must not expect order for the reasons before mentioned.

In the year 1836, I came to London for the purpose of keeping the Passover, expecting to meet a countryman of mine, who for years had kept his passover in London. During my stay, I called at the same eating-house, where I heard the melancholy news of the death of my brother. As I was sitting, conversing with my brethren Jews, a gentleman came in, seated himself at the same table, and called for a cup of coffee, who afterwards proved to be a converted Jew.

He first began to talk about business, and, by degrees he introduced religion, and the Messiah. I heard one in the room say, "This is a converted Jew." I said to the party with whom I was talking, "We will have a bit of fun with him." I then addressed myself to him by saying, "You are one who have forsaken the religion of our forefathers, and deny the law of Moses, and believe one to be God, who was condemned by our rabbis and priest, and who was hanged on a tree; Jesus of Nazareth, whom you say was the son of David; where can you prove it from our Bible?" He replied that he had not forsaken the religion of our forefathers, nor the law of Moses. He said, "I believe that the Messiah is come, and that Jesus of Nazareth is the Messiah, and will prove it from the Word of God." I replied that if he could do that I would believe, but it must

not be from the Christian's Bible, but from our's. A Hebrew Bible was placed upon the table, and he took another from his pocket. The principal references on which we discoursed were ; Gen. xlix, 10, Isa. liii., Zech. xii. 10. But my companion and I considered we had gained the point in argument ; therefore, I said, as he could not prove from the Bible that the Messiah is come, much more that Jesus of Nazareth was he, I could not believe. He then replied that if I believed not, I should die in my sins and perish. We then commenced ridiculing him, and he left. Soon after I also left, and while in the street, these words, "Who can tell but that this Jesus was the Messiah," came to me very powerfully, so that the thought made me uncomfortable, partly, because I believed that the very thought itself was blasphemy. I tried all I could to shake it off, and to get it from my mind ; the more I tried to get rid of the thought the closer it clave to me. The arrow of the Almighty was sent forth into my heart, and there it must remain. Such thoughts followed me up for some time. Awake or asleep, at home or abroad, so as to make me very restless and miserable. Such feelings I never realised before. One day, at my apartments, I took up a Hebrew Bible, and began to examine those portions before referred to. Finding nothing to satisfy me, I shut it up, when the words spoken by the Jew came to me : "If thou believest not, thou shalt die in thy sins and perish : " they came with such power, that for a short time I knew not what to do with myself—not knowing whence they came, or what they meant. The uneasiness of my mind kept increasing, until I was much distressed. I remember one evening, on retiring to rest, saying my prayers, I begged the Lord to remove the blasphemous thoughts, as I then considered them ; these words came to me : "If thou diest in thy sins thou shalt surely perish." I then, for the first time, went down on my knees, and wept bitterly, calling upon the God of Israel to show me the cause of my misery. Bending the knees is contrary to the Jewish custom, as well as to pray with the head uncovered : but I did both—how it came to pass I could not tell. That night I had no sleep, as the thoughts of death and perishing were dreadful to me. The Jews believe in a place of reward and punishment ; but deny any knowledge of where they are going, until the dissolution of soul and body. Again, they say that death makes atonement for all their sins. That night I tried to take comfort from this ; but alas ! it afforded me none. I

believe that atonement is made by the death of one man—the God-man—Christ Jesus. Having heard that there was a house in New Street, Bishopsgate Street, where Jews might converse about Christianity—the house was occupied by a converted Jew named Saul, he was also clerk in the Episcopal Jew's Chapel, Palestine Place, Cambridge Heath—one day I resolved to go there. I met a gentleman in Bishopsgate Street, and inquired of him for this place; he replied I am going that way, and I will take you to it. When we arrived at the house, he walked in with me, and asked me to sit down; he enquired my errand; I told him I had heard there were gentlemen there who would converse about the Messiah. He said that he was an Israelite, and was convinced from the Word of God that the Messiah is come, and that Jesus of Nazareth is the One; also, except we believe in Him, whether Jew or Gentile, it is impossible to be saved. After two hours conversation I left him, without any advantage from his arguments, except from the words he mentioned: "If we believe not that Jesus of Nazareth is the Messiah, we cannot be saved." This was like a hammer driving the former conviction deeper into my conscience. "What," said I within myself, "without believing, impossible to be saved! What! must I perish eternally?" This was an addition to my former troubles. One day, as I was musing on the state of my mind, the words came to me with great power: "The soul that sinneth it shall die." This was in my conscience like a mighty thunder, which shook me to the centre. My whole frame trembled; I begged the Lord to open my eyes to understand His Word, to teach me things that are right, and not suffer me to be led astray. I thought within myself that I would go again to the before-mentioned place, as the gentleman asked me to call again. When I came there, I saw the same Israelite, whose name was Alexander, who afterwards became Bishop of Jerusalem. It was rather remarkable that I should find him there, as he only visited occasionally, taking his turn with others belonging to the London Society for Promoting Christianity among the Jews. During our conversation, he asked what effect our last interview had had upon me, which I related, with tears running from my eyes. He gave me some tracts, and his card, and told me to call upon him at his private residence. I remember the first portion of the Word of God, that I received a little comfort from: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the

Lord."—Psalm xii. 5 ; and at another time, " The needy shall not alway be forgotten, the expectation of the poor shall not perish for ever." These passages afforded me a little comfort, and for the first time, a gleam of hope appeared in my soul; *the comfort left me, but the hope never did.* Calling once upon the Rev. Alexander, he asked me how I was getting on. I told him a little of the troubles of my soul. He said that he believed it was a work of God, and if so, all my rebellion and opposition would prove nothing. I then said that I thought that my troubles came on through thinking of the Messiah; he replied "No, that is a temptation from Satan."

I believe the Rev. Alexander was a man who knew the plague of his own heart, and that he has since gone to glory. When I left him he asked me to call again. This visit proved profitable; I felt a little more established; I began to have greater desires for reading and searching the Word of God, feeling, at the same time, a love towards it.

One evening, as I was on my knees praying to the Lord to teach me, thoughts sprung up in my mind, so that I trembled. I could not tell whence they came; they were so awful. Here I began to find out that I could not pray just as I liked; also, that I was insufficient to resist them. I recollect hearing about this time a Jew blaspheme the name of the Lord Jesus Christ; this was like a dagger to me. I was compelled to go away; I could no longer indulge in ridicule, nor listen to any one else. Upon one occasion, I was reading Isa. liii., " But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed;" also verses 8 and 11. I felt a little sweetness; I thought, if this is true of the Messiah, that He was wounded for our transgressions, and I felt myself to be a transgressor, there was a hope that I should not perish eternally.

My dear reader, you must know that when a Jew is called by Divine grace, the conflict differs in some respects from that of a Gentile. The Jew has to conflict with the fiery darts of Satan about the Messiah: 1st, Suggesting that He is not come; 2nd, With regard to His deity, as the Jews deny the Trinity; besides their conflict as touching their personal interest in the Messiah. Every denomination that passes under the name of christian, believes either that Christ was a true Prophet, as the Unitarian, although they deny His divinity; or that He was God by office,

as the Socinian. Others acknowledge both His deity and humanity, but the Jews deny all; and here consisted a great part of my soul conflict. One day I called upon Mr. Alexander, who asked how I was getting on; I told him how I was tried about believing that Christ was the true Messiah. He then persuaded me to go into the Institution belonging to the London Society, where I would receive instruction, and have time to read and search the Word of God. I replied, I could not. But when I left him, I began to think of it; things began to crowd into my mind which distressed me much. Here my mind began to be tossed like a man on a broken board on the ocean. Sometimes my family was presented before my mind; should it come to their ears, that I had forsaken the religion of my forefathers, it might almost prove their death; it also came to my recollection, what my dear mother told me when a child, namely, that she would rather die or follow me to the grave, than that I should forsake my religion. At other times, the thought of bringing an everlasting disgrace upon them was very distressing. And then again, suppose that the Christian religion should prove false? Thus was I tossed upon a sea of perplexity, first by one wave and then another; but under all these trials, I was enabled to cry to the Lord to teach me, and lead me in the right way. While I was musing upon these things, and grief like a fire burning within me, not knowing what to do, nor which way to steer, the dear Lord was pleased to appear and decide the case for me, from these words, "Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house," especially the latter part of this verse—Ps. xlv. 10; also Ps. xxvii. 10, "When my father and my mother forsake me, then the Lord will take me up." Here the Lord was pleased to break the snare, that the bird might escape the hand of the fowler. O, the mercies of a covenant God, to look upon the oppressed poor, and to hear the sighs of the needy! Being comforted by these words, and taking it to be a Divine direction, I called upon Mr. Alexander, and told him I would follow his advice, I would go to the institution. Here, my dear reader, I pass over many things; as I have already swelled the book beyond the intended limits. I was then received into that Society. Here I had to struggle with other conflicts; the Jewish festivals, especially the Sabbath and Passover, were very great trials to me, as I could not pay that regard to them as formerly. In this conflict, the instruction I received from the

Rev. J. C. Reichardt in the New Testament proved, under the Lord's blessing, a great comfort to me. This gentleman is now living, and fills the same office he then did. I could then say, as the Eunuch said to Philip, "How can I understand, except some man should guide me?" As the Eunuch desired Philip to instruct him, so it was my desire to be instructed in the mysteries of the Kingdom. My questions were many and subtle, and the Rev. J. C. Reichardt patiently and kindly answered them from the Word of God. After a few weeks' instruction from this gentleman, I commenced reading the New Testament with interest, and the Lord sanctified it to my soul, as while reading I felt a little love spring up in my soul towards the Lord Jesus Christ. I was comforted to find that through reading the New Testament, I could understand the Old better. I compared them, and could see the blessed harmony that exists between both.

One Friday evening, which is the commencement of the Jewish Sabbath, I felt much tried in violating that Sabbath by touching fire, as it is prohibited in the Law of Moses; also, other things beside this. While thinking about the violation of the Sabbath, these words came to me, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." I began to consider these words;—the cause of keeping the Sabbath, in these words, was the deliverance from Egypt; but this was done away by the Messiah, in delivering us from spiritual Egypt. Although this scripture was not a complete deliverance, yet it afforded me a little comfort. At another time the Lord has been pleased to grant me a complete deliverance by these words, "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath"—Mark ii. 27, 28. When the passover drew nigh, fresh troubles came, as the eating of leaven is strictly prohibited; this portion distressed me much, "For whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel." These words were like a worm gnawing me, giving me little rest day or night. I kept it all to myself, although there were other of my brethren Jews with me. These with other troubles pressed heavily upon me, so that I began to feel the effects on my constitution. Now was the time for Satan

to tempt; for 1st, I was not established in the letter of the truth. 2nd, I was distressed in mind. 3rd, in darkness, and wavering. These things added force to Satan's temptation, who suggested that I was wrong in coming to this place, and am altogether deluded. Rebellion, murmuring, and discontent rose like mountains high, and at times I thought I should be crushed beneath them. Indeed, had it not been for a secret support by an Almighty arm, I should have sunk. From this distress, the dear Lord condescended to cast His eye of pity, and delivered me by applying a portion of His Word with greater power than ever any other before. "Therefore, behold, the day is come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel, out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." The dear Lord was pleased to open my eyes to see in these words, a greater deliverance than that from Egypt; and this deliverance came by the Messiah, the Lord Jesus Christ;—therefore the Passover, which was a commemoration of the deliverance from Egypt, is done away, and this was a comfortable time to my soul. Two or three days after, the Lord was pleased to bless me with a complete deliverance about the Passover, so that I was never tried again on that head, from this portion, "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." This blessed deliverance strengthened me for greater trouble yet to come. In this way, the Lord has been pleased by degrees to deliver me from the Jewish ceremonies. I then began to hope that I should not be so troubled as I had been, although, at the same time, not one day passed, but I was tried more or less.

I now began to build castles in the air,—that I would pray often, think more about God and the things of eternity, and read more the Word of God. But, alas! my castles were soon dashed in pieces. One evening, sitting reading, these words came to me with great power, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and another passage soon after, "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." These portions came with such power, dread,

and terror, that I could scarcely keep my seat; so that I was compelled to cease from reading, and close the book. Fear, bondage, and condemnation followed, so that I was afraid to pray lest it would prove presumption. When I thought upon God, it troubled me. I viewed him sitting on His throne judging and condemning me; I viewed Him holy, terrible, and angry; the sins of my youth were brought to my remembrance,—they stood as so many witnesses against me; I viewed God too holy to look upon me, myself too sinful to approach Him, my sins too great and heinous to be forgiven. Hardness of heart,—hard thoughts of His dear and precious name,—condemnation was stamped upon all my actions. Every page in the Word of God condemned me, the word “Cursed is he,” followed me up, so that I began to wish I had never been born. Yet I could not leave off praying, groaning, and sighing. I used sometimes to steal away from my companions to go to my room and cry to the Lord that, if it were his sovereign will, He would pardon my sins, for they were many and great. For three successive years, I do not remember offering up a prayer, without using these words, “If it be thy sovereign will, and in accordance with thy honor and glory”—as I could not then see how God could remain just and pardon my sins. Conscience also will rise up in condemning me; it said, “Thou art the man,”—“verily thou art guilty.” I was afraid to read, pray, hear the Gospel preached, or to speak, look, or eat and drink. I felt that I was cursed at home or abroad, awake or asleep.

My dear reader, it is impossible to pen words to express what were my feelings. The law was like a fire in my bones, and thunder in my soul. My health began to decline with this weight of trials, I was too miserable to wish to live, and the thought of dying made me more so; I felt enmity, rising towards God, and was persuaded that if I were to die in enmity, where He is I could not come. The dear Lord is faithful to his promise; He had told me, “the needy shall not alway be forgotten, and I proved Him here again faithful. In this thralldom, under this iron bondage, and in this furnace of affliction, I was helped with a little help; “I was brought low, but the Lord helped me;” from this position; “For Christ is the end of the law for righteousness to every one that believeth.” This was not a final deliverance; but it refreshed, revived, and strengthened me in this bondage, so that I was encouraged to hope in a dear Redeemer.

For the sake of brevity, I will leave out many things, and pass on to the day I was sprinkled, and received as a member of the Church of England, which took place on Sunday, December 24th, 1837, at the Episcopal Jews Chapel, Cambridge Heath, London, by the Rev. J. P. Cartwright; my godfathers were the Rev. M. S. Alexander, the gentleman I had the first interview with about Christianity, and Mr. Saul, whose name I before mentioned, and Mrs. Alexander officiated as godmother. On this day I was presented by the Rev. J. P. Cartwright with a prayer book of the Church of England, in Hebrew, and a hymn book in Hebrew and German, which I still have in my possession. It is customary when a Jew is sprinkled to take another name, which I did in compliance with that custom, doing as the rest of my brethren have done, not knowing why, or wherefore. The name, I chose was Edward.

This day proved an unhappy day to my soul, as Satan came with another temptation. The Jews believe that there is no pardon for those who confess publicly, that Jesus, of Nazareth, is the true Messiah, and the Son of God. With this suggestion the enemy came into my soul like a mighty flood, that it swept away all my past comforts, yea, even the remembrance of them for a time; so was my soul inundated that I could find no standing; I felt, as it were, my hope perished from the Lord, that I was cut off from the land of the living. I was just kept from black despair, I remember the first time going with my brethren Jews to receive the Lord's Supper, feeling like a criminal going to be executed. As I was stepping from my pew to go to the altar, these words came to me, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Each step I took added to my trouble. I received the ordinance, returned home with my brethren, keeping all these things to myself, cursing the day I was born, feeling the arrows of the Almighty within me, the poison whereof drunk up my spirit. These temptations brought me on the bed of affliction; Mr. Reichardt was very kind, and acted towards me as a Christian. I had a medical man who could not tell the cause of my illness; he examined me, and said my lungs and my heart were sound; it was true there was no disease on my heart; but the disease lay in my heart. And none but the great Physician of souls could cure the disease there. He did so in His own time; ten thousand crowns upon His dear and sacred brow, deliverance came in the right time,

fittest and best. My medical attendant advised me not to con-
 one myself too much, and when able, to take as much air as
 possible, which when I got better Mr. Reichardt kindly wished
 me to do. In this state I wrestled with the Lord for deliverance.
 Now and then a passage from the Word of God came to me,
 which only afforded me momentary help ; I cannot remember them,
 they were a kind of prelude that the Lord would visit me again.
 On my awaking one morning, these words came to my mind
 with sweet power and comfort, " When the poor and needy seek
 water and there is none, and their tongue faileth for thirst ; I
 the Lord will hear them, I the God of Israel will not forsake
 them." This was to me like cold water to a thirsty man who
 travels the desert of Arabia ; it was food to my soul for many
 days. This brought me on my knees to bless and praise His
 dear and precious name.

After some time I was confirmed by the Bishop of London, in
 a church in Newgate Street. About this time I became ac-
 quainted with a lady, who was a godly person, well taught in the
 things of eternity, who attended the ministry of an Independent
 minister, Mr. Hughes, of Hackney. This person was made a
 very great blessing to my soul ; I felt great liberty in opening
 my mind to her, and as an instrument in the hand of the Lord,
 she administered to me much comfort. Through her I was more
 clearly led into the doctrines of free grace ; she invited me many
 times to go and hear her minister, but for a long time I refused.
 In hearing the gospel preached in the Church, I used to feel
 there was something wanting, although I could not tell what.
 One Tuesday evening I went to hear the said Mr. Hughes ; I
 cannot recollect his text, but the effect I well remember. He
 spoke of things that I had passed through, almost from the
 beginning up to that time. I can remember the very expression
 I made use of to my friend the next day, when I saw her ; she
 enquired how I heard Mr. Hughes ; I answered, " he appeared to
 have two candles, one in each hand, and as walking about in my
 heart and telling me all that was going on there ; I could say
 with the woman of Samaria, ' Come, see a man who told me all
 things that ever I did.' "

I know that empty professors will say that this is enthusiasm.
 I felt the power of it in my soul, and I bless the dear Redeemer
 for it. Persons might as well try to persuade me that I am not
 a living creature, as to tell me it was mere fancy. That sermon
 humbled me, produced love in my heart towards God and towards

his people. My dear friend understood me well, and so with every gracious soul. This sermon was the very thing I wanted. But I soon returned to my sad state, going to church time after time and receiving no comfort, life, nor power, I became dead and barren in my feelings, rebellion rose up and discontentment. After praying to the Lord many times for divine direction, these words came to me, "And behold I am with thee, and will keep thee in all places whither thou goest." Soon after this I resolved to leave the society. My godfather, Mr. Alexander, was the first to whom I named my intention; he tried to persuade me not to take such a step, and told me that I should be doing exceedingly wrong, I being but young in the way and not established in the truth, that if I did so I should expose myself to all kind of temptation, and throw myself on the wide world. I replied, that God who had kept me from my youth, and preserved me hitherto, was able to keep me for the future. After this, I mentioned my intention to Mr. Reichardt, and he argued in a similar manner trying to dissuade me from my intention. I then remained a little longer, but found I could receive no food for my soul. I do not, by saying this, intend to convey to the reader that the gospel was not preached there; such is not my meaning; but I speak of my personal hearing. At length I fully made up my mind to leave, and acquainted Mr. Reichardt with my resolution. As he was the superintendent he told me if that was my determination, I must come before the committee of the society and give my reasons. I said, that if required I would do so. When the usual time for the sitting of the committee came round, I was called before them; Dr. M'Caul, Mr. Alexander, and Mr. Reichardt were present, many questions were put to me, and the reason of my wishing to leave which I answered accordingly, and soon after left.

Subsequently I attended the ministry of Mr. Hughes, of Hackney, under whose ministry I was much comforted, strengthened, and established in the truth. My health began also to improve. But still feeling much bondage, full of doubts and fears with respect to my eternal state. New trials came on. While connected with that society, I was treated with kindness; but when I left I had no means of support. Here again Satan had fresh ground to work upon. When Christ was hungry, Satan tempted Him to turn stones into bread; he saw Him poor, and tempted Him with riches; being obscure, He was tempted with worldly preferments. With these three things I

was many times tossed up and down, and often at my wit's end. Sometimes I viewed myself as a man suspended between heaven and earth, and many things crowded into my mind. To the Jews I dare not return, and I knew the society would not receive me again, as I left contrary to their wish. As to a trade, I had none whereby to get an honest livelihood. Unknown and friendless, it seemed as though ultimately I must perish. Thus much has my religion done for me. Sometimes I was tempted to go back to the Society. Sometimes Satan tempted me to join the Arminian camp; I should be sure to do well there. But my covenant God kept me from going back, or turning to the right, or to the left; He kept me still looking unto Him.

One summer's evening I was walking in the Hackney Road, not having that day broken my fast: these words came to me with very great power, "Bread shall be given, and your water shall be sure." When these words came I thought it a strange portion of Scripture, being just then in want, and without any prospect for the future; but the words were repeated again with still greater power. After this the Lord soon appeared. Soon after I obtained employment at Bermondsey. My employer was a good and gracious man; he acted towards me as a father and brother. Here my cup was mixed with mercies, with sorrow and with comfort. Sometimes my temptations were great; at other times the Lord granted me His presence. As is generally the case, before the day dawn the night is at the darkest, so was the case with my soul. Before I was brought into the liberty of the Gospel my state got darker and darker. We read that the disciples feared as they entered into the cloud, but in this cloud they heard a voice, "This is my beloved Son."

As I was one day busily engaged in my employ, blasphemous thoughts came crowding into my mind. Fearing lest I should speak out, I put my hands to my mouth, at the same time groaning to the Lord that He might not suffer me to blaspheme His name. This brought a great cloud of darkness upon my soul: these thoughts followed me for several days.

One day Mr. David Denham, a godly minister, now in glory, came to see me. I now and then attended his ministry, being near to where I lived. Seeing me so cast down, he said, "Brother Samuel, why are you so cast down? Why is your countenance so sad?" I replied, "A heavy heart makes a sad countenance." As he was a kind and humble man I generally felt liberty in opening my mind to him. He told me that "he

was as sure that I should enjoy glory as that the Apostle Paul is now in glory," and spoke many things to comfort me. I told him I believed in the promises of God, but that they did not belong to me, they were only for regenerated characters; except these promises were applied by the Holy Ghost, I dared not lay hold of them. I said, "A wounded spirit who can bear?" and that nothing less than an application of the blood of atonement could heal my wounded spirit; that the Lord had sorely wounded me, and He only could heal me. Thus Mr. Denham left me, saying that he believed the Lord would soon reveal Himself to my soul, as the night was very dark. However, this was but the beginning of the night.

One Tuesday evening, soon after this conversation with Mr. Denham, I went to hear Mr. Hughes. As I went along I begged the Lord to give the minister a message that should comfort my soul. I then hungered and thirsted for the bread and water of life. I used the means, and embraced every opportunity. Neither rain, snow, darkness, nor distance, which at least was three miles from Bermondsey, kept me away, and was generally there before the service commenced; the Lord strengthening me so to do. My reason for being early was because I knew that the Lord is a Sovereign, and that He could bless as much in singing the hymn or in reading the chapter, as in the sermon.—But to return. The minister read and prayed, then gave out his text. The text I cannot remember; the substance I do. He entered into the inquiry how far it was possible to go in a profession, and yet to be lost at last; and went on to expose hypocrites in a variety of forms and ways. It appeared to me that he fixed his eyes upon me, and as he was speaking I feared that I was most assuredly the character he described. The distress of my soul was indescribably great. On coming from the chapel, I met with the friend before mentioned, who was the first cause of my going to this place. Asking me how I got on that evening, I replied, "I am lost! I am lost to all eternity!" She said, "No, no, no; not as long as Christ can save. You are one of His sheep, and they shall never perish." With these words I wished her "Good night," and left her. As I was going home a new temptation came; that was to destroy myself, thinking the longer I lived I only added sin to sin, and that my condemnation would be greater. This appeared blacker than anything before; it disabled me for a time from attending to my employment. The people with

whom I lived were professors; they considered I was in a melancholy state, and that I should soon go out of my mind. Under all these temptations I was still enabled to wrestle with the Lord for His divine appearance, and at times felt much liberty in so doing. Then these temptations would come in again. One day, being confined to my room, it was suggested to my mind that I had been guilty of the unpardonable sin: here I seemed quite to sink. In this case I was afraid to pray; I thought my prayer would only sink me deeper in the gulf. I attempted to walk the room, but could not, feeling so weak and distressed. Sometimes I "roared like a bear," and sometimes "mourned like a dove." My language was, "O Lord, I am oppressed; undertake for me." I was afraid to pray, yet could not help crying to the Lord. In the evening, while reading the Word of God, these words came to me very forcibly, "Thou fool, this night thy soul shall be required of thee." After reading this portion of the Divine Word, I was afraid to shut my eyes, fearing that if I went to sleep I should open them in hell. This passage remained on my mind during the whole week, day and night.

About this time, one evening between eleven and twelve o'clock, having a candle burning in my bed-room, and my Bible open before me, musing upon my miserable state, thinking upon a solemn eternity, and upon the Judge of all, and the great day of judgment, feeling as standing before Him a condemned criminal, I told the Lord that if He sent me to hell He would be just and righteous in doing so; but that if He *could* bestow mercy in accordance with His divine justice, for Christ Jesus' sake I begged he would have mercy upon my soul. "O Lord, have mercy upon me! Son of David, have mercy upon me!" Then these words came to me, "But thou hast utterly rejected us; thou art very wroth against us," (Lam. v. 22). I cried out, "I am damned; my damnation is sealed." In this horror of soul I remained until the night following, when the Lord spoke pardon. The promise is that "At the evening time it shall be light" (Zech. xiv. 7.) The Lord is faithful to His promise, and I blessedly experienced His faithfulness to the joy and rejoicing of my heart. The night following was very dark. Having a candle burning in my room, and my Bible before me as usual, deploring my unhappy state, these words came with very great power, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead,

but of the living." I exclaimed, "Lord, is it me? Art thou my God?" The clouds immediately began to disperse; the horror of my soul fled; I burst into a flood of tears, and said, "Lord, can it be me?" when the same portion was repeated thrice, with as much power as before. Glorious light broke into my soul; the light appeared greater than the former darkness; I went down on my knees, blessing and praising the Lord for this infinite deliverance. "What," said I to myself, "instead of hell, have I heaven? instead of damnation, have I salvation? instead of the wrath of God, have I his love? instead of his frowns, have I his smiles? O my soul, bless, bless the Lord, and forget not all his benefits! Who forgiveth all thine iniquities, who healeth all thy diseases." Tears continued flowing, when another portion came, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me for *I have redeemed thee*." The words, "I have redeemed thee" were very precious to my soul. "What," said I, "me! Redeemed me from eternal destruction! Blessed be thy dear and precious name." Another portion followed. "Yea, I have loved thee with an *everlasting* love, therefore with loving-kindness have I drawn thee." And another, "Son, be of good cheer; thy sins be *forgiven* thee." Also many others which I cannot now recollect. O what a happy change! to be brought out from the power of darkness and to be translated into the kingdom of His dear Son. A deliverance from eternal darkness into the eternal light! From eternal death to eternal life! Instead of being eternally separated from the fountains of living water, to have a Divine assurance of being with the Father, Son, and Holy Ghost to all eternity; to be with Christ, see Him as He is, and be like Him. This was my case; I was *sure* that my sins were forgiven; I could feel nor find none; I could say, "My Lord, and my God; My beloved is mine, and I am his." He was and is the altogether lovely, and the chiefest among ten thousand. I felt heaven in my soul; all, all was calm, serene, and tranquil. It was joy unspeakable, and full of glory. I by precious faith then sat at the feet of Jesus, clothed and in my right mind, and, with Mary of old, washing His precious feet with tears. I could sing with the poet,

Here would I sit and gaze away,
A long an everlasting day."

And with the Apostles, "It is good for me to be here." The

suretyship of Christ was gloriously opened to me, also the sovereignty and electing love of God; I felt and was assured that I had not chosen Christ, but that he had chosen me, and loved me first, and that from all eternity. That His holy love, and divine choice, was the cause of mine; His the root, mine the fruit from that root. This happy deliverance took place between eleven and twelve at night, being precisely the same time, that on the preceding evening that portion came Lam. v. 22. It was a jubilee to my soul, all liberty, and freedom, walking my room, singing for joy. The old gentleman and lady with whom I lived, told me the next morning that the nature of my madness had changed, for instead of being a melancholy madness, I now sang and rejoiced. So, according to their opinion, I was out of my mind both then and previously. I told them it was soul sorrow before, but now it was soul joy. That day I went happily to my employ, the great Physician healing the disease in my heart, by sealing my pardon with the broad seal of God the Holy Ghost, which came streaming down through the crimson sea of the atoning blood of the Son of God. I felt better in my body, but being so overjoyed, I could scarcely tell what I was about, taking one thing for another. Some of the men observing this, exclaimed, I was mad. Just at the time my employer came in, and calling me aside, said, "I know where you are, better have a holiday to day." I thanked him, and left, making up my mind to go and see a friend, who lived in Bethnal Green. On leaving Bermondsey, instead of turning to the right, I turned to the left, and walked some time before I gave a thought as to where I was going. At length found myself quite lost. After wandering about for some time, I got into an omnibus which brought me to the city, from thence found my way. This joy lasted about a week, although nothing like that of the first day,—praying, praising, and reading the word, was then my delight, these holy privileges were precious to my soul. The Lord sweetly opened His word to me, "the entrance of His word giveth light, it giveth understanding to the simple," how precious are the Scriptures when the Holy Ghost opens them; otherwise the Bible is a sealed Book. Since the Lord was pleased to speak pardon to my soul, I have not been brought into that state, neither have my darkness or trials been of the same nature. Since then, I have had to mourn the absence of Christ, walking days without the sun, feeling a daily, yea, hourly conflict within, sin and corruption bubbling up, some

new monster making its appearance; pride, the world, and Satan, are the enemies I have to combat with. Often have I to cry, "O wretched man that I am, who shall deliver me from the body of this death?" many changes do I meet with, doubts, and fears try to get the ascendancy, and I have been brought to ask in question the very existence of divine grace in my heart. But, blessed be God, this has lasted but a short time, the Lord has entirely removed from me the terrors of hell and the fear of death.

O the free grace of God, how rich, how sovereign! It is "higher than the heavens," and "deeper than hell." Its height, depth, length, and breadth, who can find out? It is invincible, it comes like a mighty torrent, carries every thing before it; it removes the mountains of false confidence, it sweeps away all refuges of lies. It roots up all our natural religion and our own righteousness. It lays the sinner prostrate at the feet of the great Redeemer. The Spirit of God comes with his precious grace in a sovereign way. As the "wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." A particle of dust may as well try to resist a hurricane, a man might as well attempt to move the sun, or stop the earth in its revolution, or the ocean waves from rolling, as to resist the Spirit of God in His work and operation on the soul; He is the Almighty God, and who can resist Omnipotence? He comes to the Sinner with power and authority, opens the heart as He did that of Lydia, carries on his work, and will not leave the sinner until he brings him safely to heaven.

Thus, my dear reader, I have given a very brief sketch of the Lord's dealings with my soul, both the bright as well as the dark side of the question.

"Hail, Sovereign love that first began
The scheme to rescue fallen man;
Hail matchless, free, eternal grace,
That gave my soul a hiding-place.

"Against the God that rules the sky
I fought with hand uplifted high;
Despised the mention of his grace,
Too proud to seek a hiding-place.

"But thus the eternal counsel ran,
Almighty love arrest that man.
I felt the arrows of distress,
And found I had no hiding-place.

"Ere long a heavenly voice I heard,
 And Mercy's angel-form appeared ;
 She led me on, with placid pace,
 To Jesus, as my hiding-place."

The Lord enabling me, I will now give a short account of my call to the ministry.

When I was under the law, I often told the Lord that if it were His sovereign will to bestow mercy upon me, and deliver my soul, I would spread His fame abroad, and tell sinners what he had done for my soul. When delivered I felt a great love towards immortal souls ; and as before said, the Lord was pleased to open his word very sweetly to me. The first time I opened my mouth publicly, was at Mr. Denham's prayer-meeting. Mr. D. called upon me to engage in prayer, and continued to do so occasionally. He also held prayer-meetings at various private houses occupied by his members. These meetings I attended when opportunity afforded me, as I often enjoyed the presence of the Lord on such occasions. About the same time I became acquainted with a godly man, who one evening invited me to go to another prayer-meeting, which I did. The minister being absent, I was asked to read and expound a chapter. At first I refused, but being pressed, I complied with the request. I felt liberty in speaking, and the Lord was pleased to bless it, to the comfort and edification of the souls of those present. Often after this good man invited me to the prayer-meeting, but I refused going. However, one Friday evening he prevailed upon me. Coming from the meeting, it was a dark wet night, my friend said, "there is a little chapel in this neighbourhood where a good man preaches, I should like you to hear him." I replied that I did not know where it was, he said, "I will go with you now, and point you out the place." He did so ; but it being so dark a night, and I knowing very little of the neighbourhood, could not find it when I next attempted to do so. It was my general custom, on Lord's-day mornings, to rise earlier than usual, having to walk to Hackney, as I still continued to attend Mr. Hughes's ministry. The Lord's-day after the Friday alluded to I overslept myself. It being nearly ten o'clock, the people with whom I lived began to be alarmed, and came and knocked at my door, and that awoke me. By the time I had dressed, I found it impossible to go to Hackney ; I then thought of going to hear Mr. Denham. When I got out, finding it so

late, and being well known there, I did not like to go in. I then thought of this little chapel which my friend had shown me only the Friday evening previous. I tried to find it, but could not. It was now a little past eleven, I gave up the idea of going anywhere that morning. I had just purposed to go back, and had gone a few paces, when like some one said to me "return." I looked round, thinking some one had spoken. I made another attempt to find out, and could not succeed, when the same word was repeated. I then saw an old lady, who appeared to be going to a place of worship; I followed her, and it proved to be the very place I had been seeking.

The minister of the said chapel was from home, and he had engaged a supply for that day, who had disappointed them. When I entered the place, the deacon saw me, and came to me, asking whether I was the supply. At first I could not understand what he meant by it. When he repeated the question, I replied, "I am no preacher." He left me, and returned to his pew, and then came to me again, putting the same question; I answering as before. When he left, these words came to me. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd," especially the latter part of this text, "as sheep having no shepherd;" these words melted me down. The deacon came the third time, begging me to go into the pulpit, if it were only to read a chapter. After this I could not resist. I went into the pulpit, read and engaged in prayer. When I concluded prayer, these words came into my mind,— "There was no room for them in the inn."—Luke ii. 7. I first showed that there is no room for Christ in a graceless heart, and how the Holy Ghost empties a sinner before he fills him, strips him before he clothes him, and brings him to feel his lost state before salvation is revealed to the soul. These were some of the things I spoke about. After service, I asked the deacon how it was that he pressed me so much to speak. He then called a lady, and said, "this lady will give you the reason." She said, she dreamed the night before that she saw a stranger preaching in their pulpit, and that the moment she saw me enter the chapel, she recognised me as the individual she saw in her dream. Sitting near the deacon, she told him that I was the man who would preach for them; although he twice met with a refusal, she insisted upon his asking me again. That morning the Lord was pleased to bless the message to many poor souls.

I heard of that morning years afterwards. I was then solicited to speak in the evening ; I told them I could not promise, as I had never before spoken in a chapel. The deacon said, "will you come as a hearer ?" I replied I had no objection, as it was near my home, if they would get a supply. Just at that time I did not see his aim ; on leaving him, I began to ponder in my mind what might be his motive. For my word's sake I went in the evening, at the same time making it an half-hour later than the usual service. On entering the place I took a seat. The deacon came to me and said, "Mr. Samuel, we are depending upon you (or rather upon your Master) to speak for us this evening. I refused, but he would hear nothing of the kind ; I went into the pulpit. After the singing of the hymn, I read, and engaged in prayer. While they were singing the second hymn, I thought it was pride and presumption in me to attempt to speak in the name of the Lord. I began to tremble, and shook like a leaf ; I thought what an awful thing it was to speak in the name of the Lord, if he had not brought me there. Other thoughts also crowded into my mind, "You have nothing to say,—you told the people all you knew in the morning." While thus tossed in my mind, these words came to me ;—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The Lord was pleased to own this message, in liberating a female who had been in bondage about eighteen years ; I visited her several times afterwards. Thus, the Lord's ways are past finding out ; "He chooses the foolish things of this world, to confound the wise ; and the weak things of the world, to confound the things which are mighty ; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

When their minister returned, they informed him what had occurred on the past day, and that if he should go out again, they would like me for a supply. One day he called upon me, told me who he was, and what his errand was, asking whether I would supply his place one week evening, as he was going from home. I replied I had no objection to speak to his people, if it were the will of the Lord. Having a sense of the great things God had done for me in secret, I was willing to proclaim it publicly. The night previous to the evening I expected to preach, I sat up the whole night reading, in order to prepare my sermon. Now Satan began to work upon my pride. On the

appointed evening, I went to the chapel filled with pride, as full as any poor wretch could be, having all my heads nicely arranged ; none were allowed to approach me, lest I should lose some of the "heads" of my intended discourse. The thought of speaking to the people was quite out of the question, but it was how to preach a great sermon. However, the Lord in his sovereign mercy, prevented me giving vent to my pride. God knows how to humble his people. When I arrived at the chapel, I saw many persons standing at the chapel door. A person came up to me and said, "there is no admittance." I answered, "how is that?" He said, "the pew-opener has gone out, and taken the key with her in mistake." I waited a short time, the Lord began to work on my mind, I thought of my pride, and that it was from the Lord that the door was not opened ; thus the loftiness of man shall be bowed down, and haughtiness of man shall be made low ; and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish. As I returned, I felt what a mercy it was that the dear Lord had broken the snare, also the neck of my pride. When I came home I shut myself up, and wept as a child, blessing and praising the name of the Lord for not suffering me to speak that night. Oh ! thought I, is this a right spirit, to speak about the lowly lamb of God ? I prayed that the Lord might preserve me for the future from such pride. Whenever I think of it, it fills me with shame and confusion. I would advise every preacher of the Gospel to think before he goes into the pulpit. About an half-hour after, came a message to inform me that the chapel was open, and requesting me to come but I refused. The Lord overruled this circumstance for my good ; none but He could do it. This impressed my mind with the holiness of the office, the responsibility attending it, the greatness of God's name, and the value of immortal souls. The impression of these things has not left me, and I hope never will until the hour of my death. I then began to think that a minister of the Gospel is a mouth for God, and a leader of the people, and he either leads them right or wrong, and must give an account at that great day with joy or grief. I have not found that to preach faithfully the everlasting Gospel is an easy matter ; to take forth the precious from the vile, not to court the smiles of men, and to smile at their frowns ; to preach the whole Gospel, doctrines, experience, and practice. Some of the hearers will hate you, and some of the deacons will persecute you. It is contrary to nature and self-interest ; the temptations of Satan are

many, and sometimes very great; and nothing short of an Almighty and gracious arm can keep a man honest and faithful, either in the pulpit or out of it.

One evening, I dreamed that I was preaching in a small chapel, the very chapel that I had seen in my dream. I preached in it for six months, for at first sight of the place I recognised it to be the same I had seen in my dream. After I commenced speaking my employer frequently threw out hints that he who preaches the gospel should live by the gospel. I well understood him. One day he plainly told me that I must either leave my employment, or leave off preaching. These words were as a dagger in my heart, for a moment or two I stood speechless. I told him that I would consider the matter. Here I was much tossed in my mind as to what I should do, which I should let go. If I gave up my employment I had nothing to maintain myself; and if I gave up preaching, I feared that would be wrong. That night I prayed earnestly to the Lord to direct me. Next morning going with a heavy heart to my employment, these words came with sweetness and power to my soul, "And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God." This decided the case for me. I therefore told my employer my decision, and shortly after I left.

From this time new trials commenced, with respect to the ministry, as to whether I really was called to preach the everlasting gospel or not, besides other trials in providence. I begged the Lord that if He had sent me to preach the gospel, He would make it manifest in a conspicuous manner. The dear Lord condescended to answer me, but it was by terrible things in righteousness. I was engaged one Sunday afternoon to preach an anniversary sermon at a chapel in London. That morning I was much tried, darkness of soul was very great, temptation very vehement, indwelling sin rising very high; I was almost distracted in my mind, and came to the conclusion I had no call to the ministry. Instead of going to preach, I made up my mind to go by steam-packet to Gravesend. As I was going towards the wharf, these words came to me, "Elijah, what dost thou here?" and another portion followed, "Go, and preach the gospel to every creature;" these portions broke the temptation, and scattered the cloud. As I was going to the chapel, being a little behind I walked very fast. While walking, the following thoughts were suggested to my mind. "Who is Christ? what ado about him;

who was He? He was but man." I made a dead stop for a moment or two, when I asked myself the question, "Who is Christ?" "He is the Son of God, the great Redeemer of sinners; and Satan, in spite of you, by the help of Christ, I will go and proclaim His name." After service a poor woman came into the vestry, weeping for joy, and began to tell me that she had been for many years tried about her state, as regarded the things of eternity, and that morning it came to her powerfully that she was guilty of the unpardonable sin; she that afternoon had put her house to rights, kissed her children, and left her house with the determination of drowning herself. But passing by the chapel, and seeing a bill on the wall, stating that a converted Jew would preach, she said within herself, "I will hear one sermon more before I go to hell." She also said, that under that sermon the Lord had spoken pardon to her soul; instead of hell, she was assured of heaven; and added, "now I am going home rejoicing in the God of my salvation;" she attended my ministry for a short time after. Thus I saw the cause of the pangs of my soul, that I, as an instrument in the hands of the Lord, should bring out a soul from the horrible pit, and the miry clay. The Lord did not suffer my mouth to be closed, but kept opening doors, unsought for, round the neighbourhood of London, within twenty or thirty miles; also the Lord blessing and owning the message, to the comfort and edification of His family. Disliking an unsettled life, I begged the Lord to open an effectual door. I was once supplying at Hartly Row, Hants, staying at a gentleman's house, Mr. Goodchild's who is now in glory. I was asked to preach one week evening, at Farnham, in Surrey. I spoke in a large loft.

I will here digress a little, and give a brief account of the manner I was brought to see the ordinance of believer's baptism by immersion. During my stay in the late Mr. Goodchild's house (this gentleman being a lover of the ordinances of the house of God, as well as the experimental truth of the everlasting Gospel, and who in truth adorned it by his walk and conversation), he would occasionally bring forth the ordinance of baptism. He had been accustomed to speak on this and other subjects in a very kind, affectionate manner, at the same time with much fervour and reverence. One evening when we were conversing on the subject, Mr. G. mildly said to me, "Mr. Samuel, have you ever prayed to the Lord that He might open your eyes on this subject, as he has done on the other parts of the Gos-

pel?" I replied, "No." He then said, "It behoveth you, as a minister of the Lord Jesus Christ, so to do."

This impressed my mind, and I asked the Lord to teach me the whole truth, and lead me in the right way, and if this was the right way, to remove my prejudice, and enable me to obey His divine command; and thus, prayerfully, I was enabled to search those portions of the Word of God that refer to it. I was acquainted at the same time with a gentleman who was a very great friend to me in temporal matters, but a great opponent to the ordinance of believer's baptism. I was quite sensible that, should I be led to embrace this ordinance, I would lose his friendship, as the event proved. This was a mighty barrier in my way, as I very highly esteemed him as a friend. As I was one day meditating on it, these words came to my mind, "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple." I then began to contemplate on these words, which appeared to signify that I must leave all for Christ, and follow Him in this ordinance, which I was then meditating on. Here a new struggle commenced between the flesh and the spirit; the flesh and the devil said, "follow me;" and the Word of God tells us to follow Christ; and when that word comes with divine power to the soul, it breaks down all opposition, and the living soul is enabled to tread on flesh and blood, and follow the Lord, not only through water, but through fire. As the conflict kept increasing, so earnest supplications at a throne of grace also increased. I trembled lest I should embrace an error especially as a preacher of the Gospel, I might be the means of leading others astray. These things caused me many groans, cries, and sighs. One morning as I was going from Hartley Row to the railway station, just as I was stepping into the carriage, these words came to me, "I believe, in the power of God the Holy Ghost;" "the baptism of John, whence was it, from heaven or of men? And they reasoned with themselves, saying, if we say from heaven, He will say unto us, why did ye not then believe him?" This was a blessed season to me; it produced great humility of soul, and contrition of spirit. The sufferings of Christ in the Garden of Gethsemane were opened unto me in such a glorious way that I never had before nor since in like manner. Being quite alone in the railway carriage, I took out my Bible, and as I read I wept for joy all the way to London. I told the Lord, that by the power of His grace enabling me, I would obey His divine command. I then no more conferred

with flesh and blood ; all future consequences, friends or foes, I was enabled to leave in His hands. I was baptised at Hartley Row, and preached the same evening previously to being baptised. The chapel being very crowded, I was extremely hot. While in the vestry a medical gentleman, who attended that place, came in, and told me that as I was so overheated, if I were to go into the cold water, it might prove instant death. I replied, "I will leave this with the Lord." The joy of my soul was very great at that time. I, like the eunuch, went away rejoicing in the ways of God, having the approbation of heaven in this ordinance. Thus I have given a brief account how I came to embrace the ordinance of believers' baptism. Since that time I have met with many persecutions on account of this ordinance from friends and from foes, sinners and saints. But "none of these things move me." With God's help I will preach, and defend it as well as any other part of the Gospel. I am not ignorant of man's reasoning on this subject. Some say it is not essential to salvation. I would ask, is the ordinance of the Lord's supper essential to salvation ? I believe the ordinance of believer's baptism is essential to the obedience of the divine command of the great King in Zion. It is essential, as in it He is glorified, and His name confessed. It is essential, as it is the "answer of a good conscience toward God."—1. Peter iii. 21.

The Word being received at Farnham on my first visit, I was invited again, and preached in the same place, as there was no place of truth in Farnham. After that I preached there a whole month, the people gathering from different parts in that neighbourhood, and the Lord owned and blessed the message from time to time. One Lord's day morning there were four souls brought into the liberty of the Gospel under that sermon ; three out of the four adorned their profession when alive, and have died in peace of the Lord ; the last of the three died a few months since in a most triumphant manner ; the account of her death I have in my possession, and is worth publication.

The Farnham friends seeing the Word blest, invited me to settle there, and I accepted their invitation, believing it was a call from the Lord. This was my first stated place ; during my ministry there the Lord blest me with many seals, and honoured me as an humble instrument in constituting the first Baptist Church ever known in that place. I have preached there twice, if not three times since I left. The reason of my leaving Farnham I will forbear mentioning, having no wish to bring up past

grievances. Before I go any further I will mention the circumstance in reference to Farnham, which will show forth the honour and glory of God. There was a young woman who lived, and is still living, about a mile and a half from Farnham, and had been afflicted about twelve years, and part of that time confined to her room; all the medical men who visited her gave no hope of her recovery. In her affliction the Lord was pleased to call her by divine grace; she is well taught in the things of eternity, and very spiritual in her conversation. Her mother who was a member of our little Church, and has since gone to glory asked me to visit her daughter. She was so weak and reduced that seeing me pass the window, she was taken in a kind of fit; I waited outside until she recovered. When I came into the room there were two or three friends. After a little conversation with her, she requested me to read and engage in prayer, which I did. I felt great power in prayer, while pleading with God for her recovery, and was assured that the Lord would answer. And before I left the room, I told her in the presence of those present, that I should live to see her come to Farnham, and hear me preach, which she had not been able to do for twelve years previously. When I left her I began to be very tried in my mind, thinking it was presumption in me to make such an assertion, especially in the presence of others; supposing I should be disappointed, how foolish I should look. It was my usual custom to visit her once a week. At my second visit I felt the same power in prayer as before, and again told her I believed I should live to see her come to Farnham. I had a holy persuasion in my mind that the Lord would answer my prayers on her behalf; and on leaving was equally tried as before. This conflict continued for some time, assurance in prayer and diffidence afterwards. On one occasion I asked her whether she had faith in the Lord that He would raise her. She replied, "I cannot tell you." This answer made me think I was deceived; I thought if the Lord intended to restore her, He would give her faith as well as me. On my return home I begged the Lord, if it were His will not to suffer me to be deceived, or to deceive her; when these words came, "This sickness is not unto death, but for the glory of God." The week following I put the same question as before; she said, "I believe the Lord will hear and answer your prayers." This confirmed my faith, together with that portion of the Word before mentioned. After this I was no more tried, my faith remained firm. Soon after she began

very gradually to get better; and before I left Farnham I had the happiness to see her, not only come to Farnham, but to my house, which was a half-mile further. Herein was the glory of God manifested. O for a heart to praise Him, and to love His dear and precious name! Here is encouragement for sensible sinners to call upon His name;" Although He tarry, wait for it because it will surely come, it will not tarry." I have corresponded with her from the time of my leaving, and have many letters in my possession well worth publishing. In the last letter I received from her, dated January 15th, 1857, she alludes to this very circumstance, without having the slightest idea that I intended publishing anything; indeed I am sure if she had thought it would have ever appeared before the public, she would not have written. I will here insert a part of it. Speaking of her dear mother, and in reference to her own affliction, she thus writes:—

"I find I have not so much time for writing since the dear Lord saw good to take my dear mother to Himself. I very much missed her at first, but have much to be thankful for; yes, sometimes when I look back, I cannot but stand amazed at His goodness and tender mercy towards me, in supporting me in such a merciful way as he has done. Truly I can say by blessed experience, that as my day, my strength has been. Oh for grace to praise Him! Amidst all the trial, I was enabled to see the merciful dealings of a good and gracious Father towards me; and when at times the tears would flow, I was stopped by the full persuasion that my loss was her eternal gain; her soul was safely housed where she had long wished to be, in the bosom of her precious Jesus, and I was constrained to look back at the dear Lord's goodness towards me in bye-gone days. When many times to all outward appearances I laid as it were on the very threshold of heaven, there truly appeared but one step between me and eternity; what my soul was then favoured with! how sweetly did I then commune with my precious Lord, what a precious peep I had within the vail! Oh, the foretastes of heaven that were let down into my soul no tongue can fully tell; how I longed to snap the cords assunder that bound me to earth, that I might flee to the bosom of my precious Jesus who had done so much for me, and how I watched from hour to hour longing to hear His blessed voice, saying, 'Soul, come up higher!' I thought what a grief it would have been to me at that season, if my dear friends, that sat watching at my bedside,

had grieved because the dear Lord had granted my desire in taking me from this world of sin and woe, to be for ever with Himself, where sin can never enter ; then, thought I, how can I grieve for one, whom the dear Lord has done all this for ? But truly I could not help thinking of one thing that came powerfully to my mind, as with a voice from heaven, at that time that I should not die yet. He had more wonders to show ; I little thought at that season I should be spared to see my dear mother, and several others, who then watched over me, safely housed on Canaan's happy shores, while I am still spared to sojourn in this vale of tears ! It brings to my mind a sermon I read soon after that time, which caused me to shed many tears. It was taken from the children of Israel's journey, who were just standing on the borders of Canaan, and through sin were commanded to turn back into the wilderness ; I thought that was my case, my soul had stood on the borders of the heavenly Canaan with expectations to enter in. There was everything in that blessed Canaan my soul could wish or desire, but I was not ripe to be gathered in, it was not the Lord's time. Oh, when I look back on the many years I have been spared since then, how much have I to be thankful to the dear Lord for, who has preserved and kept me thus far. I well remember what a dread I had to come back into the world again, and many a cry was put forth from my heart that sooner than I should get well and fall into sin, and bring a disgrace upon His name, that I might rather be afflicted until the day of my death. Ah, when you used to pray so earnestly for the dear Lord to bring me out to unite with the people of God here on earth, you little knew the working of my soul ; and what fear I had to come forth. But as you still continued the same petitions at a throne of grace, I became more reconciled, and I believe to this day I was brought forth in answer to your many prayers ; I was laid on your heart, which caused you to plead and wrestle with the Lord. He has ever been known as a prayer-hearing and answering God, and He was pleased to answer your's, and bring me forth. May you and I have grace to praise Him here below, and in His own good time may he bring us, with all the blood-washed throng, to join in that one song of never-ending praise, 'unto Him who has loved us, and washed us from our sins in His own most precious blood.' We may well say, none but Jesus can do helpless sinners good. Ah, sir, hold Him up high on the Gospel pole, as the lost sinner's only hope, for you have found Him such. Speak well of His precious name, go forth boldly

in your dear Master's cause, against all the opposition you may meet with, ever keeping in view that greater is He that is with you, than all that can come against you ; for who can harm you if a precious Jesus is on your side, and God's glory your aim, and the salvation of immortal souls ; the longing desire of your heart that you may win them to Christ ? Oh, may He give you here and there a proof that He is with you, owning and blessing the word with power, to the salvation of your hearers, and that many may be led, through real soul concern, to cry out ' Sir, what shall I do to be saved ? ' then I know it will be your soul's delight, to point them to that all precious Jesus, whom you have found so dear to your own soul, and in whose bleeding side you have taken shelter, and found a sweet resting-place."

From Farnham I removed to Hitchin, in Hertfordshire. In that place I met with much opposition on account of my principles ; but the Lord enabled me to contend earnestly for the faith once delivered to the saints. The people were Independents, and, of course, are strongly opposed to the ordinance of baptism. After preaching there a few times, I accepted a four months' invitation. At the same time I had one from Wolverhampton ; but I gave the preference to Hitchin. At the expiration of the four months I thought to leave, but the majority of the people would not allow me to leave, and I accepted a further invitation for six months. At the expiration of that time I was invited for twelve months. This invitation I accepted conditionally, viz., that either I might leave at the expiration of that time, or, if I stayed, might carry out my principles.

At the end of the twelve months it was unanimously agreed that I should remain ; and, in course of time, formed a little Church. After staying about six years, and not seeing so much prosperity as I could wish, I began to think of leaving. Some time after, my mind began to be exercised about leaving Hitchin ; Leicester and Manchester were presented, and I had an invitation from each of those places. My mind was much perplexed as to which of the two I should accept. Manchester appeared in some points more pleasing, and my income would have been greater. Leicester, again, I viewed as an old established place for the cause, and was in hope there was a goodly number of godly people in the Church who loved experimental truth. I was influenced, in some measure, by their very urgent and pressing solicitations. After great conflict of mind, I accepted Leicester. During the first twelve months I was very much tried in mind as

to whether I had done right in going thither; but, seeing things comfortable, I endeavoured to settle myself. The cause of my leaving Leicester was an unpleasantness with the deacons, the particulars of which I intend, God willing, to publish separately in the form of a pamphlet. Having heard that the chapel in Salford, Manchester,—where I thought of going previously to settling at Leicester,—had been shut up for some months, my thoughts were turned in that direction. I knew there was a large field, although the congregation were entirely scattered.

Thus, my dear reader, I have given a very brief account of my natural and regenerated state, and also of my call to the ministry. Now may God the Father, God the Son, and God the Holy Ghost, command His divine blessing to the hearts of the readers, that it may redound to the honour and glory of a blessed Trinity. Amen.

THE

TRIUMPH OF CHRIST ON THE CROSS.

CHAPTER I.

THE cross of Christ has been in all ages, a "Stumbling block to the Jew and foolishness to the Greek." The great Apostle of the Gentiles declared "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And the Holy Spirit speaking under the old dispensation by the prophet Isaiah confirms the language of the Apostle; "He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; He was despised and we esteemed him not." Yet the salvation of immortal souls and the glory of God depended upon the atonement made by His death. As the Cross of Christ was the way to His glory; well might He thus reason with His disciples. "Ought not Christ to have suffered these things, and to enter into *His* glory?" His cross is also the way to *our* enjoyment of glory; this was the cause of the Apostle's glorying in the cross. "God forbid that I should glory save in the cross of our Lord Jesus Christ," he was sensible that without the cross there could be no crown. As He rose for our justification, so He died for our offences. It was on the cross that Christ, as the great High Priest, offered Himself as the great atoning sacrifice, on the cross He exhibited His God-Head and Manhood, as Man in Suffering, and God in ability, and power

of endurance. As God-man he triumphed on the Cross over Sin and the Sinner; and this, God enabling us, we will endeavour to prove.

That Christ triumphed on the cross is declared by the holy Apostle, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." Col. ii. 14—15.

There was a combination of circumstances in connection with the death of Christ on the Cross, which testify his glory and majesty in his twofold human and divine character.

1st. What a wonderful circumstance was the superscription written by Pilate, and affixed over His head upon the cross, "Jesus of Nazareth, the King of the Jews." Titles and inscriptions were placed over the heads of malefactors, in order that beholders might know the reason of their punishment, and derive admonition and warning from public disapprobation of their crimes. Pilate in this matter followed the Roman custom. But when I come to consider two things in this superscription, I am bound to look to a higher cause, namely, to God Himself. As the crucifixion of Christ was according to the "determinate counsel and foreknowledge of God," so was the language of the superscription, determined by the invisible and constraining power of God over Pilate. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In this superscription we have the sum and substance of the whole gospel. First, when we consider the *matter*, and secondly, the *manner* of that superscription, we shall see this.

I. THE MATTER. "Jesus of Nazareth the King of the Jews." Here we have Christ declared as the Saviour, the same title which Mary received from the angel. "His name shall be called Jesus," and the reason is given, "For he shall save His people from their sins." This title was preached by the Patriarchs Prophets and Apostles; "I have waited for thy salvation, O Lord," Gen. xlix. 18; "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, Ps. xviii. 2; "In thy salvation how greatly shall he rejoice," Ps. 21. 1; "And he shall send them a Saviour and a great One, and he shall deliver them," Isa. xix. 20; "I am the Lord, and beside me there is no

Saviour, a just God and a Saviour." Isa. xliii. 11. The Apostles held forth Christ as the Saviour of sinners; "Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins; unto you first, God having raised up his Son Jesus, sent him to bless you." Acts v. 31. What a glorious part of the gospel have we then, in this superscription—Salvation by Christ.

The title, Jesus, includes His priestly and prophetic offices, "He that is sent to save is also sent to bless; Acts iii. 26. The next thing we find in this superscription, is "King of the Jews;" this also is a glorious part of the gospel, the kingly office of Christ, and how blessedly is he spoken of as king in the old Testament. "Yet have I set my king upon my holy hill of Zion." He is declared as the "King of kings, and Lord of Lords." Angels and saints proclaim him as such, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory;" that "at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

How mysterious is the constraining power of God, in compelling ungodly men, contrary to their inclination and will to proclaim his truth. It was not from love to Christ that Pilate set up these glorious titles. He that made man can do with him as "seemeth good" in His sight. He can compel a Caiaphas to preach Christ's passion, as suffering instead of His people in order to deliver them from eternal perdition, that it was expedient that one man should die for the people, and that the whole nation perish not. Well says the Holy Ghost, that "this he spake not of himself, but being High Priest that year he prophesied that Jesus should die for that nation." Balaam the false prophet was constrained to preach the completeness and perfection of the Church in Christ. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." What a glorious truth is here declared by Balaam, the completeness and perfection of the church, as she stands justified in the righteousness of Christ before God! "This is the Lord's doing and it is marvellous in our eyes," when He works none can hinder, "My counsel shall stand and I will do all my pleasure." We may say of the gospel as the Psalmist says of the sun, "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." The gospel under the

influence of the Spirit of God is as irresistible as the light of the sun ; men may preach the truth of the gospel, and at the same time be destitute of the power in their own souls. It is possible to have a great light like that of the sun, without life. How important then is it for preachers especially to know whether they are quickened characters ; what an awful thing, for a man to preach the gospel, and at last prove a Pilate, a Caiaphas, or a Balaam ! But here is also sweet encouragement for sensible sinners ; if thou art a gracious soul, a sufferer for Christ, His cross-bearer, if thou art contemned by the world, God will honor thee ; He will work all things for thy good, men are at His command, their hearts are at his disposal. He can cause God's enemies to become unwilling blessings to thee on every side. The matter of this superscription on the cross is then no other than a declaration of the deity and humanity of Christ, as Immanuel, God with us, God in our nature as the King of saints, the overruling and constraining power of God, for the welfare of His people and for His own honor and glory.

The *manner* of the superscription. Here again is manifest the infinite wisdom of God in constraining Pilate to write it in Hebrew, in Greek, and in Latin. Surely there must be the mind of God in this also ; it was foretold by the prophets that the gospel should be preached in all the world, "There is no speech nor language, where their voice is not heard, their line is gone out through all the earth, and their words to the end of the world. *Psa. xix. 3—4.* This the apostle applies to the preaching of the gospel among the Gentiles. "But I say, have they not heard, yes, verily their sound went into all the earth, and their words unto the ends of the world. But, I say, did not Israel know ? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation, I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest unto them that asked not after me. I said behold me ! behold me ! unto a nation that was not called by my name. Even us whom he hath called, not of the Jews only, but also of the Gentiles. I will call them my people, which were not my people, and her beloved, which was not beloved." Now these predictions were determined according to the foreknowledge of God in this everlasting counsel, and executed and fulfilled by Christ on the cross, in breaking down the partition wall between Jew and Gentile, that he might gather in one, the children of God that were scattered abroad, and that

the Triumph of Christ on the Cross should be preached to all nations, and to this end it was that he commissioned His disciples to "preach the gospel to every creature." The apostle's determination was, "to know nothing among men save Christ, and him crucified," which is the glory of the gospel, preached first to the Hebrews, and afterwards to the Greeks and Latins. Indeed from history we find that there were these three distinct churches, although the former did not last long as a separate Church, it being soon amalgamated with the other Churches, and by virtue of Christ crucified they were all united in one spirit, Christ being the Head of the whole body.

In the manner of the superscription, we may also see the sweet harmony of the Old and New Testaments; the language of the former being Hebrew, and of the latter Greek, thus both pointing to Christ, like the two cherubim on the mercy-seat, looking one to another, and towards the mercy-seat; this being so blessedly overruled by God to show forth the glory and majesty of Christ, as the One to whom both the Old and New Testaments are alike and equally pointing, in spite of the Jews and Pilate, as the very Messiah.

This blessed news of Christ crucified was not to be confined in a small locality, such as the land of Judea; the glorious tidings must be heard through all the earth. The voice of the gospel is full of power, and full of majesty. It broke down the power of pagan Rome; it stopped the mouths of heathen oracles. By the power of the Spirit, it broke down Papal Rome; and by the same power, Romanism will be entirely demolished, the gospel extending its triumphs from pole to pole. The Holy Spirit bears witness in the work to the assurance that true and experimental knowledge of Christ, will one day cover the earth, as the waters cover the sea. Although my brethren Jews, as a nation, rejected Christ and despised the gospel, yet thousands through grace believed. Peter was the apostle to the Hebrews; Paul carried the gospel to the Greeks and Latins, or Gentiles, as it is written, "And it shall come to pass in that day, that the great trumpet shall be blown,"—this great trumpet is the everlasting gospel,—“and they shall come.” Mark the word “shall.” God does not come as a beggar, “If you please, or will you please.” He comes with his omnipotent arm, or, as Luther says, “With his sweet omnipotence,” makes his people willing in the day of his power; opens their hearts, as He did Lydia’s; binds the strong man, demolishes his castle, defaces his image,

beautifies the soul with the graces of the Spirit, and erects in the heart a temple and a throne for himself; there he is to be worshipped in spirit and in truth. There the Father, Son, and Holy Ghost conjointly abide. Sinner, is thy heart the temple of the Holy Ghost? Art thou a spiritual worshipper? Dost thou believe with that faith which is of the operation of God the Holy Ghost? If otherwise, if thou diest in an impenitent state, ignorant of Him, the Holy Spirit and of thyself, thou art lost to all eternity.

The characters described, who shall "come at the sound of the trumpet," are those that are "ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and worship the Lord in the holy mount at Jerusalem." Mark the characters who are brought by the grace of God to Christ. Who are they? Not the righteous; what a mercy that Christ is not come to call the righteous; as there are none righteous, so none could be saved. "They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one, there is none that understand and seek God, they are corrupt, they have done abominable works." Herein lies the blessedness of the gospel, that God's mercy is irreversible, that "the gifts and calling of God are without repentance." Oh for a heart to love Him, and a tongue to praise Him. What kind of sinners has Christ come to call? The vilest and basest? Yea, the chiefest of sinners. Assyria and Egypt were two idolatrous nations, being "aliens from the commonwealth of Israel, and strangers from the covenant of promise." But now in Christ, the partition wall is broken down. Thus we find the Psalmist declaring that the greatest enemies of the church should be brought to Zion "at the sound of the trumpet." "Glorious things are spoken of thee, O city of God." This refers to the gospel dispensation, "I will make mention of Rahab and Babylon to them that know me, behold Philistia and Tyre with Ethiopia, this man was born there." Those nations who were alienated from the profession of truth shall be brought under Zion's wings, and pay allegiance to her king. Strangers shall be brought into her bosom, not only Philistia and Tyre, nations on her borders, but Egypt and Ethiopia, nations more remote shall be registered as born in Zion: distance shall not hinder the relationship to Zion, they shall all suck from the same breast the consolations of Zion. They shall drink the new wine of the kingdom, and enjoy the sincere milk of the gospel. Rahab or Egypt, Rahab signifies

"pride," or "fierceness," the fiercest people shall be subdued to Zion by the power of the gospel: Egypt, the wisest and most learned nation; the most idolatrous and superstitious; all nations in God's due order of events shall cast their idols away, shall come to Zion and worship the true God. Philistia, her perpetual invader shall be reconciled, and contend earnestly for the "faith once delivered to the saints." Babylon the strongest and most powerful of empires, a nation designated in the scriptures of truth, as luxurious, cruel, and proud. Tyre, the metropolis of the commerce of the ancient world: the Ethiopians and the whole posterity of cursed Cain, whose souls are blacker than their bodies, men buried in sin, benighted with ignorance, poisoned with pride, the most fierce and envenomed enemies of the truth as it is in Jesus, shall be constrained by infinite grace, and brought to Zion by the spirit of God, through the preaching of the triumph of Christ on the Cross, and become manifestly His people by regeneration, one with his saints and one with Him. For precisely such are the holy privileges the citizens of Zion enjoy, "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ."

Those who come to Christ are a people who are "ready to perish;" the Spirit of God "opens their eyes that they may see their lost and ruined state, puts a cry in their hearts, "helps their infirmities" with "groanings which cannot be uttered," enables them to wrestle with God for mercy; their cry being, "Lord, save, or I perish." These are such sinners as Jesus receives, for "the whole need not a physician, but they that are sick." It is for such that He "opens His mouth, and pleads—those who, in their own sense of unworthiness are "appointed to destruction." David prays that the Lord might "open his eyes to behold wondrous things in the law" of God. Where can we see the wonders of God, but in the triumph of Christ on the Cross of Calvary? Here we behold the infinite wisdom of Jehovah the Father. Here we behold the deity and humanity of the great Redeemer of sinners. Angels stand and gaze with wonder and admiration. But man by nature cannot see it; his attention and admiration, are absorbed by any thing, and everything, excepting Christ crucified. How is this, what is the cause? "O heavens, be astonished." Is it not because man is by nature blind? We read that "the god of this world has blinded their eyes," and Christ alone by his Spirit, can "open the blind eyes," He "gives"

faith to look upon Him whom they have pierced." Reader, have you ever prayed like David to the Lord, that he might open your eyes to behold wondrous things in Christ crucified? I know the doctrine of the cross is a "stumbling block to the Jew, and foolishness to the Greek," the contempt of many who in our day, pride themselves on their supposed discernment; but I must tell you there is "no salvation in any other." Such is the emphatic declaration of Him who cannot lie. In this superscription, the wisdom of God was further manifest in not permitting Pilate to alter it, and in this particular, we have a marked exhibition of the triumph of Christ on the Cross. "What I have written, I have written," as though he would unconsciously say, "He is the Saviour and King, He was appointed from all eternity by God the Father, and I cannot alter it; although he hangs on the cross He is the Son of God, the only begotten of the Father, and the Creator of heaven and earth, this I have written, and intend to abide by it." God is not like man to lie, nor the Son of Man to repent. There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand contrary to the devices of the Jews and of Pilate. The Jews could persuade Pilate, contrary to his conscience, to crucify the Lord of life and glory, because it was fore-determined, and for the same reason they could not prevail upon him to alter what he had written. And this superscription remains, and was intended to remain as an eternal monument of the immutability of God and of the glory and majesty of Christ; for the perpetual comfort of His church, and for the confusion of its enemies.

It is in vain for man to oppose the kingdom of Christ. He declares that "His kingdom is an everlasting kingdom" therefore it must stand in spite of man and the malice of hell. All opposition will be of no avail, it is founded upon the Rock Christ Jesus, the "rain may descend," the "floods come," and the "winds blow," and beat upon "that house" but it cannot fall for it is "founded upon a rock," and the very "gates of hell shall not prevail against it." Oh! happy soul, yea, thrice happy if thou art a subject of this kingdom, a son or daughter of Zion. For, "of Zion it shall be said, this and that man was born in her, and the Highest himself shall establish her, the Lord shall count when he writeth up the people that this man was born there" Psalm lxxxvii. 5, 6. But what will become of those who are strangers to this kingdom. Drunkard! what will become of you? Remember, that in hell

you will have to drink the cup of God's wrath. Whoremonger ! thy ungratified lust will torment thee in the eternal flames which are unquenchable. Murderer ! what will become of you, "no murderer shall inherit the kingdom of heaven." Idolater ! your idols shall not deliver you in the great day of God's wrath. It matters not whether it be the pope who wears the triple crown, who boasts of being Peter's successor, and of having the keys of death and of hell. Alas ! even he will find his mistake, and that heaven and hell are not at his disposal but at Christ's, the sole Head of the Church whose exclusive prerogative it is to open and to shut heaven. Infidel and Atheist ! what will become of you ? That God whom you now deny will be your Judge, that heaven which you mock, you will long to be admitted into, but the door will be shut. You laugh at hell and mock at calamity, living and dying in your unbelief hell will be your eternal abode. You are fearless now, but there is one who will "laugh at your calamity and mock when your fear cometh." May the Spirit of God open your eyes to see your danger ; may He enable you in consciousness of that danger to flee to Christ for shelter. He says, "Come unto me all ye that labour and are heavy laden." God "desireth not the death of the sinner." If He did He would not have delivered up His only begotten Son to death. What will become of those who say the Scriptures of truth are of less than divine and unalterable authority ? If the writing of a heathen might not be altered, "what I have written, I have written," how much more the writings of the Divine penmen, Moses, the prophets, and the holy apostles ? If the Scriptures of truth are not in every word dictated by infallible authority (I speak with holy reverence) there can be no God. For the Scriptures declare "thus saith the Lord." Either the Lord told the sacred writers to say so, or he did not. If he did, then their authority is infallible. If He did not, would God suffer a book to be in existence which forges His name and authority ? What an awful thought ! Would God defend such a book ? Has not the very hell itself risen up against it, to destroy it from off the face of the earth, and yet the attempt has in all ages evidently been blasted by the Author of that blessed book. Antiochus Epiphanes, king of Syria, cut to pieces the copies of the books of the law wherever he found them and burnt them, 1, Maccabees i. 59—60. This man died of a dreadful disorder in his bowels, his body was covered with worms, his flesh mortified, and was attended with an intolerable stench, 2 Maccabees

ix. 5—9. Dioclesian, the Roman Emperor, by special edict, ordered all the books of the New Testament to be burnt, that, if possible, he might root Christianity out of the world and once fancied he had done it. But when he found he had not accomplished his design, through madness and despair, in the height of his imperial glory, he abdicated his empire, retired to a private life and at last poisoned himself. The one showed a malicious spite to the books of the Old Testament, the other more especially to those of the New, and both attempts were highly resented by the Divine Being who hereby demonstrated Himself as their infallible Author.

Here is a solemn lesson for professors. Pilate would not alter his writing, yet thousands who at the present day make a profession are changeable as the wind, to-day they are for truth, to-morrow for error, one day for free grace, another day for free will, one day in the church, the next in the world, one day mad for religion, the next mad through intoxicating liquor; on Sunday, they are even in the pulpit, like angels. On Monday, they will contradict all by their walk and conversation. Better had it been for such that "they had never known the way of truth." "These are spots in our feasts of charity, when they feast with us feeding themselves without fear; clouds are they without water, carried about of wind, trees whose fruit withereth, without fruit, twice dead plucked up by the roots." Jude 11, 12.

CHAPTER II.

THE CONVERSION OF THE THIEF.

THE triumph of Christ on the cross as God-man over sin and the sinner is demonstrated in the conversion of the thief. Here the deity of Christ shines like the sun in its meridian splendour. If Christ were not God, how could he convert one of these malefactors? Regeneration is called in the word of God, a *quicken*ing, it is a "passing" from "death to life." It is also called a *creation*, "created anew in Christ Jesus." It is also called a *resurrection*. All these imply, and are declarative of a *divine* power; "which were born, not of blood, nor of the will of man, but of God." "Whosoever is born of God doth not commit sin, for whatsoever is born of God overcometh the world."

Here the Holy Ghost evidently declares that *regeneration* is the work of God.

The Deity of Christ is manifest in a very wonderful manner in the conversion of the thief on the cross. In my humble judgment its parallel cannot be traced in all the miracles which our Lord previously wrought. Both the time and the place are deserving of notice.

I. THE TIME. It was in the midst of His sufferings, when He had to drink the cup of the wrath of God due to our sins, when He became "a curse" for us, while the frowns of the Father were upon him, when he felt the sword of divine justice in his soul. It was the time when the powers of darkness rose up against him, "But that is your hour and the power of darkness." "Father save me from this hour, but for this cause came I unto this hour." Now, at that very time and under such circumstances, to interfere for the conversion of the thief evidently exhibits His Godhead. The Jews said, "He saved others, Himself He cannot save." Had Christ saved Himself, from this hour not one individual of the human race could have been saved. Our salvation is by virtue of His death on the cross. His life was a ransom for His church, for whom He willingly laid it down. This salvation was realized by the dying malefactor, who was converted and saved by Christ after being nailed on the cross. A conspicuous manifestation of His deity was thus afforded in an act of mercy by which the prey was plucked from the roaring lion Satan. Who but the Almighty could take the prey from the mighty?" Christ did it. In the conversion of the thief He triumphed over sin and the sinner, over sin in making an atonement, otherwise He could not have taken the malefactor to heaven. Over the sinner in conquering and subduing his heart to Himself, infusing life into his soul, putting a cry into his heart for mercy and pardon. 2ndly, the spot where the conversion took place, as well as the time, proves the deity of Christ. Where was Christ at that time? Nailed to the accursed tree between two malefactors, and accounted by the Jews as one with them, condemned by them as equally unworthy, forsaken by all His disciples, loaded with all kinds of reproaches, suffering the ignominious death of the cross, and in exquisite anguish of both body and soul, ready to "give up the ghost". Again, this thief was justly condemned and punished for his crimes, undergoing only the well-understood award of the Roman law, as he himself afterwards con-

fessed, his heart when nailed to that cross was full of enmity to God and His Christ; he had lived in all kinds of wickedness, without a God, or hope in this world, yea, without even a thought of God, of heaven, or of hell. Now in this very state, and undergoing with Christ on the cross an ignominious death, the power of Christ's Deity became manifest. We read that "they that were crucified with him reviled him," signifying, of course, both of them. Matt xxvii. 44. In this very state the thief was converted; a fact which gloriously displayed the God-Head of Christ. It was Christ who convinced the thief of his lost and ruined state, it was He who inspired the cry, "Lord remember me when thou comest into thy kingdom." Luke xxiii. 43. Here he acknowledged Christ to be Lord of heaven and earth, and also the object of worship. My dear reader, have *you* discovered your lost and ruined state? Have *you* been brought to feel your misery, and the need of Christ? Are you convinced, not theoretically, but by the Spirit of God, that He is "able to save to the uttermost?" If so, you may be assured you will receive the same answer the malefactor did. Who but God can forgive sin? And who but He can save from the power of sin? That one of the malefactors was saved is evident, from the answer which Christ gave him, "this day shalt thou be with me in Paradise;" which could mean no other than heaven. If Christ were not God, (I would speak with reverence,) such an assurance on his part to the dying thief would have been blasphemy. A mere man could not forgive sin, much more take him to heaven. But evidently, the thief addressed himself to Jesus as having the power to do so. Heaven is not at the disposal of man, this prerogative belongs to God alone: "It is the Father's good pleasure to give you the kingdom," saith Christ; and as the penitent thief received the promise of glory, it clearly proves that Christ and the Father are one, in other words that Christ is God. When the soul of Christ left the body, it went to heaven, and so did that of the thief. My dear reader, if you are unconverted, may the Spirit of God open your eyes to see this truth, and to believe with your *heart* that Christ crucified is God and man, and that without Him there is no "salvation." He is the only way to mercy, and to heaven: "I am the way, the truth and the life; no man can come to the Father but by me." Without Him we are miserable in the midst of worldly happiness, and exposed to all dangers in the midst of seeming security. With Him we are happy in the midst of all worldly suffering; rich in

the midst of poverty as "having nothing, yet possessing all things," secure in the midst of danger; for "Christ is all and in all;" and warranted to exclaim as we may truly feel, "Oh, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." Rom. xi. 33 to end. Here we behold as in a glass, the efficacy of the death of Christ, in condemning sin, and saving the sinner. It was by a tree that man lost heaven; and it was on a tree that heaven was restored to us; as we read, "He bare our sins in his own body on the tree." 1 Peter ii. 24. The first Adam robbed God of His glory; the second restored the glory unto Him. Here we see the satisfaction that Christ has made to His Father by His active and passive obedience. Here Christ removed the curse, having redeemed us from the curse of the law, being "made a curse for us," Gal. iii. 13, 14. It was by virtue of the satisfaction of Christ that the penitent thief entered into glory. Heaven's door would have been shut against him, if Christ had not fulfilled the law in his stead, and satisfied Divine justice on his behalf. It could not be the good works of the thief which gained him heaven. Reader, here are wells of salvation for all kinds of sinners—Jew and Gentile; fountains of living waters to quench thy thirst, and satisfy every longing desire. If you are a panting soul, like David, thirsty after the living God, here you will find a river, the streams whereof shall gladden your heart. Here is a cleansing, ever-flowing fountain. This crimson fountain "cleanseth from all sin," though the stain be ever so deep and foul. Mark from ALL sin. Are you thirsting for salvation, redemption, pardon, justification, peace of conscience, communion with God, visits from Christ, strength to resist Satan and the world, to overcome sin, to follow Christ, to serve, and obey Him? Are you longing for a greater knowledge of Christ crucified, and for a greater measure of grace? All this Christ can, and is willing, to give *freely* to those who come to Him by faith. Such who pant after His precious blood He will "in no wise cast out." Yea, He invites them to come. Here is encouragement for sensible sinners.

My dear reader, let us not be in too great haste, to depart from the contemplation of this sacred spot. Here is a garden of all kinds of odoriferous flowers, the smell is "like the smell of Lebanon," yea, the fragrance of heaven itself. Happy the soul that can by faith reach this sacred spot and sing,

"Here would I sit and gaze away
A long and everlasting day."

F

Worldlings have their places of amusement where they spend their time in vanity, but the redeemed of Christ have a better object to engross their attention and affections. "Looking unto Jesus" is a profitable sight. Here we learn the *nature* of sin, how black and vile it is. Here we see an infinite debt paid by an infinite person, Christ, God and man. Here we see the love of the Father and Son towards sinners. Here we see the way the exclusive method of saving sinners, namely, not by "works," but of free "grace." Here we behold the sovereignty of God in His discriminating mercy. Only one of the malefactors was saved. Why one and not both? That both of them were taken, condemned and executed for their crimes is evident. Yet one repented, was saved, and went to heaven; the other left in his impenitent state, died, and was lost.

Let us admire in this the discriminating grace of God and not "fight" against it. Here we behold God's sovereignty. He takes one and leaves another, "Jacob have I loved and Esau have I hated," neither of them had done either good or evil when born. "What shall we say then, is there unrighteousness with God? God forbid." And such is the case now. The child of God will say, why am I called and not my brethren and relations, why Paul, who was a Pharisee and a persecutor of Christ, and not Caiaphas? The Scriptures of truth afford the only solution to such inquiries; "I will have mercy upon whom I will have mercy." Read the whole of the ninth chapter of the Epistle to the Romans. God's sovereignty is "just" and marvellous in the eyes of His children. "Just and true are thy ways, O thou King of Saints."

CHAPTER III.

As we mark the conversion of the thief, so also we observe the fruit of his repentance, as recorded in these words "Dost thou not fear God, seeing thou art in the same condemnation?" Luke xxiii 40. In our last chapter we have considered Christ as God, and referred to His discriminating grace as the cause of the conversion of the thief. Next we will consider more in detail the fruits of his conversion. Here we behold a wonderful change. A blasphemer is become a confessor; a wicked wretch is made righteous; a railer penitent; a "child of wrath," changed into a child of

grace; an inheritor through Adam's fall of hell, is now made a manifest heir of heaven; a son of the devil, made through Christ a son of God; one who was wallowing in sin, is now washed and sanctified; one whose mouth was once filled with blasphemy is now become a preacher of the everlasting gospel. What a change! Rejoice ye angels at the conversion of this sinner; and ye saints admire the free grace of Christ! Let us now notice the text of this preacher on the cross; for though his hands and feet were nailed to the cross, yet his heart and tongue were at sweet liberty. "Where the Spirit of the Lord is there is liberty." Happy liberty! Glorious freedom! What was his text? "Fearest thou not God, seeing thou art in the same condemnation?" Here was a young preacher, but a great one, not in learning but in divinity; he was not taught in the school of Gamaliel, but at the feet of Christ, the great Prophet of the church. He divided his text into three heads 1st doctrinal—2, experimental—3, practical. The doctrinal part is the fear of God, a precious doctrine it is indeed. "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy is understanding." Prov. ix. 10. Job xxviii. 28. When Abraham came to Gerah before Abimelech, he said of his wife Sarah, that she was his sister. The reason he did so was, because the fear of God was not in that place. The conclusion Abraham drew from thence was, "They will slay me for my wife's sake." What a solemn thought! A heart destitute of the fear of God is capable of committing any crime yea, the worst of crimes, even murder. Here this preacher reminds his fellow of the cause of their being brought there to suffer that ignominious death as a just reward of that wickedness which had been the result of the absence of the fear of God. As faith is the anchor to the soul, so this "fear" is the compass, whereby the Christian mariner steers across the sea of this world, towards the shores of eternal bliss, though rocks, shoals, and quicksands beset this intricate and dangerous ocean. No marvel that some professors make shipwreck of their faith, dash themselves against some rock, and so get lost; no wonder that we see them no more. This "fear," we may compare to salt, which keeps animal matter from putrefaction. And so the fear of God preserves equally from pride and from despair. It keeps us looking to Jesus. This fear preserved Joseph from adultery: "How," said he, "can I do this great wickedness and sin against God." Nehemiah said, "this did not I because of the fear of God." Where this fear is there

is an intense hatred of sin. Sin is to be hated as hell itself; he that "loves God" will "hate evil," evil thoughts, words, and every evil way. Such persons depart from sin, not only from open, but from *secret* sin, they are careful in not offending God, they attend the worship of God, and embrace every opportunity of waiting upon Him. This evangelical fear is the *gift* of God, it was given to the penitent thief, it grows not in nature's soil, it is a principle implanted in regeneration, and happy is the man who is in possession of this rich treasure. He that fears God has the promise, that he shall "want no good thing" for body or soul. He is in safety, the Lord takes pleasure in him, he is accepted of Him, the heart of God is towards all such, to sympathize with them in all their afflictions, and comfort them in all their tribulations. God's eyes are upon them for good, and His hands are open to communicate all blessings to them. "Thou openest thine hand and satisfiest the desire of every living thing." Oh fear the Lord ye his saints, for there is no want to them that fear Him." Thus we see the doctrinal part of the sermon preached by the penitent thief.

CHAPTER IV.

Now let us consider the *experimental* part, which is contained in the words "Lord remember me when thou comest into thy kingdom." Here he lays bare the feelings of his heart, the agony of his soul, his dangerous condition, his lost and ruined state; his own helplessness and the knowledge of his just desert as being eternal misery. He evidently felt the emptiness of the creature, and that "vain is the help of man," in soul matters. Devoid of help from any other quarter, he cries unto the Lord to "remember" him; he turns away from all creatures, and looks to the Creator. For sympathy turns his face away from sinners and looks only to the Saviour of sinners. He plainly shows that his heart is fixed on Christ *as God*, and his petition is equivalent to this, that He should "remember him," in his "low estate, for His mercy endureth for ever;" that He should save him from the guilt of sin, by pardoning him; and that He should save him from its filth, by blessing him with an interest in His blood. In begging to be remembered, no doubt he exercised faith in His love to help, relieve, and deliver him. He prays

that Christ would consider his case, take notice of his misery, and weigh the anguish of his spirit. "Lord remember me;" how short my life is; I am sinking fast; I am upon the brink of an unchanging eternity. Lord, if thou dost not do me good none else can. Thou art come to save sinners, and such I am. Thou art the Great Physician; to thee I come with all my wounds; heal me, O Immanuel, thy blood is the precious balm which can soothe my spiritual sorrows, and quell my fear. Thou art the Lord of life and glory. Thou art the Lord of my soul and body. I am at thy disposal; do with me as seemeth good in thy sight. Thou art the Potter, I am the clay. Lord, remember thy promise: Thou hast said, "ask, and it shall be given." I ask thee for grace, to make me meet for glory. Thou hast said "Seek and ye shall find." I seek Thee as my Saviour; as the Pearl of great price, of which the multitude did hear thee speak. Oh, let me feel thee as my husband, that I am united to Thee in that indissoluble union which is love. Thou hast said, "knock, and it shall be opened." I knock at mercy's door. Thou art the God of mercy, with thee is mercy, and plenteous redemption. Oh! let me sing of mercy and judgment. Thou hast said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." Fill my soul with the sweetness of an interest in Thee, and receive me into thy kingdom; there, I shall neither hunger nor thirst any more for ever."

Here also we see the *nature* of his faith, that it was of the operation of the Spirit of God. It was the "substance of things hoped for, the evidence of things not seen." What could he *see* in Christ that he should pray that he might be "remembered" by Him? At that time Christ was dying between two crucified malefactors, of whom he was one, and Christ was condemned as one. At the time, he heard nothing of Christ but the shouts and scornful mockings of the people; he saw nothing but the accursed death of the cross, he saw Christ of whom if he had heard, it was only as an unbeliever, now forsaken by His friends, mocked by His enemies, and notwithstanding all this, before his eyes were closed in death, he believed in Christ as the Great Messiah, and Redeemer of man. Like his father Abraham, "against hope, he believed in hope." Here is an example of faith, we may truly say of him, as Christ said on a former occasion, "O! man great is thy faith."

The penitent thief not only preached the deity of Christ, but also the humanity. When rebuking his fellow sufferer he said, "but

this *man* has done nothing amiss." Here he declares the innocence of Christ,—he points, as it were, with his finger to Christ,—“this man,”—perfect, spotless, sinless man! Christ, was condemned by Pilate, mocked by Herod, contemned by the Scribes and Pharisees, and though the people cried out “away with Him, let Him be crucified,” though among His own disciples, some denied Him, and the rest fled, yet, this poor penitent thief bears witness to His innocence, and while he prays to Him as God the object of worship, yet declares Him a perfect man, in whose mouth there was no guile. This preacher on the cross had more knowledge of the Messiah than the learned Scribes and Pharisees. Who teacheth like unto Him? He alone teacheth to profit. He chooseth the simple of this world to “confound the wisdom of the wise.” Here we have one of the simple ones, but being taught by Christ, his history is unintelligible to the wise of this world. God is not at a loss for witnesses. He can raise up in the darkest day witnesses for His honour and glory, if needed for the instruction of His church. A thief on the cross, a Luther in Germany, a Zuinglius in Switzerland, or a Wickliffe in England. Here again we behold the triumph of Christ as God-man over sin and the sinner.

CHAPTER V.

We have considered the two former parts of the dying thief's discourse, namely, the doctrine of the fear of God, and the experience from the words “Lord, remember me.” Now for the practice, from the reproof given to his fellow, which is contained in these words, “dost not thou fear God seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds.” Luke xxiii. 40, 41. Reproof is essential to the preaching of the gospel. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” Here we see that reproof, and exhortation are essential parts of the gospel. Some keep back the doctrines of the gospel, some the experience, and others the practice. The preceptive part of the gospel is not necessary to salvation, yet it is to the honor and glory of the blessed Trinity. “Herein is my Father

glorified that ye bear much fruit, so shall ye be my disciples." It is only a true disciple of Christ that can perform good works; they must be performed from a principle of love to God, with a single eye to His glory, they must be done in faith; "for whatsoever is not of faith is sin." The person must be first accepted before God, and then his works. Works will never recommend a sinner to God. Works follow the saints, but they go not before, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The acceptance of a sinner before God is only through the imputed righteousness of Christ. Good works ought to be done by all who hope to be saved by free grace, by good works I mean, living soberly, righteously, and godly; in a constant performance of religious duties and exercises in the outward life and conversation. "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," James i. 27. "Follow peace with all men and holiness, without which no man shall see the Lord." "Holiness becometh the house of the Lord for ever." Christ died to "wash" His Church, to "present it" before His Father "without spot or blemish," to purchase unto Himself a peculiar people, zealous of good works," Titus ii. 14. Let this, then, be the distinction between the disciples of Christ, and the world. The disciples of Christ are a holy, humble, self-denying people; they are taught by the Spirit to imitate the lowly Jesus, "Learn of me for I am meek and lowly in heart." Matt. xi. 29. Our Master is holy, His doctrines and worship are holy, let us strive to adorn our profession by a holy walk and conversation. This is the means whereby we build up one another in our most holy faith, example being better than precept. By loose walking we cause the name of God to be blasphemed, we are stumbling blocks to the lambs of Christ, the gospel is evil spoken of, and its enemies rejoice. O! that all who are called to a holy profession, and who enjoy its ordinances, would shine also in holiness of conversation, in order that those who accuse them as evil doers, might have their mouths stopped, and their hearts filled with shame to the glory of the gospel. Good works are ordained by God, they are the command of God, they are His due as we are His creatures, especially as new creatures and in gratitude for mercies received from Him, and that we may glorify our "Father which is in heaven." In so doing we must have pa-

tience, for this we are not sufficient of ourselves, therefore the Lord has promised strength equal to the day, and "His grace is sufficient for us." His strength is made perfect in weakness, He "helps our infirmities," and works in us to will, and to do of His good pleasure and for this end he has promised to give the Holy Spirit to them that ask it. Though contrary to flesh and blood, yet faith approves it well, that without a holy walk our religion is vain. A barren and fruitless faith brings a scandal on the gospel, to the advantage of its adversaries, and the shame of the church. The fierce wrath of God follows the unsuitable walking of professors.

There is a sweet reward which the practice of holiness brings along with it even in this life, which is peace of conscience, communion with God, and the approbation of heaven.

CHAPTER VI.

Let us next notice the answer that Christ gave to the penitent thief. Prayer offered up in faith to God, will be received and answered, though not in our own time, nor in our way. "The prayer of a righteous man availeth much." A righteous man is a man of faith; and though it be but as a grain of mustard seed, yet if it be the work of the Holy Ghost it is saving. It is not the *degree* of faith, but the *nature* of it that is all important. "Little faith" is acceptable in the sight of God, though "strong faith" gives most glory to Him. Rom. iv. 20. True prayer may consist in a groan, or a sigh, in desires, longings, pantings, and thirstings. David said, "Lord, all my desire is before thee, and my groaning is not hid from thee." "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." Sweet encouragement to a praying soul, crying for mercy through a bleeding Redeemer! He is acquainted with the cries of His children, because they are His own formation. He gives them spiritual life, which causes them to feel their misery and their need of mercy, to long for a manifestation of adopting love, that they may be enabled to say "Abba, Father." "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And as we are encompassed

with infirmities, the Spirit helpeth us, by "making intercession for us with groanings which cannot be uttered." Prayer is an inwrought work; it is an act of the soul, which is the nobler part of man. A form of prayer, is the act of the body, but "bodily exercise profiteth nothing." He that worships God must worship Him in Spirit, or with the soul which is a spirit; and the soul is not engaged in the worship of God until it is assisted by His Spirit which takes place in regeneration, when the Spirit makes the soul His dwelling place. God looks to the frame of the soul: "To this man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my word." This is the frame of a regenerated character, and to such God gives a listening ear. He knows our desires afar off, and stands ready to give us an answer. He hath "a book of remembrance for them that fear Him;" for their sighs and ejaculations, not only what they utter, but what gracious thoughts they have of Him. Though millions of supplications be put up at the same time, yet they have all, if I may so speak, a distinct place in His heart. He distinctly discerns an infinite number of cries to register them in order to an answer. A sigh cannot escape Him though crowded with many unwelcome distractions in ourselves, though mixed with unbelief and confusion, no more than a believing touch from the woman that had the issue, could be concealed from Christ, by reason of the press of the thronging multitudes. Our groans are as audible and intelligible to Him as our words. He knows what is the mind of His own Spirit, though expressed in no plainer language than sobs and sighs. Not a groan of a panting spirit shall be lost, till God hath lost His knowledge, not a petition forgotten while God hath a record, nor a tear unnoticed, while God hath a bottle to reserve it in. Though unbelief, doubts, and fears, struggle for the mastery, though Satan tempts, the heart plagues, and conscience condemns, overwhelmed with sorrow and grief from within and without, like two seas meeting together, and threatening destruction, though at the same time, God frowns, heaven is black with clouds, the soul expecting every moment a flood will come down and inundate it; though forsaken by friends, and Christ is no longer manifestly present, the comforts of the Holy Ghost being withheld; yet even in this trying state, God knows the sincerity of the heart. He "waits to be gracious," and helps us to "wait upon Him," to hope—to look,—to expect, and blessed are all they that wait for Him. Our secret works are also known and observed by Him,

not only our outward labour, but our inward love in that labour. If with Isaac, we go privately into the field to meditate, or secretly cast our bread upon the waters, He keeps His eye upon us to reward us, and returns the fruit into our own bosoms; yea, though it be but a cup of cold water given from an inward spring of love to a disciple. He sees our works, labour, faith, and patience. All the marks of our sincerity will be recompensed with a "Well done, faithful servant;" this reward is of grace. What a mercy it is, that the Lord looks to the sincerity of the heart. The poor penitent thief on the cross could not demonstrate the sincerity of his repentance by his good works; if he had been judged by man, and looked at with a pharisaical eye, he would have been adjudged to hell, but Christ saw fit to take him to heaven. Christ as God looked into his heart. He knows the way of the righteous so as to reward them. Hezekiah appealed to the Lord, "Remember Lord how I have walked before thee in truth, and with a perfect heart," David, "I have not refrained my lips, O Lord, thou knowest," Job, "my record is in heaven, and my witness is on high." How refreshing is it for a living soul to consider that God never mistakes the appearance for reality, nor is He led by the judgment of man. He sits in heaven and laughs at men's follies and censures. If God's eye could not penetrate the heart, woe be to the most sincere soul, who is often judged to be a hypocrite by some of his fellow creatures. Blessed be His name, He is "the searcher" of man's heart, "I, the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." What a happiness it is for a living soul to have an impartial Judge, who will one day wipe off the dirt of worldly reproaches.

Now let us advert to Christ's answer to the prayer of the penitent thief. "This day thou shalt be with me in Paradise." In this answer we have three things. 1st. That his soul was at the disposal of Christ. 2nd. The promise of heaven. 3rd. The time when he should enjoy it.

I. HIS SOUL WAS AT CHRIST'S DISPOSAL. The soul of man is not at the disposal of creatures, it is beyond their power either to send to hell, or take to heaven. Christ alone can say to man, "This night thy soul shall be required of thee," or, "This day thou shalt be with me in Paradise." This right belongs to Him because He is the Creator of soul and body. God only can say, "Behold all souls are mine, as the soul of the father, so also the

soul of these is mine. The soul that sinneth, it shall die." As they are His, so he has a right to do with them as seemeth right in His sight, "I kill, and I make alive: I wound and I heal, neither is there any that can deliver out of my hand." Christ will say either, "come, ye blessed," or "go, ye cursed." He saved one, and left the other, which is a proof of His Deity.

II. THE PROMISE OF HEAVEN. This day, this very day, thou shalt be with me in heaven. "Absent from the body, present with Christ." The reason why Christ took him to heaven, was because he was one of His sheep, chosen from all eternity, to be redeemed by Him, therefore he could not perish, but must have life everlasting.

III. THE TIME IS ALSO AT CHRIST'S DISPOSAL. David said, "My times are in thy hand." Time is not our's but God's, and we shall have to give an account of it, therefore the apostle's injunction is to "redeem the time." As God has appointed a time to be born, so also to die, the time of health and also of affliction, adversity, or prosperity, light or darkness, or sorrow, these are all in His hands, and He is their Disposer.

This also proves the immortality of the soul, and that the soul sleeps not with the body in the grave, but as soon as it leaves the body, is either in heaven, or in hell. Oh! happy change! glorious change! from a cross to a crown, from the very brink of hell, to the highest heaven, from the depth of degradation, to the highest exaltation, from the depth of misery to the greatest happiness, from sorrow to joy, from darkness to light, from a short night to an eternal day, from a state of grace to a state of glory. What a change of society! Now to be found amongst angels and the spirits of just men made perfect. "After this I beheld, and lo a great multitude which no man could number, of all nations, kindred and people, and tongues, stood before the throne and the Lamb clothed with white robes and palms in their hands. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them, they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." This glorious consummation will be the lot of every believing sinner, who has been brought

to feel sin a burden and a plague, that it is hateful in the sight of God, confessing with the whole heart, and crying for mercy to God, through a bleeding Saviour.

Do not think from this example of the thief, that there is time to repent at the last hour, for you know not which may be the last, the very time you are reading may prove your last. The case of the thief was an extraordinary one, God does not deal so in an ordinary way. As the tree falls, so it lies; as a man lives so he dies. If he lives in sin the "wages of sin is death."

There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plung'd beneath that flood
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day,
 And there have I as vile as he
 Washed all my sins away.

Dear dying Lamb! thy precious blood
 Shall never lose its power,
 Till all the ransomed church of God
 Be saved, to sin no more.

E'er since by faith I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme
 And shall be till I die!

CHAPTER VII.

THE ECLIPSE OF THE SUN.

We have considered the conversion of the thief, with the circumstances connected, from which we proved the triumph of Christ, we will now endeavour to do the same from the eclipse of the sun.

1st. The eclipse of the sun was miraculous; it was not after the course of nature, it being produced by a supernatural power, for it took place at the full moon, it was about the time of the passover which was always kept at the full moon, and generally an eclipse takes place at the new moon. This miracle was to shew forth the dignity of Christ on the cross, and the greatness of His

Almighty power. The extent of the darkness also exhibits the glory of Christ, it is considered to have been universal. What an awful and solemn sight was that to behold! The brightest luminary of the creation and upon which the lower world depends as upon a second cause for existence hiding its face from beholding the sufferings of the Creator on the cross, covered as it were in sable garments for the death of the Maker of all things!

The Son of God became the Son of man, the Lord of life and glory emptied Himself. It was the Lord of angels that took upon Himself the nature of a servant. The Lord of life that shed His blood. It was the Son of God who stooped down infinitely below Himself into our nature to become our Redeemer. He that was greater than heaven became meaner than a worm! Oh! what a heart-ravishing, soul-awing sight it is to behold by faith, God humbling Himself to stoop so low as to die on the accursed tree! Christ as God not only humbled Himself to behold things that are in heaven and in the earth, but He condescended to stoop lower than this, in order to raise up the poor out of the dust, and to lift up the needy out of the dunghill, that He might exalt them to sit among princes. Psalm cxiii. 6, 7, 8.

A view of this, by faith, produces joy and grief, mourning and rejoicing. Moses admired the sight of the bush on fire, and not consumed. The reason it was not consumed, was because God was in it. Compare Exodus iii. 2; Deut. xxxiii. 16. As the bush was a type of the suffering church in Egypt, so of Christ's incarnation. Christ is spoken of as a root out of a dry ground. Barrenness was a curse from God, Christ in His human nature became a curse for us, and suffered the fiery wrath of God, and was not consumed because in Him dwelt all the fulness of the Godhead bodily. Here we behold Christ paying our debt, He restored that which He took not away. Pause, my soul at this holy scene, and tremble with an holy trembling, not as a slave, nor as a criminal before his judge, but as a sensible sinner before his Saviour who is willing to save all that come to Him by His Father. This glorious creature, the sun, hid his face at the action of the Jews crucifying the Lord of life and glory; heaven frowned at their heinous crime, and yet they stood unmoved! Ah, cursed sin how thou blindest the eyes of men, how dost thou harden their hearts! Oh, how deceitful! thou art promising many things and performing none! How many millions hast thou destroyed by thy deception! Thy power in having dominion over the saints is destroyed by Christ! By man thou wast brought into the

world, by the God-man thou shalt be destroyed from off the earth. A creature was the cause of thy existence, Christ the Creator by His sufferings, shall be the cause of thy final destruction in His people which will take place in the glorious resurrection of the saints. Reader, tremble at sin, fight against it, pray for a greater measure of divine grace, and a double portion of the Holy Spirit.

This darkness may be considered as the awful judgment of God against my brethren Jews, as a prelude of His wrath which was to come upon them to the uttermost. And this will be the case of all those, who by their sin, crucify afresh the Lord Jesus Christ, and of all those that reject His gospel, His truth, His ordinances, and His worship. Sinner! flee to Christ for shelter, there is no name under heaven by which you can be saved but by Jesus of Nazareth. Christ is a hiding place from the wrath of God, from the fiery law and its curses. In Christ is no fury, no wrath. He is full of love, grace, mercy, pity and compassion. He invites and calls you. He is a match for you. If sin abounds in you, grace superabounds in Him. His grace is enough to enrich you, His mercy is more than a match for your misery, His blood for your sin, His power for your weakness, His all-sufficiency for your wants. His wisdom can make you wise, and His holiness sanctify you.

The Jews enjoyed the favours of God. They were His chosen people, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." He "shewed His word unto Jacob, His statutes, and His judgments unto Israel; He hath not dealt so with any nation." They enjoyed the favours of God in the ceremonial law, while the Gentile world was covered with darkness, without a God or hope in this world. But through their rejection of the Messiah, the light was withdrawn from them; and "blindness in part is happened to Israel according as it is written. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. (Rom. xi. 7—11.) I say, then, have they stumbled that they should fall? God forbid, but rather through their fall salvation is come to the Gentiles." This is the glorious light that was withdrawn from them, and sent among the Gentiles. This blessed light which is the Gospel, went forth from conquering to conquer; it dispelled the darkness of Paganism and dissipated its ignorance. The sun of Righteousness has risen in the hearts of thousands. The Lord has "risen upon them" and His glory is seen amongst

them. As the blessed Gospel was the means to scatter the darkness from the Gentiles, so the withholding of it from the Jews is the cause of their increasing blindness: and this is a just result of their sin. "Behold, therefore, the goodness and severity of God. On them which fell severity, but toward thee goodness; if thou continue in his goodness, otherwise thou also shalt be cut off." This also will be the case with this country, if the churches continue in their lukewarmness; churches that have a name to live, but are dead to the power of the Gospel. "Remember, therefore, from whence thou art fallen, and repent; and do the first works or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. I know thy works, that thou art neither cold nor hot. So then because thou art neither cold nor hot I will spue thee out of my mouth." It is true we have the name of Protestants, but as touching the great leading doctrines of the Reformers, especially justification by faith, they are nearly sunk in oblivion. We have a body without a soul. Miserable England! We send the Gospel to other nations while we ourselves are covered with infidelity. Our holy Martyrs have shed their blood for the Gospel, but we tread that gospel under our feet! Oh what an awful account shall we have to give at the Day of Judgment! "To whom much is given, of him shall be much required; and to whom men have committed much of him they will ask the more." Never has been a nation blest with the gospel so many years as we, yet we despise it; the Lord has a controversy with this nation, and "except we repent we shall likewise perish." The seventh chapter of Micah is applicable to our present national condition. Wickedness abounds among both high and low, rich and poor, the churches and the world. As darkness is the absence of sunlight from the earth, so sin separates God from the sinner. "Men walk in darkness, they grope for the wall, as the blind, they stumble at the stumbling-stone, and the way of peace they know not." Oh! miserable state! unhappy condition! The way of sin leads to death; "Christ is the light of the world," but men love darkness. He is the life of the world and men love death. We conclude then, that the preternatural darkness at the Crucifixion was intended as an indication to the Jews that Christ whom they crucified was the son of God, and the promised Messiah. This was the glorious time when Christ made satisfaction to God the Father in our room and stead, and paid the debt of an infinite sum in the person of an infinite Being.

CHAPTER VIII.

THE SURETYSHIP OF CHRIST.

We will now consider the work Christ had to perform as our *Surety*. Satisfaction was what the law and justice demanded of us. Perfect obedience, or punishment in case of disobedience. "In the day thou eatest thereof, thou shalt die;" "The soul that sinneth it shall die." But through the fall we are incapable either of perfect obedience or of satisfaction to divine justice. We cannot fulfil the law, because that requires perfect obedience; and we by nature, "are born in sin and shapen in iniquity." Nor can we as finite creatures, by our sufferings, satisfy an infinite and offended Being. And both of these, our Surety, who was God and man in our room and stead, could and did perform. He carried our sins; became a man of sorrows, suffered and died; whereby He has satisfied divine justice, made peace with God, and brought life and immortality to light.

1st. Christ by His active obedience fulfilled the Law for us. That He might accomplish this, He was "made under the law," that "He might redeem them that were under it." When the fulness of the time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons." He could not do that unless He paid what the law demanded, but He did it by His perfect obedience. Now there is a twofold righteousness necessary to the actual fulfilling of the law. One is *external*, the other *internal*. Both of these the law required. The former, "Do this, and live;" the latter, "thou shalt love the Lord thy God with all thy heart." And the complete fulfilment of both was found in Christ. As to internal righteousness He was "holy, harmless, undefiled, separate from sinners," and "offered Himself without spot to God." Heb. vii. 26; 2 Cor. v. 21. As to external purity "He did no sin, neither was guile found in His mouth," and he said near the period of His final suffering, "I have finished the work which thou gavest me to do." Thus Christ is the end of the law for righteousness to every one that believeth.

2nd, As Christ, by His active obedience, satisfied the demands of the law of God; so by His passive obedience, He suffered all

the punishment due to us for its violation. With respect to this, He is said to be "made sin," for us, 2 Cor. v. 21. "Who his own self bore our sins in his own body on the tree;" "For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God;" "He humbled himself, and became obedient unto death, even the death of the cross;" "He gave himself for us an offering, and a sacrifice to God, for a sweet smelling savour; and for this cause He is the Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15.

Now concerning the sufferings of Christ:

1st. His sufferings were voluntary, and not by constraint. We find Him saying, "Therefore doth my Father love me, because I lay down my life; no man taketh it from me; but I lay it down of myself." His sufferings were also in obedience to His Father. "This commandment have I received of my Father," John x. 18, If His sufferings had been involuntary, they could not have been a part of His obedience, and consequently, not meritorious.

2nd. The punishment endured by Christ as Surety, must be confined to the agony. Christ could not suffer eternal death, for it would have been contrary to the holiness and dignity of His person, and His suretyship would have been void. Had He endured eternal death, He could not have conquered death, and delivered us from it. The punishment which Christ endured for us was proportionable to our sins, He endured all except the pollution and guilt of sin. "The chastisement of our peace was upon Him;" that is, the punishment of our sins was inflicted on Him, but He was not *defiled* by any participation with us in sin.

The sufferings of Christ due for our sins, were of body and soul. 1st. In *body*. Behold! the crown of thorns is on His head; the mob smite His cheeks; they spit on His face; and though Pilate finds no fault in Him, he yet orders Him to be scourged. The cross is on His back; the nails are mercilessly driven in His hands and feet; the spear is thrust into His side; He bows His head, and dies the accursed death of the Cross. 2nd. He suffered in *soul*,—"My soul is exceeding sorrowful even unto death." "When thou shalt make His soul an offering

for sin." Isa. liii. 10. "Now is my soul troubled." John xii. 27. Christ assumed our nature, which was body and soul that He might suffer in the same in order to deliver our bodies, as well as our souls. As we read, "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same, that through death, He might destroy him that had the power of death, that is the devil, and to bring many sons unto glory." Heb. ii. 14. The agony Christ endured was in His soul. It was not the fear of death that made Him so heavy and sorrowful, but the bitter cup which He had to drink. "He shall see the travail of His soul and shall be satisfied, for he shall bear their iniquities." Isa. liii. 11. His bearing our iniquities was the cause of the agony of His soul.

1st. Christ was forsaken of His Father, that is as to the sensible enjoyment of Him. That He was forsaken for a time, is evident from these words, "My God! my God! why hast thou forsaken me?" Christ remained God-man during this desertion, and God was present with Him in His sufferings, also the God-Head of Christ supported His human nature under His sufferings but it was only for a time that He was forsaken, and then only as respected the *manifestation* and sensible enjoyment of His Father's presence.

2nd. Christ as our *Surety* suffered in His soul for a time what we should have to suffer eternally, not that he suffered as the damned, with black despair or gnashing of teeth, or impatience, or eternal separation from God; God forbid. These would be inconsistent with the purity and dignity of the office of a Mediator and Redeemer. Yet, I say that Christ suffered such horror, agony, and consternation as amounted to all that. "The sorrows of hell compassed me about, the snares of death prevented me." Psalm xviii. 5. All the sins of the elect of God were "laid on Him." "And the Lord hath laid on Him the iniquity of us all." Isa. liii. 6. This was the cause of His affliction and distress. "He was oppressed and He was afflicted, yet he opened not His mouth, He is brought as a lamb to the slaughter." Isa. liii. 7. "Who in the days of his flesh when He had offered up prayers and supplications with strong crying, and tears unto Him, that was able to save Him from death, and was heard in that He feared." Heb. v. 7. His agony in the garden was remarkable. He was afraid and amazed, and "began to be sore amazed and to be very heavy." "My soul is exceeding sorrowful unto death."

And His sweat was "as it were great drops of blood falling down to the ground." All this could occur from no other than a sense of the wrath of God.

3rd. Christ was "made a curse" for us. "He hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. iii. 13. So then, all the blessings which we enjoy come streaming down to us through the crimson sea of atoning blood.

My dear reader, let us gaze at Christ crucified. Pilate said, "Behold the man!" May the Spirit of God enable us to behold the God-man. There is a fourfold sight of Christ. 1st, When He came into the world. 2ndly, When He was leaving the world. 3rdly, When He shall receive His saints unto Himself out of the world. 4thly, When He shall come to judge the world. But the sight I would have you now to contemplate, is Christ on the cross, suffering and dying for you, as despised by man, forsaken by God, sorrowful to death, wounded for our transgressions, drinking the bitter cup, crying out in agony, dying the cursed death, and in death being made a curse for us. May you be enabled by precious faith, to look to Jesus, until you feel His infinite love in your soul, to behold Him thus suffering in your stead until your heart be melted for your sins, and warmed with love to Him who "first loved" you, and "gave Himself" for you.

Let us now see the comfort which is the result of Christ's sufferings. We shall never suffer to satisfy divine justice, nor be made to endure God's wrath, because Christ suffered to the uttermost all that the broken law demanded. So we read, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 19. What a foundation of comfort is here! Jesus Christ took upon him all our sins. They were all laid upon Him: the Father appointed Him for it, and accepted His sufferings as sufficient and effectual on our behalf. Look unto Christ; cleave to Him; plead by faith His merits. Luther says, "Let us learn in every trouble, whether it be sin, death, the curse or any other evil, to transfer it from ourselves to Christ, and all the good in Christ let us learn to transfer it from Christ unto ourselves." Do you feel sin

a terror to you? Look to your Sin-bearer. Are you afraid of death? Look unto Him who has swallowed up death in victory. Are you afraid of the wrath of God? Remember Christ endured God's wrath, that He might deliver you from it. Are you in darkness of soul, and forsaken of God? Look to the Captain of your salvation who was "made perfect through sufferings." "Who shall lay any thing to the charge of God's elect? it is God that justifieth; who is he that condemneth? it is Christ that died; yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us." Romans viii. 33, "And, if any man sin we have an advocate with the Father, Jesus Christ the righteous; He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." 1 John. ii. 2.

"And why, dear Saviour tell me why
 Thou thus wouldst suffer, bleed, and die?
 What mighty motive could thee move?
 The motive's plain, 'twas all for love.
 For love of whom? Of sinner's base,
 A harden'd herd, a rebel race
 That mocked and trampled on thy blood,
 And wantoned with the wounds of God.
 When rocks and mountains rent with dread,
 And gaping graves gave up their dead,
 When the fair sun withdrew his light,
 And hid his head to shun the sight,
 Then stood the wretch of human race
 And raised his head and showed his face,
 Gazed unconcerned when nature failed,
 And scoffed, and sneered, and cursed, and rail'd.
 Harder than rocks and mountains are,
 More dull than dirt or earth by far,
 Man view'd unmoved thy blood's rich stream.
 Nor ever dreamed it flow'd for him.
 Such was the race of sinful men
 That gained that great salvation then;
 Such, and such only, still we see
 Such they were all, and such are we.
 O! love of unexampled kind
 That leaves all thoughts so far behind,
 Where length, and breadth, and depth, and height
 Are lost to my astonished sight.

CHAPTER IX.

SATISFACTION.

We have considered the active and passive obedience of Christ. Now we will consider the *fruits* which grow upon this tree. There are six clusters of grapes that grow upon the Tree of Life. 1st, Satisfaction.—2nd, Remission of Sin.—3rd, Reconciliation.—4th, Redemption from the Power of Sin.—5th, The Infinite Merit of Christ's sacrifice.—6th, The Confirmation of the Covenant.

1. *Satisfaction.* It was necessary that Christ should make satisfaction for our sins, if we consider two things, 1st, that man is a fallen creature, that he is a sinner, and that God is a holy God. Man by sin is alienated from the life of God, is estranged from Him, and is in a state of separation from Him as to communion, and without reconciliation and satisfaction made for sin he can never be admitted to God's presence. An irreconcilable sinner can never enjoy nearness to God, and fellowship with Him. For "what fellowship hath righteousness with unrighteousness?" a righteous God with unrighteous men? And whenever it is had, it is the fruit of Christ's suffering and death. He suffered the just for the unjust to bring them who were at a distance from Him, with respect to communion, though not with respect to union, into His gracious presence, into an open state of favour with Him. It is through His blood making peace for them, that they who are afar off from God are in fellowship with Him; are made nigh, and thus favoured. 1 Peter iii. 18; Eph. ii. 13, 14. Men by sin are become enemies to God, and therefore a satisfaction for sin is become necessary; they are enemies in their minds by wicked works; there is an inward enmity in their hearts which is outwardly discovered by their evil actions, yea, their carnal mind is enmity itself against God. And besides this, there is on the part of God a law-enmity; an enmity declared in the law, in the eye of the law, and in the sight of Justice. Having sinned they are viewed as enemies to God, and rebels against Him. Not that there is any real enmity in the heart of God to elect sinners; this would be inconsistent with His everlasting and unchangeable love to them, but there is a law-enmity which must be removed, and this was done in and by the death of Christ. The Scriptures declare that "they which commit

such things are worthy of death." Rom. i. 32. "It is a righteous thing with God to recompense tribulation to them that trouble you." God therefore "set forth Christ to be a propitiation through faith in His blood to declare His righteousness, that He might be just." God is just, therefore the sinner cannot go unpunished either in the sinner himself or in His Surety. "In the day thou eatest thereof thou shalt die," and the soul that sinneth shall die," and God cannot deny Himself 2 Tim. ii. 13. He will "by no means clear the guilty." He is unchangeable; "the wickedness of the wicked shall be upon him." He will "render to every man according to his deeds." This we can demonstrate in the fallen angels, "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains unto darkness, unto the judgment of the Great Day." The universal flood, the destruction of Sodom, and Gomórrah, and the destruction of Jerusalem, all prove that God will not let sin go unpunished.

Though God will not let sin go unpunished without a satisfaction, yet His love was so great towards sinners, that He would save them. Therefore He was gracious to accept a Surety on their behalf to bear their sins and to suffer for them. God had a right to refuse a surety and to insist on payment from the sinner himself. He might have demanded satisfaction in our own persons, and inflicted an eternal punishment upon the sinner. He had threatened it, and the nature of sin deserved no less.

It was necessary Christ should, as alone able, make satisfaction, because of the *purity* and *holiness* of God. God is a God of purity and holiness; consequently, hating the sinner by reason of his sin. The holiness of God cannot have any complacency in a filthy creature. How can a holy God delight in an unclean thing? It is contrary to His nature. The law could not be abolished. It would have reflected upon the righteousness of the lawgiver to abrogate his own law because of the violation of that law. It would imply a change of the rectitude of His nature. Must He violate His holiness for the sake of that rebellion which rose against it? and merely to accommodate a profane, sinful, and unrighteous creature? This should engage Him rather to maintain and enforce His law than to annul it. There must be a reparation made for the assault against God's holiness. By ourselves it could not be without eternal condemnation; and by another it could not be without a sufficiency of dignity and ability in the person. No *creature* could accomplish it. Because

that all creatures are finite. Nature could not make a compensation for rebellion against the law of infinite holiness. That man must have low and vile thoughts of this excellent perfection who imagines that a few tears, and the saying of a prayer in a dying hour, can compensate the demands of this violated attribute. It must be such a compensation as would be proportionable to the holiness of the Divine nature, and the majesty of the Divine law; and this could not be wrought out by any, but by Him who was possessed of a God-Head to give efficacy to His atonement. The person appointed by God for so great an affair was One in "the form of God," One "equal with Him," Phil. ii. 6. One who being God, could restore that righteousness which we have lost.

If the sinner had been eternally damned, God's hatred of sin had been evidenced by the stroke of His justice. But then, His mercy had lain in obscurity. If the sinner had been pardoned, and saved without such a reparation, mercy had been evident, but His holiness had hid its head for ever in His own bosom. There was therefore a necessity of such a way to manifest His purity, and yet to bring forth His mercy, that mercy might not always sigh over the destruction of the creature, and that holiness might not mourn for the neglect of His honour. Hence it will follow that there is no justification of a sinner by anything in himself. After sin made its appearance in the world, man could present nothing to God acceptable to Him, or bearing any proportion to the holiness of His law, until God set forth a person upon whose account the acceptation of our persons and service is founded. "Who hath made us accepted in the Beloved." Eph. i. 6. The infinite purity of God is so glorious that it shames the holiness of angels. As the light of the sun dims the light of the fire, much more will the righteousness of fallen man who is vile and drinks up iniquity like water, vanish into nothing in His presence. What abasement, and self-abhorrence ought he to feel who is as far removed from even angelic purity, as is a particle of the dust of earth from a star? The highest obedience that ever was performed by sinful man cannot demand any acceptance with God, or stand before so exact an Inquisitor. What person has such a clear innocence and unspotted obedience in such a perfection as in any degree to suit the holiness of the Divine nature? "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." If God should debate the case simply with man in his own person, without res-

pecting the Mediator, he were not able to answer one of a thousand. Though we are His servants as David was, and perform a sincere service, yet there are many sins, and imperfections in the best works that cannot lie hid from the eye of His holiness. And if we come short in the least of what the law requires, we are "guilty of all," James ii. 10. So that "in Thy sight shall no man living be justified," in the sight of Thy infinite holiness, which hates the least spot, in the sight of Thy infinite justice, which punishes the least transgression.

That God is willing to save sinners is manifest, from the word of God. Even though to save sinners without a satisfaction does not accord with His perfections, nor with His holiness, as we have already seen, so neither with His justice. Angels, wicked men, and the saints of God all proclaim Him to be righteous. "He is righteous in all His ways, and holy in all His works." All creatures acknowledge His justice and holiness, angels ascribe the same to Him. "Thou art righteous O Lord." Devils must confess it; wicked Pharaoh said, "the Lord is righteous, I and my people are wicked." Jeremiah acknowledged the justice of God, even when distressed about His providence, and under temptation. "Righteous art thou O Lord, let me talk with Thee of thy judgments," He "loves righteousness and hates iniquity." Man, if God be righteous and just, then sin cannot go unpunished; for He "cannot deny Himself." God is true, yea, truth itself, therefore His threatnings must be performed. He will, "in nowise acquit the guilty." Christ in His triumph on the cross, paid our debts, and satisfied divine justice. The Scriptures are very clear upon this point. Col. ii. 14, 15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." This handwriting was the moral law's denunciation which Christ has blotted out and cancelled; so that no payment can be demanded from us. The Son of man came to "give His life a ransom for many," "who gave Himself a ransom for all," and, "for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Here the death of Christ is called a redemption for sins, which is a satisfaction made for them; this redemption was not by force, as that of the Israelites from Egyptian bondage, nor a deliverance by favour, as

from the captivity of Babylon ; but by paying a full price to the right owner, who had a right to demand that price according to strict justice, and equity. " But now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself." Heb. ix. 26. This price is sometimes called His "life." Matt. xx. 28. Peter calls it his "precious blood." " But with the precious blood of Christ as of a lamb without blemish, and without spot." And Christ Himself is described as a "ransom." 1 Tim. ii. 5, 6. He laid down His life for us in our room and stead. " For Christ also hath once suffered for our sins, the just for the unjust, that He might bring us unto God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. iii. 18. Mark well, my dear reader, the Just One suffered what we unjust sinners must have suffered. " He was made sin for us who knew no sin that we might be made the righteousness of God in him." " All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." Christ died for our sins, according to the Scriptures. " Christ hath redeemed us from the curse of the law being made a curse for us."

There was such dignity and consequent virtue in the Person of the Sufferer, that Paul calls His sacrifice the " blood of God." Acts xx. 28. The Father said, " I have found a ransom." He proclaims it to the whole world, that He is satisfied. He glories in it. I have all I want, my law is fulfilled, justice satisfied, my honour vindicated, my glory restored, my people saved, I am well pleased with my Son and with them in Him ; I have received that which is equivalent to all my demands.

Here is sweet comfort for despairing sinners. Despair may arise from three sources. 1st, My sins are too great to be pardoned. 2nd, I am afraid whether justice is satisfied. 3rd, Are *my* sins amongst them? Now, 1st, Christ's blood has an infinite virtue to cleanse us from the greatest of sins. 2nd, Christ's sufferings did satisfy divine justice. " Who is he that condemneth? It is Christ that died, yea, rather that is risen again." " Christ rose for our justification," and it is " God that justifieth." 3rd, as to whether Christ died for *your* sins? Yes, *poor* sinner, He died for yours. " Who His own self bare our sins in his own body on the tree, that we being dead to sins," should live " unto righteousness," through Him by whose " stripes ye were healed." If thou art dead to sin, and consequently alive unto righteousness, then art thou a pardoned sinner through His precious blood.

All accusations are answered by Christ, whether the law accuses or conscience, Satan or the world. Here is sweet encouragement for patience and sufferings. Here we meet with many troubles, sorrows, and afflictions; but they are crosses, and not curses, they all flow from love. The Father is well satisfied, they are sent unto us for corrections, but not to appease His wrath. This assures us that, "There is no condemnation to them which are in Christ Jesus." You shall "never perish," your sins must be your sorrows, but they shall never separate you finally from God, why? Simply because the justice of God is satisfied.

" From whence this fear and unbelief ?
 Hast thou, O Father, put to grief
 The spotless Son for me ?
 And will the righteous judge of man,
 Condemn me for that debt of sin
 Which, Lord, was charged on thee ?
 Complete atonement thou hast made,
 And to the utmost farthing paid
 Whate'er thy people owed.
 How then can wrath on me take place
 If shelter'd in thy righteousness
 And sprinkled with thy blood ?
 If thou hast my discharge procured,
 And freely in my room endured
 The whole of wrath divine,
 Payment God cannot twice demand,
 First at my bleeding Surety's hand,
 And then again at mine.
 Turn then my soul into thy rest.
 The merits of thy great High Priest
 Speak peace and liberty.
 Trust in his efficacious blood
 Nor fear thy banishment from God
 Since Jesus died for thee.

CHAPTER X.

PARDON.

Having drawn a little sweetness from the first cluster which grows upon Christ crucified, His satisfaction made to Divine Justice, we will attempt, with the help of God, to consider the second cluster, which is *Remission*, or *pardon of sin*.

Christ himself is compared to a "bundle of myrrh," and a "cluster of camphire." Christ is precious, and all that grows

upon Him is precious. "From Him is all our fruit;" and pardon of sin is one of the fruits.

The scripture phrases, both in the Old and New Testament for forgiveness of sins are very significant. In the Old, it is to "cast away," (Exodus xxxiv. 9,) to "lift up," as a burden from a man's shoulders. It is not a lifting up and to put away none knows where, but upon shoulders prepared to receive it,—Christ's. None other could carry this heavy burden. Psalm xxxii. 2. It denotes, "to forget;" to "expiate;" to "atone;" (Psalm xxxii. 1.) to "cover;" to "hide." The same word is used in reference to the flood,—*"All the high hills were covered."* Gen. vii. 19. That, as the flood covered the highest mountain from sight, so the sea of atoning blood in pardon of sin, covers it from the eyes of Divine Justice. To "pass by an offence." Micah vii. 18. To "wipe or blot out," like a dish which is wiped out clean. So sins when pardoned. Psalm li. 9. To "remove," or "atone;" to "hide defects;" and sometimes the word signifies a "ransom." (Isa. xxvii. 9; Exodus xxx. 12.) "paying a debt, or purging away."

In the New Testament it denotes, to "dismiss, or send away;" to "let alone." When God forgives sin, He lets it alone and meddles no more with it. Commonly this word is used to absolve those who are accused as guilty, and to discharge bonds for debts. In Col ii. 13, it is written, "Having forgiven you all trespasses;" which denotes the grace of God, and the acceptableness of it to the party forgiven; it being welcome as good unto him. Blessed is the man to whom the Lord will not impute sin." Rom. iv. 8; 2 Cor. v. 19. "Not imputing their trespasses unto them;" which implies, when He forgives sins He will never call to account for them. In all these we see the completeness of the pardon of all our sins.

Now let us see what pardon is.

It does not free a poor sinner from the being of sin in his soul. No, there is often in a man forgiven, much corruption which makes him cry out as Paul, "when I would do good, sin is present with me. For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." This made him also cry out, "O wretched man that I am, who shall deliver me from the body of this death?"

Pardon of sin frees no child of God from being corrected,

or chastened by the Lord. "For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons." "As many as I love I rebuke and chasten." "If His children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from Him, nor suffer my faithfulness to fail." Neither does pardon of sin imply that every person forgiven has the sight and sense or feels the comfort of it in his own conscience. A sinner may have his sins forgiven in the court of heaven, yet not have the manifestation thereof in his own soul. A regenerated soul is a pardoned soul, regeneration first, a sense of pardon follows. Whom God calls with a holy calling, "them He also justifies." Rom. viii. 30. Many of the dear family of heaven are called by divine grace and years elapse before they have pardon manifestly sealed in the soul by God the Holy Ghost.

What is pardon of sin? It is an act of God's infinite grace whereby for Christ's sake He removes the guilt of all our sins. That is, God discharges the sinner from sentence of death denounced by the law; he is released from the hand of Divine Justice, through the satisfaction of Christ being imputed unto him. He is delivered from all vindictive wrath in this world and in that which is to come; so that no guilt can come upon him to condemnation for ever. It heals the soul; it cures all diseases of the inward man. The pardoned have all their sins blotted out, as a debt that stands in a book is crossed. David cries, "Have mercy upon me, O Lord, for I am weak. O, Lord, heal me, for my bones are vexed. I said, Lord, be merciful unto me, heal my soul." Pardon is a non-imputation of sin to the sinner; it is the paying of the debt; that is, a debt of suffering due to the law by reason of our transgression. Christ has taught us so to pray, "Forgive us our debts." "I write unto you little children, because your sins are forgiven you." The original is, "your sins, are paid; your debts are satisfied." Pardon of sin, is the removing out of sight; "Thou hast cast all my sins behind thy back." Isa. xxxviii. 27. It denotes that God will not regard our sin so as to punish us with His vindictive wrath. The prophet Micah makes use of the same phrase, though in a deeper sense, "Thou wilt cast all their sins

into the depth of the sea," (Chap. vii. 19.) which implies oblivion: who can dive thither to fetch them up? But, poor sinner! you may say, that they will rise up of themselves, and swim on the top. No! no! sin is not like wood; it is as stone, it sinks to the bottom of the crimson sea of Christ's blood never to rise, like as the Egyptians sank as lead in the mighty waters of the Red Sea. The Holy Ghost, to show unto us the irrecoverableness of the great whore of Babylon, compares that apostasy to a millstone cast into the sea. Rev. xviii. 21. This is the case with our sins when pardoned, they are cast in the sea of atoning blood. "Who is a God like unto thee, that pardoneth iniquity?" These words are a challenge, "Who is a God like unto thee?" It is something like the language of the holy apostle, who challenged heaven, earth, and hell, to lay anything to the charge of God's elect; so here the holy Prophet—shew me the man, or the Angel, if you can,—there is no sin pardoning God besides thee. As if he had said, many have made an attempt, but all have proved abortive. None but thou *canst* pardon, 1st, freely, 2nd, fully, 3rd, continually; 4th, eternally; 5th indifferently, whether in respect of sinners or sins, as thou dost. Who can despair? a Manasseh, a Mary Magdalene, or a persecuting Paul? It is all one with God—what the sinner may be, or what his sins are. Here is encouragement for any sensible sinner to ask it of God. Holy David did so, "Lord, pardon my sin, for it is great."

None love God so much as a pardoned sinner, especially a great sinner. "Wherefore I say unto thee, her sins which are many, are forgiven, for she loveth much, but to whom little is forgiven the same loveth little. And He said unto her, thy sins are forgiven." In receiving pardon such sinners know the nature of Christ's love, having tasted the sweetness thereof: "We love Him because He first loved us." His is the fountain, ours but the streams: he that first loves loves freely—the object loved is under obligation. The pardoned sinner sees also how underserving he was of such love, "I was an enemy to my dear Lord, a loathsome creature, a rebel, the chiefest of sinners, yet, He pardoned, and loved me." O! matchless love! "I was," saith Paul, "a blasphemer, a persecutor, but I obtained mercy, and the grace of our Lord was exceeding great with faith, and love." O! what is man! that thou shouldest magnify him, that thou shouldest "set thy heart" upon him? "What!" saith the living soul, "did Christ set His heart upon me from

all eternity, to love me from everlasting?" he is lost in wonder admiration, swallowed up in adoration and praises.

A pardoned sinner sees the inestimable price that Christ has paid for his redemption, even His own heart's blood. Although it is free to me, yet it cost Him dear. Here the sinner sees His love in leaving His throne in heaven, coming into this world and assuming our nature, groaning, bleeding, and dying. Under a feeling sense his soul is melted down, it makes him little, yea, nothing in his own eyes. "Am I thus loved, and pardoned, and do I love Him no more, no better, who have pierced Him, wounded and grieved Him?" "I loathe, and abhor myself." "Woe is me," saith the Prophet, "I am undone, I have seen the King, the Lord of Hosts."

A pardoned sinner sees not only that he is forgiven, but that he is quickened, that he is raised from the dead for the very reason that Lazarus was, because Christ "loved him." Faith, repentance, and a new heart are the effects of Christ's love. Union with Him is another effect. Whom He pardons, him also He espouses. Christ marries all He forgives. Justification, regeneration, adoption, sanctification, communion, and free access to the throne of grace are the direct effects of Christ's death, of His obedience, and intercession. A pardoned sinner is justified and acquitted from the guilt of his crimes, justified "from all things," and stands without spot in God's sight, in the righteousness of His Son. "Thou art all fair, my love, there is no spot in thee." Consequently—

A pardoned sinner enjoys peace with God. "Go in peace thy sins are forgiven thee." "We have not received the spirit of bondage again to fear." He perseveres unto everlasting life, for God will "give not only grace, but glory." He that enjoys the grace of pardon, will also realize the full fruition of God, and of being for ever "with Christ."

Pardon of sin sweetens all our mercies. A sinner that is under the wrath of God, cannot really enjoy his mercies. "The triumph of the wicked is but short, he only feeds himself for the slaughter. It enables us to bear our afflictions easily. The pardoned sinner, can say it is "all in love," and sometimes triumphs in his sufferings, and glorifies the Lord in the fire. Such are a blessed people. The Lord so pronounces them. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, in whose spirit there is no guile." They are the

favourites of heaven. "Lord thou hast been favourable," or well pleased. Wherein does His favour consist? "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Mark sinner, *all*, ALL sins, past, present, and to come, in words, thoughts or acts. "Thou hast taken away all thy wrath, thou hast turned thyself from the fierceness of thine anger." How was this brought about? That He should turn Himself from His wrath, and from the fierceness of His anger? The holy Apostle will answer this important question. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, 2 Cor. v.—18. The consciousness of pardon removes the fear of death. Such a sinner need not fear to die, or to stand before the judgment seat of Christ. A pardoned sinner can sing,

"Jesus thy blood and righteousness,
My beauty are my glorious dress,
'Midst flaming worlds in these arrayed,
With joy shall I lift up my head.

When from the dust of death I rise,
To take my mansion in the skies;
E'en this shall then be all my plea,
"Jesus hath loved and died for me."

Bold shall I stand in that great day,
For who aught to my charge shall lay?
While through thy blood absolv'd I am
From sin's tremendous curse and shame.

This spotless robe the same appears,
When ruin'd nature sinks in years,
No age can change its glorious hue,
The robe of Christ is ever new.

O let the dead now hear thy voice!
Bid, Lord, thy banish'd ones rejoice;
Their beauty this, their glorious dress,
Jesus, the Lord, our righteousness!

CHAPTER XI.

RECONCILIATION.

HAVING considered the pardon of sin; its nature, and effects, we will now consider the third cluster that grows upon that blessed tree, Christ crucified: namely *reconciliation*.

This begins with God himself. "And all things are of God,

who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their transgressions unto them," 2 Cor. v. 18, 19. Formerly we were under the wrath of God, deserved by sin. We are now, by Christ, delivered from that wrath; God is pacified, and we are received into His favor and friendship. This reconciliation began in the "thoughts of God's heart which were "thoughts of peace;" it was brought into council and settled in covenant, called the "council and covenant of peace." It was carried into execution by Christ, who is frequently represented as the Author of it, by His death and the blood of His cross. "And having made peace through the blood of His cross, by Him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled," 2 Cor. v. 20, 21, 21. Reconciliation signifies, and imports, that there was a former state of friendship between God and the sinner. Man, in his primeval state, was in strict friendship with God; not only Adam personally, who enjoyed communion with Him without sin to interrupt, or a cloud to intervene, as a loving Father, with his obedient son; but all his posterity in him, as their head and representative, were in a state of friendship with God. But man abode not long in this state of innocency. Sin, that whisperer, soon separated chief friends, alienated Adam from the life of God, caused him to apostatize from Him, and become a traitor to Him; filled him with enmity, and set him at a distance from Him. And in this state of alienation and enmity, all his posterity naturally remain. Even the elect of God among them, in their natural state. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." "So then, they that are in the flesh cannot please God." "Having abolished in his flesh the enmity, even the law of commandments." Romans viii. 7, 8; Eph. ii. 16. The carnal mind is enmity against all the perfections and attributes of God: against His divine sovereignty, against His holiness, and righteousness; against His love, mercy, and goodness! Carnal men wish there were no God. "The fool saith in his heart there is no God;" that is, he wishes it were so. Men drink iniquity like the ox water, greedily and freely, without compulsion. They aim as it were at God's eternal throne: "For he stretcheth out his hand against

God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers." Job. xv. 22—26. The carnal mind is in enmity against Christ, against His Person as God and man; against all His offices as King, saying, "we will not have this man to reign over us;" as Prophet, the men of this world say, "we will have none of His ways!" they despise His gospel, and doctrines; as Priest, they mock at His works, count His blood as an unclean thing, and crucify Him afresh by their sins. They are in enmity to the Spirit of God, to His person whom they know not, neither can receive; to His operations which they ridicule and rail at. The things of the Spirit of God are foolishness to them. His work in regeneration and sanctification, His office as a comforter as a witness and a sealer, all these are "foolishness" to the natural man. "When we were enemies, we were reconciled to God," and "were by nature the children of wrath even as others." Rom. v. 10; Eph. ii. 3. Now as we were enemies against Him so there is an enmity in God against us, there is a law enmity. Man was the party offending, God offended, and the alienation was mutual on either side; but yet with this difference, that man was alienated in respect of affections, the ground and cause of anger and enmity, God in respect of the effects, and issue of anger and enmity. We read that "God is angry with the wicked every day." The sword of divine justice hangs over them, threatens destruction every moment. Now, where there is mutual alienation, there must be also mutual reconciliation; the word reconciliation in the new Testament imports, to change or to turn from one thing, from one mind to another, because most commonly those that are reconciled are changed in their affections, always in respect of the distance and variance and in respect of the effects. Thence it signifies reconciliation, and to reconcile, and the word cannot be used until both parties are actually reconciled, and all differences removed in regard of any former dissatisfaction or ill will. If one party is willing to be reconciled, and not the other, it is no reconciliation. Now we are not to understand that there is any change in God's mind, or in His love, towards His elect; that would be inconsistent with His everlasting and unchangeable love, which appeared strongly towards them, at the time Christ died for them, reconciled them, and became the propitiation for their sins. But after that the kindness and love of God our, Saviour toward man appeared "herein is love, not that we loved

God, but that He loved us, and sent His Son to be the propitiation for our sins." Titus iii. 4; 1 John iv. 10 But according to the law and in the view of justice they were deemed and declared as the enemies of God. So when the subjects of a king rise up in rebellion against him there may be no enmity in his heart to them, yet they are according to the law proclaimed rebels, and enemies to him, and may be treated as such and proceeded against in due form of law, and yet after all be pardoned by him. This was the case with God and man, and in order to bring the friendship about, a reconciliation was necessary and this was effected by the bloodshedding sufferings and death of Christ, or, in other words, by the triumph of Christ on the cross. Then it was He slew the enmity of the law, and blotted out the handwriting of ordinances that were against sinners.

First, Christ turned away the wrath of God from us. The Scripture is very plain on this subject. Rom. v. 10, "For if when we were enemies, we were reconciled to God by the death of His Son." That this reconciliation consists in turning away His wrath from us is most apparent, it being that whereby God chiefly commendeth His love to us, ver. 8 "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." And it was by His death that He turned away His anger due to us, and for this reason we shall be "saved by His life," that is by Christ's. In the eleventh verse the Apostle tells us that we "receive the atonement," or, rather the "reconciliation," according to the margin, for here it is wrongly translated "atonement." It cannot mean *our* reconciliation to God, or conversion, which we cannot properly be said to accept or receive, but the reconciliation of Him to us which we receive when it is apprehended by faith.

Secondly, Christ turned us away from our enmity toward God by the blood of His cross, when He fulfilled the law, made satisfaction to divine justice, called us by Divine grace, regenerated us by His Spirit, slew the enmity in our heart, made us willing in the day of His power to be saved by Him, to submit to His righteousness, and to have Him to reign over us. There is a twofold reconciliation, one by Christ on the cross, the other by Christ in the sinner's heart by the Spirit of God. These two we have plainly declared in the Scriptures. 2 Cor. v. 18—20. The former in the 18th verse, "And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given us the ministry of reconciliation. To wit that God was in

Christ reconciling the world unto Himself not imputing their trespasses unto them." The nonimputation of iniquities consists in God being reconciled to us in Christ, and is the subject matter of the ministry, verse 18, 19. The latter is the reconciling of us to God; our accepting the pardon of our sins which is the end of the ministry, verse 20. "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." This reconciliation is made by the Spirit of God in the sinner's heart; this also is at large declared, Eph. ii. 13, 15. "But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one; and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain, one new man, so making peace." And "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. For through him we both have access by one Spirit unto the Father." And also Col. i. 21, 22. And many other Scriptures, plainly declaring that reconciliation is by the death of Christ; how men can deny that, is to me a mystery.

As the doctrine of reconciliation is so important, being the very life of the Gospel, and the only consolation that a living soul can have, we further endeavour to illustrate how God is reconciled to sinners. First, if we find that we are reconciled to God, this is enough to evidence that God is reconciled to us. Supposing we say, Such a woman is married to such a man, we need not prove that the man is married to her. So it is with God. "Thy Maker is thy husband, the Lord of Hosts is his name." When we say that Barnabas was reconciled to Paul, we take it for granted that Paul was the same, otherwise it could not be termed a reconciliation. Secondly, we have testimony sufficient from the word of God. "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I am pacified towards thee, for all that thou hast done, saith the Lord." Here God himself is said to be pacified towards them; and what is it for God to be pacified, but to be reconciled? Ezek. xvi. 63. "And Aaron shall make an atonement upon the horns of the altar, once a year, with the blood of the sin-offering of atonement. Once in the year shall he make atonement upon it, throughout your generations." Here we have it repeated

three times in one verse ; it is to show us the certainty of it ; it is to point us to the atonement of Christ, that by that one offering he was to make reconciliation for the sins of the whole elect. Were not those types pointing to Christ the great Antitype ? The words here denote "covering," or, "to expiate," pointing to the expiation of Christ. Thus teaching the divinely appointed way, whereby God was reconciled unto sinners, "so have I sworn that I would not be wroth with thee, nor rebuke thee ; for I will not contend for ever, neither will I be always wroth. Isa. liv. 9. chap lvii 16. How is it that the Lord will not be always wroth with us, nor rebuke us ? Surely it must be because of the reconciliation effected by the death of Christ. How glorious is that expression "Fury is not in me, saith the Lord." When we speak of wrath and anger in God, it should be considered, that properly speaking there are no passions nor perturbations of mind in God, who is a Spirit, simple and uncompounded and not capable of such things. When therefore, displeasure, anger &c, are ascribed to Him, it must be understood after the manner of men, that He says something in His word, and does something in His providence, and the outward dispensations of it which is somewhat similar to what men say and do, when emotions are visible in them. We are not to conceive that God is in a passion, and His mind is disturbed as are the minds of mortals. Nor are we to imagine there is any change in God as in men, who are sometimes friends, then enemies, and then friends again. He "changes not ;" there is no variableness, nor shadow of turning in Him." He may change His voice ; sometimes speaking comfortably to them, and at other times, as it were in anger, as in the law, and Gospel. He may change His outward conduct to shew Himself friendly when before as at a distance. He may sometimes afflict them, and try them in providence ; yet, His love and affection towards His children are always the same. His love mercy, grace, and goodness are immutable like Himself. He "resteth in His love ;" and nothing can "separate us" from it. His special secret favour, as it is never lost, needeth no recovery ; nor did Christ by making satisfaction, and reconciliation for sin, procure the love and favor of God to His people, for the sending of Christ and His sufferings, were the *fruits* of the love of God, and *not* the cause of it. John iii. 16 ; Rom, v. 8 ; 1 John iv. 10. The reconciliation made by Christ was to the justice of God offended by sin. The flaming sword was plunged into His heart, the surety of his people, who was to declare the righteous-

ness, and satisfy the justice of God, and to open a way for mercy to display itself, and turn its hand upon the little ones. Thus justice and mercy happily met together, and were reconciled to one another in their different pleas and demands. Zechariah xiii. 7; Rom. iii. 25, 26, Psalm lxxxv. 10; Dan. ix. 24; Heb. ii. 17. And on that account it is denominated reconciliation of sinners to God, he being pacified towards them for all that they have done, and well pleased with what Christ has done, and suffered for them. He is well pleased with Him, and with all that are considered in Him, who are accepted in Him the beloved and are admitted into an open state of favor, which is meant by "having access through Christ into the grace wherein they stand." Rom. 5, 2.

Though the love of God is unchangeable in itself, yet the manifestation of it is different. It may be distinguished into secret and open love. There are obstructions by sin, thrown in the way of love which must be removed in order to the enjoyment of open favor, and the blessings of it. These are removed by Christ. Thus Christ was made under the law, to redeem His people that they might "receive the adoption of children," and was made a curse for them, that the blessings of grace which love had provided in covenant for them, might come upon them. And He was made sin, and a sin-offering for them, that they might be made the righteousness of God in Him, and be brought into a state of open fellowship and communion with Him who before were kept at a distance.

CHAPTER XII.

Here we may stand, to admire the powerful and efficacious blood of Christ. O what virtue is here in this crimson fountain! What blood could procure this but the blood of the God-man? Not the blood of all the righteous men since the creation of the world, or the dignity of all the angels in heaven could bring about this glorious reconciliation should they have come forth and offered their bodies, and souls unto God, and have said, "Lord, take all this at our hands, so that thou wilt be reconciled unto thy fallen creatures, and receive us into thy favor." God would scorn such an offer. Infinite justice cannot be satisfied with the life of a finite creature. How excellent are the words of the prophet Micah, "Wherewith shall

I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings; with calves of a year old? Will the Lord, be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In these words we see a gradation, how that the Prophet rises higher and higher: he begins with a "burnt offering," then a "thousand rams," then again "ten thousand rivers of oil," and at last "the fruit of his body." All these are insignificant things to redeem one immortal soul how much more myriads of souls! If a creature, or creatures, could have brought about this glorious reconciliation, God would have spared His only begotten son. They are all His: the gold, the silver, the cattle on a thousand hills are His. He soon might have offered them up, but this reconciliation is not to be made with corruptible things, nor corruptible creatures. There is not a sufficiency in any creature to qualify him to be a Days-man between God and sinners, to become a peace-maker and to remove the wrath due to a sinner. O no! not all our tears, confessions, repentance, our groans, sighs, prayers, and supplication, can atone for our sins. But sorrow for sin is the fruit of that blessed reconciliation. If Christ had not first reconciled God to us by His most precious blood, we could not be regenerated and made willing to serve and worship Him. The "chastisement of our peace was upon him." The debt was so great, and the provocation by sin so high; and the wrath of God against sin was so terrible that nothing could discharge that debt, and pacify that wrath, but the blood of our Lord Jesus Christ. Oh! how humbling is this to a sensible sinner! To be brought to feel what a rebel he has been against God, that he is guilty of high treason, that God would be just in sending him to hell, and yet for such a one Christ has shed His heart's blood to deliver him from going down into the pit. And this precious blood to be applied by the Spirit of God to his conscience, and His love which was the cause of it to be shed abroad in his heart! "O! what manner of love!" cries the poor sinner, "it surpasseth knowledge!" "O what height, breadth, length, and depth!" The soul is melted down under a feeling sense thereof. "O!" says the sinner, "that my head were waters, and mine eyes a fountain of tears, that I might weep day and night over my sins, which pierced my Redeemer. O! for a godly sorrow and a godly repentance!" What bitterness does he feel in sin; what pollution and defile-

ment; he hates and abhors himself on account of it; he cries unto the Lord mightily to keep him from sinning, that he may not grieve Him. "For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death." For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you." How happy are those moments, when the soul is enabled to contemplate its interest in the reconciliation of Christ. How exceedingly precious is He to the sinner, his affections go out after Him, and his soul is ravished with Christ crucified. How engaging are those sacred spots, when he by precious faith, traverses the Garden of Gethsemane, Mount Olivet, and Golgotha, there to trace the sacred print of His footsteps. In such a mood the soul can sing with dear Hart:

"True, I can't deserve to share
In a favor so divine,
But since sin first fix'd thee there,
None have greater sins than mine.
And to this, my woful plea,
Witness thou, Gethsemane.

Gloomy garden on thy beds
Washed by Kedron's waters foul,
Grow most rank and bitter weeds;
Think on these, my sinful soul.
Would'st thou sin's dominion flee
Call to mind Gethsemane."

How insignificant does the world become in these happy seasons; the world and all its grandeur is then lost like a drop in the ocean, its pomp is shrivelled up like the glow-worm before the sun, and all its delicacies rendered as tasteless as the white of an egg. Is n't such a posture of the soul a heaven upon earth? How it longs to be gone, and to be in that heaven where it will cease to sin, and be with the dear Peace-maker, never to be separated.

How much are we beholden to Jesus Christ who by His blood reconciled God to us, and us to God, and hath made peace. "O!" said Luther concerning the 118th Psalm, "I am more beholden to this Psalm than to all the Potentates of the world. This Psalm has done more for me in my distress than all the world could do for me." We may much more say that of Christ we are more beholden to Him than to all the world besides; why? Because He hath reconciled us to God. We had lain under His

wrath for ever ; had it not been for Christ, we should never have seen the face of God, and enjoyed His favor and friendship. What a miserable, unhappy creature is the sinner who is separated from God, at variance with Him, and alienated from Him ! God only is happiness, and nothing can be our happiness, but the enjoyment of Him ; and, therefore, the separation from Him is an infinite loss, misery, and infelicity. Cain thought it a peculiar curse, " I shall be hid from thy face." David said, " thou hidest thy face and I am troubled." The church cries out, " He hides his face from us." Language cannot express the darkness, the loss, the curse, the death and hell of this. The sinner separated himself from God, and forsook Him, and as the result God did the same by him. He is an enemy to God, and is in opposition to Him ; and God is an enemy to the sinner. He abhors him, and will curse him. How dreadful must be the state of the man, who lives and lies under His wrath, to be a " child of wrath." The wrath of God is " a consuming fire," who can stand before this ? " If His wrath is kindled but a little " how does the conscience torment with the apprehension and sense of it ? It makes a man cry out, roar, tremble, quake, as a restless miserable, and hopeless being. But now, Jesus Christ, by His precious blood, hath reconciled us and God. He hath quenched this consuming fire with the crimson sea gushing forth from His precious side. He hath delivered us from that furnace, which otherwise would have consumed us for ever and ever. And besides this, He hath " brought us nigh," and " made us one " again. We may now with the Prodigal, come to our Father's house, meet with kindly reception, and be well entertained. My reader, if you are taught by the Spirit in the Scriptures, if you have felt the thunders of the law in your conscience, if you have been brought to feel that God is just, righteous, and holy ; if you know what a sinning creature is, then bless God for the gift of His Son, and the Son for giving Himself ; bless Him for his love, blood, and death ; that He should engage for you in this the greatest of all controversies. He hath the nature of both parties ; that is, God and man, that He might remove the differences between the two by His own blood. " Father," said Christ, " I will die, I will shed my heart's blood, so that thou wilt again be a friend to and pardon these poor sinners and enemies, and take them into favor and own them." This did Christ, and God accepted it.

CHAPTER XIII.

Having considered reconciliation as one of the fruits of Christ's triumph on the cross, we will now consider the *comfort* which flows from it, and is enjoyed by every believing soul, as he realizes it by precious faith. It is an unspeakable comfort, all is now peace, all is well. "We joy in God through our Lord Jesus Christ, by whom we have received the atonement." "What are these comforts?" you ask.

First, in the answer to all that Satan can say. How often doth Satan stand at our right hand to accuse us, as he did Joshua the High Priest pointing at his polluted garments; but here is an answer for him. God is reconciled, justice satisfied, and Christ is my Peace-maker.

Secondly, there is an end of all differences, and disputes. Often unbelief disputes our state, tells us that God is angry with us, but the answer is, God is reconciled, and all the Egyptians are drowned in the Red Sea, I mean all our enemies; sin no more can pursue us so as to drag us to hell. Satan, Pharaoh-like, has no more power over us to bring us back into his kingdom of darkness. "We are "delivered from the power of darkness, and translated into the kingdom of God's beloved Son." He may and does pursue us with all His host, and threaten destruction; we often hear as it were the rattling of His chariot wheels, the neighing of the horses, and the confused noise of glittering swords, and we may hear his boasting language, "I will pursue them, I will overtake, I will divide the spoil, my soul shall be satisfied upon them, I will draw my sword, my hand shall destroy them." We do feel at times his fiery darts, yet, for all this, he cannot reach us so as to destroy. And why? because the Red Sea lies between us. If an attempt should be made (by him) he must be overwhelmed like the host of the Egyptians: his head is already bruised by the Captain of our salvation, and shortly he will be destroyed from off the earth. A believing soul who carries about this blessed reconciliation in the court of conscience, can strike His golden harp, and sweetly sing, "The Lord is my strength, and song, and he is become my salvation, he is my God, and I will prepare him an habitation, my Father's God and I will exalt him." "The Lord is a man of war, the Lord is His name."

Here we behold Christ, the God-man, the glorious Warrior

who was engaged in this great war, and on Calvary's cross triumphed over all His and our enemies. "Forasmuch then, as the children are partakers of flesh and blood, He also, Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil." He died to conquer, and rose in triumph. Pharaoh's "chariot and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea." The depths have covered them, they sank into the bottom as a stone, "Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters." This denotes destruction. They shall never rise again.

Thirdly, He is a sure rest for the conscience. The Egyptians are drowned, and the Israelites are now on shore and quiet, for God is reconciled. Nothing can quiet the conscience until it is brought to know and feel that God is pacified.

Fourthly, The poor sinner shall never hear of the wrath of God, all that is removed, and all now is love.

Fifthly, He may now look to God and gaze on His lovely countenance, knowing that there is not a frown on His brow. He may now come boldly to a throne of grace, with prayer, and supplications to make his requests known unto him; he may go in full confidence, and with high expectations that He will "*in no wise*" cast out, nor shut the door of mercy. He loves the sinner freely, and therefore will He receive him graciously as his Almighty Friend, and heavenly Father.

Sixthly, this friendship shall ever remain, and the enmity shall never be renewed. The reconciliation by Christ looks not only to the time past in removing all old, and former differences, but also it looks to the time future, in preventing all succeeding breaches of separation. It is the everlasting bond of peace. For, as Christ's righteousness is everlasting, so is His peace.

Seventhly, to such we would say, you may enjoy yourselves in all the permissive comforts of this life, with exceeding comfort. You are accepted of God, His candle shines now upon your tabernacle, and your sun shall go down no more. It may be beclouded, it may hide its face for a little while, but it shall never go down.

Eighthly, the world may trouble you, your heart may plague you, the devil may distress you, nay, heaven and earth may be thrown into seeming consternation; but your peace is immovable, for God is reconciled to you.

Ninthly, *that* man alone is truly happy who has the Lord for his God. "Yea, happy is that people that is in such a case," O, what will not a reconciled God do for a reconciled sinner? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." "But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then being now justified by his blood we shall be saved from wrath through him." His love and friendship is as fruitful of mercies, and blessings, as His justice and wrath is of punishments and miseries.

Lastly, If you are a regenerated character, what can hinder you from being eternally saved? Shall your unbelief, doubts, fears, poverty, or distress? Shall death and the grave separate you? Oh no! hear what the holy Apostle says, "Who shall separate us from the love of Christ; shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? see Romans viii. 35, to the end.

From all these things, we may certainly conclude, that reconciliation cannot possibly be universal. If Christ reconciled all, all must be saved. 1st, it is evident that God is not reconciled to all, for His wrath abideth on some. John iii. 36. And reconciliation is the turning away of wrath. 2nd, all are not reconciled to God; "For by nature *all* are the children of wrath," (Eph. ii. 3.) and some, all their lives, do nothing but treasure up wrath against the day of wrath. Rom. ii. 5. 3rd, how then can it be that reconciliation should be wrought between God and *all* men, and yet neither God reconciled to all, nor all reconciled to Him? 4th, If God be reconciled to all, when doth He begin to be unreconciled towards them that perish; by what alteration is it in His will or nature? 5th, If all be reconciled by the death of Christ, when do they who perish begin to be unreconciled seeing that they are *born* children of wrath? 6th, inasmuch as reconciliation on the part of God consists in the turning away of His wrath, and not imputing iniquity, 2 Cor. v. 18, 19, (which is justification, rendering us blessed,) Rom. iv. 6, 8. why then is it, if God be reconciled to *all*, yet all are not justified and made blessed, through a nonimputation of their sin? They who have found out a redemption where none are redeemed, and a reconciliation where none are reconciled, must answer these, and such other questions." These are the unanswerable arguments of John Owen.

"Dearest of all the names above,
My Jesus, and my God,
Who can resist thy heavenly love,
Or trifle with thy blood ?

'Tis by the merits of thy death,
The Father smiles again.

'Tis by thine interceding breath
The Spirit dwells with men.

Till God in human flesh I see
My thoughts no comfort find,
The holy just, and sacred Three
Are terrors to my mind.

But if Immanuel's face appear,
My hope, my joy begins,
His name forbids my slavish fear
His grace removes my sins.

While Jews on their own law rely
And Greeks of wisdom boast
I love th' incarnate mystery
And there I fix my trust."

CHAPTER XIV.

REDEMPTION.

THE more we taste the sweetness of the fruits, the more it encourages us to come again and pluck from that blessed tree. It is such a fruitful tree, that it bears "all manner of fruits," and that all the year round, winter as well as summer; it is never barren; let the sinner come, when he will, he will always find plenty of clusters hanging within the reach of the hand of precious faith. "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." It must have been within her reach, otherwise she could not have tasted it.

This fruit is not only "good for food," but for medicine also. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Song of Sol. ii. 3; Rev. xxii. 2. We have been privileged to visit this tree, and gather

some of the fruit. And we will endeavour, God willing, to pluck another cluster, *Redemption by Christ*; which makes another discovery of the depth of sin, and of our misery on account of it. Sin was such a debt as none but Christ could satisfy; such an offence as nothing but His blood could obtain a pardon for; sin was such a breach and enmity that nothing but His death could make reconciliation for it. And sin was such a bondage and thralldom, that nothing but the blood of Christ could redeem us *from its power*. "In whom we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. "But with the precious blood of Christ, as of a lamb without blemish, and without spot." 1 Pet. i. 18, 19.

We will endeavour now to consider the fitness of Christ as our Redeemer. Two things were necessary to make Him a suitable Redeemer. 1st, An ability of power. Yea, it required an Almighty power, to deliver the lawful captives from the power of Satan. That was beyond the power of any. "Shall the prey be taken from the mighty or the lawful captive delivered?" Here is a solemn interrogation, "shall it be done?" or, "can it be done?" The answer is in the affirmative. But, thus saith the Lord, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." How shall it be done? "For I will contend with him that contendeth with thee, and I will save thy children; and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with new wine; and all flesh shall know that I the Lord, (or I JEHOVAH,) am thy Saviour (or thy Jesus, or Anointed,) and thy Redeemer, (or thy Kinsman,) the mighty one of Jacob." The word *mighty* here, denotes one who excels or is lifted up, and is applied to God. (Gen. xlix. 24.) Christ, as God, excels all creatures, inasmuch as He is their Creator.

Secondly, He must have also an ability to redeem us from the curse of the broken *law*, and that could not be done without blood. "As for thee also by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." And these two, we find in Christ, as declared in Isa. xlix. 24, 25, and especially in the 26th verse, His deity is declared in the words, "I am the Lord," as aforesaid, and His humanity, "and thy Redeemer" or "Kinsman," and Christ could not be our Kinsman, except He assumed our nature, "made in all points like unto His brethren, sin excepted." See Hebrews ii. 14—17,

18, chap vii. 26, 27, 28. We have noticed that the word "Mighty" denotes lifted up, Christ as God-man, was lifted up on the cross; and in His glorious ascension He was lifted up, or exalted above powers and principalities, and sat down on the right hand of His Father. "Him hath God exalted with His right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." And He is also lifted up in the blessed gospel as the Redeemer and Saviour of sinners.

1st. We will consider Christ as God, the Holy Apostle declares that in Him dwells all the fulness of the God-head bodily, Col. ii. 9. There is no perfection essential to deity but is in Him, nor is there any, that the Father has, but He has likewise. Eternity is peculiar to the God-head, Christ was not only before Abraham, but before Adam, yea, before any creature existed. He is the Alpha and Omega, the first and the last, the beginning and the ending, which is, and which was, and which is to come, He is from everlasting to everlasting. Omnipotence, or a power of doing all things, can only be predicated of God. The works of Creation, Providence, Redemption, the Resurrection of the dead, with other things, in which Christ has been concerned, loudly proclaim Him to be the Almighty God.

Omniscience, another perfection of Deity, may be found in Christ. He needed not that any should testify of man, for He knew what was in man. He is that living word of God who is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do, or to whom we must give an account; who in a short time will make all the world know that it is He who searcheth the reins and trieth the hearts of the children of men." Col. ii. 9, Rev. i. 8, John ii. 25, Heb. iv. 12, 13, Rev. ii. 23.

Omnipresence, and *immensity*, are proper to God, and are to be found in Christ Jesus, who was in heaven at the same time He was here on earth, which could not be if He were not the Omnipresent God, any more than He could make good the promises He has made, that He will be with His people when they meet in His name, and with His ministers unto the end of the world," and be present with all His churches, and fill all things. *Immutability*, another of Christ's attributes, only belongs to God: Christ is "the same yesterday, to-day, and for ever." In short independence, and necessary existence, which are essential to Deity, are ascribed to Him,

for He, of Himself, is God. Though as man and Redeemer, He has a life communicated to Him from the Father, yet, as God, He owes His being to none, it is not derived from another, He is "over all, God blessed for ever," and must therefore be the "true God and eternal life" If any perfection of Deity were wanting in Him, the "fulness of the God-head bodily" could not "dwell" in Him, nor could He be "equal with God." Here we see the *fitness* of Christ to be our Redeemer.

2nd. We have seen that Christ is perfect God, now we will consider Him as perfect man. Christ as the Redeemer must have a body to offer up as a sacrifice to make satisfaction to divine justice in order to deliver His brethren from the curse of the law. "A body," saith Christ, "hast thou prepared for me." This we can demonstrate from the manner of His birth. He was circumcised on the eighth day. He grew in wisdom and stature, he endured hunger, and thirst, He was weary, and stood in need of rest and sleep as other men. We read that He "wept," and "rejoiced." He died, yea, and was buried. These things prove the fact of His humanity.

The holiness of Christ's human nature, greatly fitted Him to be an High Priest Advocate, and Intercessor. Very frequently in the sacred writings an emphasis is put upon this peculiar fitness. As when He is said to take away sin,—“And in him is no sin;” to offer up Himself, “without spot and blemish.” And indeed, such a Redeemer is proper for us; such an Advocate suits us, who is Jesus Christ “the righteous.” Such an High Priest became us; He is every way fit for us, who is “holy harmless, undefiled, and separate from sinners.” Being God as well as man there is a sufficient virtue or efficacy in all His actions, and sufferings to answer for what they were designed; in His blood to cleanse from sin, in His righteousness to justify from sin, and His sacrifice, to expiate and atone for it. Being the mighty God, He could “travel in the greatness of his strength,” “draw nigh God for us,” “offer up Himself to Him,” “bear our sins,” and all the punishment due unto them, without failing, or being discouraged. His arm alone was capable of bringing salvation, to Himself and us, there is nothing wanting in Him to make Him a complete Redeemer of the body, and the Head of the church. 3rd. It was also necessary for our Redeemer to have a fulness, yea, an all-sufficiency, to supply the needs of the myriads of His redeemed, in providence grace, and glory. This also is found

in Him. 1st. In Him there is light. The light of nature is in Him and from Him. He is the true light, which lighteth every man that cometh into the world. The things of nature are all with Him, and at His disposal, "The earth is the Lord's and the fulness thereof," and He gives it to His chosen and special people in a peculiar manner. The world, and they that dwell therein, are His, even the men of the world, the wicked part of the world are His. He has power over them, and rules them with a rod of iron "Ask of me" says the Father, to Him, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Thus there is a fulness in Christ to supply the temporal need of his chosen.

2nd. There is a fulness of grace in Christ to supply the spiritual need of His people. Christ is said to be "full of grace and truth," and it is of this fulness that the believer receives, "and grace for grace." Every measure of grace, and all kinds.

1st. There is a fulness of the Spirit of grace, and of the gifts of the Spirit in Christ. For He is the Lamb in the midst of the throne, which is His priestly office; having seven horns, which denote His kingly office; and seven eyes, this points to His prophetic office, which are the seven spirits of God, that is, the fulness of the Spirit dwelling in Him without measure; (in us, with measure,) which also indicates the perfection of His gifts and grace, signified by the number seven. The "spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge and the fear of the Lord," rest upon Him. He is "anointed with the oil of gladness, (the Holy Ghost) "above His fellows," (any of the sons of men), who are nevertheless made partakers of His grace, and glory.

2nd. There is a fulness of the blessings of grace in Christ. The covenant of grace is ordered in all things, as well as sure; it is full of all spiritual blessings. Now, this covenant is made with Christ; it is in His hands; yea, He is the covenant itself. All its blessings are upon the head, and the hands of our anti-typical Joseph; even on the crown of the head of Him who was "separated from his brethren." Therefore, if any are blest with these blessings they are blest with them "in heavenly places in Christ." And indeed, in a very strange and surprising manner, do they come from Him to us, even through His being made a curse for us, that the blessing of Abraham might come on the Gentile through Him.

There is a fulness of *justifying grace* in Him. One part of His work and office, as Redeemer and Mediator, was, to bring in everlasting righteousness; a righteousness answerable to all the demands of the law, and justice, which should answer for His people in time to come, and last for ever. Such a righteousness He has wrought out, and brought in; by which justice is satisfied, the law is magnified, and made honorable, and with which God is well pleased. Whence He is truly called "the Lord our righteousness," and "the Sun of righteousness;" from whom alone we have our justifying righteousness; to Him are sensible souls directed; to Him they look, and to Him they apply for it. "Surely in the Lord have I righteousness and strength."

There is also a fulness of *pardoning grace* in Christ. The covenant of grace has largely and fully provided for the forgiveness of the sins of all the Lord's people. One considerable branch of it is "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." His blood has been "shed for many, for the remission of sins." The issue of which is, that in Him we have redemption through his blood, even the forgiveness of sins, according to the riches of His grace. Which, as it is entirely free, the riches, the glory of grace, and mercy are thereby eminently displayed, as large and abundant, full and complete.

There is likewise a fulness of *adopting grace* in Christ. The blessing of the adoption of children springs originally from the love of the Father,—“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” Predestination to it is by, or through, Jesus Christ. The enjoyment of it is greatly owing to the redemption which is in Him, “For He came to redeem them that were under the law, that we might receive the adoption of sons.” The right, the privilege, the liberty of becoming the sons of God is actually given forth from Christ to those who receive Him and believe in Him. So that they who are the children of God, are openly and declaratively so by their faith in Christ Jesus.

There is a fulness of *sanctifying grace* in Christ. The whole stock of the saints' holiness is in Christ's hands. He is their sanctification as well as their righteousness. All their holiness is derivable from Christ, they are made partakers of it in this life, and it is made perfect in the hour of death,—for “without holiness no man shall see the Lord.” In the first work of conver-

sion, a large measure of sanctifying grace is given forth from Christ, when the grace of our Lord is exceeding abundant with faith, and love, which is in Christ Jesus. As He is the author and finisher of faith, He is the author and finisher of every other grace; every measure of it is owing to Him, every supply of it is from Him. There is a fulness of all grace in Christ to supply all our wants, support our persons, and to carry us safely and comfortably through this wilderness. There is a fulness of light, and life, of wisdom, and knowledge, strength, and ability, joy, peace, and comfort in Him; all spiritual light is in Him, and from Him. As all that light that was scattered throughout the whole creation was on the fourth day collected together, and concentrated in the great luminary, the sun, so all rays of spiritual light dwell in Christ, the Sun of Righteousness. In Him we have strength to enable us to oppose every corruption, withstand every enemy, exercise every grace, and discharge every duty.

There is a full fountain, and a solid foundation of all spiritual *peace, joy, and comfort* in Christ. If there is any consolation to be had anywhere it is in Him; it arises from, and is founded upon His person, blood, righteousness, and sacrifice, in view of which, a believer is sometimes filled with joy unspeakable, and full of glory. There is every grace in Christ for us, to bear us up under, and bear us through all the trials, exercises, and afflictions of this life, to make us faithful in every good work, and to cause us to hold on and out unto the end.

There is a fulness of the *promises* of grace in Jesus. There are many "exceeding great and precious promises," suited to the various cases and circumstances of the children of God. There never has been a predicament in which a believer has been since the creation of the world, and I may venture to say, there never will be one to the end of the time, in which there is not a promise given forth suitable to it. The covenant of grace implies, and contains these promises, from thence they are fully transcribed into the Gospel, they are spread all over the Bible, and what is best of all, is, that every one of "the promises of God are in Christ yea and in Him Amen, to the glory of God by us." 2 Cor. i. 20. They are all put into His hands for our use, and are all safe and secure in Him, who will see to it, that they are all actually and fully accomplished, not only the grand promise of life, even eternal life, which "God that cannot lie promised before the world began," not only is that in Christ Jesus,

but all other promises are in Him likewise ; so that all who are partakers of them are partakers of them *in Him* by the Gospel.

3rd. Besides the fulness of nature and grace, which is in Christ, there is also the fulness of *glory* ; of eternal life and happiness. God has not only put the grace of His people, but their glory also into the hands of Christ. Their position, their inheritance, is reserved for them with Him, where it is safe and secure. They are "heirs of God, and joint heirs with Christ." So that their estate is sure unto them. As their life of grace, so their life of glory is "hid with Christ in God ;" and "when Christ who is their life shall appear, they shall appear with Him in glory," Col. iii. 3, 4, which will greatly consist in being "like to Christ and seeing Him as He is." The saints will be like Christ both in body and soul. Their bodies which are redeemed by His blood, and are members of Him, will be fashioned like unto His glorious body in spirituality, immortality, incorruption, power and glory, and will shine forth as the sun with brightness and lustre in the kingdom of their Father. Their souls also, will be made like Christ in knowledge and holiness, so far as creatures are capable of such likeness. They will then see Him as He is, behold His mediatorial glory, view Him for themselves and not another, will be inexpressibly delighted with His excellencies and continue with Him in His presence for ever. "In whose presence is fulness of joy, and at whose right hand are pleasures for evermore." Now all this is secured in Christ for the saints, all this they may expect, on this they may depend. "For this is the record, that God hath given to us eternal life, and this life is in His son." Thus all fulness of nature, grace and glory, is in Christ Jesus our Lord.

My dear reader, bless God for such a *full* Christ, just *suitable* to an empty sinner, who has been emptied from vessel to vessel. Here are full wells of salvation, all kinds of salvation temporal, spiritual, and eternal, wells of grace, and glory. Here is a Christ suitable to all your circumstances. Art thou tried in providence ? with a large family of little children depending upon thee, and canst thou hardly supply their needs ; provision very dear, and thou perhaps short of profitable employment ; trade bad with thee ; as it was with good old Jacob, no corn in the land ? Go to thy elder Brother, thy blessed Joseph. Oh ! go to Him, with prayer, and supplications ; tell Him of all thy needs. All the treasures of corn are in His pos-

session; He is exalted at the right hand of His Father and thy Father, He will not send thee empty away, He will hear and answer thy petitions; He knows what it was to hunger and thirst. Plead His promise, He hath said, "bread shall be given and water shall be sure." Remind Him of His faithfulness; if thou art a believer, claim thy relationship; wrestle with Him and tell him, thou saidest "I will do thee good." "Give me neither poverty, nor riches, feed me with food convenient for me." You need not take any money with you. The gold and silver are His, and the cattle on a thousand hills. He is not confined to means; He can feed you by means of ravens, as he fed Elijah; or supply your need even as he did that of the prophet, through a poor widow. He may try you, but He will provide for you. "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." Art thou fatherless? He is a Father to the fatherless. Art thou a widow? He is a husband to the widows. Art thou a stranger here below? Christ knows the heart of a stranger, for He was once a stranger on this earth.

We do not read that Christ ever wrought a miracle to supply His own need; but He wrought many to supply the needs of His followers. He neglected Himself, (if I may so say,) but He never neglected His children. "I have compassion on the multitude, because they continue with me now three days, and they have nothing to eat, I will not send them away fasting, lest they faint in the way."

How compassionate! our unchangeable Lord's forethought extending to the body, as well as to the soul. Body and soul are equally His, and therefore He will take care of both. Art thou tried in soul matters, hungering and thirsting after pardon, peace, joy, comfort, and consolation, longing for the light of His countenance; for the assurance of faith, and for foretastes of heaven? Go then to Christ, there is in Him a fulness of grace, you will meet with no refusal, yea, He Himself invites you. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." Art thou an aged saint, on the evident brink of and looking forward to a solemn eternity? Of good comfort, thy glory is in the hand of Christ, and He

will give it thee in the right time, "Hearken unto me O house of Jacob, and all the remnant of the house of Israel, which are borne of me from the belly, which are carried from the womb; even to your old age I am he, and even to hoar hairs will I carry you, I have made, and I will bear, even I will carry and will deliver you," Isaiah xli. 35. "They shall still bring forth fruit in old age, they shall be fat, and flourishing." Thus believer! you see the blessedness of *such* a fulness in your Christ.

CHAPTER XV.

Let us next contemplate the redemption by Christ, considered as the fruit and effects of His triumph. And as herein God is glorified in the exaltation of Christ, and in the eternal salvation of the redeemed, the comfort of the church depends most materially upon so important a truth. Therefore we will endeavour to speak now of the excellency of Christ as the Redeemer of God's elect. 1st. The fulness that there is in Christ, is a very ancient fulness. We are not to suppose that this fulness was first put into Christ's hand upon His ascension to heaven, when, as we read He sat down at the right hand of the Majesty on high, for though He is then said to have received gifts for men, and to have imparted them; (inasmuch as there was an extraordinary distribution of the gifts and graces of the spirit to the apostles,) yet God had given the Spirit to Christ without measure long before the days of His flesh, or His state of humiliation, when the word being made flesh, dwelt among men, and they beheld His glory, the glory as of the only begotten of the Father, full of grace and truth, John i. 14. And long before that day, Isaiah saw this manifestation of His glory, His train filling the temple, Isa. vi. 23. All the Old Testament saints looked to Him, believed in Him, and depended on Him, as their living Redeemer; they all said, "Surely in the Lord have I righteousness and strength." They were supplied with both out of Christ's fulness, Isa. xlv. 24. They drew water with joy out of the wells of salvation in Christ, and were saved by His grace, even as we are. Yea, this fulness existed in Christ from all eternity. For as early as the elect were given to Christ, so early was grace given to them in Him, which was before the world began; so early were they "blest

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with all spiritual blessings in Him," Eph. i. 34. Christ was set up a Redeemer "from everlasting." So early was the fulness of grace deposited with Him. The Lord possessed me, says Wisdom, or Christ, in the beginning of his way, that is with this all fulness of grace; in the beginning of His ways of grace before His ways in creation, and providence. "I was set up from everlasting, from the beginning, or ever the earth was, as the Mediator of the covenant." Very appropriately therefore, the covenant is called by the Holy Spirit in the word of truth, "the everlasting covenant." 2nd. This fulness is a very *rich*, and enriching fulness. It is a fulness of truth as well as of grace, for Christ is declared to be "full of grace, and truth," which the gospel largely opens to us, for every truth of God is "a pearl of great price." As for instance the doctrines of election, predestination, particular redemption, a perfect and complete salvation, and the final perseverance of the saints as known by the glorious experience thereof in the heart by the Spirit of God. What would not a sensible sinner give to know that his worthless name was written from eternity in the book of life? A knowledge of this fills the soul with joy unspeakable, and full of glory. The preceptive part of the gospel to a sanctified heart, to a glorious soul, is as precious as the doctrinal. Such a one loves to live holily in life, walk, and conversation; and it is a matter of great grief that he cannot perfectly do so. Now in Christ are laid up and hid all treasures of wisdom and knowledge (Col. ii. 3.) What a rich and enriching stock and fulness of truth is there in Christ. The promises of grace are precious to all those who have received them from Him by his Spirit, and have had them by Him suitably and seasonably applied. To such only they are exceeding precious. They are like apples of gold in pictures of silver, rejoiced over more than great spoil—and these are all in Christ. There are not only riches of grace, but of glory, even unsearchable riches, which can never be traced out or told over; which are solid and substantial, satisfying, lasting, and durable. What are the riches of this world in comparison to these? They are but a phantom, a bubble, transient, and short lived. The wise man tells us, that they have wings and fly away. Alas! the madness of men to spend their lives after things that are not; and after all, death comes and separates them from these riches, and their souls sink into utter darkness. This is the portion of every rich man as well as poor, who is without the riches of grace, and the Pearl of great price,

which is Christ. Miserable is the man who is without God and hope in this world; but happy, yea, thrice happy is the poorest in this world if rich in grace; for he is an heir of a kingdom. These riches come to us through the poverty of Christ; we are enriched with those riches here and hereafter—"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich." (2 Cor. viii. 9.)

But some will say, how can we obtain these riches? We feel so poor, and miserable, and blind, and naked! Let me tell you, my fellow sinners that this fulness is entirely free with respect to the spring and source of it, the distribution of it, the persons concerned in it, and the manner in which they receive from it. The source and spring of it is the sovereign goodwill and pleasure, grace and love of God. It pleased the Father to lay it up in Christ. He was not induced to it by anything in His people, or done by them, for it was laid up in Christ antecedently to their having done good or evil. He could not be influenced by their faith and holiness to do it, since these are received out of it. "For of his fulness have we all received and grace for grace." One grace as well as another, every sort of grace, and faith and holiness, come from this one source. Nor could God be moved to it by His people's good works, seeing these are the fruits of that grace which is derived from it. It is indeed said to be for them that fear Him, and trust in Him; but these phrases are only descriptive of the persons who have received from it, and are made so by it: not that their fear and faith are the causes and conditions of it, for then the goodness of God would not be so largely displayed in it. The Psalmist has said, "Oh how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought (or appointed, or made) for them that trust in thee before the sons of men" (Psa. xxxi. 19). And as it was freely laid up, it is as freely distributed. Our Lord gives it out liberally, and upbraideth not. He gives this living water to all that ask it of Him, yea, to them that ask it not. He gives more grace, large measures, fresh supplies of it to his humble saints readily and cheerfully, as they stand in need of them. He withholds no good thing from them that walk uprightly. The persons to whom it is given are very unworthy, and yet heartily welcome. Whoever is thirsty and has a will to come, may come and take the water of life freely. Such who have no

money, or anything that is of a valuable consideration, who have neither worth nor worthiness of their own, may come and buy wine and milk without money and without price. And whereas this fulness of Christ, this well of grace, is deep, and we have nothing to draw with, God provides the bucket of faith; this is freely given—it is “not of ourselves, it is the gift of God:” and with this we draw water with joy out of the full wells of salvation, which are in Christ Jesus.

This fulness is inexhaustible. As the whole family in heaven and in earth is named of Christ, so it is maintained by Him. What a vast deal of grace has been expended out of this fulness to bring them to glory. The grace of our Lord has been abundant, superabundant—it has flowed and overflowed. There has been a redundancy of it in the case of a single believer. Oh! what must the aboundings of it have been to all the saints in all ages, times, and places, since the foundation of the world. And still there is enough for the family on earth yet behind. Christ is still the fountain of all his gardens, the churches; a well of living water which supplies them all, and streams from Lebanon, which sweetly refresh and delight them. His grace is sufficient for them; it is like the Author of it, who has treasured it up in Christ: it changes not, and like the subject in whom it dwells, it is the same to-day, yesterday, and for ever.

CHAPTER XVI.

We will endeavour now to show in what sense this fulness may be said to dwell in Christ, and what that phrase imports.

1st. It expresses the being of it in Him. It is not barely in intention, in design and purpose; but it is really and actually in Him, it is given to Him, put into his hands, and laid up in Him. And hence it comes to be communicated to the saints, because it is in Him they receive of it, and grace for grace. He is the head in whom it dwells; the saints are members of Him, and so derive it from Him. He is theirs, and they are His; and so all that He has belongs unto them. His person is theirs, in whom they are accepted with God. His blood is theirs, to cleanse them from all sin. His righteousness theirs, to justify them from it. His sacrifice theirs, to atone for it; and His fulness theirs, to supply all their wants: and out of this they are so filled,

as to be said to be full of the Holy Ghost, full of faith, and full of goodness, in Christ without measure—in them in measure. It is in Him as an overflowing fountain, but in them as streams from it. It is in Him, and in no other. Salvation is only in Him; it is in vain to expect it from any other quarter. No degree of spiritual light and life, grace and holiness, peace, joy, and comfort, is to be had elsewhere. Such therefore who neglect, overlook, or forsake the fountain of living waters, hew out cisterns, broken cisterns, that can hold no water. Wherefore it becomes all who have any knowledge of themselves, any sense of their wants and any belief in the fulness of Christ, to apply to Him; for whither should any go but to Him who has the “words of eternal life?” (Col. ii. 10; Acts vi. 3—8; Rom. xv. 14; Jer. ii. 13).

2nd. It is an abiding fulness, and yields a continual daily supply. Believers may go day and night to it, and received out of it. The grace that there is in it will be always sufficient for them, even to the end of their days; and this is the cause of the saints’ final perseverance; for because He lives full of grace and truth, they do and shall live also. There will be as much grace, and as large a sufficiency of it, for the last believer that is born into the world as for the first. Besides, there is a fulness of glory in Christ, which will abide in Him to all eternity; out of which the saints will be continually receiving glory for glory, as here grace for grace. They will have all their glory from and through Christ then, as they now have all their grace from Him, and through Him.

3rd. It is a sure fulness. Everything that is in Christ is safe and secure. The persons of God’s elect being in Him, are in the utmost safety; none can pluck them out of His hands. Their grace being there, it can never be lost; their glory being there, they can never be deprived of it. “Their life,” both of grace and glory, “is hid with Christ in God,” and so out of the reach of men and devils. Christ is the Storehouse and Magazine of all grace and glory, and a well fortified one. He is a Rock, a strong Tower, a place of Defence; such a one as the gates of hell cannot prevail against.

Here a question may be asked, how Christ our Redeemer came to this fulness? My reply is, God the Father filled Him with it. “And all things are of God (that is, of God the Father,) who hath reconciled us to Himself by Jesus Christ.” Our election in Christ was of God the Father; the appointing of Him as our Redeemer was by the Father. So He has filled Him with

all fulness for the supply of the redeemed. It was the Father's good pleasure that all fulness should dwell in Christ.

It is owing to the good-will of the Father to his Son, that this fulness dwells in Him. Christ was ever as Redeemer, "as one brought up with Him, daily His delight, rejoicing always before Him." Prov. viii. 30. And so He always continued to be; and as an evidence and demonstration of it, He treasured up all fulness in Him. This seems to be the import of our Lord's words, when He says, "The Father loved the Son, and hath given all things into His hands." John iii. 35. That is, He hath shewed His love to Him, and given a full proof of it, by committing all things to Him, to be at his will and disposal. This sense of the word well agrees with the context, which represents Christ in His mediatorial capacity, as well as the Redeemer, as exalted by the Father with this view, that in all things He might have the preeminence.

It is owing to the good-will of the Father to the redeemed, that this fulness dwells in Christ; for it is for their sakes, and upon their account that it is put into the hands of Christ. God has loved them with an everlasting love, and therefore takes everlasting care of them, and makes everlasting provision for them. They were the objects of His love and delight from everlasting, and therefore He appointed Christ to be their Redeemer from everlasting, and possessed Him with this fulness for them. There was good-will in God's heart towards the sons of men, and therefore it pleased Him to take such a step as this, and lay up a sufficient supply for them both for time and eternity.

It pleased the Father that this fulness should dwell in Christ, because He considered Him as the most proper person to trust with it. It is well for us that it is not put into our own hands at once, but by degrees, as we stand in need of it; it would not have been safe in our own keeping. It is well for us it was not put into the hands of Adam our first parent, our natural and federal head, where it might have been lost. It is well for us it was not put into the hands of angels, who as they are creatures, (mutable creatures, as the apostasy of many of them abundantly declares,) are unfit for such a trust. The Father saw that none was fit for this trust but His Son, and therefore it pleased Him to commit it to Him.

It is the will and pleasure of God that all grace should come to us through Christ. If God will commune with us, it must be from off the mercy-seat, Christ Jesus. If we have any fellowship

with the Father, it must be through Christ. If we have any grace from Him, who is the God of all grace, it must come to us in this way; for Christ alone is "the way, the truth, and the life." Not only the way of access to God, and acceptance with Him, but of the conveyance of all grace, of all the blessings of grace unto us. How gloriously this sets forth the glory of Christ.

One considerable branch of Christ's glory as Redeemer, lies in his being full of grace and truth; which fact souls sensible of their own wants behold with pleasure. It is this which makes Him fairer than the children of men; because grace (the fulness of it) is poured into his lips; and so nothing but grace flows from His lips—this is demonstrated from His sermon on the mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted." Matt. v. 3—11. It is this which makes Him appear to be "white and ruddy, the chiefest among ten thousand;" and look so lovely, even altogether lovely, in the view of all that know him. It is this which makes Him so exceedingly precious, and so highly valued and esteemed by all them that believe.

This instructs us where to go for a supply. The Egyptians in the seven years of famine, when they cried to Pharaoh for bread, he having set Joseph over his storehouses, bids them to go to him, saying, "Go unto Joseph; what he saith to you, do" (Gen. xli. 55). Christ is by his Father made head over all things unto His church. He is our antitypical Joseph, who has our whole stock of grace in his hand. All the treasures of it are hid in Him. He has the entire disposal of it. And this we may be sure of that there is nothing we want but what is in Him; and He will readily and freely communicate it to us.

This directs us to give all the glory of what we have to God through Christ. For since He is the way of the conveyance of all grace unto us by Him therefore "let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks unto His name." It is by the grace of God in Christ, through Him, and from Him, we are what we are; it is that which has made us to differ from others. We have nothing but what we have in a way of receiving; nothing but what we have received out of the fulness of Christ, and therefore we should not glory as though we had not received it—"But if any of us glory, let us glory in this, that Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption" (Heb. xiii. 15; 1 Cor. i. 30).

CHAPTER XVII.

LET us now consider who the redeemed are whom He has purchased with his precious blood. The church of Christ is called the purchased possession—"Which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. i. 14).

Who are the people that are Christ's and are purchased by Him? These are human beings, for angels cannot come into the account of purchased ones. The evil angels Christ has nothing to do with as a Saviour, nor they with Him. The good angels, though they are the objects of electing love, yet are not of redeeming grace. Though Christ is the Head of election to them, yet not the Author of the redemption of them; for as they never were in bondage, they can never be said to be redeemed, or bought again. But the purchased people are human beings, with whom the delights of Christ were from everlasting, whose persons and cause He espoused, and for whom he undertook as a Surety to obey, suffer, and die, in their room and stead; and by so doing to redeem and save them. In order to accomplish which He took on Him their nature, and not the nature of angels; and in that nature made a purchase of them. "Ye are bought with a price, be not ye the servants of men" (1 Cor. vii. 23), of whose race they are, and with whom they live, and to whom they are liable to be servants, whom Christ has bought with the price of His blood. But then these are not *all* men, or *all* the individuals of mankind; for they are redeemed *from among* men, and *out of* every kindred, tongue, people, and nation (Rev. xiv. 4, and v. 9), and therefore cannot be all men, or all of every kindred, tongue, people, and nation. If Christ had made a purchase of all men, all would be saved, for His travail cannot have been in vain. The people of Christ are a distinct people, distinguished by the love of God to them, by His choice of them to eternal life, and by the covenant of grace into which they are peculiarly taken, and are interested in all the blessings and promises of it, and by the effectual vocation of them. And as they are a distinct people in Christ's intercession, for whom He prays and not for the world, so in redemption by His blood they are a peculiar people, whom He has redeemed from all iniquity, to whom He has a peculiar right, for whom He has a peculiar regard on whom He bestows peculiar blessings, and

whom He admits to a peculiar nearness to Himself. They are indeed "the church of God, which He has purchased with His own blood" (Acts xx. 28); that church of which He is the head, and for which He has given Himself, "that He might sanctify and cleanse it, and present it to Himself a glorious church, without spot or wrinkle, or any such thing, even the general assembly and church of the first-born, whose names are written in heaven;" that is to say, the elect of God—these and every one of them are bought by Christ, their souls and bodies. Wherefore being not their own, but bought with a price, they are under obligation to glorify Him that bought them in their body and spirit, which are His (I Cor. vi. 19, 20). These are they which are called the purchased possession (Eph. i. 14). Not heaven, as some have thought, to which redemption cannot with any propriety be ascribed, but a people for the Lord's possession, which He has bought for that purpose. Nor are any but *persons* ever said to be purchased by Christ; which leads me to observe, that Christ, and He alone, is the Purchaser of these people. The Son of God was appointed the Redeemer of them in eternity, and was sent in the fulness of time to redeem them; and He has redeemed his people from sin, law, hell, and death. The Lamb has redeemed them, or bought them again by His blood, being God over all, blessed for ever, the King of kings Lord of lords, the only Potentate, whose is the earth and the fulness thereof, the world, and they that dwell therein. He was able to make this purchase, and none but a divine Person was equal to it; wherefore God is said to purchase the church with His blood. And as He was able to make this purchase, He was willing to do it. God, in His infinite wisdom found Him, and pitched upon Him to be the ransom price of His people; upon which He said concerning them, "Deliver them from going down into the pit" (Job xxxiii. 24). and Christ voluntarily agreed to be that ransom, and said, "Lo I come to do thy will, O God" (Ps. xlvii. 8). And accordingly He did come in the human nature, "in the form of a servant, not to be ministered unto, but to minister, and give His life a ransom for many" (Matt. xx. 28). And indeed by His becoming man, and so our goel or near Kinsman, the right of purchase or redemption belongeth unto Him. If a man according to the levitical law could not redeem himself when sold, his uncle, or his uncle's son, or any near of kin might do it; and so the redemption and purchase of inheritances belongeth to such, as in the case of Boaz and Jeremiah. Thus Christ partaking of

the same flesh and blood with His people, and they being sold and in a state of bondage, the right of redemption devolved upon Him, as it was agreed it should in the counsel and covenant of grace and peace; and accordingly He has actually made the purchase—He has purchased the church with His blood. The thing is done. “Ye are bought with a price”—this has been testified in due time; full proof is to be, and has been made of it.

The price with which these people are purchased by Christ, the purchase money that was laid down for them, or given as a valuable consideration on their account, is next to be considered. This is sometimes said to be the flesh of Christ, which He gave for the life of the world; for the obtaining and securing the life of His chosen ones—even His whole human nature, which He took into union with His Divine Person, and so is said to be made flesh; (John vi. 51.) or, a partaker of the same flesh and blood with His people, in which human nature He was put to death, and so obtained eternal redemption for them. Sometimes His blood is represented as the purchasing price—“Not with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without spot or blemish.” 1 Peter i. 18, 19. He is said to purchase the church with His own blood; (Acts xx. 28); and to redeem us unto God by His blood (Rev. v. 9): which was a sufficient price. It was the same blood with ours, for He partook of the same flesh and blood with us. It was not the blood of bulls and goats which was given as the purchase price, but it was the blood of a man, and of an innocent person, who did no sin, neither was guile found in His mouth, It was the blood of the harmless and innocent lamb of God without spot or blemish, either of original or actual sin, and so fit to be the ransom price; and besides what gave it its value, virtue, and efficacy is, that it is the blood of Him that is God as well as man, and both in one person—the blood of Jesus Christ the Son of God, and so as it has a virtue to take away sin, and cleanse from it, has an intrinsic worth and value in it, to make a purchase of all God’s elect. Sometimes the life, which is in the blood, the life of Christ, is said to be the ransom price. He laid down His life for the sheep, which His Father gave Him, and made His care and charge. His life went for theirs, and for the redemption of them (John x. 15). He gave His life a ransom for them! yea, He is said to give Himself a ransom price for all His people, Jews and Gentiles, men of all nations, and all sorts

of sinners, greater and lesser (1 Tim. ii. 9); even His human nature, soul and body, as in union with His divine person, was given for a sacrifice and offering for the sins of men, so for the ransom of them. And how great must this be! We sometimes hear of a king's ransom given, either by a king or for one. Such is the ransom of Christ; it is given by Him the King of kings, and is no other than Himself: and it is given for His people, who are made kings and priests to God by Him, It must needs be a great one.

Now let us see to whom this price was paid for the purchase of these people. Not into the hands of Satan. Though he is the god of this world, he is so by usurpation: and though he works effectually in the children of disobedience, and even leads captive God's own people in a state of unregeneracy, yet he has no rightful claim unto them, nor just possession of them; and therefore as there was no necessity of making a purchase of them from him, so neither has any been made. They are indeed ransomed from the hand of him who is stronger than they, even the strong man armed in whose power they were whilst in a state of nature; but then this is done by power; and though in consequence of a price paid, yet not into his hands, but into the hands of another: and so the prey is taken from the mighty, and the lawful captive is delivered. But the price of redemption is paid into the hands of God, into the hands of divine justice, by Christ giving Himself an offering, and a sacrifice unto God, by fulfilling His law and satisfying His justice. God has a sovereign right unto His people; and could give them to whom He will, and He gave them to His Son—"Thine they were, and Thou gavest them me" (John xvii. 6), on condition of His making His soul an offering for sin, or giving Himself to redeem them from all iniquity, and purifying unto Himself a peculiar people (Tit. ii. 14). God is He against whom they have sinned, and whose law is broken by sin; "for sin is the transgression of the law" (1 John iii. 4). And the dishonour done to that must be removed, and the honour of it repaired and restored; and Christ by his obedience, sufferings, and death, has magnified the law and made it honourable. Justice by sin, is injured and offended, and the Judge of all the earth will do right, and insist upon a full satisfaction to His justice, and therefore Christ is set forth to be the propitiation for sin; to declare the justice and righteousness of God, who is glorified by Christ being made sin and a curse for His people, and by laying down His life a ransom paid for them. Sins are so

many debts, and they are exceeding numerous. More than ten thousand talents are owing, and man has nothing to pay with. He has run into debt with God, and to Him must the payment be made, either by Himself or by his Surety; and now Christ the Surety of His people in paying off their debts, has put a valuable consideration for them into the hands of God, to whom He has made the payment, and so He has blotted out the handwriting of ordinances that lay against them.

Look at the nature of this purchase. It is a special purchase, a special people that Christ has purchased; a special price which He has laid down for them, and which arises from His special love of them, and from whence flows special favours and blessings to them. It is a real purchase. There is a purchasing or buying things in a suppositious sense, which is done without money and without price; so grace and the blessings of it are both of Christ, that is, by making application to Him, they are freely had and enjoyed. But this purchase is made with a price (1 Cor. vii. 23), though not with the price of gold and silver, and such like corruptible things; yet with the price of Christ's blood, with His flesh, His life, Himself. It is a legal purchase, good and valid, and against which no objection can be made. It is a sufficient price that is given, what was agreed to by the parties concerned, by God to whom it is paid, who is satisfied with it; by Christ who engaged to give it, and has made payment of it. Nor can anything be alleged to invalidate the purchase either by law or justice; nor can any one for the future lay any claim to the persons purchased, but He to whom they of right belong, who has a most clear and undoubted right and title to them, as by his Father's gift, who gave them to Him, to be His portion and inheritance; so by His own purchase. Wherefore He claims an interest in them on this account, saying, "I have redeemed thee, I have called thee by thy name, thou art mine" (Isa. xliii. 1). And they are not their own, but the Lord's; and as they are not vassals of Satan, they ought not to be the servants of man, but serve and glorify the Lord, and Him only. As the purchase Jeremiah made of the field of his uncle's son was firm and valid, when the evidence of the purchase was subscribed and sealed, the witnesses taken, and the money weighed and paid; so the purchase which Christ has made is much more so, being sealed with His blood, and testified in due time in the everlasting gospel. The evidence of this purchase, the Scriptures, are the writings which contain it, show and prove it. It is a full and

complete purchase; it is a purchase of the whole election of grace; of all the children of God scattered about in the world: of all the Lord's people that ever have been, are, or shall be in it. These may truly be said to be the pearl of great price, which Christ the Merchant-man came into this world to seek for and found, and finding it, sold all that He had, parted with his life, and gave himself for it, and bought it; and it is the greatest purchase that ever was made, or can be made, and which none else could ever make, though he were possessed of the greatest riches. "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever" (Ps. xlix. 6—8). It must do so for anything that they can give as a redemption price for it; they are not able with all they have, and had they the whole world, and all that is in it in their possession, they would not be able to purchase one single soul, or give a sufficient ransom price for it; whereas Christ has purchased the whole church of God, thousands and millions of the souls of men, even a great multitude out of all nations, kindreds, people, and tongues, which no man can number.

Redemption supposes those persons redeemed to have been in a state of bondage and slavery, as they are by nature to sin. It is from this state we are redeemed from all the chains of spiritual bondage. Now there are six chains of bondage with which every sinner is bound, and from them all there is a redemption by Christ.

1st. *The chains of sin*—"Of whom a man is overcome, of the same he is brought into bondage" (2 Pet. ii. 19). Every servant of sin is a bond slave to his lusts; and so many sinful lusts as he hath, so many tyrants doth he serve as a slave. And there is no slavery or bondage like unto that of sin, for sin never gives rest or wages, but is infinite in its commands, and damns us at last as a reward for all our services. But from this bondage doth Christ redeem or deliver us—"For this purpose was the Son of God manifested, that He might destroy the works of the devil" (1 John iii. 8). Those works of the devil were our sins—"Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6). There are two things in sin from which Christ delivers us; viz, Jesus Christ hath by his redemption delivered us from the *dominion* of sin—"Sin shall not have dominion over you" (Rom. vi. 14); His spirit sanctifies: and from the *damnation* of sin—

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"There is therefore now no condemnation to them that are in Christ Jesus" (Rom viii. 1); His blood justifies,

2nd. *The chains of God's justice.* By reason of sin we fell into the hands of a just God, who hath threatened and revealed His wrath against it; so that wheresoever the sinner lives, he lives under the cloud of God's wrath, which at any time may break and come down upon him, and utterly and eternally overwhelm him. This is a very dreadful bondage; it is like a man who sits down to a table beautifully spread, and while sitting to enjoy it, a gallows is preparing for his execution. But Christ has redeemed us out of the hands of God's justice, by satisfying and appeasing it, and so hath delivered us from wrath.

3rd. *The chains of the law of God.* The law of God pronounces death and the curse unto every sinner, and under that is the sinner concluded. "The soul that sinneth shall die," and "cursed is every one who continues not in all things written in the law to do them." Oh what a heavy chain is this for a sinner to carry about with him! Many indictments and accusations in his own conscience, and as many curses pronounced against him in the law of God. For this sin thou art cursed, and for that, and for every one; so that the sinner is condemned, and cursed, and dead in law, which curses if the law be not satisfied, will as assuredly befall him as God is God. But from this bondage also has Christ redeemed us—"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13).

1st. From the execution of the law by his active obedience.
2nd. From the condemnation of the law by his passive obedience.

4th. *The chains of a condemning conscience.* Out of every sin there doth arise a particular guilt, which guilt binds over the sinner to the judgment seat of God, to answer for it, and to receive that condemnation threatened against it; and this lies heavy on his conscience. And truly this chain of bondage is such an iron yoke, a fiery furnace, a restless sea, an amazing wound, that none can bear it. "A wounded conscience who can bear?"—yet the sinner must bear it. It is the very spirit of bondage, the terror of the Almighty, and a hell upon earth. Yet also from this bondage doth Christ deliver us, by making peace in his blood, and by speaking peace through his Spirit unto our souls, and pardon sealed by the Spirit—"Son, be of good cheer, thy sins are forgiven thee;" and then conscience is quiet, it ceaseth to accuse and condemn.

5th. *The chains of Satan*, who is the prince of the power of the air, the spirit that worketh in the children of disobedience, who takes us captive at his will, whose will we do and serve. The power of Satan is, 1st. Dominion. 2nd. Operation and temptation. But Christ hath redeemed us from this bondage also. He hath bruised the head of this serpent, and by his cross hath spoiled principalities and powers, and triumphed over them (Eph. ii. 2; 2 Tim. ii. 26; John viii. 44; Gen. iii. 15; Col. ii. 15; Rev. xii. 8, 9; Heb. ii. 14); and overcome that danger, and hath destroyed him that hath the power of death, that is, the devil, and hath delivered us from the power of darkness, hath bound the strong man—so is Satan called (Matt. xii. 29), who bound us and ruled over us: and now we may by faith quench all his fiery darts in the blood of Christ (Eph. vi. 16).

6th. *The chains of fear of death and hell*. A perpetual fear of these lies upon the conscience of the sinner, but Christ has broken this chain also “And has delivered them who through the fear of death were all their life-time subject to bondage.” “The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ.” These are the things from which we are delivered by the redemption of Christ, blessed be His dear and precious name.

Now follow those things unto which we are brought. For His redemption is not a mere deliverance, as if one should only be freed out of prison, or only be kept from drowning, or be freed from condemnation. But there is also a glorious state into which we are brought, as when the Israelites were redeemed, they were not only delivered out of Egyptian darkness, but they were also brought into that goodly land of Canaan. And so it is with our redemption by Christ. We are delivered from all evil and misery, and brought to the enjoyments of all blessings and mercies. And the reason is this, because this redemption was not only a sufficient price to satisfy, but it was also a superabounding price to merit all the good of which our souls stood in need—“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Col. i. 13). We are now brought under another Lord, under other laws and commands, and under the best liberties and privileges—“For thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign on the earth.” Here you see the happiness of the redeemed. They are redeemed unto God, so as to become His in a peculiar

way of relation and possession ; so as to be made kings and priests unto Him, the possessors of the highest dignities, as it is asserted in 1 Pet. ii. 9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." By all which is meant that high and heavenly state, with all those excellent enjoyments of grace, dignities, privileges, and communion provided for us by the redemption of Christ.

This redemption by Christ is perfect and complete ; but the believer's enjoyment will not be complete until the consummation of all things. It is true that in this life we are delivered from the slavery of sin, Satan, and death ; sin shall not have the dominion over us, and Satan shall not hold us captive, to obey his commands, and do his will ; we are freed from the wrath and condemnation of God ; nevertheless sin and corruption cleave unto us, and we are beset with many temptations, encompassed with many infirmities and miseries, from which we are not, and shall not actually be delivered until the redemption of our bodies—"And not only they, but ourselves also which have the first-fruits of the Spirit ; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

In the redemption by Christ we see a man under a double aspect. The preciousness of his soul. His alienation from God. 1st. How valuable must that soul be that nothing could purchase but the blood of the Son of God ! 2nd. How the god of this world hath blinded the eyes of men, not to see their misery, and trifling with so valuable a jewel, which cannot be purchased for millions of worlds ! What can a man give in exchange for his soul ? Alas, men go on sinning, enjoying the pleasures of this world, and all upon the hazard of their souls ! Sinner, art thou aware that thou art in the gall of bitterness, and the bonds of iniquity ? Oh what a mercy will it be for you if God should be pleased to open your eyes, to see the state of your soul ; you will then cry out with holy Paul, "O wretched man that I am, who shall deliver me from this bondage ?" Thou knowest not that thou art under the wrath of God, under the curse of a holy law, and under the power of sin and Satan ! May the Spirit of God make you sensible of your state, and enable you to cry, O Lord, deliver my soul out of the hands of all my enemies !

Alas, how is it that you can be satisfied with other things, with this friend, and with that honour, with this profit, and with that pleasure ? What of all these if your precious and immortal

soul have no interest in Christ, and in his redemption? What of all these as long as you are in the hands of God's justice, in the hands of Satan, under the power of sin, and a raging conscience, and under the sentence of a condemning law? Is this a condition to rest in? You are resting because you are not sensible of it. Were you sensible of your awful state, you would flee to Christ for refuge, and would not rest satisfied until you knew that He was your Redeemer.

Oh how few there are that value Christ! The reason is, because they put too great a value upon the world, and the things that are therein. Men brought themselves into misery and bondage, and while in this state Christ came down on earth, to break the bonds of their distresses. He took the sins of his elect upon Himself to deliver them from it. He was made under the law, to redeem them from the law. He was made a curse, and He bore the wrath of God, warred with Satan, fell into the hands of justice, and laid down his life, that He might deliver us from all these things. Here is a Friend indeed born for adversity, one that sticketh closer than a brother, and who loveth at all times.

Now let me speak a word or two to the believer. Are you blest with an interest in the redemption of Christ?

1st. Let Christ rule your heart, and order your ways, say to Him as the men of Israel spake to Gideon, "rule thou over us, for thou hast delivered us from the hands of Midian." Say to Christ, rule over me, for Thou hast redeemed me from the hands of all my enemies; Thou hast bought me with a price, I am not only my own, but Thine!

2nd. Be not entangled again with the yoke of bondage; go not to Egypt for help, but go on straight in the way to heaven, and abound in all good works—bear in mind the passage, "Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

3rd. Spend not your days in vanity, it is high time to awake out of sleep; errors abound, as well as all kinds of iniquity, and the love of many waxes cold. Neither fashion yourselves after the present course of the world, "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 2). It is contrary to your redemption by Christ to do otherwise—it is so, whatever you may think; you were redeemed from your vain conversation, with the precious blood of Christ (1 Pet. i. 18, 19)

not only from iniquities, but *vanities*—"Who gave himself for our sins, that He might deliver us from this present evil world, according to the will of God" (Gal. i. 4).

4th. Long for the day of your full and perfect redemption. You need not to be afraid of death, nor of the coming of Christ to judgment. Death is the believer's privilege, yea, blessing; and the day of judgment will be to your advantage. All the saints will be adjudged as righteous in spite of all their enemies; then their bodies also shall be ransomed from the grave, and in soul and body shall they be glorified for ever, and be with the Lord.

5th. Be thankful for this unspeakable mercy, that you are brought to Christ, and partake of redeeming grace and dying love. Oh what an infinite blessing is this redemption! Think a little of it. What a mercy it is that your sins shall never damn you! Although you are chastised, corrected, and judged in this world it is that you should not be condemned in the world to come. It is all in love, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth (Heb. xii. 6). The wrath of God is removed from you, the curse of the law shall never fall upon you, so that you shall never be brought into condemnation.

Poor sinner, whatever your state may be, whether bondage under sin or Satan's temptations or fear of death, Christ is a suitable Redeemer; in Him there is plenteous redemption.

CHAPTER XVIII.

HAVING shown the fitness of Christ as a Redeemer in His two natures as God-man, perfect God and perfect man; the price which He has laid down to redeem; who the redeemed are; from what they are redeemed; and the happy state they are brought into by His redemption, we will now endeavour to consider the wisdom of God displayed in it. And as I have received comfort in reading "*Charnock on the wisdom of God in redemption*," I will here transcribe a few pages from that precious book.

"The wisdom of God doth wonderfully appear in redemption. His wisdom in creation ravisheth the eye and understanding. His wisdom in government doth no less affect a curious observer of the links; but His wisdom in redemption mounts the mind to a

greater astonishment. The works of creation are the footsteps of his wisdom. The work of redemption is the face of His wisdom. A man is better known by the features of his face, than by the prints of his feet. 'We with open face (or a revealed face) beholding the glory of the Lord.' Face there refers to God, not to us. The glory of God's wisdom is now open, and no longer covered and veiled by the shadows of the law. In Christ, in the dispensation by Him, as well as in His person, were hid all the treasures of wisdom and knowledge. Some of His wisdom was manifest in creation, but the treasures of it opened in redemption; the highest degrees of it that ever God did exert in the world. Christ is therefore called the wisdom of God, as well as the power of God (1 Cor. i. 24). And the gospel is called the wisdom of God. Christ is the wisdom of God principally, and the gospel instrumentally—as it is the power of God instrumentally to subdue the heart to Himself. This is wrapped up in the appointing Christ as Redeemer, and open to us in the revelation of it by the gospel.

This wisdom will appear in the different interests reconciled by it. In the subject, the second Person in the Trinity, wherein they were reconciled. In the two natures wherein He accomplished it, whereby God is made known to man in His glory. Sin eternally condemned, and the repenting and believing sinner eternally rescued. The honour and righteousness of the law vindicated both in the precept and penalty. The devil's empire overthrown by the same nature he had overturned; and the subtilty of hell defeated by that nature he had spoiled. The creature engaged in the very act to the highest obedience and humility; that as God appears as a God upon his throne, the creature might appear in the lowest posture of a creature: in the depth of resignation and dependence. The publication of this, made in the gospel by ways suitable to the wisdom which appeared in the execution of his counsel. The greatest different interests are reconciled: justice in punishing, and mercy in pardoning. Man in breaking the law hath plunged himself into a sea of misery, the sword of vengeance was unsheathed by justice for the punishment of the criminal; the bowels of compassion were stirred by mercy for the rescue of the miserable. Justice beholds the scene, and mercy compassionately reflects upon the misery; justice cries for vengeance, while mercy pleads for salvation, and each of them has strong arguments.

1st. Justice pleads—I arraign before the tribunal a rebel, who

was the glorious work of thy hands, and of thy rich goodness; one who is made in thy image. It is true that he is miserable, whereby to excite thy compassion; but he is not miserable without being criminal. Thou didst create him in a state, and with ability to do otherwise. There was no necessity but will. What constraint was there upon him to listen to the counsel of the enemy of God? Ignorance cannot excuse him, the law was not ambiguous, but in plain words both as to precept and penalty. Out of thy goodness thou hast provided all things richly for him; he was crowned with glory and honour. All these were the marks of thy divine bounty. The command was not above his ability to perform. The law was righteous and reasonable; and shall righteousness be rejected by the supreme and infallible Being, because the rebellious creature hath trampled upon it? What! must God abrogate His holy law because the creature hath slighted it? What reflection this will be upon the wisdom that enacted it, and upon the equity of the command and sanction of it; either man must suffer, or the holy law be defaced and for ever out of date. Is it not better man should eternally suffer for his crime, than any reflection of unrighteousness be cast upon the law, and of folly and want of foresight upon the Lawgiver? Not to punish would be to approve the devil's lie, and to justify the creature's revolt. Better man should for ever bear the punishment of his offence, than God bear the dishonour of His attributes. What future regard will he have to thy precept, or fear of thy threatening, if his crime be so slightly passed over?

2nd. Mercy doth not want a plea. 'Tis true indeed the sin of man wants not its aggravation. He hath slighted thy goodness, and accepted thy enemy as his counsellor. But it was not a pure act of his own, as the devil's revolt was. He had a tempter, and the devil had none. I acknowledge he had an understanding to know thy will, and a power to obey it; yet he was mutable, and had a capacity to fall. The task set before him was not difficult; he had flesh as well as spirit. Not like the angels, who were pure and intellectual spirits. Shall God be outwitted by Satan, and His work wrested out of His hands? Shall the work of eternal counsel presently sink into irreparable destruction? This would seem contrary to the nature of thy goodness. Shall God make a holy law, and have no obedience to that law from the creature, whom it was made to govern? Shall the curious workmanship of God, and the excellent engravings of the law of nature in his heart, be so soon defaced? Shall the enemy for ever

trample upon the honour of thy work, and triumph over the glory of God, and applaud himself on the success of his subtilty? Am not I a perfection of thy nature as well as justice? Shall justice engross all, and I never come into view? If the creature be restored, will he contract a boldness in sin by impunity? Hast thou not grace to enable him to obey, as well as compassion to recover him from misery? That grace which hath established the standing angels, may establish these second creatures. If I am utterly excluded from exercising myself on man, I can never expect to appear upon the stage. Now is the time to expose me to the knowledge of thy creatures, since without misery mercy can never set foot into the world. How can these two be reconciled?

3rd. The wisdom of God found out a way, that the pleas of justice should be satisfied in punishing, and mercy in pardoning; and neither of them shall have to complain. I will have an infinite sacrifice to satisfy justice; and the virtue and fruit of that sacrifice shall delight mercy. Here shall justice have punishment to accept, and mercy pardon to bestow. Thus God found out a way by His wisdom, that justice is honoured in the sufferings of man's Surety; and mercy in the application of the propitiation to the offender—"Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood: to declare His righteousness for the remission of sins that are past, through the forbearance of God."

The wisdom of God is made manifest in the choice of the person who was to be the Redeemer, the second Person in the Trinity. There was a suitability in the Son's undertaking it, rather than any person according to the order of the persons, and their several offices, as represented in Scripture. The Father in creation is the Lawgiver, and stamped his image of holiness upon man, and their way to happiness. But after the fall man became too weak to perform the law, and too polluted to enjoy happiness. Redemption was then necessary; not for God to redeem them, but for man's happiness. That he should be restored to this, the second Person is appointed, that by communion with Him man might enjoy God, and be brought again to Him. But since man by the fall became blind in his understanding, and an enemy in his will to God, there must be an Almighty power to enlighten him, and to make him willing to accept of this redemption; and this work is assigned to the third Person, the Holy Ghost.

1st. It was not suitable that the Father should assume human nature, and suffer in it. He was first in order; He was the Lawgiver, and therefore is to be the Judge. As Lawgiver it was not convenient He should stand in the stead of the law-breaker, and as a Judge to be reputed a malefactor; that He who had made a law against sin, denounced a penalty upon the commission of it; and whose prerogative it was to punish the sinner for the transgression of his law. He being the Rector, how could he be an Advocate and Intercessor to Himself? If He had been the sacrifice, there must have been some person to examine the validity of it, and pronounce the sentence of acceptance. It was not agreeable that the Son should sit upon a throne of judgment, and the Father stand at the bar as a criminal, and be responsible to the Son; that the Father should be bruised by Him as the Son was by the Father, and that the Father should be sent by the Son. This would disturb the order of the Trinity.

2nd. Nor was it suitable that the Spirit should be incarnate. If the Spirit had been sent to redeem us, and the Son to apply that redemption; the Spirit then, who was the third in order, had been the second in operation. The Son would then have received of the Spirit, as the Spirit doth now of Christ, and sheweth unto us. The Spirit is called the Spirit of Christ, as sent by Christ from the Father—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

3rd. The second Person, the Son of God, was more suitable to the work. He by whom God created the world was most conveniently employed in restoring it. Who more fit to recover it from its fallen state, than He that had created it? "Hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things; by whom also He hath made the worlds." He who was the light of man in creation, was also the light of man in redemption. Who could be a fitter person to intercede with the Father than his Son? and who so fit to redeem the forfeited inheritance as the Heir of all things? The wisdom of God is seen in the two natures of Christ, whereby His redemption was accomplished. The union of the two natures was the foundation of the union of God and fallen man.

The union itself is wonderful. The Word was made flesh and dwelt among us. One equal with God in the form of a servant—

"But made himself of no reputation, and took upon Him the form of a servant." This is the wisdom of God in a mystery. Mysterious is the wisdom of God to unite finite and infinite, almighty and weakness, immortality with that which was capable of dying; immutability with a thing subject to change: to have a nature from eternity, and yet a nature subject to the revolutions of time. A nature to make a law, and to be subject to the law; to be God blessed for ever in the bosom of his Father, and an infant exposed to calamities from the womb of his mother. Terms seeming most distant of union, most incapable of conjunction. One with the Father in his Godhead; one with us in his manhood. The Godhead to be in Him in the fullest perfection, and the manhood in the greatest purity. The creature one with the Creator; and the Creator one with the creature. Thus is the incomprehensible wisdom of God declared in the Word being made flesh.

The wisdom of God is seen in the overthrow of the devil's empire, and by ways quite contrary to what that malicious spirit could imagine. He might read his own doom in the first promise, that the seed of the woman should bruise his head: but by what seed was not so easily known to him. Could ever Satan dream that the Messiah by dying as a reputed malefactor, should be a sacrifice for the expiation of the sin he had brought in by his subtilty? That a cross should dispossess him of his crown, and that dying groans should wrest the victory out of his hands? He was conquered by the nature he had cast headlong into ruin. A woman by his subtilty was the occasion of our death; and a woman by the wisdom of God brings forth the Author of our life, and the Conqueror of our enemies. The first Adam brought diseases, the second Adam brought the cure. The first Adam brought death, the second the resurrection—"By man came death, by man also came the resurrection from the dead." As among the Israelites, the fiery serpent gave the wound, a brazen serpent administered the cure. Could Satan imagine that we should be healed by stripes, quickened by death, purified by blood, crowned by a cross, advanced to the highest honour by the lowest humility; comforted by sorrows, glorified by disgrace, absolved by condemnation, and made rich by poverty? That the sweetest honey should at once spring out of the belly of a dead lion, the Lion of the tribe of Judah? That the seed of the woman born in a stable, brought up at the carpenter's bench, and exposed to a disgraceful death, should by these means pull down the

gates of hell, subvert the kingdom of the devil, and be the hammer to break in pieces that power which he had so long exercised over the world? Thus became He the author of our life, by being bound for awhile in the chains of death; and arrived to a principality over the most malicious powers by being a prisoner for us, and anvil of their rage and fury." Thus much for Charnock.

CHAPTER XIX.

BEFORE we leave the subject of the redemption by Christ, we will consider two things:—1st. Whether a true believer may know his personal interest in this redemption; and 2nd. How he may know. Redemption by Christ, or the triumph of Christ on the cross is a very glorious subject for the exercise of human thought, yet without an experimental knowledge that He has loved *me*, given himself for *me* to redeem *my own* soul, what good will it do me a sinner? A general knowledge that Christ died for all the world, or a theoretical knowledge that He hath died for the elect only, will not save a soul; nor will it do any one good in a dying hour. A sinner who is convinced by the Spirit of God of his lost and ruined state cannot rest with general things or with the doctrines in his head. When he is brought to feel the value of his immortal soul, he knows he must live eternally. Now the question is with him, whether he is to be with Christ and see Him as He is and be like unto Him; or to be eternally separated from Christ, and to dwell among the damned? Thoughts of this nature will make him groan and sigh, and restless day and night, like the church in the third and fifth chapters of the Book of Canticles—"Tell me O thou whom my soul loveth;" and like David, saying, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" Trouble is a time of need, and need makes a sinner cry for help. The living soul cries, "Lord save, or else I perish!" "How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily?" This sorrow is heart-sorrow, but it is a spiritual sorrow, which worketh life. That sorrow which leads to Christ, comes from Christ; for "the sorrow of the world worketh death." "Now I rejoice, not that ye were made sorry, but that ye

sorrowed to repentance; for ye were made sorry after a godly manner, or according to God: for godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death." Now as the salvation of our souls depends upon a personal and an experimental knowledge, we shall see, first, what the Holy Ghost saith on this subject; ("to the word and to the testimony") and I think we shall find that a sinner may attain to that knowledge. Reader, listen then. "He that believeth on the Son of God hath the witness in himself;" "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life. These things have I written unto you, that ye believe on the name of the Son of God; that ye may *know* that ye have eternal life. And we know that we are of God, and the whole world lieth in wickedness. We have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. I write unto you little children because your sins are forgiven you for His name's sake." "Unto Him that loved us, and washed us from our sins in his own blood." "Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on Him who raised up Jesus our Lord from the dead; who was delivered for our offences." "Who loved me, and gave himself for me." "Of Him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification, and redemption." "I am my Beloved's, and my beloved is mine."

From all these Scriptures we may positively affirm that a child of God may *know* his interest in the redemption by Christ. I am well aware that there are persons who deny this assertion, not only Papists, but Protestants also. But let God be true, and every man a liar. I myself should be the most miserable of all men, if I could think as they do. This is the only thing that supports me under all trials, temptations, and troubles, that Christ loved *me*, and gave himself for *me*—"And having loved his own which were in the world, He loved them unto the end," or for ever and ever. His love is from everlasting, and will continue to everlasting. And besides these portions of the word, we may bring forth many more. The apostle says, "Examine yourselves whether ye be in the faith, prove your own selves; know ye not yourselves, how that Jesus Christ is in you, except ye be reprobates." Surely the holy apostle would not set the Corinthians to such a fruitless work, if the knowledge could not be obtained,

that Christ the hope of glory dwells in a believer's heart. I know a graceless soul cannot, yet a gracious heart may and does enjoy it—and blessed be God for such a knowledge.

But how may a sinner know his interest in the triumph of Christ on the cross? There are various opinions, and ministers often erect their own standards; but we must come to the word of God. That is the infallible standard to regulate opinion. Faith is an infallible sign of our interest in Christ. "God so loved the world, that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Whosoever believes on Him shall receive remission of sins. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." He that believeth shall be saved." *i. e.*, he that believes on Christ as his righteousness, sanctification, and redemption (1 Cor. i. 30). From the foregoing passages we have demonstrative proofs that faith shows the sinner he is interested in Christ, and shall have all the blessings and privileges of everlasting life, remission of sin, and peace with God. Although we may take this for granted, that he who believeth on Christ shall eternally be saved; yet here a question may arise whether my faith is a saving faith, which is of the operation of God the Holy Ghost, or a false faith? It is possible to have faith to remove mountains, to believe there is a God, and that the Bible is an infallible book; believe and preach the gospel, and yet eternally be lost! "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (that is, love) I am nothing." Faith without love is not the faith of God's elect; for saving faith worketh by love. That faith which is the operation of the Spirit is called precious faith—"To them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ." "Unto you who believe He is precious." Faith leads to a precious Christ; it lays hold of a precious salvation, and of the precious promises. It is also styled justifying faith—"Therefore being justified by faith, we have peace with God." Not that faith justifies us, but it leads us to Christ who is our justification; and lays hold upon His righteousness, which justifies the sinner. We read also of a saving faith—"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." It looks

to the object of our salvation, which is Christ; and as there is a counterfeit faith, which we have already seen, it behoveth us to know, in order to assure our hearts of our interest in Christ, that we have the faith of God's elect.

1st. True faith dwells in a broken and contrite heart, which proceeds from a feeling sense of sin, and a deep apprehension of the need of a dying Christ. A heart which has not been broken by the law of God, or melted by the gospel,—with no sense of the disease of sin, or of its plague, or without desires after Christ, is destitute of saving faith. The three thousand on the day of Pentecost to whom the gospel came with power, and in the demonstration of God the Holy Ghost, as well as the jailor of Philippi had their hearts pricked, and they cried, "What shall we to do be saved?" They felt their lost state, and therefore they cried for salvation. In such broken hearts Christ dwells—"For thus saith the high and the 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." God dwells everywhere as omnipresent, but with the contrite and humble spirit He dwells as a gracious God; as a Saviour and Redeemer, to perform gracious works by His Spirit: to revive the spirit of the humble, and to revive the hearts of the contrite ones. And this He does by an application of His blood, by telling them that their sins which are many are freely forgiven, and by pouring in the consolation of God the Holy Ghost. He gives more grace unto the lowly; He blesses the poor in spirit—"the pure in heart shall see God." "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." He looks upon them, to take care, support, provide and deliver; it is a look of approbation, of pity, and compassion.

2nd. True faith is created by the exceeding greatness of the power of God—"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." An almighty power must be exerted to create faith in a sinner's heart, for it is not in the power of men or angels. Faith is the gift of God, and is only given to the redeemed.

3rd. True faith comes generally through the ministry of the gospel. God has been pleased in his infinite wisdom to appoint the gospel as the means—"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in

whom also after that ye believed, ye were sealed with the Holy Spirit of promise."

4th. True faith will elevate the soul and the heart, with high and precious thoughts of Christ—"Unto you that believe He is precious." All is a bubble, a nothing, without a precious Christ. Having Him we have all things; having Him we have heaven and earth. This is the language of true believers.

5th. True faith draws out the soul in earnest and insatiable desires. Heavenly desires cannot be satisfied with anything short of Christ; the soul is restless without the enjoyment of Him, and is willing to part with all that stands in opposition to that enjoyment.

6th. True faith enables the heart to receive Christ joyfully—"Then they that gladly received his word were baptized." They received a whole Christ, they received Him with his cross as well as with his crown; in his poverty as well as in his riches; in his degradation as well as in his exaltation; with his doctrine and his ordinances. They were willing to follow Him whithersoever He went. True faith is obedient to his commandments. It does not receive one truth and reject another. It believes all that Christ has said.

7th. True faith depends on Christ, and puts all confidence in Him, and none but Him. It strips the sinner of self-confidence; it stops the mouth from boasting; it empties the sinner, and lays him low in his own esteem, and leads him to Christ for all—"For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and do count them but dung that I may be found in Him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Here we see the nature of true faith. It stripped Paul of his own righteousness, and made him see all things but dross and dung in comparison.

Lastly. True faith worketh by love. Faith without love is but a counterfeit. We have little love in the professing world because the faith is not genuine. Destitute of love, we are destitute of saving faith. True faith is a working principle; it works all for Christ, and gives all glory to Him. It gets stronger by work, more hungry by eating, and thirsty by drinking. It cries,

evermore give us of this bread and water of life, and cannot rest satisfied until it awakes in glory. "Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father." "The word of God, which *effectually* worketh also in you that believe." Now find me a sinner who has such a faith; the gospel assures him that Christ is his Redeemer. I am not now speaking of the degrees of faith, but of the nature. Though this faith may be weak, as the smoking flax, as the bruised reed, or as a grain of mustard-seed; assaulted by Satan, darkened by temptation, encompassed with doubts and fears, and sin rising like a mighty mountain, yet if he can find life and power in his soul, to bring him to Christ, to rest his soul and cast his confidence on Him, it is a saving faith, and he is interested in Christ.

Again, an interest in Christ has an influence upon our walk. A loose walk is contrary to it; it is inconsistent with grace—yea, it proves that we are altogether destitute of the grace of God. The Holy Ghost is very plain upon this matter—"And He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again;" "who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "These things speak and exhort, and rebuke with all authority." Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." Christ redeemed his people from all iniquity, to set them at liberty from the bondage of their sinful lusts; that they should not serve sin. He has redeemed them, that they should be dead to sin; that is, that it should be mortified and crucified, that they should not love, desire, delight, or hearken to, and be led by sin, or live unto themselves; that is, not to set up their own ends and interests, praise and glory; their own profits, pleasure, and contentment. As Christ has given His all to us, so He expects all from us; that we should live unto Him who died for us,—exalt His will, His ways, and His honour, counting nothing too dear for Him; spending and being spent, in His service, take His directions, obey His commands, serve His ends, act entirely and thoroughly, willingly and cheerfully, fully and constantly in all trials, for Him and His interest to the magnifying of His name, and to the glory of His person. These also are some of the ends for which Christ died, and these

are also some of the fruits of such who have an experimental knowledge of the triumph of Christ. An experimental knowledge of our interest in Christ, is not obtained at once, but it comes by degrees. There are certain things which precede a knowledge of assurance. A deep sense of sin and misery; a spiritual conviction of our own impotency and insufficiency, and absolute need of Christ, earnest desires after Christ, and for faith to lay hold on Him. There are many conflicts between faith and doubts and fears, sincere prayers and supplications for the evidence of the love of Christ, and for an holy persuasion of our interest in Him, and in the blessings which flow from his death ere we get assurance.

Again, a child of God may infallibly know that he is interested in Christ, if he can find the following things within his heart. 1st. A tender and mournful heart—"And they shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for an only son; and shall be in bitterness for Him as one that is in bitterness for his first-born." The mourners here are gracious souls; and gracious souls will be praying souls; and praying souls will be mourners. And there is a twofold mourning, and both are necessary. One from a sense of sin and grieving God, and the other from a sense of pardoning love; and all these are found. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications" (Zech. xii. 10). This is a promise from God to the church, that He will pour upon them the spirit of grace, freely and liberally. First grace, and then supplications. Supplications without grace avail but little. They supplicate that they may have by faith a sight of Christ crucified, and the promise is, "They shall look unto Him whom they have pierced;" that is, they shall know the cause why Christ was pierced and crucified. And a knowledge of this makes them weep and mourn; and the nature of this mourning is, as for an only son, which distress is very great. 2nd. Great joy is sometimes also found in the heart, when by faith the atonement is received—"We joy in God through our Lord Jesus Christ, by whom we have received the atonement." 3rd. A burning love: when they who have their sins forgiven, their love burns for Christ—"Wherefore I say unto thee, her sins which are many are forgiven, therefore she loveth much." 4th. Peace and tranquillity. Peace is the fruit of justification. No sooner does a sinner know that he is justified, than peace comes streaming in through the red sea of atoning blood. The storm is soon

over, and the soul is safely landed. Now the conscience excuses, comforts, supports, and answers all is well. Lastly, we may know our interest in Christ from the fruits which flow from that knowledge, and particular assurance. 1st. There is a peculiar loathing of sin. The sinner abhors himself in dust and ashes. His language is, "shall we continue in sin that grace may abound? God forbid! how shall we that are dead to sin, live any longer therein?" 2nd. He is willing to serve God with his all. The love of Christ constrains him so to do—he is filled like a sail with the wind. He is not only willing to be bound, but to die for Christ and His truth. 3rd. The sinner feels great delight in Christ, in His word, and in His gospel. It is that to the soul, as milk to the babe, strong meat to the young man, and honey to the aged: it nourisheth and strengtheneth—"As new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." As if Peter had said, the man who knows that the Lord is gracious, and gracious to him, and hath tasted the sweetness of His love to his soul, must delight in it, and long after the word as a babe doth after the milk of the breast. 4th. The desire increases to know more of Christ—"That I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made, conformable unto His death." Although the apostle drunk in so largely of the love of Christ, had such glorious views of Him, was assured of his eternal safety and security; yet he was such a panter after love and blood, that he speaks in such a way as if he had never a taste of it! These are the true effects which flow from divine assurance. 5th. A holy and filial fear, not to offend or displease Christ, so loving, kind, and gracious a Friend. He is so afraid of offending Him, that he would rather die and be with Christ, where there is no more a possibility of offending Him. 6th. The soul is willing to make returns to the Lord—"What shall I render unto the Lord for all His benefits? Bless the Lord, O my soul, and forget not all His benefits." Christ loveth me, saith the soul, and I therefore love Him. He abased himself for me, and I am willing to do the same for Him. He gave himself for me, and I give myself for Him. He obeyed his Father's will for me, and I obey His will. He suffered for me and I through grace am willing to suffer for His name, in my body, goods, and life. He justified me, and I justify Him in all His ways and dispensations. He pleads for me in heaven, and I plead for Him on earth. He gives me glory, and I give all the

glory to Him. Thus, my dear reader, I have pointed out a few signs according to the infallible word of God, whereby you may know and assure yourself of your interest in Christ. This is the greatest happiness that a sinner can enjoy below.

CHAPTER XX.

As there is a true confidence in Christ, so also there is a false confidence. And as a child of God may attain a full assurance of his faith, so is it possible for a person to work himself up into presumption. There are many poor deluded creatures that think they shall be saved, yet have no real cause to think so; it is like a person dreaming that he eats, but is empty. He dreams that he is rich, and is poor; and so he dreams that Christ is his, and that He died for his sins, but is deceived and deluded. Now I will endeavour to point out such characters, and undeceive them.

1st. A confidence and faith which are not in accordance with the word of God, are but counterfeits. True faith and holy confidence have the word of God for their foundation. You say that Christ died for you—if you are ignorant of your own state, as lost and ruined—if you are impenitent, disobedient to God, and unbelieving—if you love your sins, and will not forsake them—if your heart is hardened in sin, and you do not mourn on account of it—if you despise the Gospel of Christ, His truth, His calls, His ways—if you are not in subjection to Him, and are ignorant of divine communion with Him, I tell you, sinner, that your confidence in Christ's dying for *you* is a delusion of Satan's! You have no authority from the word of God for your confidence. Let us see what saith the Lord—"Whosoever believeth in Him shall not perish, but have everlasting life; and he that believeth not, shall not see life, but the wrath of God abideth on him." "Repent ye therefore, and be converted, that your sins may be blotted out." Repentance and remission of sin are put together. "Christ is the Author of salvation to all that obey Him." Here you see the characters described contrary to yours.

2nd. A confidence easily got, without sighs and groans, weepings and supplications; without any pain or cost; without hearing the word, and waiting upon the Lord; without soul conflict, doubts and fears, is but presumption at best.

3rd. A confidence that is fruitless and loose, that produces no love to God, to Christ, and to the Holy Spirit, or fear to offend them, or care to please them, but on the contrary gives a boldness to sin, because Christ died for sinners, does not come from God but from Satan—"And every man that hath this hope in him purifieth himself, even as He is pure." "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

4th. A confidence which is not steadfast, but easily swept away in time of trouble, whether by affliction, sin, or by Satan's temptations; or by adversity, or prosperity, or by death—this also proves a false confidence. "His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. His root shall be dried up beneath, and above cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world." A deluding confidence usually ends in a despairing diffidence. But not so a right and well grounded confidence; it will hold out and hold on in all troubles, afflictions, and temptations, yea, and at death itself, when the hope of the hypocrite shall perish, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." Job could say in time of trouble, "Though He slay me, yet will I trust in Him. I know that my Redeemer liveth."

There are many of the dear children of God, who are exceedingly troubled and distressed because they cannot assure themselves of an interest in a precious Christ. To such I will endeavour to speak a few words of comfort, the Lord helping me.

1st. Poor child of God, cast not away your confidence—"A living dog is better than a dead lion." Though you cannot clearly see your interest, and say, "My beloved is mine;" do not say he is not, nor despair. This dark condition is incident to most (if not to all) weak believers, who are baptized in a cloud, though they drink of the rock. Christ indeed is theirs, although they cannot see Him. The blood of Christ was shed

for them, though they do not enjoy the assurance. Pardon of their sins is sealed, although not revealed to them. They may not have the sensible enjoyment of it, but they have the root in their hearts. Your state may be sure, although you are not assured; it may be day with you, though the sun hath not gloriously appeared. Assurance makes our life joyful, yet faith of adherence can make it sure and blessed. True faith, though but small, gives us an interest in Christ, and you shall be saved because you are Christ's. Nay, great fears and troubles about our assurance, usually end in the sweetest and fullest assurance; especially when those fears and troubles are accompanied with many prayers, tenderness of conscience, diligence in the means, and in humble walking before God.

2nd. Tried soul, give not up praying to God, and waiting upon Him. Say not, I will pray no more, hear no more, and wait no longer. I assure you this is a temptation from Satan; it comes from cursed unbelief. What! shall God hear no longer from us, because it is long before we hear from Him? Shall we neglect the means because He withholds the comforts? Is He not infinite in wisdom? Surely we must allow Him to know what is best for us. He is a Sovereign, and He has a right to do with us as seemeth good to Him. Supposing I write a deed, and I leave off writing before it is finished, because it is not sealed. You would say to me, finish it, and then the seal will be annexed to it. So I say to you, poor sinner; continue writing, that is, be diligent in prayer, in reading, and hearing the word. There is a set time to favour Zion, and when the set time will come, the broad seal of heaven shall be annexed to the word. "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." "Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded," or shall be in peace. The humble, the weeping, and the mournful soul, are sweetly encouraged in the word of God. Mary, while she was weeping was forgiven her sins. Christ was sent to bind up the broken-hearted, and to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. "Blessed are they that mourn, for they shall be comforted." And so it is with the humble soul, who feels himself unworthy of the least of God's mercies, he shall enjoy the presence of God, for He exalts the humble—"When men are cast down, then thou shalt say, there is lifting up; and he shall save the humble

person. A man's pride shall bring him low, but honour shall uphold the humble in spirit." "God resisteth the proud, but giveth grace unto the humble." One work of the Holy Ghost is to lead a sinner to Christ, to enable him to believe on Him, and to receive Him. The other is to assure the believer of his relationship to Christ, and of Christ's to Him.

But here an important question presents itself, viz., *can every true believer attain to an assurance of faith in this life?* That every true believer who is brought to Christ by the Spirit of God, sooner or later does attain to this assurance, is evident from the word of God—"I will have mercy upon her that had not obtained mercy; and I will say unto them that were not my people, thou art my people: and they shall say, thou art my God. Doubtless thou art our father. O Lord, thou art our father, see, we beseech thee, we are all thy people." Abraham, Job, and David, the church in the Canticles, they all knew their interest in Christ. The Corinthians had the earnest of the Spirit in their hearts. The believing Ephesians were sealed with the Holy Spirit of promise, which is the earnest of our inheritance. The Thessalonians received the gospel, not in word only, but also in power, and in the Holy Ghost, and in such assurance. But the way of God's communicating this blessing, is not always the same. He acts as a sovereign. Sometimes it comes into the soul with so much light, that it scatters the clouds, removes doubts and fears, and gives a demonstrative proof of our interest in Christ, so that the soul must know and believe that Christ is his. It is like the sun at noon-day! there is such a lustrous evidence of our relation unto, and right in Christ, that the soul is abundantly assured and satisfied. But this is not the case with every child of God. Sometimes it comes more gradually, like the day dawn; breaks in by degrees, and is not accompanied with an extraordinary ecstasy: and I think such an assurance lasts longer than the other. Sometimes the Lord Jesus Christ is pleased to come by his blessed Spirit suddenly into our hearts, with a still small voice in our mournings, in our prayers, or meditations upon Him, in hearing or preaching His word, with such a word as this, "*Be of good cheer, thy sins are forgiven thee.*" Blessed be his dear and precious name, I have had many such visits. It revives the soul, it strengthens and encourages it to go on through this vale of tears. Though the duration be but short, and the voice small, yet it is sweet and precious; and I humbly believe that every child of God attains to it. Though

some of the children of God may not attain to the former, they do to the latter : and my reasons for thinking so, are,

1st. Some assurance is necessary, not to the being of a Christian, but to his well-being. The living soul would faint, and his spirit fail within him, if he should walk all his life in darkness, and not hear anything from God. God will not suffer that. He will not suffer His people to remain comfortless all their lives, and the comfort consists in the assurance of their interest in a crucified Redeemer.

2nd. The groans and sighs of a believer come from the Spirit of God ; and the Spirit who helpeth their infirmities enables them to pray according to the will of God. Such prayer God will certainly hear and answer : and every believer earnestly prays for divine assurance—" Likewise the Spirit also helpeth our infirmities ; for 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 ; because He maketh intercession for the saints, according to the will of God." Christ has encouraged us to ask—" Whatsoever ye shall ask the Father in my name, He will give it you. Ask, and ye shall receive, that your joy may be full. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice." Here we have, first, the encouragement to ask, and second, the promise to grant the request, that is, joy of heart ; and third, the nature of that joy, that it should be full joy, " joy unspeakable and full of glory." Divine assurance is the only thing that makes a living soul rejoice. Besides this, Christ has promised His people peace of conscience—" Peace I leave with you." He left it as a legacy to His church, and bequeathed it unto her. " My peace I give unto you," He will take care that she shall realize it. This peace comes flowing through the blood of the cross ; and this peace comes with assurance. When this is enjoyed, the soul loves and praises the Lord for the unspeakable blessing. Is it likely that a child of God should be interested in Christ, be brought in so near a union and communion with Him, and converse with Him, and yet not know it ? Christ has promised the child of God, that the Father, Himself, and His Spirit should dwell with him ; and shall the soul not know it ? Blessed be God, he shall know it, and that before he gets to heaven.

Observe the advantages that a living soul derives from this blessing :—

1st. It answers all doubts, fears, terrors, suspicions, and sad apprehensions in the soul. The soul is now arrived at a certain, definable position. God is no longer viewed as a Judge, but a Father.

“ We read our title clear,
To mansions in the skies.”

Our heart is comforted, and we walk in the light of God's countenance. David prays. “Lord, lift up the light of thy countenance upon us,” and when that is done, he adds, “Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety.” Four blessings are here mentioned as the effects of enjoying the light of God's countenance. 1st. Gladness of heart; and this gladness is of more worth than all perishable things. 2nd. Peace. 3rd. Rest. 4th. Safety. These are the effects of assurance. When the Israelites drew near the Red Sea, seeing the Egyptians behind them, they feared and trembled; but when they crossed the Red Sea, and saw their enemies dead on the shore, then they sang and triumphed in their God. So it is with a dear child of God; he fears and trembles till the Lord shows him that all his enemies are destroyed, that his sin is drowned in atoning blood, God is reconciled to him, and he is eternally saved: then he sings the song of Moses and the Lamb.

2nd. When the blessing of assurance is enjoyed, all the graces of the Spirit in the heart are in sweet exercise. When the south wind blows, the spices are flowing out—“Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.” The church prays for two things:—1st. The operation of God the Holy Ghost. 2nd. A visit from Christ; and her prayer being offered up in faith, she receives an answer to her petition—“I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice.” Faith, hope, love, prayer, praises, patience, resignation, meekness, and humility, all uniting their odoriferous perfumes, which were well pleasing to Christ. The soul is revived and enlarged; it is made lively in the ways of God. It attends the means with much affection and alacrity; is full of praise and admiration, and blesses God for pardon of sin. Assurance, furthermore, is a preservative against sin and temptation—“How can I do such great wickedness, and sin against God?” said Joseph. “Should

such a man as I flee?" said Nehemiah. What! says the living soul, shall I sin against love and blood? Should I thus requite the Lord? Should I make such returns to my loving Friend?

3rd. Assurance sweetens all blessings. There is no real enjoyment without it. Gold, silver, and estates, are very insipid comparatively; but when the sinner can say Christ is mine, he enjoys his temporal blessings with greater sweetness. He feels more of his unworthiness, his undeservedness, and the goodness of his heavenly Father. It sweetens all losses and crosses. What was it that sweetened Job's troubles? It was his assurance in his living Redeemer, and that his record was on high, and his witness was in heaven. With God's light he could walk through darkness—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. For we know that if our earthly house of this tabernacle were dissolved, we have building of God, a house not made with hands, eternal in the heavens."

4th. Assurance enables us to carry our burdens and worldly cares easier, and keeps us from being over anxious about temporal things. "God who gave me his dear Son, will also supply my need. I have a goodly heritage—thou art my portion," says the assured soul. Death to such a one is no more a terror, but a going home to his Father's house.

"Come raise your thankful voice,
Ye souls redeemed with blood;
Leave earth and all its toys,
And mix no more with mud:
Dearly we're bought, highly esteemed,
Redeemed with Jesus' blood, redeemed.

"Christians are priests and kings,
All born of heavenly birth;
Then think on nobler things,
And grovel not on earth:
Dearly we're bought, highly esteemed,
Redeemed with Jesus' blood, redeemed.

"With heart, and soul, and mind,
Exalt redeeming love;
Leave worldly cares behind,
And set your minds above:
Dearly we're bought, highly esteemed,
Redeemed with Jesus' blood, redeemed.

" Lift up your ravished eyes,
And view the glory given ;
All lower things despise,
Ye citizens of heaven :
Dearly we're bought, highly esteemed,
Redeemed with Jesus' blood, redeemed.

" Be to this world as dead,
Alive to that to come ;
Our life in Christ is hid,
Who soon shall call us home :
Dearly we're bought, highly esteemed,
Redeemed with Jesus' blood, redeemed."

CHAPTER XXI.

THE MERITS OF CHRIST.

The fifth cluster which grows upon the tree of life, is what Christ has merited by His sufferings. The sufferings of Christ we may consider in a twofold way ; one was to satisfy divine justice, and the second, to merit for us all blessings.

He has purchased the church by His precious blood—" Feed the church of God which He hath purchased with His own blood (Acts xx. 28). The church also is called His " purchased possession"—" Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." And as Christ has purchased his church, so His blood was meritorious.

Christ has merited everlasting life for His people. In the fall we forfeited it, but Christ by His sufferings has merited it for us ; and so, it is in His power to give eternal life. We had no right to a heavenly inheritance, but for His sufferings.

Nearness of position, also He has merited for us. By nature we were strangers and enemies to God, and are now made nigh by the blood of Christ—" But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ ;" " redeemed them that were under the law, that we might receive the adoption of sons."

The gift of the Holy Ghost with his gracious assistance and comfort has He also merited. " I will pray the Father and He shall give you another Comforter, that He may abide with you for

ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name." If Christ had not suffered, we could not have enjoyed the blessed Spirit—"Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart, I will send Him unto you." Forgiveness of sins flows through the same channel—"In whom we have redemption through His blood the forgiveness of sins, according to the riches of his grace." In one word, all we have, and all we shall enjoy to all eternity, is merited by Christ. By nature we have no right to the least of God's mercies. What plea can we make with God? Could I expect, or challenge heaven upon my own obedience, or upon the ground of my righteousness? Could any fallen man dare say to God, I have done this or suffered that, therefore I claim heaven, and thy mercy is due to me? Oh no, poor sinner; if we have no more than we deserve, it will not be heaven or mercy, but hell and wrath. A stranger has no right to an inheritance; but if he is adopted into the family, then he has a legal right, and his title is good, and adoption denotes free favour. This is the case with a child of God, being adopted into the family, he may go humbly to His Father, and say Lord, show me mercy, give me the Holy Spirit, forgive all my sins, give me eternal life, and a right to thy kingdom. If the Lord should ask, Who are you? and what right have you to all these things? the poor sinner would reply, Lord, I have nothing of my own to show but the blood of thy beloved Son, the dignity of His person, and His active and passive obedience; it is His merits alone that I plead, and not my own. And you may be sure, poor soul, that you will speed well with such a plea. The Lord is faithful and just; He has promised thus much to His Son, to do these things things for the redeemed, according to the agreement in the eternal council—"When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see the travail of His soul, and shall be satisfied." The Father will never forfeit His promise to His Son. Christ cannot be disappointed, after His sufferings and bitter agonies. You may depend upon it there is nothing so safe and secure as those blessings that depend upon Christ's merits. Christ himself is God, equal with the Father. As God He will bestow those blessings on His people for whom as Mediator He intercedes—"Father, I will that they also whom

thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me."

"The Father dearly loves the Son,
And rates his merits high:
For no mean cause He sent Him down,
To suffer, bleed, and die.

"The blessings from his death that flow,
So little we esteem;
Only because we slightly know,
And meanly value Him.

"Oh could we but with clearer eyes,
His excellencies trace;
Could we his person learn to prize,
We more should prize his grace."

CHAPTER XXII.

COVENANT.

HAVING considered five clusters—viz, Satisfaction, Remission, Reconciliation, Redemption, and Merit, we will now endeavour, God willing to consider a sixth, namely,

The confirmation of the Covenant. The death or blood of Christ is the confirmation of it. We read of a two-fold confirmation of this covenant.

1st. God the Father confirmed the Covenant with an oath, "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise, the immutability of His counsel, confirmed it by an oath." "My Covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn, by my holiness that I will not lie unto David."

The second confirmation was the blood of Christ. Hence it is called the blood of the everlasting Covenant. "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting Covenant." It is also called the blood of the New Testament—"For this is my blood of the New Testament which is shed for many, for the remission of sins." It is the

death of Christ which gives force unto it. "And for for this cause He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which were called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." In this place the Covenant is called a testament, or a last will, wherein estates and legacies are bequeathed, and cannot be enjoyed till the testator dies; but after that, the will or testament is of force; all those who are concerned in it, may come and demand the legacies bequeathed to them.

The apostle calls it the blood of the everlasting Covenant.

I will first prove from the Scriptures that the covenant is everlasting, and second that all the blessings in it are everlasting, or eternal.

I. The word of God is very plain; "Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting Covenant with you, even the sure mercies of David," Isa. lv. 3. This chapter begins with a Gospel invitation. The characters described are those who hunger and thirst after the bread and water of life, the poor and needy, who have no money, or money's worth, who are taught by the Spirit of God their worthlessness and emptiness. To these the Lord said, He would make an everlasting Covenant with them; that is, that He will manifest the Covenant to them which He has made in Christ for them. Therefore He draws their attention—Hearken, Come, and Hear, "For I, the Lord, love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting Covenant with them," Isa. lxi. 8. "And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. "And I will betroth thee unto me forever." Hosea ii. 19. "Which Covenant He made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and unto Israel for an everlasting Covenant." Psal. cv. 9, 10. "This God is our God for ever and ever; He will be our Guide even unto death."

II. All the things in the Covenant are styled everlasting.

1st, God is an everlasting God, "But now is made manifest,

and by the Scriptures of the prophets, according to the commandment of the everlasting God."

2nd. "Christ is the everlasting Father," Isa. ix. 6, and a Priest for ever. "Whither the Forerunner is for us entered, even Jesus made an High Priest for ever."

3rd. The Holy Ghost is the eternal Spirit, "How much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God;" and the promise is, that He should abide with us for ever. "And I will pray the Father, and He shall give you another Comforter that he may abide with you for ever."

4th. The mercy of God is everlasting. Read the 132nd Psalm and here you will find the everlastingness of God's mercy, "O, give thanks unto the Lord, for He is good, and his mercy endureth for ever. For the Lord is good, his mercy is everlasting and his truth endureth to all generations."

5th. "The goodness of God is everlasting, it endureth continually," Psalm lii. 1.

6th. The kindness of God is everlasting. "With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

7th. The righteousness of the Covenant is an everlasting righteousness." Dan. ix. 24.

8th. Pardon of sin in the Covenant, is everlasting. "I will forgive their iniquity, and will remember their sins no more." Jer. xxxi. 34, Micah. vii. 9.

9th. The grace of God in a sinner's heart is everlasting. It is called an abiding seed, "For his seed remaineth in Him," 1 John iii. 9. And incorruptible, 1 Pet. i. 23. "A spring of living water," John iv. 10—14.

10th. The joy is everlasting. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads," and none shall take it from them; Isa. li. 11, John xvi. 22.

11th. So is the consolation, of the Covenant. "Who hath given us everlasting consolation, and good hope through grace."

12th. So is the life of the Covenant. "He that believes shall not perish, but have everlasting life. This is the promise which He hath promised us, even eternal life."

The perpetuity of the Covenant, may be considered in a two-fold respect.

1st. In respect of God, who will never break it with His people but is their God, and will be so for ever and ever.

2nd. With respect to His people, who are taken into the Covenant, and shall remain in it for ever, "I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me." In this verse, we have two things on God's part, that He will not turn away from them, to do them good, that is, He will never cease from doing them good. 2nd. On the part of His people. God has promised to put His fear in their hearts, that they should not turn away from Him.

The perpetuity of the Covenant is the only consolation which a recipient of Divine grace has in a dying hour. This was David's only comfort in his latter days,—“Although my house be not so with God, yet He hath made with me an everlasting Covenant, ordered in all things and and sure.” The sweet singer of Israel speaks three things here concerning the Covenant. 1st, Perpetuity. 2nd, Order. 3rd, Certainty. And these I will endeavour to prove, God willing.

The perpetuity may be gathered from the relation God the Father stands in the Covenant to His people.

1st. In choosing them from eternity, which was a gracious and sovereign act, not depending on anything out of Himself.

It was an unalterable act, not founded on mutable causes, and effectually communicating all things to His people, which will infallibly bring them to glory. “Whom He did predestinate, them He also called,” and glorifies. Romans viii. 30.

In this verse we have electing grace, regenerating grace, justifying and glorifying grace. Grace is the seed of glory, and glory is the harvest of grace.

2nd. From the love of God to His people. The manner of His love towards them. He loves them with the same love that He loves His Son, Christ. “That the world may know that thou hast sent me, and hast loved them as thou hast loved me, that the love wherewith thou hast loved me may be in them, and I in them.” John xvii. 23, 26. This love is inseparable,—“Who shall separate us from the love of Christ?” Rom. viii. 35—37. “I am persuaded that neither death, nor life, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” This love is a gracious love. “The Lord did not set His love

upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." "I will love them freely." This love is a tender love; for this reason it is said, that He hath betrothed them unto Himself in loving-kindness and in mercy. His love is more tender to His people than the mother's to the sucking child; He delights in them, and rejoices over them, and rests in His love.

3rd. From the power of God engaged on the behalf of His people. It is a securing power; it secures their union and relation unto Christ, and that for ever, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand."

In these words we have the characters described as the sheep of Christ. As such He knows, and owns them, and they hear His voice, and obey Him in following Him. And here is also described their security. They shall never perish, and Christ will not part with them, and the reason is the greatness of God's power—"My Father who gave them me is greater than all." As if Christ should say, if these sheep should not get to heaven, it must be for want of power, but the power of my Father is greater than all, and none is able to pluck them out of His hands; therefore they cannot perish, but they shall have eternal life.

God's power is a preserving power. That God preserves his people is evident from the word of God. "Who are kept by the power of God through faith unto salvation." 1 Peter i. 5. The persons who are kept by this power are described in the second verse, "Elect according to the foreknowledge of God the Father, sanctified by the Spirit, and begotten again to a lively hope," verse 3; and "to an inheritance incorruptible, reserved for them in heaven," verse 4; and these characters are kept by the power of God that they might enjoy the inheritance reserved for them. "The Lord shall deliver me from every evil work, and will preserve me to the heavenly kingdom. Faithful is He that calleth you, who also will do it." They are kept by the power of God unto salvation, reserved unto the heavenly kingdom, and unto

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the coming of the Lord Jesus Christ. The faithfulness of God is engaged to do these things for them.

The presence of God with His people is also promised. It is said that He will be nigh them to be with them; that He will hold them in His hand; that He will bear them up; and that He will dwell and walk in them, and watch over them. "I the Lord do keep it; I will water it every moment, lest any hurt it; I will keep it night and day." The presence of God is enough for us, we need no more; if He is with us, who can be against us? His presence is enough to comfort, to strengthen, uphold, protect, and save body and soul. "I will never leave thee, nor forsake thee."

5th. The perpetuity of the Covenant may be gathered from the promises of God to bring His people to heaven. He has promised to give His people those things which shall enable them to persevere.

1st. A real work of grace on their hearts. When the heart of a sinner is changed, it will remain so for ever. "A new heart will I give you, and a new spirit will I put within you." A counterfeit grace will perish, but not true grace.

2nd. A sincere heart. Though hypocrisy will vanish away, yet true sincerity will hold on. "I will give them one heart and one way." A single heart, a single eye, love and affection to their Covenant God—not a divided heart, half for the world, and half for God; not a divided love, three parts for the world, and one for Christ: "Jerusalem shall be called a city of truth."

3rd. Love unfeigned. The love of God in a sinner's heart is an invincible grace. Many waters cannot quench it, nor floods drown it; waters of adversity, and floods of Satan's temptations, the contrary walking of professors, the wickedness of the world, and the corruptions of our own hearts, may, and do cool our love for awhile: because "iniquity abounds the love of many waxes cold," yet it shall never be destroyed. A visit from Christ—the influence of God the Holy Ghost strengthens our love, and thus it remains unconquerable. It is the love of Christ in our hearts that constrains us to love Him with body, soul, and spirit.

4th. The fear of God, which is the beginning of wisdom. It is a fountain of life, it is a deliverance from sin; they that fear God depart from sin, and hate it. "I will put my fear in their hearts, that they shall not depart from me."

5th. True faith, which depends upon God for all things. "They that trust in the Lord shall be as Mount Zion," and they shall trust in the name of the Lord. "The just shall live by faith."

God hath promised to keep His people from falling away from Him, that He will not forsake them for His name's sake ; though they fall, they shall not be utterly cast down. They are preserved for ever ; they shall increase in grace. The righteous shall hold on his way. The path of the just shall be as a shining light, that shineth more and more. He will make all grace to abound. He will work in them to will and to do ; and in old age they shall bring forth fruit. He will confirm them unto the end, that they may be blameless in the day of the Lord, and finish the work which He hath begun in them, "Being confident of this very thing, that He which hath begun a good work in you, will perform it, or perfect it until the day of Jesus Christ."

God hath promised to break down all oppositions, and remove all obstacles that lie in His people's way, in order to bring them to their eternal rest.

1st. The power of sin. God hath promised to subdue our iniquities, and sin shall not have dominion over us.

2nd. The power of Satan. But He will not suffer us to be tempted above what we are able. He hath promised that the gates of hell shall not prevail against us, and that He will bruise Satan under our feet.

3rd. The power of the world. But He that is born of God overcometh the world, "And this is the victory that overcometh the world, even our faith." "Be of good cheer, I have overcome the world." He will enable them to walk in His statutes, and keep his laws. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my statutes and do them."

CHAPTER XXIII.

THE perpetuity of the Covenant will be demonstrated by consideration of the relationship in which Christ stands to His people.

1st. From the suretyship of Christ. He is said to be made a

Surety of a better Covenant. A surety is one who is engaged, and stands bound for another, and is responsible for him, as Judah for Benjamin, "I will be surety for him, at my hands shalt thou require him, if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Christ has engaged to God on our behalf, as our Surety to see us supplied with spiritual blessings and strength, to enable us to believe in God, and love Him, to walk before Him in truth, and to serve Him in holiness all our days.

2nd. From Christ's Mediatorship of a better Covenant. "And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The Covenant of works made with Adam had no Mediator, but this hath. God dealt with Adam as a righteous person, and He had no other foundation for his standing but his own created righteousness; as long as he kept that, the Covenant remained, and when he lost that, the Covenant was broken, for there was no Mediator to make up the breach. But in the Covenant of grace there is one, and as the Mediator lasts, which is for ever, so long the Covenant of grace shall last. This Mediator is Jesus Christ, who confirmed the Covenant by satisfying for sin, and making peace and reconciliation. As Priest He made peace with God; as King, He established the hearts of his children; as Mediator, He unites God and His people, and preserves that union for ever. If at any time we sin, we have an Advocate with the Father.

3rd. From the union betwixt Christ and his people. "I am my Beloved's and my Beloved is mine." Christ, and true believers are styled the Head and body, a Foundation and a building, a Vine and the branches, a Husband and wife; Christ dwells in them, and they live in Him, Cant. vi. 3; Eph. i. 22; 1 Pet. ii. 4; John xv. 5; 2 Cor. ii. 2; Eph. v. 32; John vi. 54; Gal. ii. 20; Col. iii. 3. This union is a near union, so near that we are said to die with Christ—to suffer with Him, and to sit down in heavenly places. And if we suffer, it is said that He suffers. "In all their afflictions, He was afflicted." If we are persecuted, it is said that He is. "Saul, Saul, why persecutest thou me?" "He that toucheth thee, toucheth the apple of mine eye." And it is a firm and everlasting union, "He that liveth and believeth shall never die; because I live, ye shall live also." The love of Christ to his people is a God-like love. "As the Father hath loved me, so have I loved you, con-

time ye in my love." Christ loved them, and gave Himself for them, an offering and a sacrifice to God. His love is a fruitful love; it is a watchful love—an infinite and perfect love—a faithful, preserving, and upholding love, and a saving love.

4th. From the intercession of Christ, which is everlasting. "He ever liveth to make intercession for us." He is our Advocate who appears for us, and our Intercessor who speaks for us; and He always prevails with his Father. "Thou hearest me always." We read of four petitions which Christ has offered up for his people's perseverance: "I have prayed for thee, that thy faith fail not." "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever." "Neither pray I for these alone, but for them also which shall believe on me through their word." "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

5th. From the work of Christ by his Spirit on the hearts of believers, in destroying the work of Satan, in crucifying their lusts, in healing their diseases, in quickening their graces, in conquering their temptations, and drawing out their love to Himself.

6th. From the titles of Christ. He is our Rock—our Life—our Peace—our Hope—Shepherd—Friend—Brother—Husband—King and Saviour.

CHAPTER XXIV.

The perpetuity of the covenant may furthermore be proved by considering the part which the Holy Spirit takes in it. The Spirit of God has engaged on the behalf of God's covenant people. His work is most glorious; it is an internal work. My dear reader, if you should ask what is the work of the Spirit, my reply is:

1st. He changes our hearts, "We all, 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." He mortifies our sinful lusts. "If ye, through the Spirit, do mortify the deeds of the body, ye shall live."

2nd. He makes known the things of God unto His people, and teacheth them all things. "But God hath revealed them

unto us by his Spirit." He makes them willing to obey God, and prepares them a fit habitation for God.

3rd. He guides and leads them : "As many as are led by the Spirit of God, they are the sons of God."

4th. He sustains and upholds them. "Uphold me with thy free Spirit," and helps them in their infirmities.

5th. He bears witness that they are the children of God, and heirs of God. He seals them unto the day of redemption, and abides in their hearts; "He is the earnest of their inheritance until the redemption of the purchased possession," Eph. iv. 30.

No man is a true Christian without the Spirit of God in his heart. "Now, if any man have not the Spirit of Christ he is none of His." "For, as many as are led by the Spirit of God, they are the sons of God." "Hereby know we that we dwell in Him, and He in us, because He hath given us His Spirit." As the Holy Ghost is essential to our salvation, and without His teaching we cannot have a saving knowledge of the Gospel, therefore we will speak more particularly of Him.

1st. Of His titles. 2nd. Of His gifts and fruits. 3rd. Of His work and operations. 4th, Of His help. 5th. Of his comforts.

I. He is sometimes called the Spirit of God; "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii. 11. Sometimes He is called the Spirit of Christ, and sometimes the Spirit of glory. See Rom. viii. 9; and 1 Pet. iv. 14. He is also called the Holy Spirit—Holy Spirit of promise, and the Holy Ghost. He is styled the free Spirit; "Uphold me with thy free Spirit." He is a free Spirit because He works where, and on whom, and when, and how He himself pleaseth. (He blows where He lists.) And because all our spiritual freedom and liberty comes from Him; "where the Spirit of the Lord is, there is liberty." He is also called the good Spirit, "Thou givest them thy good Spirit. Thy Spirit is good." He is essentially good. All good thoughts, good desires, and all the good we have, or shall receive from God in Christ, comes to us through the Spirit. The holy views we have of God, the sweet tastes of Christ, the holy joys and contentment in our souls, all come through Him. We could not be partakers of the spiritual blessings which are in Christ, without the blessed Spirit. He is also styled the Spirit of Power, or Mercy, Isa. xi. 2. The power of the Holy Ghost—the power of

the Spirit of God—the power of the Highest. It is by the Spirit's power that we are convinced of sin, He breaks the hard heart, and delivers from the power of darkness.

II. Of His gifts and fruits. They are for edification and profit. We read of the first fruits of the Spirit, and of the gifts of the Spirit. As to these gifts and fruits He is called the Spirit of grace, of wisdom, of knowledge, and of the fear of the Lord. The Spirit of faith, of love, and of supplication. His fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

The graces of the Spirit are the only ornaments, and the excellencies of a Christian, "The king's daughter is glorious within." The internal glory consists only in the graces of the Spirit: without it men are dead, loathsome, polluted; herein is the image of God. It is essential to salvation, "without holiness no man shall see the Lord;" and where these graces are, there is holiness. They are the pledges and earnest of salvation. Therefore they are called the first fruits, the beginning of the full harvest. They are only given to those, who eternally shall be saved. "As many as were ordained to eternal life believed." Those who are the children of God receive the graces of the Spirit. They receive the Spirit of grace, the Spirit of knowledge, of wisdom, of faith, and love, of godly sorrow and repentance.

III. Of His works and operations. All our happiness depends upon the Spirit of God. Christ comes to us by his Spirit; and we are drawn by Him to Christ. It is by Him Christ speaks to us; and He enables us to speak to Christ. He brings us to the mercy-seat, and puts arguments into our mouths; and He conforms us unto His image, and unto His death. It is the Spirit who reveals unto us those things which are hid from the wise and prudent; hence He is called the Spirit of revelation. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him."

He reveals unto us the mystery of life, even Jesus Christ, who cannot be known or acknowledged otherwise. Flesh and blood cannot reveal Him. "No man can say that Jesus is the Lord, but by the Holy Ghost." He sheds abroad the love of God in our hearts. He makes known the greatness of his love, and our right to it. He reveals the presence of Christ in us. "Hereby we know that He abideth in us by the Spirit which

he hath given us," and the glory that is prepared for us—"Eye hath not seen, nor ear heard, neither hath it 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; for the Spirit searcheth all things, yea, the deep things of God."

He makes us meet to be partakers of the inheritance of the saints in light; and He does it by purifying our hearts, by beautifying our souls with the righteousness of Christ, and leading and upholding us in the ways of God.

IV. Let me speak of the Spirit's help. "He helpeth our infirmities.

1st. In communion with God—in meditation on God, in hearing His word, and in prayer unto Him. In prayer we discover much of our ignorance; sometimes as to matter, we are shut up; we know not *what* to say; as to manner we know not *how* to address Him, we feel ourselves as a beast before Him. Sometimes we feel dead and dull, lifeless and powerless; it is true that the mouth and lips move, but the heart is hard, the thoughts wandering, and sin bubbling up, and we cannot pray with that collectedness and fervency that we ought. Now, the Spirit helps our infirmities, teaching us how and what to pray for in quickening and enabling us to pray in liberty and largeness of heart, so that by his influence our narrow and barren hearts are opened, and filled with such an ardency and earnestness, that the soul receives power to wrestle with God. Such a help is the Spirit in prayer to God.

2nd. The Spirit helps us in the weakness of our graces. He enlarges our dim knowledge, by adding light, and light opens more the eyes of our understanding to know the things of God in Christ. He strengthens our weak and staggering faith, answers our doubts, enables us to see our standing and interest in Christ.

3rd. The Spirit helps us in the actings of every grace. Without His influence and assistance we cannot exercise grace. "By the grace of God I am what I am, and his grace which was bestowed upon me, was not in vain, but I laboured more abundantly than they all, yet not I, but the grace of God which was with me." Can we trust, mourn, and fear when we will? Can we command our thoughts, wait patiently, and bear the hand of God, when we will? No more than the moon can give light without the sun. Therefore when we believe, hope, repent, and

bear up against suffering, it is through the assistance of the Spirit.

4th. The Spirit strengthens us in our spiritual warfare. When temptations rise within, and outward temptations from Satan meet those within, alas! creature strength is insufficient to conquer, nay, to maintain the conflict for us! Unless the Spirit of God puts forth His Almighty power, and takes our part, we cannot withstand the least temptation, whether from within or from without, no more than a child can stand against a giant. Satan is too strong for us; the least touch of his endangers our lives. But here is our comfort, that in all our spiritual conflicts, we have the Spirit's promise to be with us, to defend and secure us; and His presence is enough; He makes manifest His power in our weakness; He enables us to resist, and to conquer. "We are strong in the Lord, and in the power of his might."

5th. When God withdraws the light of his countenance, when the soul has sad apprehensions of its spiritual state and condition; when it thinks that God has become an enemy, and that it is forgotten by God, and cast off by Him, then the Spirit condescends to come, works in the soul, stirs up faith, and enables against hope, to believe in hope, to pray, to trust, to wait, and look for God. "My soul waiteth for the Lord, more than they that watch for the morning,"—I say, more than they that watch for the morning." "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption."

6th. The Spirit helps the soul when it is led captive by sin and Satan, when these enemies have proved too strong, and have prevailed, so that the sinner is fallen, and not able to rise, or has backslidden from God, and strayed from His flock. Even in this condition, the Spirit of God by His wonderful grace helps fallen saints up again. He makes them to see their sins, enables them to mourn and repent, and renews and strengthens their faith on the Lord Jesus Christ. Thus He dealt with David and Peter. As the finding us in our lost state, so the raising us from our fallen state is done by the help of the Spirit.

V. I would speak of the Spirit of God as the Author of our joys and comforts. We read of the joy of the Holy Ghost, Rom. xiv. 17. And the comforts of the Holy Ghost, Acts ix. 31. John xvi. 7. The Spirit is given unto us, not only to make manifest our union to Christ, but also to conform us unto Him,

and to lead us in the ways of Christ, not only to assist in His services, but also to comfort us. The comfort of the Holy Ghost consists :

1st. In opening the spiritual springs of comfort. It is He who opens the fountain of mercy, of love, the grace of God, and the fountain of the blood of Christ. He opens our eyes to behold the fountains of joy, and the wells of comfort as set open for the good of our souls.

2nd. In His application of these things to our souls. He makes it evident that God loves us, that Christ died for us, and that we are justified by faith in Him, reconciled, pardoned, and accepted in the Beloved, fills our souls with joy in believing, even with joy unspeakable, and full of glory. The comforts of the Holy Ghost are the best comforts ; they are like the peace Christ speaks of, "not as the world giveth, give I unto you ;" not worldly, short, and transient. They flow from the river of God, the streams whereof make glad the city of God.

He can comfort us under all our discomfitures. "Who comforteth us in all our tribulations," yea, under the deepest and saddest disconsolations. "In the multitude of my thoughts within me, thy comforts delight my soul." "He healeth the broken in heart, and bindeth up their wounds."

He can comfort us when there is none else, when we have neither father nor mother, sister nor brother, companion nor friend, when in prison, in exile, homeless, and penniless, when alone. The Spirit of God alone can comfort our souls. He can shew unto us the salvation of the Lord. He can speak peace, assure us of mercy, and cause our hearts to rejoice ; when He comforts, none can hinder, men nor devils, nor doubts, nor fears. When He works none shall let, when He gives peace who can give trouble ?

Lastly. The offices of the Holy Ghost, I would speak of.

1st. He makes all the ordinances of Christ effectual and powerful to our souls ; or else they would prove empty vessels. By His power He applies the everlasting Gospel to poor sinners, or else they receive no benefit from it. He applies the precepts, the invitations, and the promises of the Gospel ; and He enables us to love and obey the whole, not a part. He opens the mysteries of the Gospel, and applies them unto us, so that the Gospel comes not in word only, but in power, in the demonstration of God the Holy Ghost.

2nd. He is the Witness to our spirits that we are the children

of God. A witness is one that gives a testimony against, or for a man; and he is of use in all doubtful and litigious cases, in all suits and trials. Satan often debates and disputes our rights to the things of eternity. Sometimes he tells the believer that he is not a child of God, that he is presuming, and that he is only deceiving himself, while the living soul makes his appeal to the Lord to keep him from presumption and deception. In this state the Spirit of God comes, and declares to the soul, "I know that thou art born of God, for I have" regenerated thee, and the soul replies, I know it is so; I have been blind but now I see; I was dead but now I live. And He also seals it with the broad seal of heaven. The sealing of the Spirit is that assuring confirmation unto the hearts of believers, that God and heaven are theirs. 3rd. The Spirit of God dwells in a believer's heart. "The Spirit of truth dwelleth with you, and shall be in you;" "by the Holy Ghost, that dwelleth in us." "The Father dwells in us," 2 Cor. vi. 16. Christ dwells in our hearts by faith, and likewise the Holy Ghost. Thrice happy is that man who has been made a temple for a blessed Trinity in Unity. What can such a sinner want, or enjoy, more than this? I can say to such, how great is thy excellency, how perfect is thy beauty, and how full is thy glory!

Dwelling denotes especial presence, a constant and permanent one; and such is the dwelling of the Spirit of God in a believer's heart. He is a gracious and abiding Resident, and never leaves them, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."

CHAPTER XXV.

HAVING proved the *perpetuity* of the Covenant of grace from the relationship which exists between the Father, Son and Spirit, and believers, I will now endeavour to prove the *certainty* of the Covenant of grace. The word of God is equally plain on the certainty of the Covenant, as upon its perpetuity. It is called the "sure mercies of David,"—"And I will make an everlasting covenant with you, even the sure mercies of David." The mercy here means Covenant mercy; and this mercy comes through Christ, David's Antitype. The reason why it is called

the mercy of David is because it is only obtained through Him whom David represented, i.e., Christ, the Store-house of God's mercy. Without Christ there is no mercy, but condemnation.

It is also called "the sure mercies" because Christ is the Surety, Messenger, and Mediator of the Covenant, and because this mercy comes to a sinner through the blood of Christ, and is only given to the members of Christ. This mercy must be sure, it being treasured up in Him. The Lord declares that He will not suffer His faithfulness to fail, "nevertheless, my loving-kindness will I not utterly take from him." "Though it tarry, wait for it, because it will surely come." "Yea, I will rejoice over them to do them good, and I will plant them in this land, in truth, with my whole heart, and with my whole soul; I will bring upon them all the good that I have promised them." There hath not failed one word of all His good promises, which He promised, by the hand of Moses, His servant. Nor will He alter His covenant, "My covenant shall stand fast with Him. My Covenant will I not break, nor alter the thing that is gone out of my lips. The mountains shall remove, and the hills depart, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee."

"All the promises of God in Him are yea, and in Him Amen unto the glory of God by us." "Nevertheless, the foundation of God standeth sure." This Foundation is the election of God, and our eternal blessings are built upon it. The certainty of this Covenant may be gathered;

1st. From the *power* of God. 2nd. From the *will* of God. If God is able and willing to perform, then the covenant must be sure.

1st The power of God is necessary to give a being to all his undertakings. A creature may promise a thing, and be willing to perform it, but finding it above his ability, he cannot fulfil his promise. But it is not so with God. All that God has promised and engaged Himself to perform, whether temporal or spiritual, He has power to fulfil. "The Lord will give you flesh, and you shall eat," Num. xi. 18. Here is a promise for a temporal blessing, the fulfilment thereof is in verse 23, "And the Lord said unto Moses, is the Lord's hand waxed short? thou shalt see now whether my words shall come to pass unto thee or not." These words were a reply to Moses' objection, "And Moses said, the people among whom I am, are six hundred thousand footmen."

Shall the flocks and the herds be slain for them, to suffice them, or shall the fish of the sea be gathered together for them?"

It appears that Moses almost doubted God's ability. But the Lord told him that His ability can surmount all difficulties, "My hand has not waxed short." God's power is the same with regard to spiritual things. "Who is a God like unto thee, that pardoneth iniquity?" He is able to pardon the greatest sinner, and greatest sin. He is able to quicken the dead, and change the heart, and preserve to his heavenly glory. It is a power which cannot be hindered. "If he will bless who can curse? if He is with us, who can be against us?" All the power of Pharaoh with his army, could not hinder God from delivering His people according to his promise, nor all the kings hinder them from possessing the land of promise.

God's power is an independent power. His own arm is sufficient for all His works and purposes. The power of God is enough to create, to convert, and bless. It is an everlasting power; it remains the same to all eternity, "Behold the Lord's hand is not shortened that it cannot save."

2nd. The certainty of the covenant may be demonstrated from the *will* of God. "Thou wilt perform the truth to Jacob, and the mercy to Abraham." "I will perform that good thing which I have promised to the house of Israel." "Faithful is He that calleth you, who also will do it." "He that hath begun a good work will perform it until the day of Jesus Christ." None could compel God to make any promise, or to adopt any of the sons of men for His children, but of His own accord He was willing that it should be so; it arose from His own love to them. This will was resolved by Himself, and according to His purpose. It was not, may be I will, or may be I will not. I wish it to be so; but, **THIS IS MY PURPOSE; I AM RESOLVED ON IT, AND THAT FOR HIS OWN SAKE.** "Not for your sakes, O house of Israel but for my holy Name's sake: even for my own sake will I do it." God's will is an unalterable will. "Once have I sworn by my holiness that I will not lie unto David, nor alter the thing that is gone out of my lips." And this willingness He has expressed in His promises, and ratified by his oath, see Jer. xxxii. 42; xxxiii. 14; Micah vii. 20; Ps. lxxxix. 35; Heb. vi. 17.

Having already seen the certainty of the covenant, we will now enquire the reason of the certainty.

1st. Certainty is a ground of faith. The word of God commands us to believe, and to be persuaded, to stand fast, rest, and

rejoice in believing. But if there were an uncertainty in God, there could be no assurance of faith, and we are encouraged to draw near with a true heart in full assurance of faith, Heb. x. 23. How could we be persuaded of the enjoyment of God's promises, unless they were certain to be fulfilled? There can be no peace in uncertainty; peace is that which settles the mind, establishes the heart, and removes fears. The ground of this peace, is the certainty of the covenant. Hence it is styled, the covenant of peace, and being so, we have strong consolation. In order to establish peace in the soul, there must be either present fruition, or certainty of expectation; a may be, or, a peradventure will not do. If a man could only say, "may be God will pardon my sins, and save my soul; or may be, He will not," there would be no peace in the soul. We find this in our own experience, till we are assured of our interest in Christ we have no settled peace; but when we are blessed with this holy assurance, we have a solid peace, although not constant joy. And the reason of this peace is the certainty of the covenant.

2nd. Certainty is a ground of hope and patience. God has encouraged us in his word to hope and wait patiently for Him, "Let Israel hope in the Lord." It is good that a man should both hope, and quietly wait for the salvation of the Lord. "Gird up the loins of your mind, be sober and hope to the end." "Thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." The reason why they shall not be ashamed is, the certainty of the covenant, otherwise we might be ashamed of our hope, and wait in vain.

3rd. The reason why God made the covenant sure was because He would draw the hearts of His people unto Himself. There are things that will draw, and fix the heart, where it can discover them; e. g., *goodness, fulness, freeness, and certainty*. These will draw the heart to God. Where shall I go, says the living soul? Thou hast the words of eternal life, and on whom shall I rely, but on Thyself alone? "O Lord, Thou art full of goodness, merciful and gracious." Here will no living soul have cause to complain. David, in a fit of unbelief, said, "Is His mercy clean gone for ever, doth His promise fail for evermore?" But he corrected himself "I said, this is my infirmity." But, if God did not fulfil His covenant promises, His children might complain. Blessed be God, there will be no cause for that, for He is truth and faithfulness itself. The certainty of the covenant then, is great encouragement to the people of God.

God assures them that they shall not be disappointed in coming to Him,—“Him that cometh to me I will in no wise cast out.” “He will not despise the day of small things.” “He will love them freely, and receive them graciously.” “He will be their God, and they shall be His people.” Every thing short of this is uncertain, transient, and not to be depended on. What is the promise of a man whose breath is in his nostrils? He may make a promise and not live to fulfil it. But not so with God, He is an eternal, infinite, and all-sufficient Being. Here also is sweet encouragement to pray. “I said not to the seed of Jacob, seek ye me in vain.” We may seek Him a long time, but in the end He will be found. “I will cry unto God Most High, unto God that performeth all things for me. He shall send from heaven and save me.” David is determined to cry to His God, and call upon Him for help. Why did he do so? Because He is the Most High God, who is *able* to help, and *has promised* so to do.

CHAPTER XXVI.

WE have said that there are three things in the covenant, viz., Perpetuity, Certainty and Order. Having considered the former two, we will now endeavour to open the third. Each of these affords great comfort and consolation to the people of God. What an infinite mercy it is that the blessings are of an eternal nature, and the enjoyment of them certain, and they are all in order!

The covenant is an ordered work; it was made by Him who is infinite in wisdom, wonderful in counsel, and full of love. We shall now see wherein this order consists.

1st. There is that which is adequate to all the demands, needs, and straits of the people of God. Let their trouble be ever so great, their needs many, their misery deep, whether spiritual or temporal—above the power of men’s or angels’ help—yet in this covenant there is a sufficiency for all requirements.

Is the sinner longing for a reconciled God? Is he in want of a precious Christ, panting after atoning blood, praying for salvation, craving for pardon, hungering and thirsting for the bread and water of life, seeking after holiness, faith, patience,

hope, love, meekness and resignation? Here are all these things *in order*, to be communicated to him. Is the living soul in want of peace, rest, ease, joy, and comfort for a troubled conscience? From hence he shall be supplied. Is he in want of any temporal thing that pertaineth to this life? This is also *ordered*,—"Bread shall be given, and water sure." Here is nothing wanting, but all things superabounding.

2nd. Things are well ordered when they are well placed; a thing out of place is out of order. In the covenant of grace all things are in their right place. Christ keeps His place as Mediator, the Father as a Donor, and the believer as a receiver. Here it is revealed what Christ is to do, what the Father will do, and what His Spirit is to reveal, and the believer is to do. Here is no confusion. God is a God of order: every one has his portion ordered. Here is hope for despair, ease for one that is heavy laden, peace for a broken heart, mercy for the penitent, a precious Christ for one that has faith, redemption for one in bondage, righteousness for one that feels himself naked, grace for the unworthy, riches for the spiritually poor, help for the needy, strength for the weak, a balm for the wounded, rest for the weary, bread for the hungry, water for the thirsty, and a refuge for the criminal.

3rd. Things that move and work to a right end are rightly ordered, and in this covenant every thing works right which is to the praise and glory of God's grace. The Father made the covenant for his own glory; redemption by Christ is for the glory of both; and regeneration by the Spirit is to glorify the blessed Trinity; every good thing given and received, all work to this end, that is, to the glory of God. Christ, as the Surety, as sent by the Father, dying and triumphing on the cross to make satisfaction and peace, all aim at the same thing. The grace which a sinner receives, and the works which he does by grace, and the things which he hopes for, all tend to the glory of God.

4th. Every thing in season is beautiful. "He hath made every thing beautiful in His time." If any thing is out of time, it is out of order—frost in summer is out of order. If physic comes when a person is dead, this would be disorderly; things are in order, when they are neither too soon, nor too late, but at the time of need. And so are the dispensations of the covenant; they are sent, and come in time of need, when a sensible sinner is ready to give up all for lost, cries "My God why hast thou forsaken me?" all doors shut—that very time Christ appears,

mercy and help comes. "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord will hear them, and not forsake them. I have heard thee in a time accepted, and in the day of salvation have I succoured thee." When the heart of David was overwhelmed, then God comforted him. When the church was like a woman forsaken, then said God, "With everlasting kindness will I have mercy on thee." When Ephraim was ashamed, even confounded, then said God, "My bowels are troubled, I will surely have mercy upon him." When Paul was pressed with temptations above measure, then Christ told him that his grace was sufficient, and that his strength would be made perfect in weakness, and so it is now with the people of God. They receive mercy in the fittest time. God is gracious and wise, therefore He knows the best time, and as a faithful God He will lose no time.

5th. This covenant being well ordered, there is a firm foundation for our hope and confidence, that a sensible sinner will be received by God the Father. Christ says, I will satisfy for his sins, and make peace for him; I will forgive, and abundantly pardon, says the merciful God. I will love Him freely and receive Him graciously, says the God of love and grace. Here we have Christ who merited all, and God, who promised to give all, who hath bound Himself by oath to perform all for them, and who rejoices over His people to do them good, and accounts it His praise and honour, in loving them encouraging them to call upon Him, to trust in Him, and to receive from Him. Hence the children of God must persevere. The covenant is everlasting, or ordered in all things and sure; God engaged to maintain an everlasting union and communion between Himself and His people, and gave charge to Christ to keep them in His name, and He willingly undertook this charge, and executed it faithfully. He conquered His people's enemies, supplies them with sufficient grace, and as the Lion of Judah guides them through this wilderness safe to glory.

"With David's Lord and ours,
A Covenant once was made,
Whose bonds are firm and sure,
Whose glories ne'er shall fade.
Signed by the sacred Three-in-One,
In mutual love ere time began.

Firm as the lasting hills,
This covenant shall endure,

Whose potent shalls and wills
 Make every blessing sure ;
 When ruin shakes all nature's frame,
 Its jots and tittles stand the same.

Here the vast seas of grace,
 Love, peace, and mercy flow,
 That all the blood-bought race
 Of men or angels know.

O, sacred deep, without a shore,
 Who shall thy limits e'er explore?

Here when thy feet shall fall,
 Believer, thou shalt see,
 Grace to restore thy soul,
 And pardon full and free ;
 Thee with delight shall God behold,
 A chosen sheep in Zion's fold.

And when through Jordan's flood,
 Thy God shall bid thee go ;
 His arm shall thee defend,
 And vanquish every foe :
 And in this covenant thou shalt view,
 Sufficient strength to bear thee through."

CHAPTER XXVII.

THE triumph of Christ on the cross as God-man over sin and the sinner, is gloriously exhibited in the rending of the vail of the temple from the top to the bottom—"And behold the vail of the temple was rent in twain from the top to the bottom." It began at the top which was out of the reach of man. It was to teach us that salvation of sinners by Christ was by Him alone ; the creature had no hand in it. He alone trod the wine-press, and his own arm brought salvation. He, and He only, is the Saviour of sinners—"Neither is there salvation in any other ; for there is none other name given among men whereby we must be saved." Salvation is the gift of God ; it cannot be merited by our works. This salvation is brought to a soul when dead in trespasses and sins ; and a sinner dead in sin cannot quicken himself, that is, he cannot impart spiritual life to his own soul. Repentance and tears are not available before God, except they flow from a spiritual life ; and this is the gift of God—"And you hath He quickened who were dead in trespasses and sins."

This is an act of the mercy and love of God ; it doth not depend upon the free will of man, for " God who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ ; by grace are ye saved. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Salvation is a covenant blessing, freely given unto us. The covenant itself is a gift—" I will give thee my covenant." Christ is a gift—" Behold I have given Him for a witness to the people ;" and all the blessings stored up in Him are a gift. What a mercy it is that they are all freely given unto us ! Fallen creatures could not merit. All is given. The Father gave Himself, and He gave Christ—" For God so loved the world that He gave His only-begotten Son." Christ gave himself—" Who loved me and gave Himself for me." Love, peace, eternal life, the Spirit of God, a new heart, faith and repentance, and all things beside are freely given. Isa. xiii. 6 ; lv. 4 ; John iii. 16 ; Gal. ii. 20 ; Cant. vii. 12 ; John xiv. 2 ; x. 28 ; Luke xi. 13 : Ezek. xxxvi. 26 ; Phil. i. 29 ; Acts xi. 18 ; 2 Tim. i. 16 ; Rom. viii. 32 ; Ps. lxxxiv. 11 ; 2 Pet. i. 4.

There are two reasons why these inestimable blessings are freely given to us :—

1st. We have nothing. The fall has stripped us of all good. Through it we became poor, blind, naked, wretched, and miserable ; not sufficient of ourselves to think anything as of ourselves. " What hast thou that thou hast not received ?" In our first creation God made us beautiful vessels, pure, and clean, capable of containing all good, knowledge, holiness, and righteousness ; in these things consist the divine image of God. But these vessels were made of brittle stuff, liable to crack ; that is mutable. A creature cannot be immutable—God alone is immutable. God had bestowed on man largely and bountifully, as it became the Giver. The Giver was the great God, and He gave a large stock to Adam to help himself. He deprived him of nothing except one tree, which was the tree of knowledge ; and the reason this tree was prohibited, was to teach him obedience to his Creator. But Satan through his infernal suggestion, cracked this beautiful vessel, and so all its contents ran out, and left it empty. Thus man became poor and miserable. Besides this he incurred the wrath of God, and became a great debtor to Him,

I mean, a debtor, immeasurably behind in his debt of obedience to the holy law of God, and if the debt be not paid, he must suffer the penalty which the Law-giver denounced against disobedience—"For in the day that thou eatest thereof, thou shalt surely die." This debt must be paid to the utmost farthing—"Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." This is the reason that God was pleased to give us all things freely. We, like the prodigal, have spent all, and our heavenly Father gives all.

2nd. Thus God will be glorified in all his gifts, and thus the receiver proclaims His glory. Here are blessed encouragements for poor sinners to go to Him. No room for despair, but a good foundation for hope. When we survey our hearts and conditions, we find a world of wants; but when we survey the grace of God in giving all things freely, we find a heaven of supplies. I know there are many gracious souls that are full of fears, disputing every step they take, and reasoning with themselves how they can obtain these blessings, saying, "we have nothing and can bring nothing, the well is deep and we have nothing to draw with." It is true, poor sinner, but remember God has promised to give all things—ask, and it shall be given. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Let us be content to be receivers. There are three things which will qualify us to be receivers. 1st. Poverty of spirit. The poor man useth entreaties—a poor man is a suppliant. It was poor Lazarus who was laid at the rich man's door. Except we are made truly sensible of our spiritual wants and miseries, stripped of our righteousness, forced from all our refuges, hunted from all shelters, exposed to the wrath of God, to the curses of a fiery law, feeling our own frailty, the shortness of life, and a solemn eternity before us—we will not knock at mercy's door crying, "O Lord, be merciful to me a sinner; pardon my sins, for they are great. Give me thy dear and only begotten Son, who is the altogether lovely, and precious to my soul."

3rd. Humility of soul. A proud man scorns to beg and scorns to receive. He will not be beholden to any one. It is the humble man who will acknowledge a gift, who will beg for mercy, and will be glad in receiving. God will not despise the humble. He giveth grace to the lowly, and the humble are thankful to receive grace from God.

4th. Faith. Faith beholds such beauty in Christ, that after it has gazed on Him, it moves towards Him, lays hold of Him, wrestles for a blessing ; and when given, it thankfully receives, for faith is not only a seeking but a receiving grace.

CHAPTER XXVIII.

WE will now consider the rending of the vail. 1st, The time when it was rent ; and, 2nd, the act of rending it.

1st. The time. It was after Christ had accomplished, perfected, or consummated all things. "After this, Jesus, knowing that all things were now accomplished," (John xix 28,) He said, "It is finished (completed or perfected,) and He bowed His head and gave up the ghost." "After this the vail of the temple was rent in twain." Matt. xxvii. 21. Up to this time nothing was perfect.

The shadows and types under the Levitical dispensation could not make the comers perfect. "If, therefore, perfection were by the Levitical priesthood (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." But when Christ came, He perfected the worship of God. Christ is the sole perfecter of this. He is called the Consummator, the Perfecter, the Finisher of our faith, as having brought us into a state of perfection ; not perfection in the flesh, but in the worship of God. "Looking unto Jesus, the Author and Finisher of our faith ; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." His sitting down is a full evidence that He has perfected the work, and is resting from it, as His Father rested from His work when He ceased to create.

This perfection of the Church, God designed from the beginning. He entered upon its perfection in the first promise : "It shall bruise thy head ;" i. e., the seed of the woman, or

Christ, shall bruise the serpent's, or Satan's, head. The bruising of the serpent's head denotes the perfection of Christ's work. The church of the Old Testament is said to be weak and imperfect, like that of a child under tutors and governors—"But is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world." Gal. iv. 1, 2. Hence, also it had a yoke imposed on it, causing fear and bondage,—“God having ordained better things for us, (or the church under the New Testament) that they without us should not be made perfect.” And this state of the Church is expressed by this word *perfect* in other places, as we shall see. The foundation was laid in that word of our Saviour's wherewith He gave up the ghost, “It is finished!” or completed, or perfected; viz., all things belonging to that great sacrifice whereby the church was to be perfected; for Christ had respect unto all that the prophets had foretold, and all that He was to do in this world, that is, to consummate the church, when “By one offering He for ever perfected them that are sanctified.” The saints under the gospel are called perfect, because they are instructed in the mysteries of the gospel—“Howbeit, we speak wisdom among them that are perfect.” And they are so called in Hebrews v. 14. “But strong meat belongeth to them that are of full age,” or perfect. Also in Christ's prayer, “I in them, and thou in me, that they should be made perfect in one.” So when the word is applied by the Spirit of God to the soul, it brings it to the church, “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Let us enquire to what this perfection refers. I answer to two things; viz., 1st, To things that appertain to the soul; 2nd, To the worship of God.

1st. The things that appertain to the soul are seven—1st, Righteousness. 2nd, Peace. 3rd, Light or knowledge. 4th, Liberty. 5th, A clear prospect into a future state of blessedness. 6th, Joy. 7th, Confidence. I would touch upon each of these.

1st. Righteousness. The cause of all imperfection in the church was sin, this made the law weak,—“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh,” (Romans viii. 3,) and sinners to be without strength—“For when we were without strength, in due time

Christ died for the ungodly." Romans v. 6. Therefore, the bringing in of perfection must be by another's righteousness. This was the promise of gospel times, and it was brought in by Christ alone—"Thy people shall be all righteous." "In his days shall the righteous flourish." "Righteousness and peace have kissed each other." And for this reason Christ is called the Lord our Righteousness. A righteousness of our own we had not; wherefore Jehovah became our righteousness that we might say, in Him have we righteousness and strength, and that in Him all the seed of Israel might be justified and glory—"For by Him all that believe are justified from all things from which they could not be justified by the law of Moses;" so He is of God made unto us righteousness (1 Cor. i. 30). This is the foundation of the gospel perfection; it was procured for us by Christ offering himself up in a sacrifice as our High Priest, for "we have redemption through his blood, even the forgiveness of sins" (Eph. i. 7). This the law of Moses could not do.

2nd. Peace. The Kingdom of God, or the gospel, is peace; not meat and drink. This peace was made by Christ, preached and declared by the apostles. This peace is three-fold. 1st. With God. 2nd. Between Jew and Gentile. 3rd. Among ourselves. It is peace with God—for "being justified by faith, we have peace with God, through our Lord Jesus Christ." This Christ made as our great High Priest in reconciling us unto God; hence His name "the Prince of Peace." This peace He left us as a legacy. He made it for all believers, and in His own time communicates it unto them; therefore their end will be peace. This peace could not be obtained by the Levitical priesthood, for it was not then actually made, nor clearly declared—"He is our peace; for to make in Himself one new man, so making peace; and that He might reconcile both unto God in one body by the cross." Therefore the law could not bring in this righteousness, which is the foundation of peace. The peace between Jew and Gentile was a great mystery to the Old Testament saints; the disciples themselves were slow in receiving this mystery: but this was God's design from the beginning, and this could not be brought about by the ceremonial law, as that was the very thing that separated them, which is called the wall of partition broken down by Christ, who commanded His apostles to preach to the Gentiles, forgiveness of sin, through His blood. It is peace among believers; which is

the very nature of the gospel. Love is the fulfilment of the law, To love God with all our hearts, and our neighbour as ourselves, "By this ye know that ye have passed from death unto life. because ye love the brethren."

3rd. Light or knowledge. God had designed it for the church but it was not attainable under the law. Yet it was promised, "And they shall teach no more every man his neighbour and every man his brother saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." This was fulfilled as we may see by the apostle's assertion, 1 John ii. 27. "But the anointing which ye have received of Him abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie." There are three things included in this light.

1st. Christ, as the great Prophet, reveals the mind and will of God. Under the law, God spoke through Moses and the Prophets, but it was obscurely, suitable to that dispensation, revelation being only in its infancy. But the full revelation of the mind of God was left for Christ, who was above them all, and privy to all the counsels of His Father, who had lain in His bosom from all eternity. Hence He is called "Wonderful," "Counsellor." And in another place—"I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in His mouth" (Deut. xviii. 18.) This was Christ himself. Herein the light under the gospel excels the light under the law; for whether we consider the dignity of Christ's person, or the perfect knowledge that He had of the whole counsel of God, and the mysteries of His grace; much every way the gospel has the superiority, that Christ might have the pre-eminence in all things. 2nd. The things revealed. They were no longer shadows, but the substance itself; the good things which were pointed at. The saints of old had many precious promises and intimations of the glorious state to come; but it was so wrapped up in types and figures—sometimes by the sacrifices, at other times by the land of Canaan, and the various deliverances from their enemies. Hence the prophets themselves could not clearly see into the depth of their own prophecies. Christ called John the Baptist the greatest of prophets, and the reason was, because he was privileged to have a personal knowledge of Him; yet not living to see the full accomplishment of the gospel church state, which did not take place until Pentecost,

he is called the least in the kingdom of heaven. The church of old waited with earnest expectation until the day should break and the shadows flee away (Cant ii. 17). They longed for the breaking forth of that glorious light which the Son of God was to bring. They were looking for the fulfilment of that promise, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." These all died in faith, not living to see life and immortality brought to light by the gospel. 3rd, The illumination of the soul. Believers are enabled to discern the mind of God in the gospel, which was foretold by Isaiah (xi. 9), "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

The enjoyments of the saints of old were but small in comparison with those since the effusion of the Spirit—"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

4th. Liberty, or freedom in our approaches unto God. This is an especial blessing belonging to the gospel, and happy is that soul who has an experimental knowledge of it. Five minutes' communion with God (which is a foretaste of heaven) refreshes the soul, revives the drooping spirit, lays the world low, and endears Christ unto us. "In whom we have boldness and access with confidence by faith in Him. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Such freedom and boldness the church of old was not privileged to enjoy; it laboured under a spirit of bondage and fear of death. And this bondage arose from sundry causes:—

From the dreadful manner of giving the law, which was a ministration of condemnation. It filled the people with fear and terror, inasmuch that they intreated the Lord to speak to them through a mediator, which the Lord did through Moses, who is called a mediator. So great was the terror, that Moses himself

said, "I exceedingly fear and quake" (Heb. xii. 21); and all the people in the camp trembled (Exodus xix. 16.) This ministration was to keep the people from an access to God—"And the Lord said unto Moses, go down, search the people, lest they break through unto the Lord to gaze, and many of them perish." But not so in the administration of the gospel; blessed be God for it. The gospel does not say, he that cometh unto me shall perish, but the contrary, him that cometh to God through Christ, He will not cast out. Hence the gospel invitations are very encouraging to sensible sinners—the hungry and thirsty, the weary and heavy-laden, the sensibly poor and needy, the wounded and the perishing. Yea, they are encouraged to come boldly with heart and mouth open, and He will satisfy them.

The curse of the law gendered bondage. Every one that seeks justification by the works of the law, is accursed—"For as many as are of the works of the law, are under the curse; for it is written cursed is every one that continueth not in all things which are written in the book of the law to do them." The law is a ministration of death and condemnation. Not so the gospel; here is no curse, only on the serpent and his seed. It is a ministration of life and peace—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

The imperfection of the law gendered bondage. In the offering of the sacrifices there was a remembrance of sin reminding the sacrificers of their distance from God; also of their prohibition from the holiest, wherein were the pledges of access unto God—"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." No man had yet right to enter into it with boldness, which believers now have; and the reason was to teach them not to rest in these things, but to look to the great atonement, Christ.

5th. A clear prospect into a future state of blessedness. The saints of old had not a clear prospect of those mansions of bliss and felicity—of that Canaan without pricking briars or grieving thorns to the house of Israel. The better country, where no noxious pestilential vapours arise to infect the air; no mists, or fogs, or clouds to darken it, or interrupt the sight of pleasing objects. This was the cause of the old saints' fear of death; but now Christ, the great Conqueror, entered into the jaws of death, snatched the power from him, and swallowed up death in

victory, opened, in his own person a way for gracious souls to enter into those blessed habitations, where the Lord himself is their everlasting light, and where the days of their mourning are ended. No more darkness, but one bright, clear, and everlasting day. No storms, no blustering winds, no hurricanes are heard or known there; but one serene and calm eternal day. Hence Christ is called the first fruits of them that sleep—"For since by man came death, by man came also the resurrection from the dead."

6th. Joy. The kingdom of God is righteousness, peace, and joy in the Holy Ghost. The joy of the saints of old was not from the law, but by faith in Christ as their Redeemer and Saviour, as the joy of their souls and strength of their hearts; as their light, life, and salvation. It was the same in kind, but not in degree; the same in quality, but not in quantity. The joy of the New Testament saints is unspeakable and full of glory; which flows from the spirit of adoption, enabling them to exclaim, "What manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God. Hereby know we that we dwell in Him, and He in us, because He hath given us of His spirit," which is the cause of our joy. It is the Spirit that sheds abroad the love of God in our hearts. There is no fear in love—perfect love casteth out fear. "We love Him because He first loved us." This gives the soul a quiet repose in all its trials, refreshment when it is weary, peace in trouble, light in darkness, strength in weakness, enabling the soul to suffer for Christ and His cause.

7th. Confidence. Gospel confidence does not proceed from national privileges as that of the Jews did, who boasted they were the seed of Abraham, and gloried in their own righteousness, because they were ignorant of Christ and his righteousness—"For they being ignorant of God's righteousness, and going about to establish their own, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. But the righteousness which is of faith (or gospel righteousness) speaketh on this wise, say not in thy heart, who shall ascend into heaven, to bring Christ down from above? The word is nigh thee, even in thy mouth, and in thy heart" (Rom. x. 3, 6—9.) Gospel confidence is personal and spiritual; it is planted in a regenerated heart; it proceeds from an experimental knowledge of Christ and Him

crucified ; it is a good hope through grace. Confidence in God flows from a heart established in the truths of the gospel, rooted and grounded in Christ. The religion of Christ is not hereditary ; it is not being brought up piously, or in civility, or morality, or in attending the means of grace. It is a work of God the Holy Ghost upon the soul. We must be born again ; without it no man shall see God in glory. "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

Gospel worship also differs from the old. It consists not in carnal things, as sacrifices, meat and drink-offerings, nor in a multiplication of ceremonies. God had no delight in them—"To what purpose is the multitude of your sacrifices unto me ? saith the Lord ; your new moons and your appointed feasts my soul hateth." He delights in spiritual worship which is suitable to his nature ; for He is a Spirit, and they that worship Him must worship Him in spirit and in truth—"Who also hath made us able ministers of the New Testament ; not of the letter, but the Spirit : for the letter killeth, but the Spirit giveth life. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The worship under the New Testament is easy—"Take my yoke upon you, and learn of me, for I am meek and lowly in heart ; and ye shall find rest unto your souls : for my yoke is easy, and my burden is light." It is easy, because believers are assisted by the Spirit of God, and the new man delighteth in it—"For I delight in the law of God after the inward man." They are strengthened and comforted by it, refreshed and revived in it. Gospel ordinances give light, and exhibit the things themselves unto the minds and faith of believers. Thus in the preaching of the word, "Jesus Christ hath been evidently set forth crucified among you ;" not darkly represented in types and shadows. In baptism we believe we represent the burial of Christ (Rom. vi. 4 ;) his sufferings and resurrection. His sufferings we believe are represented by going into the water, and being overwhelmed in it. His burial by a short continuance under it, and being covered with it ; and his resurrection by coming out of it. This ordinance is a divine command by the great King of Zion. John was sent by God to preach and baptize—"There was a man sent by God whose name was John. He that sent me to baptize with water, the same said unto me" &c., (John i. 6, 33). John received his commission from God. Christ, after his resurrection, commanded

his disciples to preach and baptize. Peter was sent by Christ to Cornelius, and he baptized, as well as preached the gospel; and Philip was sent to the eunuch—"Then the Spirit said unto Philip, go near and join thyself to this chariot;" which he did: he preached the gospel to him, and baptized him. Ananias was sent by Christ with a message to Paul, that he might receive his sight, be filled with the Holy Ghost, and be baptized (Acts ix. 17, 18). From all this I gather that baptism is a divine command of God. This ordinance was not instituted in the place of circumcision.

1st. Circumcision belongs to the covenant of works, and is a work of the law; therefore is opposed to the covenant of grace. There was a severe penalty annexed to it in case of neglect or disobedience; such a soul was to be cut off from his people (Gen. xvii. 9—14.)

2nd. It only belonged to the Jews, and of them only the male part. But the ordinance of baptism under the gospel is administered to both sexes.

3rd. Baptism did not succeed circumcision, as it was instituted before circumcision was abolished.

4th. Nor was circumcision a seal of the covenant of grace, any more than baptism is now. The confirmation of the covenant of grace, is the oath of the Father and the blood of the Son.

5th. If circumcision were the seal, then the covenant of grace must have been without, before this was instituted. The covenant of grace was from everlasting, and revealed to Adam after the fall, and manifested to Noah and others before circumcision was enjoined to Abraham. So from Adam to Abraham the covenant must have been without a seal according to this notion.

6th. There were some persons living at the time it was instituted, who were in the covenant of grace; yet this was not enjoined them, as it would if this had been designed as a seal of it.

7th. Circumcision is called a sign, not a seal. It was a typical sign of the pollution of human nature, but did not seal or confirm any spiritual blessing of the covenant. It is called the seal of the righteousness of faith, but not of the covenant of grace, nor a seal to infants (Rom. iv. 11.)

8th. Baptism and circumcision do not signify the same things. Baptism signifies the sufferings, death, burial, and resurrection of Christ; which circumcision did not. Of baptism of adults by immersion, we read in the word of God, but not of infant

sprinkling. The first we hear of it is in the third century, and it has met with opposition in all ages more or less.

In the Lord's Supper we do shew forth His body bruised and broken on the accursed tree—"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." These ordinances really present and exhibit spiritual things, Christ and the benefits of His mediation unto our souls; and in the observance of them we are not kept at a distance, but by faith we have access unto the most holy place not made with hands; because Christ, who is the Minister of that holy sanctuary, is in them and by them, really presented unto the souls of believers.

CHAPTER XXIX.

WE will now consider what the rending of the vail signified.

The vail was an hindrance of access to the holiest, wherein were the pledges of the presence of God. Then the rending of the vail points to our free access through Christ unto God the Father. This is declared by the apostle, "But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people, 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." The tabernacle here means the Levitical priesthood; and so long as that stood there was no access with freedom to God. Wherefore, the rending of the vail denotes the abolishing of the ceremonial law, and our access to God; as it is written, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say, His flesh." Christ as our High Priest expiring on the cross, made reconciliation and peace by His precious blood. This received by faith, conscience is purged, bondage and fear removed; gracious souls now enter with boldness into the presence of God. There was an entrance under the Old Testament into the presence of God, through the virtue of the oblation of Christ; but it was not actually manifested. He had not yet offered Himself unto God. It was by virtue of

the eternal agreement that was between the Father and Him concerning what He should accomplish in the fulness of time, that the benefit of what He was to do was applied unto the believers of the Old Testament. They were saved by faith even as we are; hence Christ is called "the Lamb slain from the foundation of the world;" that is, in and from the giving of the first promise. This was accomplished by the sufferings of Christ, which laid open a way of free access to God; without this the law and its curses were like the cherubim and flaming sword, that turned every way to keep sinners from drawing nigh unto God. The ceremonial law continued until the death of Christ, and no longer; for until then both Christ Himself and His disciples continued the observance of all its services according to the mind of God. In the use thereof it existed until the day of Pentecost; for then in the coming of the Holy Ghost the foundation of the gospel worship was laid. A new way of worship being brought in, the old is done away. When Christ on the accursed tree proclaimed, "It is finished," the vail was rent; then was peace with God publicly confirmed by the blood of the cross—"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The way of access to God is a new and living way, which Christ has consecrated for us through the vail, that is to say, his flesh. It is called a new way, and we may give many reasons for it.

1st. It is styled a new way because it succeeded the old.

2nd. It is styled new, because it is a wonderful way. We by sin have barred up the way to God, dishonoured and provoked Him; and is it not wonderful that of His infinite love He has removed all obstructions, opened a new way, and promised to give His gracious presence to all those that walk in it? There are five things wherein God will be eternally praised and admired by believers. 1st. In opening this new and living way. 2nd. In manifesting the new covenant of grace. 3rd. In giving his only and beloved Son to be the Saviour and Redeemer of sinners; to suffer, die and bleed for them. 4th. To bring sinners by the Spirit to Christ, to enjoy covenant blessings. 5th. In glorifying them in body and soul.

3rd. It is styled a new way, for its excellency. There was none like it. All other ways fall short of this. In this way we enjoy the love of God, a precious Christ, mercy, and happiness.

which makes this way excel all others. In this way we enjoy comfort, help, strength, and all other good things suitable to every believer.

4th. It is a new way because it is administered in a new form. In this way we approach God with open face, without any veil of legal shadows. It is as it were written afresh in larger and plainer characters, that the most simple child of God can read and understand—"An highway shall be there, and a way; and it shall be called the way of holiness: the unclean shall not pass over it, but it shall be for those, the wayfaring men though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This new way wherein the ransomed of the Lord walk, admits of no decay or alteration. Christ is the way; He is the Father's way, either in the covenant of grace, creation, or providence. The Father took no step in the salvation of sinners apart from Christ. His thoughts about salvation began with Christ. He possessed Him in the beginning of His way of grace, before His works of old of creation and providence. All His purposes and resolutions concerning our salvation were in Him, according to the eternal purpose, which He purposed in Christ Jesus. He hath chosen us in Him, and blessed us with all spiritual blessings in Him. All fulness of grace was put into His hands, that we might receive out of it. The going forth in a way of grace to His people, have always been through Christ. So in the creation of all things. God created the world by Christ. He is the Word by whom all things were made. Also in providence, the Father put all things into His hands as Mediator. All things are at His disposal. Thus Christ is the Father's way. Christ is the sinner's way to the Father; none can approach God without Him, for God is a consuming fire. We need a Daysman to lay His hands on both. There is no access without a Mediator. Christ is the Mediator between God and man. He takes, as it were, sinners by the hand, and leads them into His Father's presence, so that they have boldness and access with confidence by faith in Him. Though black and imperfect in ourselves, we are comely in Him, through His perfect righteousness put upon us we are accepted in the Beloved. Likewise

our services and prayers are to God an odour of a sweet smelling savour, being presented to Him, perfumed with the incense of His meditation. The sacrifices of our prayer and praises are acceptable to God through Him. Christ is the way to all our spiritual enjoyments of salvation and eternal bliss. Christ is the only way; "I am," says He, "the way," emphatically and eminently so; the best and the only one. No sinful man ever did, or can, or will, come to the Father but by Him. "There is but one Mediator between God and man, the man Christ Jesus." It is in vain to expect salvation from any other person or quarter; from hills and mountains of duties, services, and works of righteousness done by us. In him alone is the salvation of Israel. There never was, nor ever will be, any other way of salvation from eternal wrath. For though there may be ways which seem right to man, the end thereof is death. Christ is a plain and straight way, that is, to them that know Him to be the way of peace. He is a direct way to the Father; no windings or turnings in it. He is the narrow way; a way strewn as it were with afflictions; attended with difficulties and distress—"All that will live godly in Christ Jesus shall suffer persecution" in one shape or another. They must expect tribulation in it—Christ foretold it—none have been without. This is a path all walk in to heaven. "We must through much tribulation enter into the kingdom of God." He is a safe and sure way; none ever perished, or ever will perish, in this way. Though Satan goes about like a roaring lion, seeking whom he may devour, yet he cannot destroy any that are walking in Christ the way. Though they may be disturbed in their outward peace, yet they cannot be deprived of their spiritual comforts, nor of their future happiness. The righteous though they are scarcely i.e. with difficulty, saved, yet are certainly saved at last.

Thus we have seen that the rending of the vail signified the removal of the ceremonial law, and the bringing in of the new and living way. So also it may point to the removal of sin, which like the vail, separates us from God, by the atoning sacrifice of Christ—"Who his own self bare our sins in his own body on the tree." It is our sin that separated God from us—"But your iniquities have separated between you and your God, and your sins have hid His face from you." It is only a gracious soul that knows this by painful experience; that it is sin which separates him from the manifestive presence and sweet enjoyment of God's holy and lovely countenance. He only understands the

language of David, when backslidden or convinced of sin by the Spirit of God—"Deep calleth unto deep." Sin brings a depth of affliction upon the soul. Sin is compared to a cloud—"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." And this cloud which sin has gathered pours down waters of affliction; and this brings sin to remembrance, as was the case with Joseph's brethren—"And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us." Thus we see the depth of their distress, bringing their sins to remembrance. Deep sin on the conscience of a living soul calls for deep searchings of heart. Am I a possessor of divine grace? Have I true faith? a good hope through grace, and love to God? Sin brings darkness upon the soul, that we cannot see our interest clear. Am I loved of God? Have I an interest in Christ? Am I taught by the Spirit of God? These deep searchings of heart, under the Spirit of God, lead men to a throne of grace; there they pour out their deep sorrows in prayer and in supplications, sighing deeply for pardon of their sins. It makes them search deeply the word of God, for divine consolation for their desponding souls. They go the house of God, attending on the means. Thus did David when in trouble—"When I thought to know this, it was too painful for me; until I went into the sanctuary of God, then understood I their end." It calls for deep sighs and groans for deliverance; and deliverance only comes through Christ crucified, through His body torn, His blood shed for the remission of sins, which the apostle calls the rending of the vail. Christ crucified, and the shedding of His blood, must be revealed and applied by the Spirit of God; otherwise no deliverance can be realized thereby. Deep deliverance calleth for deep gratitude and thankfulness unto a covenant God—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities: who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Gracious souls will be brought into depths of affliction for sin; and that flows from paternal love, not from vindictive wrath. None loved God as David—none was loved of God more than he; yet to this very day do we hear his cries of broken bones, depths, waves, diseases, wrath, and sorrow of hell. Ignorance, which is a vail upon the heart of a sinner, is also rent by virtue of Christ crucified. It is by virtue of that

that the Spirit comes, removes the vail from the heart, illuminates our minds, opens the eyes of our understandings, instructs us in the mysteries of the gospel, gives us faith, and by this faith He enables us to look unto Him whom we have pierced, reveals Christ crucified unto our souls, and applies the benefits thereof unto us. The starry heavens, like the vail of the temple that intercepts our sight from beholding Christ with our bodily eyes, will be rent by his second coming; when every eye will behold Him, and they also which pierced Him. The saints shall behold Him with admiration, for He will come to fetch them home, to give them the kingdom prepared for them; and the ungodly will behold Him with dread and terror to receive their final sentence. Our sinful bodies is another vail which hinders the living soul from the vision of God. So long as we are in the body, we are absent from Christ; but at death this vail is rent, and the soul is immediately with Christ—"Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." And our being present with the Lord is also through Christ crucified, for by it He has done the will of His Father, opened the way to heaven, removed every obstruction that was in the way, sat down at His Father's right hand, to receive all the redeemed. What is this life to a living soul? it is an earth polluted by the sin of man, wherein we every day hear the name of God blasphemed, and our souls are vexed with the filthy talk of the wicked. But Christ by His death has provided a better place than this, yea, a place more glorious than Adam's paradise; a place not only built by God, but cemented and prepared by the blood of Christ. By the law against sin, our bodies were to return to dust, and our souls lie under the sentence of the wrath of God; but through the merits of a crucified Saviour our bodies are to be redeemed by a glorious resurrection, "waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23,) and our souls are secured in a place of bliss. As Adam brought in death, so Christ hath brought in eternal life—"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." Christ hath not merited for us a paradisaical life, or restored us the mutable state wherein Adam was created; but He

hath merited for us an eternal life, and prepared for us eternal mansions, not only to have the company of the spirits of just men made perfect, or the society of the blessed angels; but to be blessed with the vision of God, to reside in the same place where Christ is glorified, and adored by men and angels, to live with Him a life wherein our understanding shall be freed from clouds, our wills from spots, and our affections from disorder. We lost a paradise by sin, and we have gained a heaven by the cross.

The grave is another vail which hinders the body of believers from enjoying glory. This vail also will be actually destroyed in the first resurrection—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power: but they shall be priests of God, and of Christ, and they shall reign with Him a thousand years." And this victory over the grave is through the cross of Christ. As by His death He vanquished the power of death, so in His resurrection He has opened the grave for His dear redeemed—"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

" Hark ! the voice of love and mercy,
 Sounds aloud from Calvary ;
 See, it rends the rocks asunder,
 Shakes the earth, and veils the sky.
 It is finished,
 Hear the dying Saviour cry !

" Finished all the types and shadows
 Of the ceremonial law ;
 Finished all that God had promised,
 Death and hell no more shall awe :
 It is finished,
 Saints, from hence your comforts draw.

" Tune your harps anew, ye seraphs,
 Join to sing the pleasing theme ;
 Saints on earth, and all in heaven,
 Join to praise Immanuel's name
 Hallelujah !
 Glory to the bleeding Lamb.

CHAPTER XXX.

WE have seen the triumph of Christ as God-man displayed in the removal of the ceremonial law and the bringing in of the everlasting gospel, signified by the rending of the vail, and by His public declaration on the cross, "It is finished." We will now speak, the Lord helping us, on the earthquake, and the rending of the rocks, which took place when Christ as our High Priest expired on the cross.

Christ's power as God-man was thus exhibited over inanimate things. He can rend rocks and earth at his pleasure. It was Christ that divided the Red Sea for the Israelites to pass through. It was He that cleft the rock in the wilderness. He was the Angel of the Lord's presence, who went before them before whose presence "The everlasting mountains were scattered, the perpetual hills did bow. The mountains saw thee and they trembled, the overflowing of the water passed; the deep uttered his voice, and lifted up his hands on high;" as it were, trembling before His presence. This infinite Being when expiring on the cross, caused these creatures to tremble before their Maker, and as it were, rend their garments at His death, reproving the stupidity of the Jews, who were not shocked by their heinous crimes. The rending of the rocks was an emblem of the future conversion of sinners, through the powerful preaching of Christ, and Him crucified; when hearts as hard as rocks were rent to pieces, stony hearts taken away, and hearts of flesh given: of which the three thousand being pricked to the heart under Peter's sermon were an instance. The hearts of graceless souls are compared in the word of God to stones—"I will take away the stony heart out of your flesh." If there were no such thing, it could not be taken away. It is compared to an adamant—"Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets—"Because I know that thou art obstinate, and thy neck is an iron sinew, and thy brow brass." What a picture of a natural man! What a deplorable state is he in!

The heart of a man is compared to a stone. Why? There is a five-fold resemblance. 1st. Insensibility. 2nd. Inflexibility. 3rd. Resistance. 4th. Heaviness. 5th. Unfruitfulness.

1st. It is insensible. What sense of feeling is there in a stone. Hence a sinner is said to be past feeling—"Who being past feeling have given themselves over unto lasciviousness" (Eph. iv. 19.) Though he may have as many sins upon his soul, as would make the very creation groan, yet he neither complains, nor feels; he goes on in his sin, drinks up iniquity as water, and says, what evil have I done? Though the anger of the Lord is upon him, encompassed with his wrath, yet he lays it not to heart. Like Ephraim, strangers have devoured his strength and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." Such is the insensibility of a graceless heart.

2nd. Inflexibleness. We may bend wood and iron, melt brass—not so a stone. We may break it to pieces, it still remains stone, it will not bend or yield. Such is the natural man; he will not hearken or obey: he will not receive instruction, advice, or counsel. God speaks in His word, thunders threatenings in His law, holds forth a free salvation in his gospel, and His ministers preach it, yet the heart still remains the same until the word is applied by the power of God the Holy Ghost. Pharaoh receives a message from God through Moses and Aaron, accompanied with miracles and plagues; his heart remains the same and asks, "Who is the Lord, that I should obey His voice?" (Read 2 Chron. xxxv., 15, 16; Amos iv. 16—11.) These will demonstrate the hardness of man's heart—neither mercy nor judgment will affect it.

3rd. Resistance. A stony heart, not only does it not receive impression, but it resists and opposes the word—"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth." "Ye stiff-necked and uncircumcised in heart, ye do always resist the Holy Ghost," Hence sinners are said to despise, reject, and blaspheme the word.

4th. Heaviness. It may be compared to a stone for its heaviness, and tending downward. If you would find a stone you must look downward. You may cast it upward, it will descend; the earth is its centre: thither it inclines, and there it rests. So is the heart of man; it is earthly, and delights in earthly things.

5th. Unfruitfulness. What fruit can be gathered from a stone? We may cast a seed on it, yet it will remain fruitless;

rain and dew may descend, the sun shine on it, it still remains barren. Thus it is with the heart. It may have the means of grace, and many other blessed privileges; and for all this it receives no benefit.

How are men brought into this deplorable state? Through the fall. All the faculties of the soul partake of this hardness; judgment, will, affection, and conscience, each of these resists and opposes the truth. The heart becomes harder too through habitual sinning against light, with delight and a continuation therein. Then there is a judicial hardness, the consequence of God leaving a man to himself, which will be sure to sink him into eternal perdition if God come not to the rescue. This hardness is universal in all the sons and daughters of fallen Adam; like the deluge which covered every part of the earth, leaving not so much as a piece of ground for Noah's dove to rest upon. This we will demonstrate.

Mark the readiness of man to sin. If a temptation is presented to the natural man, he readily complies. If the world and Satan do not tempt, the heart will, and the sinner is led away with it. Not so with a gracious soul—"How can I do this great wickedness, and sin against God?" is its exclamation.

Observe the quietude of conscience in sinning. The natural man will commit all kinds of wickedness, oppose all that is good and feel no condemnation! A broken-hearted sinner under a sense of sin, will weep bitterly, and water his couch with tears. He is afraid of the Lord whom he has provoked. Not so with a hardened sinner; though he knows that he offends God, and that He has destroyed thousands for the same sin, yet he goes on in his sinful practices!

Notice the little effect that God's word has upon man. The word is compared to the sun, which enlightens and quickens; to water, that softens and cleanses; to a hammer that breaks; to fire that melts and refines the heart. Yet it is totally without effect until the Holy Ghost brings it to the heart with almighty power. Surely man's heart is hard.

CHAPTER XXXI.

THE removing of the stubbornness or softening the hardness of the heart is a work of God,—“I will take away the

stony heart, and give you an heart of flesh." This is done in regeneration, when convinced of sin by the Spirit of God, He brings the law in its spirituality upon the conscience, so that it rends the rocky heart, fills it with fear, trembling and astonishment, whereby all our presumption and confidence are shaken; and the heart is convinced that it has transgressed the law. It quakes, trembles, nor finds rest or peace; it is filled with bitterness and terror, and cries out with woful complaints, I am undone, I am ruined, by reason of my sin. Alas! what will become of me? What can I do to be saved? Lord, have mercy upon me! I am miserable while living, and undone when I die. This is the spirit of bondage that is brought by the law; it breaks the heart, but cannot melt it. The melting of the heart belongs to the gospel—

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon,
That will melt a heart of stone."

This hardness is removed by a revelation of the mercy of God in Christ to the soul. Thou art a rebel, and sinned against me; but I am merciful and gracious; I desire not the death of a sinner. "Whosoever believeth in me shall not perish." When such promises are applied to the soul by the Spirit of God, the soul is melted into a flood of tears, and admires the richness of God's mercy. This softness of heart is produced by gospel invitations. Christ comes by His Spirit to the contrite heart, and says, Be not afraid, come unto me. In me you shall find mercy and salvation; I can save to the uttermost,—I will not reject, but pity and help. The heart is softened through faith in Christ; the Spirit enables the sinner to receive Christ, and his atonement; to lay hold upon His righteousness, and to appropriate it to himself—"In the Lord have I righteousness and strength." God melts a sinner's heart as a sovereign. Sometimes He does it by affliction—"Before I was afflicted I went astray, but now I have kept thy word." Sometimes by kindness—"Thou shalt remember thy ways, and be ashamed." "I will establish my covenant with thee, and thou shalt know that I am the Lord."

The reason why the Lord gives us a heart of flesh is that we may receive the Lord for our God, hear His voice, and obey His holy commandments. As God is willing that we should be His people, so we must be willing to have Him for our Lord. That

we may be united to Christ is another reason. This union took place before time, and in God's own time He brings us into the *actual* enjoyment of the same; and in order to realize this union a heart of flesh must be given. The application of the promises of God requires it. He has promised to speak peace—to give pardon, which a hard heart cannot receive. Oh what a glorious promise is this to God's people, that the Lord will take away the stony heart. It is beyond the power of men or angels. The Lord has promised that sensible sinners need not despair—This is an encouragement for faith and prayer. The Lord does not only promise to take away the heart of stone, but also to give a heart of flesh. This gracious frame is produced by the blessed Spirit; it is not a transient work but permanent. It is not like the repentance of Ahab under severe threatenings, or of Felix before Paul; or of Judas under his black despair. When this is produced, the mind is willing to be taught—"Teach me thy truth, and thy will." The judgment is willing to assent; the will says, "Oh how I love thy law:" and the affection says, "I will run in the ways of God's commandments." This makes us fit to be the servants of God, and to follow Him whithersoever He goeth.

How blessedly does the word of God describe the character of one with a gracious heart. My dear reader, if you are such a one you will be ashamed of sin—"O my God, I am ashamed and blush to lift up my face unto thee; for mine iniquities are increased over my head.. I have sinned; What shall I do, O thou Preserver of men?" You will fear to sin. "The fear of the Lord is to depart from evil." The word of God will be your only rule—"Thy word is a lamp unto my feet." You will meditate on it, that you may understand it—"I meditate in thy precepts." You will obey it, and lay it up in your heart. "Thy word have I hid within my heart." "Thou shalt guide me with thy counsel!" Yes, the preaching of the triumph of Christ on the cross, under the influence of God the Holy Ghost, will rend the rocky hearts of men as the rocks at His death were rent, and will cause the consciences of men to quake; but it will also bring comfort and joy to their immortal souls.

"How mighty thou art, O Lord, to convert—
Thou only could'st conquer so stubborn a heart;
For thy love to lost man alone could constrain,
So stiffneck'd a rebel to love thee again.

'Thro' thee I embrace the ransoming grace,
Of Him who has suffered and died in my place,
Tho' I strove to withstand the force of thy hand,
Thy spirit would conquer, and I was constrained.

"In vain I withstood, and fled from my God,
For mercy would save me through Jesus's blood;
I felt it applied, and I joyfully cried,
Me—me thou hast loved, and for me thou hast died.

"For sinners like me thy mercy is free,
Who hunger and thirst for redemption by thee;
Lord, gather in more, make this the glad hour,
Compel them to yield in the day of thy power."

CHAPTER XXXII.

WE have noticed the triumph of Christ in rending the rocks, as an emblem of His power in rending, or taking away, the stony heart, and giving a heart of flesh, through the preaching of the gospel.

Now we will notice the opening of the graves, and see what may be gathered from it. "And the graves were opened, and many bodies of the saints that slept arose." Matt. xxvii. 52. This was a proof of Christ's power over death and the grave by dying. "He through death destroyed him that had the power of it, that is, the devil, and abolished death itself," and became the plague of death, and the destruction of the grave, taking in to His hands the keys of hell and death, that He might deliver His children "who through fear of death were all their lifetime subject to bondage;" thus the apostle speaks, Heb. ii. 14, 15. Christ by His death destroyed the devil, that had the power of death, i. e., of eternal death. Satan bringing in sin, gave him the power of death which was threatened by God as a punishment thereof. Sin and death having thus entered into the world, and all men being guilty of the one, and obnoxious unto the other, Satan came thereby to be their prince, as the author of that state, therefore he is called "the prince of this world;" (John xii. 31,) and the god of it. 2 Cor. iv. 4. All sinners out of Christ are under his power; the whole world lieth in wickedness, or in the power of the wicked one: but his power is limited by the will of God, the Judge of all. The means whereby Satan's power was destroyed, was by the death of Christ. He

removed the condemnation of the sinner, which was on account of sin, the cause of death. Christ removed it, virtually in His death, actually in the application of it unto the sinner by the Spirit of God. Sin He has removed by the sacrifice of Himself, and taken away the dominion of Satan over death. John i. 29 ; xii. 31. Now Satan can no longer make use of death as penal, threatened in the curse of the law, to terrify the consciences of believers ; for being justified by faith in the death of Christ, they have peace with God. Thus the fear or bondage of death is removed. The death of Christ, through the wise and righteous disposal of God, is victorious, all-conquering, and prevalent.

The aim of the world, and of Satan, was to bring Christ to death, and thus to render Him powerless ; and they thought they had done it. His disciples thought so too—"We trusted," said they, "that it had been He which should have redeemed Israel." Luke xxiv. 21. But He is dead, and their hopes, as it were, were buried with Him in the grave. What can we expect from one that is taken, slain and crucified ? Can He save others who it seems could not save Himself ? Is it not a folly to look for life by the death of another ? This was the reproach which the Pagans cast upon the Christians believing in one who was crucified. What could they expect from Him ? And the apostle tells us that Christ's death on the cross was a stumbling-block to the Jew, and foolishness to the Greeks. 1 Cor. i. 23. And so it would remain had not the will, counsel, wisdom, and grace of God been in it—"to do whatsoever His hand and counsel determined before to be done." Things were so ordered, that by the death of Christ, sin and Satan should be destroyed. Like Sampson, He should in His death pull down the palace of Satan ; and in dying, He should conquer and subdue all things unto Himself. All the angels of heaven stood looking on to see what would be the end of this great trial. Men and devils were ignorant of the great work which God had in hand ; and while they thought they were destroying Him, God was in and by Him destroying them and their power ! While His heel was bruised, He brake their head ; and this is to teach us to leave all God's work unto Himself. He can bring light out of darkness, and meat out of the eater. He can disappoint His adversaries of their greatest hopes, and fairest possibilities, and raise the hopes of His own children from the grave,—“He disappointeth the devices of the crafty, so that their hands cannot perform anything. He taketh the wise in their own crafti-

ness, and the counsel of the froward is carried headlong ; but He saveth the poor from the sword, from their mouth, and from the hand of the mighty ; so the poor hath hope." " To set up on high those that be low, that those which mourn may be exalted to safety." " He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee." He can make suffering to be saving, death victorious, and heal us by the stripes of His Son ! Christ in opening the graves destroyed the destroyer, and him that had the power of death. He took the keys of death in His own possession. He opens, and none can shut ; He shuts, and none can open. The opening of the graves may also be an emblem of a soul quickened by the Spirit of God ; brought out as it were from the grave of nature, wherein men lie buried in sin and corruption, bound with the napkins of enmity and ignorance. Christ calls such sepulchres, full of dead men's bones, and all uncleanness within, that is, of hypocrisy and iniquity, (Matt. xxiii. 27, 28) ; strengthless and helpless, like Lazarus in the grave. Hence, divine regeneration is called by Christ a resurrection—" Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." As Lazarus was raised from the grave by the voice of Christ, so are we spiritually. The apostle says, " You hath He quickened who were dead in trespasses and sins." In a moral sense, dead as to spiritual things, in all the powers and faculties of their souls. But in regeneration a principle of spiritual life is infused. Christ is the resurrection and life unto His redeemed : He raises them from a death of sin to a life of grace, in consequence of which a man breathes in prayer to God, pants after Him ; after more knowledge of Him in Christ ; after communion with Him, discoveries of His love, and pardoning grace and mercy.

We will add but one thing more in connection with the " Triumph of Christ on the Cross as God-man," the testimony of the Centurion. " And when the Centurion which stood over against Him, saw that He so cried out, and gave up the ghost, he said, truly this Man was the Son of God." He concluded from the effects of Divine power that this Man was a Divine person. Here we have a heathen testimony to the Divinity of Christ, that He was the Son of God, and that by eternal generation, co-equal with His Father in all attributes and perfections ; as the Creator, Sustainer, and Provider of all creatures in heaven and earth, and the great Redeemer of sinners. From

the testimony of the Centurion, we may also learn that Christ is not at a loss to find witnesses to His truth, and to proclaim His glory in the darkest ages of infidelity and blasphemy. This is worthy of observation, as also the witnessing of the dying thief. How wonderful! when all the disciples forsook Him and fled, He raised up a Jewish malefactor, and a heathen officer, to bear testimony to His might and majesty!

CHAPTER XXXIII.

As the triumph of Christ was manifested on the cross, in triumphing over all his foes, leading captivity captive, spoiling principalities and powers, making a shew of them openly, triumphing over them in Himself, so was it gloriously manifested in His resurrection. The resurrection of Christ was the first step to his exaltation. By it "He was declared to be the Son of God with power, according to the spirit of holiness." "Thou art my Son this day have I begotten thee." Christ rose not as a private man, but as the representative of all his redeemed. As His suffering was in our room and stead, so likewise was His resurrection—"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Christ in his resurrection became "the first fruits of them that slept;" so that when He rose from the dead, we rose with Him. He rose by virtue of His own power, yet not abstractedly from the Father and the Spirit. This He declared in the words, "Destroy this temple, and in three days I will raise it up. I have power to lay down my life, and I have power to take it again." This demonstrates his divinity. It is not in the creature's power to raise himself from the dead, or to bring his soul into the body. But this did Christ. If Christ could give life to Himself when dead, much more now being glorified, can He raise His dead members; both their souls from sin, and their bodies from the grave. Here is encouragement for poor sinners to go to Him for life and immortality. He rose in the same body that He suffered in, hence He said to His disciple, "behold my hands and feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." In the same body, but glorified, He ascended into heaven and sat down at the right hand of His Father; and in the same body He will

come to judge the quick and the dead—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). At the resurrection of Christ, the earth quaked as at his death—"And behold there was a great earthquake" (Matt. xxviii. 2); to show that His power was the same, "Jesus, the same yesterday, and to-day, and for ever," as the absolute Lord and King of heaven and earth. At His death the earth, as it were, rent her garments, a sign of mourning. At His resurrection she wept for joy, as at the redemption of Israel from Egypt, the inanimate creatures were all in commotion. "The mountains skipped like rams, and the little hills like lambs." In like manner they exulted when Christ redeemed his church from bondage and thralldom; and we may apply the words of the holy penman, "What aileth thee, O thou sea that thou fleddest; thou, Jordan that thou wast driven back? ye mountains, that ye skipped like rams, and ye little hills like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." In the resurrection of Christ many of the saints rose with Him, and came out of the graves, went into the holy city, and appeared unto many (Mat. xxvii. 52, 53). The virtue of his resurrection was evident thereby—"For since by man came death, by man came also the resurrection of the dead. But every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming." Christ is the first-born from the dead, who rose to die no more—"I am He that liveth and was dead, and behold I am alive for evermore." Those that rose with him were saints, and their resurrection was by virtue of union with Him. The time of His resurrection was the third day, when he brought life and immortality to light; at the day-dawn toward the first day of the week, the glorious Sun of Righteousness rose to give light to them that sit in darkness, and to dispel the darkness of the old dispensation. Thus He sanctified the first day as a day of rest.

That he rose again is evident, from many infallible proofs. He appeared first to Mary Magdalene, out of whom he had cast seven devils, and conversed with her. "Touch me not, for I am not yet ascended to my Father, but go to my brethren." His second appearance was to Mary Magdalene and others. Then said Jesus unto them "be not afraid." His third appearance was to two disciples when going from Jerusalem to Emmaus. After that to Peter alone, and to the rest of the

apostles. "Afterwards He appeared to all the disciples together. "After that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present" 1 Cor. xv. 5, 6. He stood in the midst of them, and blessed them with "Peace be unto you." He showed unto them His hands and His side, and they rejoiced to see the Lord, John xx. 19, 20. He appeared again when Thomas was with Him. "Then said He to Thomas, reach hither thy finger, and behold my hands; Thomas answered, my Lord, and my God." He also appeared to some of His disciples "when they were fishing." He appeared to His disciples upon a mountain by His own appointment,— "Then the eleven disciples went away into Galilee into a mountain, where Jesus had appointed them." And His last appearance was on the Mount of Olives, from whence He ascended into heaven. Acts i. 11, 12. The Roman soldiers also bore witness to the same, and angels witnessed His resurrection.

What a cloud of witnesses to strengthen our faith in the resurrection of Christ! Heaven, earth, and man, all proclaim the same truth. What a sea of comfort is the resurrection of Christ. He died for our offences; rose for our justification, to justify the ungodly before God, so that law and justice cannot condemn! The work is perfect and complete! It is God that justifies sinners. "Who shall lay anything to the charge of God's elect? it is God that justifieth. Who is he that condemneth? it is Christ that died, yea, rather that is risen again." God beholds no iniquity in Jacob, nor perverseness in Israel. He views them in Christ as all fair, "without spot, or wrinkle, or any such thing." By virtue of His resurrection we are born again,— "He hath begotten us again unto a lively hope by the resurrection of Jesus Christ." And by virtue of His resurrection we shall rise again. The resurrection of the saints is a comfortable doctrine. It supports under all trials and troubles, yea, in the very article of death. Well may the apostle say, "If in this life only we have hope in Christ, we are of all men most miserable." "But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

CHAPTER XXXIV.

WHAT are we to understand by the resurrection from the dead? Man consists of body and soul. It is the body that dieth, not the soul. Death is not annihilation of man, but a separation of the soul from the body, or a departure out of it, either to heaven or hell. While the Jews were stoning Stephen, he committed his soul unto Christ, "Lord Jesus, receive my spirit." Christ on the cross committed His soul to His Father, "Father into thy hands I commend my spirit." Solomon says, "At death, the body returns to dust, and the soul to God that gave it," Eccl. xii. 7. Christ tells us not to fear them who can kill the body; and after that, have no more that they can do. The soul is out of the reach of man. A man can make his soul miserable, but not corruptible—therefore the resurrection is only of the body. Who are the dead that shall rise? All mankind, from Adam to the second coming of Christ. The just shall rise to life everlasting, and the wicked to condemnation, "They that have done good shall rise unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The earth and sea shall give up their dead as faithful stewards, when God demands it.

There is an absolute necessity for the resurrection of the body and it is an essential doctrine, and one of the principal articles of the Christian faith; read 1 Cor. 15. And no man can be a Christian without believing in it. It is not only the foundation of our faith, but of our comfort also.

The resurrection of the body is possible. Although reason cannot comprehend it; yet it is not contrary to it; it is hard to understand but not impossible. Job believed in it, "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job's faith was strong in it. Nothing is impossible with God who is Omnipotent and able to do all things. There is nothing in it which is contrary to reason; we can trace a resurrection in many things. A grain of corn cast in the ground, dies before it springs up. There are many creatures that are dead as it were in the winter, and revive in the spring. What is winter to trees, but a kind of death, and the spring a resurrection to them? Death is a putting out the candle, a pulling down of the house, a kind of sleep. At the resurrection, the body will be lit again by the soul, the house rebuilt, and those that

sleep in the dust shall awake. All this will be done by Christ. Though the body is reduced to dust, mixed up with earth, yet He who is Omnipotent, and the Creator of each can and will separate one from the other. The gardener can separate one grain of seed from another. The chemist can extract the four elements from an herb. The anatomist can place together a skeleton when pulled to pieces. How much more can He who is infinite in wisdom gather every particle of the body and put it together? It is not only a solemn truth that God *can* do, but that He *will* do it. As there must be a day of judgment; for we must all appear before the judgment-seat of Christ, 2 Cor v. 10. so there must be a resurrection. A resurrection implies the same body, otherwise it would not be a resurrection, but a creation. I say, there must be a resurrection, for God has promised, "Thy dead men shall live, together with my dead shall they arise;" "Marvel not at this, for the hour is coming, in the which all that are in the grave shall hear His voice." It must necessarily be on account of the justice of God. He will reward every man according to his works. Now men in this life are not rewarded. Good Lazarus is poor and destitute: the rich man feeds deliciously, and is clothed sumptuously. The sweet singer of Israel, the holy prophet Jeremiah, could not exactly reconcile these things. David envied the prosperity of the wicked; and the prophet pleaded with God, "Righteous art thou, O Lord, when I plead with thee, yet, let me talk with thee of thy judgment; wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" But in the resurrection the justice of God will shine forth as the sun in its meridian; it will be conspicuous to all that the Judge of the whole earth has been and is doing right. "True and righteous are His judgments for He has judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."

The *bodies* of the saints were partakers with their souls in suffering; therefore they must rise to enjoy glory with their souls.

The incarnation of Christ calls for it. He assumed our nature, that He might destroy death, which is His saints' last enemy, and this cannot totally be destroyed without a resurrection of the body.

The saints will rise because Christ as their Head is risen. "If Christ be preached, that He rose from the dead, how say

some among you, that there is no resurrection of the dead?" Here the apostle argues the saints' resurrection from Christ's.

The same body will rise. The same substance, but not in quality. It will be a glorified body. Moses, when he put his hand into his bosom, and took it out, found it was leprous, he put his hand into his bosom again, and took it out of his bosom, and behold! it was turned again as his other flesh," *Exod. iv 6, 7*. So our bodies, when put into the bosom of the earth, they are full of the leprosy, that is sinful, perishable, and corruptible. In the resurrection the same body will rise, but without these things. This is what the apostle means, when he says, "Flesh and blood shall not inherit the kingdom of God" i.e. not sinful and corrupt flesh and blood; for Christ in his human nature is now in heaven, which consists of both flesh and blood. "Corruption shall not inherit incorruption."

The immortality of the soul requires the resurrection of the body. Though the soul may live without the body, as it does, yet its happiness is not complete without it. The soul had the body as a partner in the field of battle, fighting for the Lord; so the soul longs for the body to participate in the eternal triumph. The souls of the saints will thus be completely happy, and the souls of the wicked completely miserable.

The manner in which the dead will rise, and the difference between the just and unjust demand a word.

The saints will rise with joy unspeakable and full of glory, "Awake and sing, ye that dwell in the dust." They will awake singing like Joseph, who when brought out from prison, was made lord over all Egypt, or as Daniel who when taken from the lion's den, was made prime-minister. Who can express the joy of the saints when the soul and body will be reunited? It passeth all knowledge. Like as the father meeting the prodigal fell on his neck and kissed him, saying, "This my son was dead, but is now alive;" so will the soul say to the body, this my body was dead, and is alive again, was lost, and is found!

The resurrection of the bodies of the wicked will be contrary to all this. They will rise with fear and trembling. They will call to the mountains and hills to hide them from the presence of the Lamb. O, the horror that will ensue when the souls of the wicked shall come out of hell to be reunited to their bodies, that they may receive their final sentence from the Judge of the whole earth, who will judge the quick and the dead. The saints will rise by virtue of their union with Christ. He as their Head will raise the

body. As a husband He will awake His spouse from sleep ; as the everlasting Father, He will call His children home ; as the Shepherd, He will gather His lambs from the wilderness to His fold above ; as the Captain, He will call His soldiers from the field of battle, to receive immortal crowns as a reward of grace. Their bodies will be beautiful and glorious. They will shine as the sun in the firmament ; and be made like unto the glorious body of Jesus Christ. We had a specimen of Christ's glorious body when on the mount of transfiguration. His face shone as the sun ; yet his glory now excels that. Such will be the glory of the saints. "The body is sown in weakness but it is raised in power ; it is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown a natural body, it is raised a spiritual body. In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality !" 1 Cor. xv. The body henceforth will be subject to the soul, and not, as now, the soul to the body—Who longs not for this glorious change ?

"THE praise of Christ ye Christians, sound,
His mighty acts be told ;
Death has received a deadly wound ;
He takes but cannot hold.

Clapt are the greedy vulture's claws
No more we dread his power ;
He gapes with adamant jaws,
And grins but can't devour.

Believers in their darksome graves,
Shall start to light restored,
Forsake their monumental caves,
And mount to meet the Lord.

Not long in ground the dying grain
Is hid, or lies forlorn ;
But soon revives, and springs again,
And comes to standing corn.

So, waking from the womb of earth,
Where Christ has lain before,
And bursting to a better birth,
We rise to die no more.

The wicked too shall rise again;
The difference will be this :
They rise to everlasting pain,
And saints to endless bliss.

FINIS.

TO PROCLAIM LIBERTY TO THE CAPTIVES, AND THE OPENING OF THE
PRISON TO THEM THAT ARE BOUND. Isai. lxi. 1.
AND THE YOKE SHALL BE DESTROYED, BECAUSE OF THE ANOINTING.
Isai. x. 27.

THE JUBILEE;

OR,

A TREATISE ON SPIRITUAL FREEDOM.

BY

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OF HIS EARLY LIFE, CONVERSION, AND CALL TO THE MINISTRY; AND
"THE TRIUMPH OF THE HOLY SPIRIT OVER SIN IN THE SINNER," WITH A
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PREFACE.

LIBERTY is sought by all creatures. Even the irrational creation longs for it, and enjoys it when obtained, how much more the rational creation. God's ancient people when delivered from the iron bondage of Egypt rejoiced in their liberty, Exo. xv. The Romans prided themselves on their freedom—one said, "With a great sum have I purchased my freedom." Numberless battles have been fought, and thousands of men have shed their blood in order to obtain freedom. How great would be the joy of the poor African slaves to hear their liberty proclaimed! And how great was the joy of the Hebrew servants when they heard the sound of the Jubilee trumpet, liberty proclaimed to the captives throughout the whole land! But what is the liberty of the body to the liberty of the soul? True liberty consists in the freedom of the soul. The Jews of old boasted of their liberty, but Christ told them they were

the servants of sin, and the children of the devil, consequently they were in bondage to sin, under the power of Satan, and exposed to the wrath of God. Now liberty from this bondage, viz., from that of sin, Satan, the law, and the wrath of God, I have descanted on in the following pages. And may the blessing of a Triune Jehovah, Father, Son, and Holy Spirit, accompany the perusal thereof, is the prayer of him who is the least of all saints,

EDWARD SAMUEL.

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THE JUBILEE.

THE Jubilee was every forty-ninth or fiftieth year. It commenced on the very day of the Fast of Expiation. It was proclaimed with the sound of rams' horns. No servile work was done throughout it; the land lay untilled; what grew of itself, belonged to the poor and needy; whatever debt the Hebrews owed to one another, was wholly remitted; hired as well as bond servants obtained their liberty; mortgaged inheritances reverted to their original proprietors; and so, as the Jubilee approached, the Hebrew lands bore the less price. By this means possessions were kept fixed to particular families, their genealogies kept clear, and sinful hastening to be rich was discouraged. This Jubilee prefigured the happy freedom the saints of the most high God should enjoy under the Gospel dispensation, a freedom founded on the death and resurrection of Christ. "If the Son, therefore, shall make you free, ye shall be free indeed." John viii. 36. And this freedom is made known to the consciences of believers by the Spirit of God; for, "where the Spirit of the Lord is, there is liberty."

Now, concerning this spiritual freedom, we shall consider, God willing, 1st. What are those things the family of heaven are delivered from by Christ. 2nd. What that bondage is from which they are freed by Christ and his Spirit. 3rd. The nature of this freedom, which is commenced in regeneration. 4th. The dignity and excellency of this freedom. 5th. The Author and cause. 6th. The characters.

1st. What are those things the children of God are *not* deli-

vered from. 1. They are not immediately delivered from this present world. Many of the children of God, after they are called by divine grace, have to remain many years in the wilderness, as very few are taken immediately from their new birth to glory. They have to struggle with many difficulties, endure many hardships, learn many painful lessons, and fight tremendous battles before they get to glory; for the promise to inherit all things is only to the overcomers, as it is written, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

Christ has not freed the children of God in this world from the temptations and assaults of Satan; even those who are free from his dominion are not free from his molestation. It is said indeed (Rom. xvi. 20), "God shall shortly bruise Satan under your feet;" but, meantime, he has power to bruise and buffet them by his infernal injections and fiery darts. 2 Cor. xii. 7. Satan now bruises Christ's heel—that is, His mystic body, by tempting and afflicting His dear members. Though he cannot kill them, yet he can and does afflict and fright them by shooting his fiery darts of temptation among them. (Eph. vi. 16.) It is true, when the saints arrive safe in heaven, they are beyond the reach of Satan's gun-shot—there is perfect freedom from all temptations, and the believer may then say, "O, thou enemy! temptations are come to a perpetual end; I am now where none of thy fiery darts can reach me"—but this freedom is not enjoyed in this world.

Christ has not yet freed his children from the rebellion of indwelling sins; these enemies are busy in harassing the best of men. (Rom. vii. 21, 24.) Corruptions, like the Canaanites, are still left in the land, to be thorns in their eyes and briars in their sides. Those who boast of a freedom from the rebellion of sin, are still under its dominion. All Christ's freemen are troubled with the same complaint, and cry out with Paul, "O wretched man that I am! who shall deliver me from the body of this death."

Christ does not deliver His people from soul trouble, and exercise on account of sin. God may, as a sovereign, let loose Satan and conscience too, to accuse and distress a living soul, and woefully eclipse the light of God's countenance, and break our spiritual peace. Job, Heman, and David were all Christ's freemen: yet each of them has left upon record most bitter complaints on this account. "How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle." "I have sinned, what shall I do unto thee, O thou preserver of men, why hast thou set me as a mark against thee, so that I am a burden to myself?" Job vii. 19, 20. "Lord, why castest thou off my soul? why hidest thou thy face from me?" Psalm lxxxviii. 14, 15. "My lover and my friends stand aloof from my sore, and my kinsmen stand afar off. Thine arrows stick fast in me, and thy hand presseth me sore." Psalm xxxviii. 2—11.

Neither does Christ free his children from the rod of affliction. All His dear sons He chastens, Heb. xii. 8. Exemption from affliction is not the mark of a freeman, but of a slave. To be free from affliction would be no benefit to the sons of God, for they receive much real good by it. Their Father makes all things work for their good.

Neither are they freed by Christ from the precepts of the everlasting Gospel, as a rule for their walk and conversation, or, as some of our old divines have affirmed, the Law which is a rule of life. Those who deny either of these, are not Christ's freemen.

Lastly, neither are believers freed from the stroke of death, though they are all free from the sting of death. The bodies of believers are under the same law of mortality as other men; the saints must come to the grave as well as others, and suffer the same agonies as other men do. The foot of death treads as heavy upon the bodies of the redeemed as of other men. It is true that saints are distinguished by the grace of God from others; but the distinguishing grace lies not here. Thus we see what the children of God are *not* freed from in this world. Should any

ask what advantage then has a gracious heart, or what profit is there in regeneration? I answer, much every way.

The saints of the most high God are set at liberty from many great and sad miseries by Christ, notwithstanding all that has been said.

They are freed from all the charges and accusations that sin, Satan, the Law, the world, or conscience can bring against them.

But is there nothing the children of God are chargeable with? Are they in every sense clear of all crimes? Can nothing be objected to them? Yes, many things.

1st. They are, as the descendants of Adam, chargeable with his sin. They were in him seminally, as the root and parent of mankind. They were in him federally, as their covenant head and representative, who was the figure of Christ that was to come, and so they sinned in Adam, and were made and constituted sinners through his disobedience, the guilt of which is imputed to them, and they themselves are liable to condemnation by it. The children of God are chargeable with a corrupt nature which they bring into the world with them; being conceived in sin and shapen in iniquity they are justly called transgressors from the womb. They are chargeable with the loss of original righteousness, and of the image of God, and with a want of conformity to the law of God.

2nd. They are chargeable with a multitude of actual transgressions committed before conversion; and some, with very grievous and notorious ones—not only as being foolish and disobedient, serving divers lusts and pleasures, but as living in malice, hateful, and hating one another. So Saul (afterwards Paul) was guilty of injury, persecution, and blasphemy. And the Corinthians are said to have been fornicators, idolaters, adulterers, and everything that is bad. 1 Cor. vi. 9 and 11. And after conversion they are all chargeable with many sins of thought, word, and deed; with sins of omission and commission; with daily infirmities, and frequent back-slidings. In many things they all offend, and their errors

are so many, they cannot understand; and some of them are suffered to fall into very gross enormities, as Noah, Lot, David, Peter, and others. Wherefore, it may be asked,

Are there none that will rise, stand up, and charge these persons? Yes, enough. Their own hearts rise up against them, and charge them. Their conscience, which is as a thousand witnesses, does often accuse them. There is in every man a conscience, which excuses or accuses for good or bad things done, unless it is seared as with a red hot iron. But this is not the case with good men, their consciences are tender, and though they are sometimes tempted to extenuate their faults, yet at other times they are ready to aggravate them, and put them in the worst light, and write dismal, desperate, and bitter things against themselves. Likewise they are apt to charge one another—they are sometimes too forward this way, too inquisitive after each other's weaknesses, bear too hard upon one another for them, and are too severe and censorious. They are "not to suffer sin upon one another;" charges may be very lawfully brought, whether in a private or public way, as the nature of the case requires, but provided that the rules of God's word are observed, and the matter of complaint is exhibited in a kind and tender manner, with a view to the glory of God, and the good of the person or persons charged. Moreover, the men of the world are full of charges against the people of God, and accuse them oftentimes very wrongfully, as the Jews did our Lord, and as Tertullus, the Orator, the Apostle Paul; and it is the common lot of the saints to go through good report and bad report. But no weapon that is formed against them shall prosper, and "every tongue that riseth up in judgement against them shall be condemned." The saints have real faults enough in them, and there is no need of false ones being imputed to them. Satan, too, is their adversary, a court adversary, one that enters a suit at law, and brings in an action in open court against another, as the word signifies. He goes about in the world and observes the faults of the saints, takes all advantages, and on every opportunity picks up their faults, and aggravates them, and accuses

them before the throne, whence he is called the accuser of the brethren, Rev. xii. 10. To say no more, the law accuses of the breaches and violations of it. One commandment says, Thou hast sinned against me, and another, Thou hast sinned against me. And the Law is able to make good and support these charges, and give evidence of them, and it proceeds to pronounce the whole world guilty before God.

But what will these charges signify! Of what avail will they be! and to what purpose are they laid, since God the Father justifies and discharges from them all! God is superior to all, and from His judgment there can be no appeal, and the reason why God justifies the saints is because they are Christ's freemen. And besides this, the Apostle gives another reason why these charges will avail nothing. "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. It matters not who lays any charge against them, so long as none of the divine Persons bring any. Not Jehovah the Father, as may be learned from Rom. viii. 29, 33, 34. He predestinated them to be conformed to the image of His son. He calls, justifies, and glorifies the saints. He is on their side, and He is for them. He has not spared His own Son, but has delivered Him up for them all, and gives all things freely with Him, and therefore will lay nothing to their charge. Nor will the Son of God, He Himself hath made them free. He is their surety—He has died for their sins, and has made an end of them, and brought in an everlasting righteousness, and is their Advocate, therefore will prefer no charge against them. Nor will the Holy Spirit, for though He convinces of sin, of righteousness, and of judgment, yet He brings near the righteousness of Christ unto the sons of freedom, works faith in them to lay hold upon it, and pronounces them righteous on the account of it. He takes the things of Christ, and shows them to them. He is their Comforter, and the Spirit of adoption to them. And as Christ is their Advocate in the

court of heaven, the Spirit intercedes for them in their own hearts.

The Son of God frees them from condemnation. No condemnation can befall them, for if no charges can be laid against them with success, because they are Christ's freemen, consequently no condemnation can follow. "Who is he that condemneth?" Rom. viii. 24. *i. e.* the elect of God in Christ made free. These are the persons that are to be understood, though not expressed. Others may be and are condemned, "even all mankind are in Adam, for through his offence judgment came upon all men to condemnation." Rom. v. 18. And some being ungodly men, and such as turn the grace of God into lasciviousness, are righteously appointed unto eternal condemnation — yea, every one that believes not, and who lives and dies in impenitence and unbelief, is condemned already; and there is a world that will be condemned at the last day; but Christ's freemen, none shall condemn. They are indeed, with the rest of mankind, under the sentence of condemnation as considered in Adam, in whom they sinned, and so the sentence of death passed upon them in him. They are by nature children of wrath, and deserving of it, and in their own persons commit things worthy of death. And when they are thoroughly convinced of sin by the Spirit of God, they have the sentence of death in themselves, and say, "we be all dead men," Exod. xii. 33. Whatever vain opinion they entertained of themselves before the commandment came with power into their consciences, as it did to the Apostle Paul, sin then revived, and they died to all hopes of attaining happiness by their works. They see themselves dead in the law, dead in sin, and after conversion their hearts often smite and condemn them for sin. But God is greater than their hearts, and knows all things, His own covenant transactions and agreement with His Son, what His Son has done, and what satisfaction He has made to His law and justice, and therefore He will not condemn them. "There is no condemnation to them that are in Christ Jesus." Not one sentence can be executed upon them,

and though all may try to condemn them, yet neither Father, Son, nor Spirit will do so. Not the Father, for He justifies them; not the Son, for He died for the children of God in order to free them from condemnation, and is the Lord their righteousness; nor the Blessed Spirit, for they are justified in the name of the Lord Jesus, and by the Spirit of God, and where the Spirit is, there is freedom. To which may be subjoined that Christ's freemen are loved by God with an everlasting love which God has sworn shall never depart from them. They are predestinated to eternal life, and shall be glorified.

All believers are freed from the rigour and curse of the law, the rigorous yoke of the law is broken off from their necks, and the sweet and easy yoke of Christ put on, Matt. xi. 29. The law requires perfect obedience, under pain of a curse, Gal. iii. 10, and nothing short will do, it admits no repentance, and gives no strength. But it is not so with the sons of freedom who have proportionable strength given them. "I can do all things through Christ who strengtheneth me," says the Apostle. True sincerity in the work is received by God as perfection, Job i. 1. O blessed freedom, glorious freedom, to be delivered from the rigour and curse of the law. But in order to value the freedom from the law, we must open the nature of it a little more. The holy apostle in Hebrews xii. 18, 22, gives us some idea of the terribleness of the law, from the circumstances which accompanied it on Mount Sinai. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest. And the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more." Sinner, what a terrific account the holy penman gives here! Who can stand before the lawgiver? no marvel that the holy Psalmist exclaimed, "If thou, Lord, should mark iniquities, O Lord, who shall stand," Psa. cxxx. 3; who indeed? none but Christ's freemen, all the rest must be consumed in this fiery mountain.

In the apostle Paul's account in the forementioned verses we have seven things.

1st. The place upon which God gave the Law, the Mount. 2nd. The fire which burned. 3rd. The blackness. 4th. Darkness. 5th. Tempest. 6th. The sound of a trumpet. 7th. The voice of words. In all these we have an exhibition of the greatness of the Majesty, holiness, and terribleness of the great Law-giver on the Mount. The intimation of a visit from a great personage, generally involves great preparations for his reception. When her Majesty first visited Manchester, what preparations were made for her reception! Thus when the great Majesty of heaven, accompanied by His royal court, which consisted of ten thousand of angels, condescended to come down on the Mount to renew His holy and righteous law which sin had defaced in the consciences of mankind, (for, in fact, the law given on the Mount was the same in substance with that which was written upon the heart of man in his creation, only that law which was given on Mount Sinai was a brighter copy and more legible; and was added, says the apostle, because of transgression, Gal. iii. 19, Rom. iv. 15. *i. e.* to restrain transgression, and show that it is against God and his holy law) the preparations were great, yea, very great. The congregation had to wash their clothes, which pointed to internal and external holiness; a boundary was to be made, that neither man nor beast might approach near the Mount, because of the presence of the great Legislator; beside this, fire and tempest accompanied His presence. These things were to increase the terror of the Law. This dread and terror may be farther demonstrated by considering that in the giving of the Law, there was no evidence in all that was done, of God being reconciled unto man. The whole representation of Him was that of an absolute sovereign, and a severe judge; there was no intimation of Him being a Father gracious and merciful. There was no intimation of any relief from its severity, nor of pardon in case of transgression. Neither was there any promise of grace and strength to assist in the

performance of what was required. Thunders, voices, earthquakes, and fire, gave no sign of assistance. The whole of that transaction was a glorious ministration of death and condemnation according to the Apostle's phrase, 2 Cor. iii. 7, and the consciences of sinners had to subscribe to their own condemnation, that the Law was just and equal.

God was here represented of infinite holiness, justice, severity, and terrible majesty on the one hand; and on the other, man in his lowest condition of sin, misery, guilt, and death. And if the Son of God does not interpose between God and man to appease His infinite wrath against transgressors, man must be eternally consumed beneath this burning mountain. All this glorious preparation was no more than a throne set up for the pronouncing of judgment and the sentence of eternal condemnation against sinners. No marvel that sensible sinners should flee from this mountain to Mount Zion.

1st. Then, let us regard the place; the mount on which God came down. Under the Old Testament God at sundry times appeared to some of His dear saints—to Abraham, in the form of a man, bringing him the promise of the blessed seed, and of His future incarnation, Gen. xviii, 1—2. In like form to Jacob, to bless him and the church in him, Gen. xxxii. 24. Unto Moses in a fiery bush, to inform him that the church's fiery affliction should not consume her, Exod. iii. 3. Unto Joshua, as a General with a sword in His hand, signifying that he should conquer all his foes, and prove victorious over them all by virtue of His gracious presence, Josh. v. 13. But *here* He appears encompassed with all the dread and terror described, intimating the inevitable and dreadful destruction of sinners who are not sheltered in the bleeding side of the Lamb of God. In all these appearances there is some encouragement for the children of God. As in times of old God graciously appeared in various forms suitable to their circumstances, so He does now. Sometimes in His love, and affection, pity and compassion, when they are cast down, distressed, and dejected, as He did to Abraham and Jacob. If the saints are in fiery persecution

He appears on their behalf, encompassed with fire to consume their adversaries, Rev. x. 1. If they are engaged in a conflict either within or without, He appears as a captain with a drawn sword, Zec. i. 8, Rev. xix. 11, 12, 13, 14. And at other times He appears to them terrible in His Majesty, jealous of His glory, in order to convince them that it is an evil and a bitter thing to sin against the living God. The Apostle tells the Hebrews that "They are not come to the mount that might be touched;" that is, they were not come to the Law, but to the Gospel, which he calls Mount Zion. Now the account the Apostle gives of Mount Sinai, with all its connecting circumstances, may represent so many steps of a redeemed soul under the Law.

When a soul is brought under the spirituality of the Law, the first view it has of God is that He is holy, filled with majesty and terror, sitting upon His eternal throne as a judge summoning the sinner to appear before Him to answer for himself for the violation of His royal Law, as the great assembly in the wilderness were summoned to the mount in which they prefigured all mankind under the Law. In this state the sinner sees nothing, and hears of nothing but God and himself; he finds himself in a wilderness as that mount was, and bewildered indeed he is; there is no appearance of any relief or place of retreat; his principal work is now with God and his own conscience; he feels himself solitary, comfortless, and destitute of all hope and expectation of escaping the threatening of the Law of God; he finds the Law, like Mount Sinai, a barren place, where there is neither water to quench the raging thirst of conscience (this must come from the smitten rock, which was a type of Christ), nor food to satisfy the hungry soul; (this also must come from Christ who was typified by the manna from heaven.) The sinner finds that all his best performances are nothing else but briars and thorns, and he hears as it were God speaking—"Who would set the briars and thorns against me in battle? I would go through them, I would burn them together." Or "let him take hold of my strength," (which is Christ, who is the

power of God), "that he may make peace with me"—(Christ is the glorious Peace-Maker who made peace and reconciliation between God and man)—"and he shall make peace with me." But this precious Christ, this glorious Peace-Maker, the Law does not exhibit to the convinced sinner; this exhibition is only made in the gospel, consequently the sinner remains in a desolate place, and forsaken as Mount Sinai is at this day, without God and hope in this world.

2nd. The second sight the convinced sinner has is the mount *burning with fire*. Deut. xxxiii. 2. And God himself a consuming fire. On the fiery mount was the presence of God. "The Lord descended in fire." He spoke out of the fire, and it was a flaming fire, which raised a smoke like the smoke of a furnace, Exod. xix. 18. Deut. iv. 11. This fire was the greatest terror to that vast assembly, and by reason of their fear they mention this fire three times, Deut. v. 24, 26. And God is often in Scripture represented by fire, Deut. iv. 24, Isa. xxx. 33, Isa. xxxiii. 14. And His severity in the execution of His judgment is so called. Isa. xv. 66, Amos vii. 4; and herein the light, purity, and holiness of the nature of God, and His jealousy is also represented, Deut. iv. 24. His jealousy against sin, not to leave it unpunished, see Psalms xviii. 9—12, l. 3, xcvi. 3, Dan. vii. 10. Oh, what a sight is this to the convinced and desolate sinner, to behold the fiery law threatening destruction to the transgressor, and the Law-giver himself a consuming fire, burning with a fiery jealousy for His honour and holy Law. Here the poor sinner finds himself like the bush encompassed with fire. And here he must remain looking forward to be consumed, except Jesus Christ comes to him as the great atoning sacrifice, and with His precious blood quenches these flames. This is the way and progress of the work of the Law, on the consciences of sinners.

When the law comes in the power of God the eternal Spirit, it stops their mouths from boasting, they are even afraid to cry for mercy, lest they should presume,—it brings them in

guilty before God—it shuts them up under unbelief and sin—gives them to see their lost condition, without help or relief—they are in a wilderness where there is none but God and themselves. In this condition they see God as a consuming fire. This fills their hearts with dread and terror, and all this is done to bring redeemed souls to Christ, their deliverer.

3rd. The third step which convinced sinners take, under the Law, brings them to Blackness, which denotes obscurity, Deut. v. 22—24. This blackness is accompanied with darkness and tempest. In addition to the former terrors, they find everything covered with blackness, covenant promises and blessings, a reconciled God, a gracious Saviour, a blessed Comforter, are all hidden from their eyes—they cannot see God's design in this blackness, that it is to bring them to Christ. His design is only revealed in the Gospel. In this blackness they are looking forward for something still worse to come, and they are right, for so there is.

For 4thly. Darkness is added to blackness, Exod. xx. 21, Deut. iv. 11. Who can tell what this Darkness is? None but those who have experienced it in their conscience. They find themselves enveloped in this darkness—shut up, as in a dark dungeon, without one ray of light and comfort from the sweet Sun of Righteousness. They are in the dark respecting God's mind concerning them, whether a work of grace is begun in their souls or not, and in the dark with respect to the issue; and sometimes their thoughts are that they shall be shut up in blackness of darkness for ever. These are some of the ways by which the Eternal Spirit leads Christ's freemen before He blows the Jubilee trumpet in their soul, proclaiming liberty to the captives, and the opening of the prison door to them that are bound, before He makes known to them that they are Christ's freemen. But this darkness is not yet at an end, there is an overturning yet to come. "I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is, and I will give it Him," Ezekiel xxi. 27. The Holy Spirit keeps overturn-

ing till Christ comes, whom the Holy Spirit reveals to the consciences of convinced sinners, that Christ alone has a right to them, that He is theirs, and they are His. We have seen how sinners are overturned by fire, blackness, and darkness.

And now, 5thly. A tempest comes to overturn them, which consists of thunder, lightning, and earthquake, Exod. xix. 16—18, xx. 18, Heb. xii. 18, 19. This tempest increases the terror of the darkness. As it was without at the giving of the Law, so it is within in the working of the Law. It fills the minds and consciences of the redeemed when brought under the Law, with a storm accompanied with darkness and perplexity. The Law upon the conscience has these two effects, viz :

1st. It brings the soul into darkness that it knows not what to do, or how to take one step towards its own deliverance. It has no light either for its direction or consolation. And in this state it either wears itself out with vain endeavours for relief, by its own works and duties, or else sinks into heartless despondency, complaints and despair.

And secondly, it raises a tempest in the mind, sin, pride, rebellion, murmurings, self pity, and hard thoughts of God. All these make the tempest, which oftentimes is accompanied with dread and terror, and ends in perplexing and despairing thoughts. In this state the law leaves the poor sinner, it will neither reveal nor encourage him to look for any relief. Yea, it declares that here the sinner must die and perish, for anything that the law knows or can do. Now is the season for Christ to interpose, and to say to the sinner, "Behold me, behold me."

Behold me in all my offices and characters, and behold me in my willingness and ability to save thee.

6th. The sixth step the sinner takes under the law leads him within the sound of the trumpet. A trumpet was sounded on various occasions. On the day of atonement, Lev. xxiii. 24, which was a type of the preaching the gospel, and a declaration of the remission of sins by the atonement made in the sacrifice of Christ. At the Jubilee a trumpet was blown to proclaim liberty throughout

all the land, to all the inhabitants thereof, Lev. xxv. 7—10, which was fulfilled in the ministry of Christ, Isa. lxi. 1, 2, and those that heard that joyful sound with power were blest, Psa. lxxxix. 15. On the feast of tabernacles also was a trumpet blown, prefiguring the gospel feast. When war was declared, was also a trumpet blown, intimating the spiritual warfare of the saints. The promulgation of the gospel is also called the sound of the trumpet, Rev. viii. 6. At the judgment, 1 Cor. xv. 52, and in the promulgation of the Law we also hear of the sound of a trumpet. O, what an awful sound is this in a convinced sinner's conscience! "Prepare to meet thy God!" summoning him to appear before his Lawgiver and Judge, for at the sounding of the trumpet Moses brought forth the people to meet with God, Exod. xix. 17. The sensible sinner has nothing to say. The Law with all its curses sounds in his ears, demands perfect obedience of him to make good his past transgressions, and perfect obedience to come, and the poor soul feels itself unable to do either. The past breach the sinner cannot fill up, and that which is before him he is unable to fulfil; thus he stands as a criminal before his Judge, pleading guilty to all accusations, and acknowledging the righteous sentence of his Judge. When God calls sinners to answer the Law, there is no avoiding an appearance. The terrible summons and citation will draw them out whether they will or no.

But Christ will make all His children free. He comes in His triumphant chariot, which is the Gospel, answers for them all the demands of the Law, and thus the grace of God is exalted and glorified, and Christ with His blood and righteousness is exceedingly precious.

7th. The last step we shall mention that the sinner takes under the Law, makes him hear the voice of words. It is said that God spake by a voice, Exod. xix. 19. That is an articulate voice, in the language of the people, that might be understood by all. Hence He is said to speak with the people, Exod. xx. 19. "The Lord spake unto them out of the midst of the fire, and they heard

the voice," Deut. iv. 12; v. 23. Now the words that were uttered with this voice were the ten commandments, written afterwards in the two tables of stone, and no more. This voice all the people heard, and this only. "These words the Lord spake unto all your assembly," (speaking of the ten commandments,) "in the Mount, out of the midst of the fire, of the cloud and of thick darkness, with a great voice, and he added no more. And he wrote them in two tables of stone, and delivered them unto me," that is afterwards. And this voice was so great and terrible that the people were not able to bear it. Men cannot expect to appear before God with confidence, unless they have a ready answer to all the words of the Law. The prophet Habakkuk was anxious to have an answer when God reproved him, Chap. ii. 1.

The blood and righteousness of Christ is the only answer that will satisfy the Law of God. When the thundering voice is heard in a sinner's conscience, it will make him tremble and quake, and if Christ, as the Law Fulfiller, is not revealed by the Holy Spirit, he must sink under it. But Christ, by His Spirit, will set the soul at liberty. Of this freedom we shall speak by and by.

The children of God are delivered from the guilt of sin. It may trouble them, but it cannot condemn them, Rom. viii. 33. The handwriting that was against them was cancelled by Christ, and nailed to His cross, Col. ii. 14. When the seal and handwriting are torn off from the bond, the debtor is made free thereby. Believers are entirely so, being justified from all things, Acts xiii. 39, consequently they are set at liberty, John v. 24. O blessed freedom! How sweet is it to lie down in our beds, yea, in our graves, when guilt shall neither be our bed-fellow nor our gravefellow, until the Jubilee trumpet blow the glorious resurrection!

The children of God are delivered from the dominion as well as from the guilt of sin. "Sin shall not have dominion over you," Rom. vi. 14. "The law of the Spirit of Life which is in

Christ Jesus, hath made me free from the law of sin and death," Rom. viii. 2. Now who can estimate such a liberty as this? What slavery, what an intolerable drudgery is the service of sin, from all which the saints are freed by Christ, not from the being of sin, but from its reign. It is with sin in the saints as it was with those beasts mentioned in Daniel, vii. 12; they had their dominion taken away, yet their lives were prolonged for a season and a time.

Saints are delivered from the power of Satan. They are translated from the power of darkness into the kingdom of Christ, Col. i. 13; Luke ii. 21, 22.

They are delivered from the power or sting of death. Death kills the bodies of the saints, but it cannot hurt them. "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 55. If the sting of death is removed, there can be no terror in it. It is guilt that arms death both with terror and power. To have the sins of our youth lie down with us—to have death, like a dragon, pulling a poor guilty creature as a prey into its dreadful den, is terrible indeed! Herein lies the danger and horror of death. But from death as a curse, and from the grave as a prison, Christ has set believers at liberty, by submitting to death in their room, and by His victorious resurrection from the grave, as the first-born of the dead. Death is thus disarmed of its stinging power. The death of the saints is but a sleep in Jesus.

The saints of God are freed by Christ from all inordinate cares for the things of this life, which are heavy burdens, as David calls them, Psa. lv. 22. They lie heavier upon their spirits than their wants, and make them go heavy all the day long. They are like pricking briars, which wound and distress, 1 Tim. vi. 10. As they are fruitful troubles, so they are fruitless helps. They cannot add one cubic to their stature.

But let me remind you, oh saints of God, of the all-sufficiency of your Heavenly Father. He is able to supply all your wants, and succour you in all your distresses. He is omniscient. He knows every want and strait of yours. He knows you have need of all

these things. Let me remind you of His authority. All the creatures and all your helps are in His hands. He is willing to do you good, or else he would never have promised those things. Remember He is your Father—remember His engagements. He has bound Himself by oath and promise. He must wrong Himself to forget you. I speak in reverence. Remember His love to you, it is more than the whole world in value.

He has given you Christ and grace, and will give you glory. And shall he not with these give you all other things? Remember His faithfulness, He will not break His word, nor fail His children. Remember His promise, "I will never leave thee." Remember, too, the account, and reports made by His own people, and their opinion of Him. The God that fed me all my life-long, until this day, said Jacob. See, too, Psalm xxxvii. 25. God does good to His enemies, therefore He cannot forget His friends;—if He supplies dogs, surely He will feed His children—if He provides for ravens, surely He will provide for His doves. As the saints are delivered by Christ from inordinate cares, so are they from slavish fear. Being Christ's, they need not fear what men or devils can do unto them. "For who shall separate them from the love of Christ? Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come," Rom. viii. 35, 39. Herein consists the soul's Jubilee.

Having considered what the people of God are not delivered from by Christ in this world, and also those things they are delivered from; we shall now endeavour, God willing, to speak of the nature and excellency of this Jubilee or freedom, and also of the privileges enjoyed by those in this happy state.

This freedom is a most wonderful freedom, it can never be admired enough. Imagine those who owed to God more than ever they could pay by their own eternal sufferings, those that were under the dreadful curse and condemnation of the Law, in the power and possession of Satan, the strong man armed, those that were bound in so many chains in their spiritual prison; imagine such persons to be set at liberty notwithstanding all this,

and is it not a wonder of wonders, a wonder that will last for ever !

This Jubilee is a peculiar one—a liberty which few obtain, the generality abiding still in Satan's bondage, who form the multitude of his subjects, is styled the god of this world, 2 Cor. iv. 4.

Gracious souls in scripture are often called a "remnant," and for this reason they more admire the distinguishing mercy and grace of God ; while many of the noble and great of this world are but royal slaves to Satan and their own lusts. This Jubilee is a precious one, it brings such liberty, it being obtained by the blood of Christ. The captain said, "With a great sum I obtained this freedom," but the child of God can say, "I was free born." The freedom and liberty of the children of God is a growing and increasing liberty, they draw nearer every day to their complete salvation. They go on from strength to strength in Zion, till they appear perfect before God. "The path of the just is as the shining light that shineth more and more until the perfect day."

This Jubilee proclaims a most comfortable freedom. The Apostle comforts believers of the lowest rank ; poor servants with this consideration, "He that is called in the Lord, being a servant, is the Lord's freeman," 1 Cor. vii. 22. Let not the meanness of your outward condition, which is a state of subjection and dependence, a state of poverty and contempt, at all trouble you, you are the Lord's freemen, and precious in his eyes. O what a comfortable liberty is this !

Once more, this Jubilee proclaims a perpetual and final freedom. They that are once freed by Christ are for ever discharged from that state of bondage they were in before. And thus you see what a glorious liberty the Jubilee proclaims to the children of God.

Think of the privileges Christ's freemen enjoy in this state. These holy privileges the Apostle speaks largely of, Heb. xii. 22—24. "But ye are come unto Mount Sion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c.

In the former verses the Apostle gives an account of the nature of the Law, under the name of Mount Sinai, from which the Hebrews were delivered by the gospel. But in these verses he describes the privileges the Hebrew church enjoyed under the Gospel. All the saints of God do the same, which privileges exceed much every way those which the Hebrews enjoyed under the Law.

I will digress here a little. There are parallel circumstances that accompanied the Lawgiver on Mount Sinai, and the Lawfulfiller in His coming down on earth. Angels accompanied the Lawgiver, and so they did Christ the fulfiller of the Law, at His birth, in the wilderness, and in the garden of Gethsemane, and at His resurrection and ascension. The Lawgiver came down on a mount,—the Lawfulfiller suffered on a mount to fulfil that law which was given on Sinai.

Fire accompanied the Lawgiver, and so it did the Lawfulfiller. The fiery wrath of God was poured into His soul, hence he says, "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws." He was encompassed with the fiery wrath of Satan, and the malice of men.

Did blackness obscure the Divine person from the sight of the spectators at Sinai? So was the divine nature of the Lawfulfiller from the sight of man, it being wrapped up in humanity. "Light shined in darkness, and the darkness comprehended it not." The Lawgiver was encompassed in darkness, and the Lawfulfiller was enveloped in darkness. "Now from the sixth hour, there was darkness over all the land, until the ninth hour." The darkness of Mount Sinai prefigured the darkness of hell which sinners shall suffer for the transgression of the Law. But the darkness of Mount Calvary was to usher in eternal light for the children of God.

Were voices heard by the people from Mount Sinai?—so we read there were voices heard on Mount Calvary—but, oh, how infinitely different were those voices on Calvary to those on Sinai!

On the one, voices of cursings and condemnations, and on the other, of blessings ! The voice of the Law is, "cursed is he that continueth not in all things ;" but the voice of the Lawfulfiller was, "Father, forgive them, for they know not what they do." Here, sensible sinner, here is a word of comfort dropping from the gracious lips of the Lawfulfiller ! For whom does he pray, poor sinner ? for His enemies ; some of whom were engaged in crucifying Him ! But they did it ignorantly, they knew not what they did. There is an atonement for the sins of ignorance. "Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly, in unbelief," 1 Tim. i. 13. Sensible sinner, dost thou feel thyself to be a rebel ? so were they that were at the foot of Calvary, and some of them were saved. Indeed, Christ received gifts for rebels, Psalm lxxviii. 18, Eph. iv. 8. The Lawgiver on the mount did not exhibit pity and compassion. But the voice of the Lawfulfiller on Calvary was, "Woman, behold thy son," John xix. 26. Christ does not say, "Mother, behold thy son," but "Woman," signifying, that natural ties are now dissolved. Hence said the Apostle, "We know no man after the flesh, yea, though we have known Christ after the flesh, yet now, henceforth know we Him no more," 2 Cor. v. 16.

In the words, "Woman, behold thy son," are exhibited His pity, compassion and tender care for his children, that He cares for their temporal welfare, as well as for their spiritual. Even when he was struggling with the power of death he made provision for his own. O what a compassionate Lawfulfiller is this,—yea, a compassionate Saviour.

The next voice we hear from Calvary is, "To-day shalt thou be with me in Paradise." We have just seen the tender care of the Lawfulfiller for the *temporal* needs of his people, we now shall see his care for their *spiritual* welfare. Christ cannot go to heaven, (if I may so speak) but he must have some of his children with him. But who was he whom Christ took with him

to heaven? A thief, one of the vilest of characters. Yet this thief was one whom He has made free !

The next words that we hear from the Lawfulfiller are, "My God, my God, why hast thou forsaken me?" Had Christ not been forsaken for a time, the Church would be forsaken by God to all eternity.

Another voice we hear is, "I thirst." Not as the revenger of blood, but I thirst for the salvation of my people, and the conquest of their enemies.

The sixth voice is, "It is finished." The seventh, "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost," Luke xxiii. 46. These voices were all full of love and mercy, of power and majesty.

On Mount Sinai we hear the sound of a trumpet, which sound was produced by the ministry of Angels. It is true we do not hear the sound of a trumpet accompanying the Lawfulfiller but we hear the acclamation of Angels, "The Lord is risen indeed," and a blessed sound it was, not a sound of terror, but a joyful sound—not a sound to terrify the assembly, as on Mount Sinai, but to gladden the hearts of the disciples.

There was a vast assembly to behold the transaction on Mount Sinai, and so there was at Calvary, to behold that awful tragedy, —The Lawfulfiller expiring on the cross.

We shall now return and consider the privileges of Christ's free-men.

1st. They come to Mount Sion. This mount was in Jerusalem, which mount had two heads; one was called Moriah, on which the temple was built, whereby it became the seat of all the solemn worship of God. And on the other was the palace and habitation of the kings of the house of David, both of them typical of Christ, the one in his priestly, the other in his kingly office.

There was a great difference between Mount Sinai and Mount Sion. God came down only for a season on Mount Sinai, but in Sion He is said to dwell and to make it His habitation for ever. He appeared in terror on Mount Sinai, but on Sion in peace.

He gave the Law from Mount Sinai. The Gospel went forth from Sion. Isa. ii. 2, 3. He utterly forsook Sinai, and left it under bondage, but Sion is free for ever. Gal. iv. 26.

The people were burdened with the Law on Mount Sinai, but their deliverance from it came from Mount Sion.

The reason why the Apostle calls the state of believers under the gospel dispensation by the name of Sion, may be gathered from some of the things that are spoken of Sion in the Scripture. As for instance: it is the place of God's habitation where He dwells for ever. It is the seat of the throne, reign, and kingdom of Christ. It is the subject of divine promises innumerable, and a type of Christ himself. Isa. lix. 20. Thence did the gospel proceed, and the law of Christ came forth. It was the object of God's especial love, and the birthplace of the elect. Psa. lxxxvii. 2, 5. "The joy of the whole earth." Salvation and all the blessings came forth out of Sion, with many other things equally glorious. Now these things were not absolutely accomplished in behalf of that Mount Sion which was in Jerusalem, but only as it was typical of the children of God under the gospel. All the privileges ascribed—all the promises made to Sion are theirs. It is the place of God's especial gracious presence, of the throne of Christ in His reign, the subject of all graces and the object of all promises, as the Scripture abundantly testifies. Here are some of the privileges of the sons of freedom. They come to Mount Zion, that is, they are interested in all the promises of God made unto it as recorded in the Scripture, in all the love and care of God towards it.

2nd. The second privilege Christ's freemen are said to enjoy is, their coming unto the city of the living God, the heavenly Jerusalem. Both these may be considered as one and the same thing. So Jerusalem is called the "City of God." Psa. xlv. 4; xlviii. 1, 8; lxxxvii. 3; and by each, spiritual Zion is meant.

The Hebrews are said to come to a city. They received the Law in a wilderness where they had neither rest nor refuge, but

in a city there is order, defence, and safety. It is the name for a quiet habitation. Thus all Christ's freemen are delivered from the wilderness of the Law, where there is neither rest nor safety, and given the enjoyment of gospel privileges covenant blessings and promises, a blessed Jubilee indeed. It is a city which has foundations. Heb. xi. 10. It is expressed in the plural number, for it seems it has more foundations than one. There is the everlasting love of God, the source and spring both of grace and glory, and the electing grace of God in Christ, the foundation of God which stands sure, sealed with this seal, "The Lord knoweth them that are His," and the covenant of grace, which is ordered in all things and sure. And there is Christ, the sure foundation, of God's laying, and there is also the foundation of the Apostles and prophets, (of their laying ministerially). Wherefore the new Jerusalem is said to have twelve foundations, because Christ the one and only foundation is laid by His twelve Apostles. The word expressed in the text referred to, is opposed to tents and tabernacles which had no foundations, but were easily taken down and removed from place to place, and denotes the firmness and stability of this continuing city. Heb. xiii. 14. This city is not built by man, but by God himself, who built all things. What the Assyrian monarch boastingly said, "Are not my princes altogether kings?" (Isa. x. 8) is true of all Christ's freemen, they are all made kings as well as priests unto God by Christ; and so have a city prepared for them to dwell in according to their high birth, quality and dignity. And what a city that is may be learned in some measure from the grand description given of the new Jerusalem by its being, even the streets of it, of pure gold, and by its walls and gates of pearl, and yet these brilliant views fall infinitely short of setting forth the real grandeur of it. Rev. xx. 10.

This city was of God. The state of the Church under the new testament is so. As it has the safety, beauty, and order of a city, so is the city of God, the only city, which he takes peculiarly to be His own in this world. It is His, on the account of

propriety ; no creature can lay claim to it, or any part of it, and those who usurp authority over it, shall answer for their usurpation. It is His, on account of inhabitation, for God dwells in it, by His gracious presence. It is under His immediate rule as its only sovereign.

In it all His children are disposed into a spiritual society. See Eph. ii. 19. It has its charter of liberty with all immunities and privileges from God alone, and these are the reasons why the Church is called the city of God. The Apostle calls the church the "City of the living God," that is, of the true and only God, of Him who is omnipotent, able to keep and preserve His own city. He having all life, and consequently all power in Himself, lives eternally, and with Him we shall live, when we shall be here no more. This city of the living God is the *heavenly Jerusalem*, intimating that the Gospel privileges which Christ's freemen enjoy, are not only above what the people were made partakers of at Sinai in the wilderness, but also above all that they afterwards enjoyed in Jerusalem in the land of Canaan, for in the glory and privileges of that city the Hebrews greatly boasted. But the Apostle places that city with Mount Sinai as being under bondage, Gal. iv. 25, and declares the super-excellency of the Jerusalem which is above, viz., the heavenly, and the reason the Apostle calls the church the heavenly Jerusalem, is, because this city is not of this world, or because a part of its inhabitants are already in heaven. This city came down from heaven, that is, it has its original from divine authority and institution. The state portion, and inheritance of all its inhabitants, are spiritual, and lie in heaven. The spiritual life of all its inhabitants, and the graces they enjoy are also heavenly, and the conversation of these citizens is heavenly, Phil. iii. 20. This is the second privilege Christ's freemen enjoy, under the Gospel dispensation. They have rest, peace, and safety in Christ, and communion with a triune Jehovah, Father, Son, and Holy Ghost.

The next privilege the freemen of Christ enjoy is the society of angels, "and of an innumerable company of angels."

How Christ's freemen come to enjoy this privilege is, Christ being the head of angels as well as of the saints, they being both called the elect, and gathered by Christ, Eph. i. 10, they are brought together into one society. Angels and saints are constantly engaged in the same worship of Christ. See Heb. i. 6, Rev. v. 11, 12. Angels are ministering spirits, sent forth to wait upon the church, Heb. iv. 14. There is a perfect reconciliation between angels above, and the church on earth, Gal. i. 20. There is a oneness in design, and a communion in service between angels and saints. As the saints rejoice in their happiness and glory, so do angels rejoice in the happiness and glory of the saints, Luke xv. 10. They both mingle their ascription of praise and glory to God, Rev. v. 8—12. Access to the society of angels is by virtue of Christ, and they are made instrumental to the safety of the church, myriads of them encompassing her round about.

A fourth privilege of the freemen of Christ is, that they come to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men, made perfect, Heb. xii. 23.

The assembly here alluded to may have some reference to a custom of the Athenians, where all sorts of persons on certain occasions met together, and were entertained with spectacles, sacrifices, and feastings; or the allusion may be to the great assembly of all the males, three times a year, at the solemn feast, Exo. xxxiv. 23, Deut. xvi., which assembly was called the great congregation, Psalm xxii. 25, it being the greatest and most glorious in the whole church, a matter of triumph to all. Or it may be, regard is had unto the general assembly of the whole people at Sinai in receiving of the law. However, the nature of the assembly under the gospel may be seen, if we consider of whom it consists. It consists of the whole election of grace. They are all God's first-born, Exo. iv. 22. They are all His first fruits, James i. 18, Rev. xiv. 4. They are all heirs of God, and coheirs with Christ, Rom.

viii. 17. And heirs of salvation, Heb. i. 14. They are all kings and priests unto God, which includes the whole right of the first-born. All those who are interested in the privileges of the Church of God, are the first-born, and consequently have a right to the inheritance with Christ, and to all those things which God the Father has provided. And the names of these first-born are written in heaven, Luke x. 20. In the book of Life, Rom. iii. 5, xvii. 8. In the Lamb's book of Life, Rev. xxi. 27. This is the general assembly of the first-born written in heaven, or the elect of God.

The fifth privilege Christ's freemen enjoy is the company of God himself. "And to God, the Judge of all," and this God stands in relation to this assembly as a Father, as well as a Judge. Christ's freemen have a peculiar access unto God, and unto Him as the Judge of all.

This access unto God they have by Christ, into his grace and favour, Rom. v. 1, 2.

They have access unto God and the throne of His grace with liberty and boldness in their divine worship; this none have but Christ's freemen, and that is also through Christ, Eph. ii. 18, Heb. iv. 15, 16.

They have access to God as the Judge of all, which is also a glorious privilege of Christ's freemen. God being their Judge, they may depend that He will judge their cause against the world in that great contest that is between them. The world may condemn, but they will have admission to His throne who will execute judgment on their behalf. See Micah vii, 9, 10.

And it is a glorious prospect which the saints take of God as a judge, Rev. xv. 3, 4, that it is He who will, as a righteous judge, give them their reward at the last day, 2 Tim. iv. 8. Christ's freemen are delivered from all dread and terror in the consideration of God as their judge.

¶ They come, sixthly, to the spirits of just men made perfect. The spirits of the just departed are all of them made perfect. They

were perfect when here below, in their Head, but now they are perfect in themselves, as well as in their head. They are perfect or consummated, which includes the following things. They have reached the end of their race wherein they have been engaged, the race of faith and obedience, with all the difficulties, duties, and temptations connected with it, Heb. xii. 1, 2. Now those who have finished their course, who have run so as to obtain, are said now to be consummated, or to sit down quietly in the enjoyment of the reward, for it is not consistent with the righteousness of God to defer it after their whole course of obedience is accomplished. A perfect deliverance from all the sin, sorrow, trouble, labour, and temptation, which in this life they were exposed to. This consummation they have in the presence of God, according to their capacity, before the resurrection. There is nothing wanting but the reception of their glorified bodies.

They are also said to "come to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

The blood of Christ is here called the blood of sprinkling, in allusion to the various sprinklings of blood under the Old Testament. There were three particular instances of it. 1st. The blood of the paschal lamb, a type of the redemption by Christ, Exo. xii. 21; 2nd. The blood of the sacrifices wherewith the covenant was confirmed at Horeb, Exo. xxiv. 3—6; 3rd. The sprinkling of the blood by the High Priest, in the most holy place, on the day of atonement, Lev. xvi. 14. All these were eminent types of the redemption, justification, and sanctification of the church by the blood of Christ, and the sprinkling of it is the Spirit's application on the consciences of the dear redeemed.

Again, it is said that the blood of Christ speaks better things than that of Abel. It has a voice—it pleads with God. This blood speaks to God by virtue of the everlasting compact between the Father and the Son in his undertaking the work of mediation for the communication of all the blessings of the covenant in

mercy, grace, and glory to the church. It did so when it was shed, and it continues so to do in the presentation of it in heaven.

This is a misconception; "The blood of Abel" means the blood of his sacrifice—not the blood of his body.

The next enquiry is, how Christ's freemen come to be admitted members of this heavenly society and to participate in the communion of it. I answer, 1st. By God himself, even the Father in a peculiar manner, which peculiarity consists in the election of His people, and this election is the book in which all the names of this society are written, Eph. iii. 4.

2ndly. By Jesus Christ in His person, blood, and righteousness.

3rdly. By the Spirit, and faith in Christ.

The dignity of Christ's freemen is declared by their titles. They are called His treasure, Exo. xix. 5. His jewels, Mal. iii. 17. "Holiness to the Lord," Jer. ii. 3. "Heirs of God," Gal. iii. 19. Each of Christ's freemen has a right to and possession of that inheritance which is not corrupted, or divided, or succeeded, 1 Pet. i. 4. It is not corrupted by outward things, as fire, or violence, nor by inward things, as sin, which defiles, or destroys, Isa. xxix. 14; 1 Pet. i. 18; Jer. v. 2. It has no succession. The children are always living, and their inheritance is like Christ's priesthood, unchangeable, Heb. vii. 24. It has no division. Every one of Christ's freemen enjoys the whole portion, God being infinite and indivisible. As every eye beholds the whole sun, so the saints enjoy God. Hence there will be no occasion of jealousy among the brethren, one shall not have more than the other. They all have the whole kingdom. Their dignity appears in their dominion. By the extent of their property they are lords of all, 1 Cor. iii. 21—23. Compare Ps. viii. Their title is as good as it is large. They have a right to the pure use of all things, Titus i. 15; Job v.

24; and the benefit and advantage which redounds to them out of all, Rom. viii. 28. There is no creature but owes homage and pays tribute to them as lords. A freeman of Christ gets more good by other men's estates than the possessors themselves. The first fruits and fat of all come to those who are the first fruits of God and the Lamb.

The Author and cause of this liberty is Christ by His death, resurrection, session at the right hand of God, and His intercession. It is a liberty wherewith Christ has made His people free, Gal. v. 1. He has obtained it with the price of His blood. And He has proclaimed it, for He was anointed by the Holy Spirit to proclaim liberty to the captives, and the opening of the prison to them that are bound. And Christ is the Author and Finisher of the faith of His children, by which they receive this privilege.

The death of Christ is another cause of their freedom. He laid down His life for them to make atonement and reconciliation for their sins, He died in their room and stead, having their sins imputed to Him. By His death He removed the iniquity of His people in one day, even as far as the east is from the west. He has put away their sin by the sacrifice of Himself. He has abolished it, He has taken away its damning power,—yea, He has finished and made an utter end of it.

The resurrection of Christ from the dead is another cause of the freedom of God's dear children. Christ rose as a conqueror over all His, and His people's enemies; by rising He abolished death and brought life and immortality to light, and showed that He had taken away the sting of death, which is sin, and had destroyed him that has the power of death, which is the devil; and had overcome the world, and now has in His hands the keys of hell and death; so when He opens, none can shut, and when He shuts none can open.

He rose again as the head and representative of His dear people, and for their justification. He stood charged with all their sins,

these being laid upon him by His Father, with His own consent. He was condemned for them, and suffered death on the account of them, and when He rose He was justified in the Spirit, and acquitted from them all. And His people were all justified in Him as their public Head. Just as they were crucified with Him, and buried with Him, so they rose and were justified together with Him. He was delivered for our offences and was raised again for our justification, Rom. iv. 25. Christ by His death expiated sin, finished transgression, and made an end of it. But in His resurrection He brought in an everlasting righteousness for His freemen. His dying showed that He was arrested and condemned, and that the sentence of condemnation was executed on Him; but His resurrection, that He is discharged, and His people in Him. Notwithstanding Christ's death, had He not risen again, they would have been yet in their sins—under the power and guilt of them, and so liable to condemnation, "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," 1 Cor. xv. 17, 18. But Christ being risen, He appears without sin—even sin imputed, and so they are freed from sin, and from condemnation by it, in Him.

The session of Christ at the right hand of God, may also be included in the cause of the freedom of His children from sin and condemnation,—yea, from all things. The session of Christ includes also His ascension into heaven, and His entrance there,—both which serve to strengthen this point—when He ascended on high, He led captivity captive, or, He triumphed over those who had led His people captive. When He entered into heaven, He entered as their forerunner, in their name to take possession of it, and prepare it for them; and has promised to come again and take them to Himself, that they may enjoy it. Christ being at the right hand of God, shows that He has done the work He came about, that He has made atonement for sin, and obtained eternal redemption, and that He has done this to satisfaction, and there-

fore is highly exalted, and at the right hand of God, where He has all power, and is above all, even angels, principalities, and powers being subject unto Him; and where He must sit until all enemies are put under His feet; and His children are made to sit together in heavenly places in Him, Eph. ii. 6.

The intercession of Christ is another branch of the cause of His children's liberty. This part of Christ's work, which He performs in heaven as a priest upon His throne, is done, not by making vocal prayer, as in the days of His flesh, which does not seem necessary, nor by supplicating an angry judge, which is not consistent with His state of exaltation, nor with His having made peace by the blood of His cross, nor controverting a point in the court of heaven, though He is a counsellor, and an advocate, but by the appearance of His person, for His people, by the presentation of His blood, righteousness, and sacrifice for them, which speak for peace, pardon and atonement, by offering up the prayers and praises of the saints unto God, by declaring it as His will, that such and such blessings be bestowed upon them, and by applying the benefit of His death unto them, and which abundantly secures their freedom. For, it should be considered who He is that intercedes, and what an interest Christ has in God with whom He intercedes. He is the Son of God who makes intercession; who can engage His heart to approach unto Him, and who, from the relation He stands in to God, must have an interest in Him, and so have the persons for whom He intercedes, for He is His God, and their God; His Father, and their Father; wherefore His intercession cannot fail.

The intercession of Christ is constant—it always continues. Though He was dead, He is alive and lives for evermore, and He lives, not for Himself only, but for others. "He ever lives to make intercession."

His intercession is always prevalent. He who is the redeemer of His people is strong—the Lord of Hosts is His name; and He pleads the cause of His people, and that thoroughly, and always.

carries his point, for his pleas are founded upon his propitiatory sacrifice, which is of a sweet smelling savour to God. Christ was ever heard when here on earth, and so he is now in heaven. Whatever he asks for, he has—yea, whatever is asked for, in his name, is given. The Holy Spirit has also a hand in this freedom, for it is he that puts the children of God into the possession of it, who is a Spirit of liberty, being the Spirit of adoption. Nor must we exclude God the Father, for it is He that justifies Christ's freemen—Rom. viii. 33. "It is God that justifieth." It is God, against whom these persons have sinned, whose law they have broken, whose justice they have affronted, whose legislative power they have trampled upon, who is the law-giver that is able to save and to destroy. It is He that acquits His people, and pronounces them righteous, as if they had never sinned.

Finally, let us look at the characters. They are the elect of God. These are a select number of men who are the objects of God's love—whom He has chosen in Christ, unto eternal life and salvation, before the foundation of the world, of His own sovereign good will and pleasure—by certain ways of His own appointing—so that they are peculiarly His. The elect of God are a select number of men of Adam's posterity. They are a chosen generation, a royal priesthood, a holy nation, a peculiar people. They are such who are separated, and set apart from the rest of mankind, and are alone, and are not reckoned among the nations; as they are redeemed and called, so they are chosen out of all nations, kindreds, people, and tongues. They are the objects of the love of God—of His everlasting and unchangeable love, and, because they are the beloved of the Lord, therefore, they are chosen by him unto salvation. Love is the source, and original of it—Deut. viii. 8.—1 Peter i. 2—Rom. viii. 29—33

They are chosen in Christ—see Ephesians i. 4. Christ himself, as mediator, is God's elect. He is so by way of eminency, He was

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first chosen, and then the elect in Him. He is the first born of the selection of grace. He was first conceived in the womb of election, and brought forth, and then the many brethren, among whom He is the first born. He was chosen as the head, and they as members in him—Jude i.

The choice of them in Christ is unto eternal life and salvation. They are the vessels of mercy, afore prepared for glory; they are appointed not unto wrath, but to obtain salvation by our Lord Jesus Christ, which He has been appointed to work out for them, has effected and will put them into the possession of.

The choice of them was made before the foundation of the world, Eph. i. 4, 2 Thess. ii. 13. This is an act that does no commence in time, but bears date from eternity; it passed before the men who are objects of it were born, and had done either good or evil, Rom. ix. 11.

It is owing to the sovereign goodwill and pleasure of God, who does all things after the counsel of His will. It is denied to be of works. Rom. xi. 5, 6.

This choice of men to happiness is through certain ways and means of God's own appointing; such as sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 18, and it being so, it must be accomplished. God chooses men, not because they were, or because He knew they would be, but that they might be holy, and in consequence of their being chosen to holiness, He sends the Spirit into their hearts to sanctify them, and so with every other grace. As many as were ordained to eternal life, have believed, do believe, and shall believe in all ages of time, and none truly believe, but such, and therefore, true faith is called the faith of God's elect. Titus i. 1.

In conclusion, persons thus chosen are in a peculiar way, God's. They are called His own elect, Luke xviii. 7. They are not only His by creation, as all mankind are, but they are the people of His choice, a peculiar one. They are elect, according to His foreknowledge. They are set apart for Himself, for His own

use, service, and glory. They are chosen by Him for His peculiar treasure.

Now may God the Father, God the Son, and God the Eternal Spirit, command their blessings in the perusal of this little treatise to immortal souls.

THE END.

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