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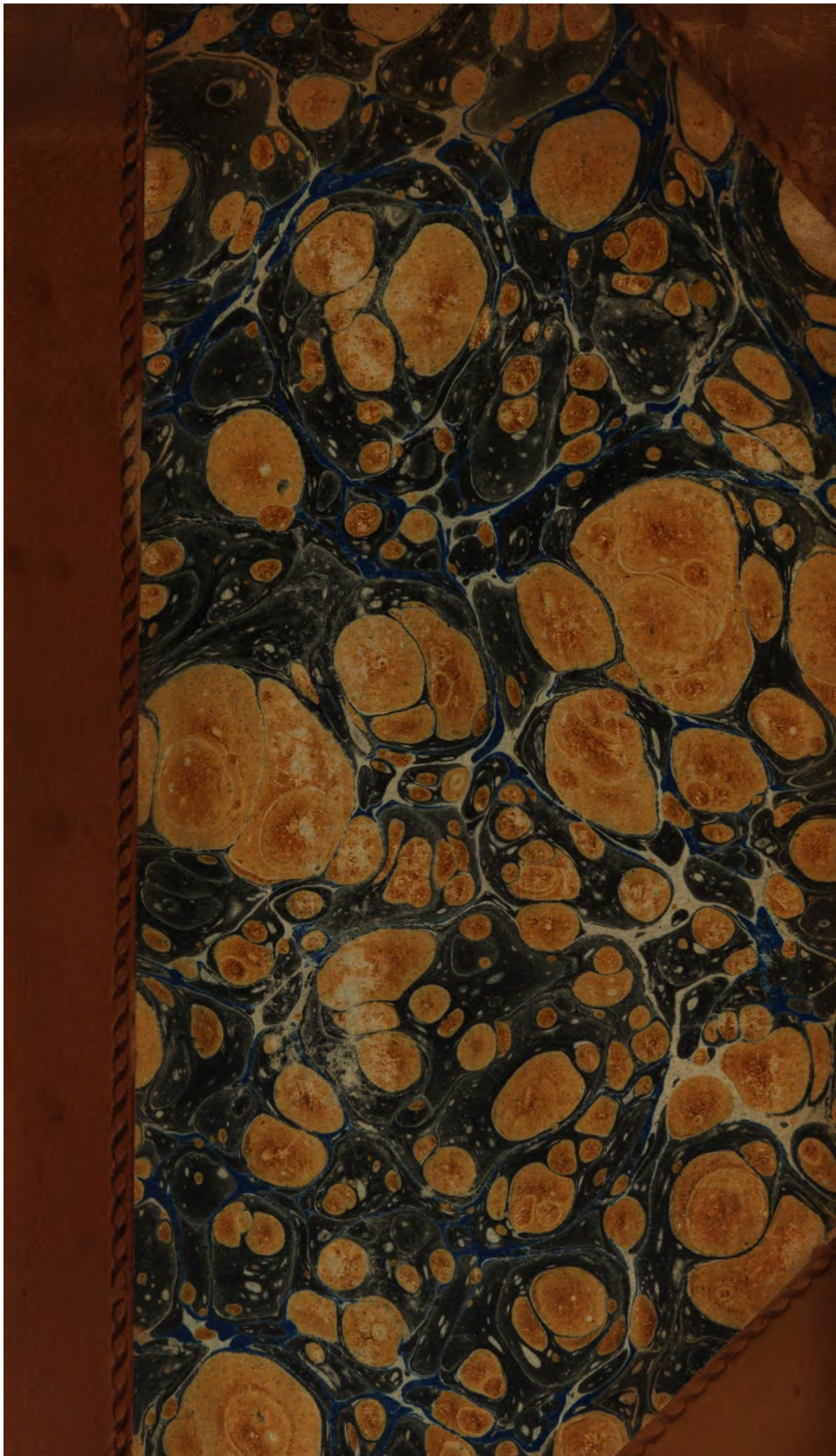
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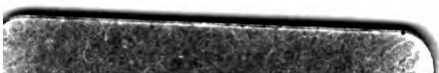


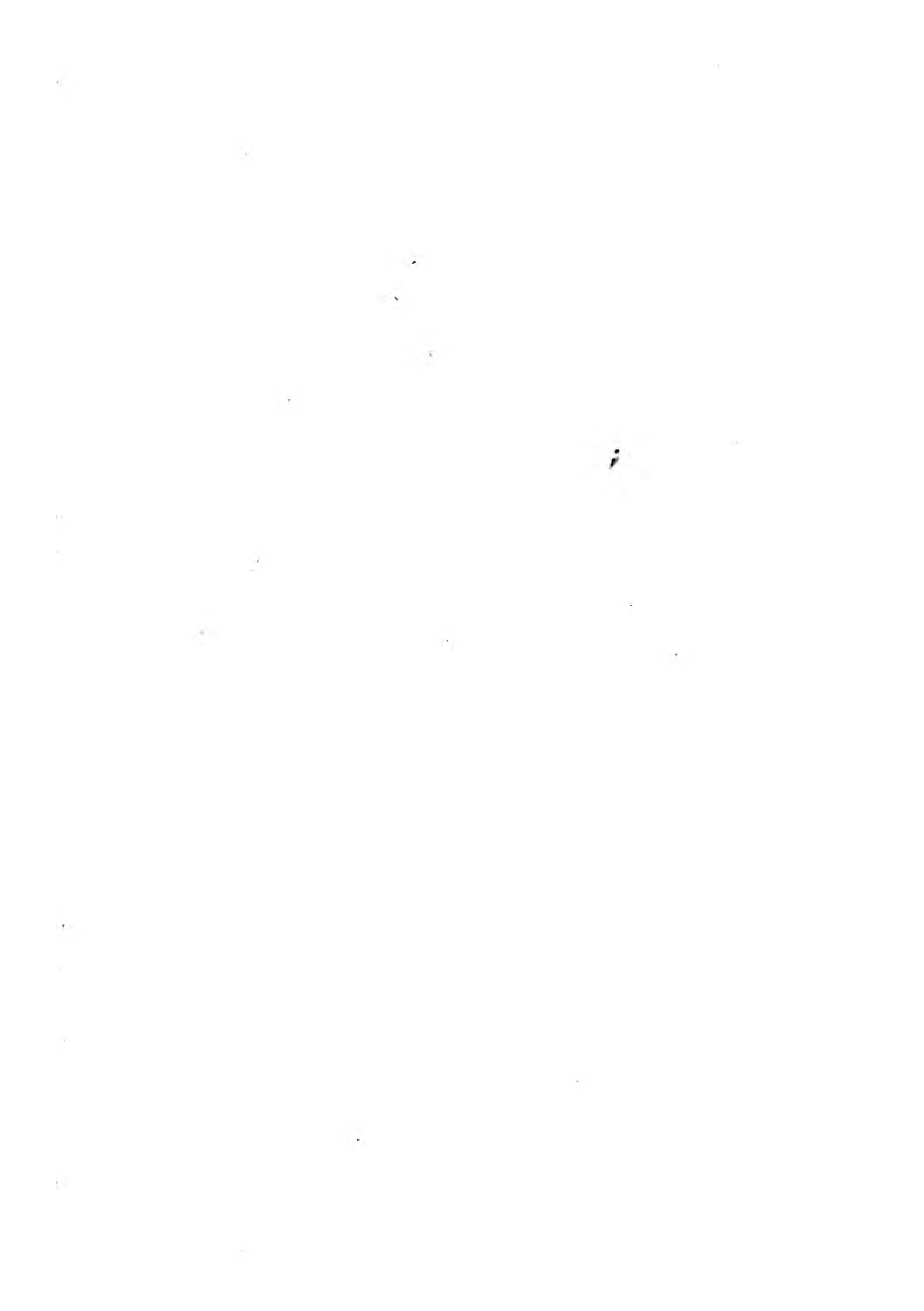
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E. S. H. 1031

A BRIEF  
ACCOUNT OF A VISIT  
TO SOME OF THE  
BRETHREN IN THE WEST OF SCOTLAND;  
WITH  
REMARKS ON CERTAIN DOCTRINES  
CONTAINED IN "THE TRUTH AS IT IS IN JESUS."



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" Quench not the Spirit. Despise not prophesyings. Prove all things :  
hold fast that which is good." I THESS. v. 19—21.

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TO  
THE CHURCH OF CHRIST  
IN  
GREAT BRITAIN AND IRELAND.

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MY DEAR BRETHREN,—

When I contemplate the multitudes around me whose minds “the god of this world hath blinded, LEST the light of the glorious Gospel of Christ, who is the image of God, should shine unto them ;” and consider, moreover, the numerous sects, who, with “a zeal of God, but not according to knowledge,” are daily going about to establish their own righteousness, not submitting themselves to the righteousness of God ; and then regard the few, the very few, who, with a single eye to his glory, and to the honour that cometh from Him only, are seeking to get wisdom and understanding, “watching daily at his gates, waiting at the posts of his doors,” I am much pressed in spirit, and long most earnestly to bring before your minds the gift of the Holy Ghost, as manifested by brethren in the west of Scotland. And, in announcing to you this fresh instance of the mercy of our God, in again visiting and refreshing his people with a sprinkling of the latter rain, (a fruit of the Pentecostal effusion of the Spirit ; for “in the wilderness shall waters break out, and streams in the desert : and the parched ground shall become a pool, and the thirsty land springs of water,”) I cannot but consider it as an earnest of the revival of a work in our day,—a work which, growing into more open manifestation, shall

reveal the arm of the Lord made bare, and going forth with his church in the might of his Spirit, crowning her with the diadem of his beauty and of his glory.

Accept, then, this service of love; and be not offended although, in the following pages, frequent repetitions should meet your eye. The Scriptures teach us, by "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little:" and if, in following their example, I have chosen rather to offend the ear, than to trifle with the best interests of an immortal spirit, I look with confidence to my brethren for their pardon; and to the Lord alone for his blessing, and "the recompence of reward."

Yours, in the bonds of the Gospel,

J. THOMPSON.

Hampstead, March 1831.

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ERRATA.

- Page 31 line 29, for "fear," &c. read "fear not, little flock."  
 — 36 — 24 read; because  
 — — 25, read truth. Now  
 — 41 — 33, *dele* it is  
 — 46 — 3, for in read with  
 — 55 — 30, for had been read was  
 — 56 — 28, after sealed read Again—"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Already had the Father's name been glorified, when his Son was sealed by the Spirit as that righteous One who could truly say, "Thus it becometh us to fulfil all righteousness." And it was presently to be again glorified, when he should be "justified in the Spirit" by the resurrection from the dead, and exaltation to "the right hand of the throne of the Majesty in the heavens;" as was foreshewn on the mount of transfiguration.  
 — 61 — 15, *dele* and  
 — 76, note, line 18, for rising, &c., read fall and rising again.  
 — 98 — 3, for sealing read sealed.

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“ LIGHT is sown for the righteous, and wisdom crieth in our streets:” let us, then, with open ear listen to her cry, and not lean to our own understanding; but commit our way unto the Lord, and trust also in him, and he shall bring it to pass. And, while encouraging each other in the Lord, and casting our burden upon him, that we may not be dismayed before him at these signs of his near approach, let us carefully suppress every rising emotion or thought which might prejudice the voice of a brother’s testimony unto the truth; lest, under the powerful influence of an unsubdued and impassioned will, “because of the blindness of our hearts,” we should be found contending against God; and thus haply be left to reject that which, to the conscience delivered from the thralldom of prejudice and tradition, might have proved unto us a message from Heaven. And rest assured, that none ever set themselves with their whole hearts, and not feignedly, to turn unto the Lord, and to seek his face by prayer and fasting, chastening themselves and refraining their spirits before him, and waiting patiently and with confidence for his blessing, whose expectation he disappointed, or whom he delivered over into the hands of their enemies. Wherefore, then,

those doubts in approaching to our Father, as though he were no longer the Hearer and the Answerer of prayer, or the same Father of Lights, from whom cometh down every good gift and every perfect gift, and with whom is no variableness or shadow of turning. Just as though He from whom cometh the preparation of the heart and the answer of the tongue could ever cease to be the mouth and wisdom of all his confiding children; disposing their minds with all readiness to abhor the evil, and to cleave to that which is good. He will not, because he cannot deny himself: while, therefore, we are not left in ignorance of Satan's devices, how, with all subtilty and deceivableness of unrighteousness, he will strive to involve in mystery and darkness the counsel of the Lord, we have yet great cause of joy in the assurance that "the path of the just is as the shining light, that shineth more and more unto the perfect day." And so every additional ray of light that points to this path will be hailed by us as the light that shineth in a dark place; enabling us the more earnestly to contend for the faith once delivered to the saints, under the full conviction that, "if a man strive for masteries, yet is he not crowned, except he strive lawfully."

In a narrative of facts inseparable from certain doctrines, those doctrines must be continually presented to our consideration. On this account I desire most affectionately to warn my brethren against the conclusion, that the mere circumstance of these doctrines having a place in their creed, is a sufficient evidence of their having a knowledge of them. For it must be admitted, that the confession of the lip to truth, and the knowledge of it with an under-

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standing heart, do not always meet in the same person : witness how sadly and fearfully the form exists where its power is altogether unknown. Indeed, the strong conviction of my own mind is, that the germ of much, if not of all, the infidelity of the church in the present day may be traced to the two following sources of error : the first originating in a secret persuasion of the heart, that our freedom from the law of sin and death is, in some way or other, derived to us by imputation only, and not in any way or measure really received by us until the day of our resurrection. Righteousness is indeed by imputation, but by imputation as the source whence is derived to us the law of the spirit of life which is planted in our soul, fulfilling "the righteousness of the law in us, who walk not after the flesh but after the Spirit : " viewing it otherwise, it becomes a cloak for licentiousness, and a liberty to sin. Under such a fatal delusion, it ought not to be a matter of surprise that men should be found living in the mere profession of a life, and amusing themselves with the name of liberty on their lips, while the spirit of bondage reigns in their heart. " For when ye were *servants of sin*, ye were free from righteousness ; but now, being made free from sin, and become *servants of God*, ye have your fruit unto holiness, and the end everlasting life." For, brethren, " ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." Of all folly surely that is the greatest which before God glories in appearance, and not in heart. Such a melancholy condition of a state of unrighteousness is exhibited by the Holy Spirit in these words : " For when they speak great swelling words of vanity " (boasting,

doubtless, of their Christian liberty and exemption from bondage), "they allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from those who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom *a man is overcome*, of the same is he brought in bondage." "He that committeth sin is the servant of sin." And never, until the Spirit hath made us free, can we become free indeed, and the sons of God, who abide in the house of their Lord for ever. Now, "whosoever abideth in him sinneth not: whosoever sinneth hath not *seen him*, neither *known him*. Little children, let no man deceive you: he that doeth righteousness is righteous, even *as he is righteous*. Because it is written, Be ye holy, for I am holy."

The second source of error is necessarily consequent on the first. For such men, not liking to retain in their minds the knowledge of God in power, soon acquire the searing habit of divorcing from his word the Lord the Spirit. And this bond once broken, instead of an incorruptible seed, *the living and abiding word* sown in an honest heart, rooted and grounded by faith, we have a sowing to the flesh of certain abstract notions of the truth which feed its vanity and float in the imagination a lifeless, powerless abortion. Yet we are bound to give thanks to God always for the remnant, the true circumcision, whom God hath reserved unto himself, because they have not bowed their knees to the Baal of these last days, but, full of faith, are waiting for the coming of their Lord in his kingdom. These do not receive in vain the word of his grace, but enter into the

fulness of the truth which testifies, "The words that I speak unto you, they are spirit, and they are life." They know also that it will be found no idle tale, that in the last day these words shall become their judge, even as now they are "the discerners of the thoughts and intents of the heart." For "the word of God is *quick* and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner* of the thoughts and intents of the heart; neither is there any creature that is not manifest *in his sight*"—in the sight of the living Word, which was from the beginning; "for the Word was with God, and the Word was God." Full of majesty is the voice of the Lord, and clothed in power. He spake, saying, "Let there be light, and there was light:" and, lo! the whole creation in all its beauty and glory came into present being; and by the word of his power it is now upheld. Say who among the sons of men can tell the might and power of this living and abiding word, who for us was made flesh, and, now glorified, is become the Second Adam, the Lord from heaven, a quickening Spirit, even the Spirit of Christ, in that incorruptible seed which is received by faith regenerating the soul: "so that whosoever is born of God doth not commit sin, for HIS SEED remaineth in him, and he cannot sin, because he is born of God." Wherefore, ye sons of God, remember that ye are wedded not to Jesus in the flesh (for as such know we Him no more, 2 Cor. v. 16), but to another, even to the risen Lord, and that partaking of his word and Spirit ye partake also of his power and glory, being raised up together, and made to sit to-



gether in the heavenlies. Accordingly, your Lord **says**, "If ye abide in me, and my words abide in you, **ye** shall ask what ye will, and it shall be done unto **you**." To the man who abideth in Jesus, and who keepeth his word, is this promise given, the promise of **an** unconditional and of an all-prevailing power; a power derived from a oneness with Christ by the **in-**dwelling of the living word, and of the **Holy Spirit**; proving thereby that in us, verily, is the love of **God** perfected, because *as he is so are we in this world*; forasmuch as we are manifestly declared to be the epistle of Christ, written not with ink but with the **Spirit** of the living God; not on tables of stone but on fleshly tables of the heart. Nor will this sound strange in the ear of those who hearken to the voice of their Lord, saying unto them, "As the living Father hath sent me, and I live by the Father, so he that *eateth me*, even he shall live by me;" for they can answer, "Thy words were found, and *I did eat them*." Since "man liveth not by bread alone, but by every word which proceedeth from the mouth of God." Indeed, "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life." Seeing, then, that we have such a ground of assurance in the living Word that abideth in us, let us take heed to our spirits, that we turn not from Him who speaketh to us from heaven, lest, in an evil heart of unbelief, we should be tempted to say, Who shall ascend into heaven, or who shall descend into the deep, to bring Christ before us? forgetting that "the word is nigh thee,

even in thy mouth and in thy heart; that is, the word of faith which we preach," and which is spirit and life unto our souls, and in our mouth the sword of the Spirit; a savour of death unto death, or of life unto life to all around. We conclude, then, that "faith cometh by hearing, and hearing by the word of God." But the ear of faith, to receive the word as spirit and as life, is the gift of God: and wanting this, the purest and most orthodox form of sound words may be held quite apart from an acquaintance with the life of which it teaches the knowledge. Multitudes caught in this snare of Satan are now walking about in a vain shew, unable to deliver their souls, or see the lie that is in their right hand. How cunningly does the arch-deceiver invest them with a name to live, while yet they are dead! How artfully does he continue to rob them of the garb of righteousness! while, to conceal from their eyes the shame of their nakedness, he veils it under a form of godliness, which, so far from receiving, actually denies the power thereof. "Surely there is no enchantment against Jacob, neither is there any divination against Israel." Wherefore, then, should the enemy so mightily prevail against us, that we should be as though we were sold to do this iniquity; that a vanquished foe, and powerless, except in so far as we give place to his seductive wiles, should yet so fatally allure us with an admiration of the casket to the utter neglect of the pearl which it contains? It is, indeed, passing strange how, as with the fascination of a spell, he should thus be able to rivet our eyes upon the beauty of its exterior, and so effectually conceal from their sight the riches that are within. Woe unto a genera-

tion which can thus trifle with their God, on the very brink of destruction! Of such a people it will be found awfully true, "therefore hath hell enlarged herself."

My dear brethren, suffer this word of exhortation, and read, and consider it well, as in the sight of the unseen God, whose word is with you, discerning the heart. Let his arm be your trust, your only trust, and pray with me that His name may be glorified in his servants, and in all to whom the word of this testimony may come. And that the Lord, in giving free course to his word, may not allow the conviction of any brother to stand in the enticing words of man's wisdom, but in the power of God. For all glorying in man is sin, and "the wisdom of man is foolishness with God; and the foolishness of God is wiser than men." Wherefore it much concerns us in all our intercourse and communion with each other, whether by word or in person, to follow the example of one who, walking in the steps of his Master, could say, "For do I yet seek to persuade men, or God? but if I sought to please men I should no longer be the servant of Christ." In our natural state we are averse to the knowledge of the truth; and flesh, whether in the natural or in the regenerate man (when suffered to revive), resists the will and quenches the Spirit of God, so that it will be found true of all, "He that *speaketh of himself* seeketh his own glory; but he that seeketh His glory that sent him the same is true, and no unrighteousness is in him." Alas! "how can we believe which receive honour one of another, and seek not the honour that cometh from God only?" but act as if we deemed it the sen-

tence of some fallible man, and not the unerring judgment of a righteous God, pronounced without limitation of time, or country, "Woe unto you when all men speak well of you. Blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you *falsely* for my sake."

And now I commend you to God, and to the Word of his grace, who is both Jehovah's fellow and our brother, able and willing to save to the uttermost all that come unto the Father by Him, with a love inexpressible, and that surpasses all understanding. And if thou desirest, my brother, to know for thyself this love of God, read it in Christ crucified, his unspeakable Gift to thee,—to all; for God is no acceptor of persons. There behold a love which many waters could not quench, and which, stronger than the grave, abolished death, and wills not its reign in thy soul. A love that stands at the door of thy heart, and knocks for entrance, and with a look of compassion entreats thee to be reconciled to God, *who is reconciled to thee*. For already thou hast the forgiveness of sins through his blood, and access with confidence by the aith of him. Hearken, then, and return; for the way is now open to thee: his table is spread for thee, and the Lord himself bids thee to his supper. And the Lord grant that his message may reach thee, not in word only but in power, in the Holy Ghost, and in much assurance.

Of so deep an interest are the doctrines contained in the above statement, and so solemn are the issues involved in their reception or rejection, that in the discussion of them I have been led further than I

had at first intended ; yet not, I think, further than their importance demands. With this explanation, I shall now commence my narrative respecting the brethren in the west of Scotland.

On my arrival there, I found the number of the brethren, though comparatively small, yet exceeding what I had been led to anticipate : dwelling separately, they are scattered over Roseneath, Helensburgh, Greenock, and Port-Glasgow. It required but a short time to perceive how much they felt alarmed at whatever assumed, even in appearance, the form of schism in the body of Christ. They attend regularly on the ministry of the word, waiting diligently on the ordinances of the Lord's house in their respective churches, whether of the Scotch or English communion. They also exercise a godly jealousy over themselves, constantly watching and carefully guarding every avenue that might seem to invite the approach of a divisive spirit ; regarding with holy indignation every manifestation of such a spirit, believing it to be the sure prelude to every kind of heresy, disorder, and confusion : and shrinking from the very apprehension of the awful responsibility which attaches to those who separate themselves ; sensual, not having the Spirit. Thus impressed, they are constantly led, in a spirit of prayer and watchfulness, to "work out their salvation with fear and trembling," under the deep and solemn conviction that "it is God that worketh in them to will and to do of his good pleasure."

Previously to setting out, I had been informed that a most extraordinary degree of excitement prevailed

in this little band of the Lord's followers, occasioning a suspension of their daily occupations, and giving rise to extravagant pretensions on their part. It is unnecessary to add, that I did not give entire credit to this report. Believing, however, that God had manifested himself to the brethren in the gift of the Holy Ghost, I deemed it not such an improbable occurrence, but that so strange, and, for so many centuries, unprecedented a visitation in the church might have puffed up the flesh, through pride, that snare of the devil into which the Corinthian church fell, even in the days of the Apostles : and what marvel if, in such a state of carnal security and self-exaltation, abuses should have arisen, and some such consequences have ensued? It was, therefore, truly gratifying to find, on my arrival, that, so far from any ground of accusation then existing, they were walking orderly, and that, instead of being lifted up with pride, they were humbled under the consideration, that the only gift bestowed upon them was that of tongues, which was given as a sign to the unbeliever ; and, being without the gift of interpretation, is rather a witness unto the world than for the edification of the church : wherefore they do most earnestly pray to God for the speedy perfecting of his gifts, that his word may grow and be multiplied, and his Name proclaimed and magnified throughout the whole land.

Not, however, that our adversary the devil, who, " as a roaring lion, walketh about, seeking whom he may devour," had been an inactive spectator of this work. That he should assail the truth by all means, and seek to mar the work of God in the hearts of the brethren, is nothing extraordinary ; remembering that

it is written, "Woe to the inhabitants of the earth, and of the sea; for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." Foiled, however, in his endeavour to subvert the faith of the brethren, he had become the mouth of their adversaries; and in some instances by unmixed falsehood; in others by mingling truth with the error, and by magnifying both into a mysterious importance, he had artfully contrived to charge upon certain individuals what, upon his own shewing, in every instance could have amounted to no more than a weakness of faith, and by this crafty device had succeeded in throwing over his defeat an air of triumph. It is melancholy that men, neglecting the lesson of their Lord and Master—"He that is without sin among you, let him first cast a stone"—should thus lend themselves to Satan, and rush on in a course of sinning; that, instead of believing all things and hoping all things in love, they should "bite and devour one another," regardless of being "consumed one of another." But, turning from this revolting picture of the carnal mind, let us look upon that which the Scriptures present unto us: "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers: and *GRIEVE not the Holy Spirit of God*, whereby ye are sealed to the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Be ye therefore followers of God, as dear children;

and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

Wisdom, however, is justified of her children. So far from spending their hours in idleness and vain speculations, they are distinguished for activity and zeal in the discharge of their several duties, and those among them who labour, for "diligence in business, working with their own hands, that they may have to give to him that needeth; eating their meat with gladness and singleness of heart." A godly sobriety of mind, the most remote from any feverish excitement of a heated imagination, chastens and regulates their conduct, a sobriety that would as ill assort with the visions of a superstitious enthusiasm, as with that indulgence of the flesh which is ever hunting after signs,—but which, looking to the law and to the testimony, does most devoutly and confidently seek to the Lord for direction, and cherishes in the soul an implicit obedience to his word. Walking in all honesty towards those that are without, they are an example to all; being "fervent in Spirit, serving the Lord." The joy of the Lord they acknowledge to be the strength of their hearts, and his name to be their constant trust; giving thanks unto the Father, who hath called them into his kingdom and glory.

As they have opportunity, they assemble for prayer. At such seasons, that they may not be hindered in their daily occupations, they usually meet at the nearest and most convenient spot. The disciples dwelling at Helensburgh and its neighbourhood meet there, and those who are inhabitants of Greenock,



meet in that town. The majority, residents of Port-Glasgow and its vicinity, assemble in the house of a sister at Spring Bank, about a mile from the Port. The order of their meetings is as follows: At its opening, they commence by reading one of the Psalms (Scotch version): before however they proceed to sing, with great solemnity and devotion they seek the face of the Lord for his blessing and presence, which is followed by singing the whole, or a part of the Psalm, by reading the word of God, and by prayer. To this succeeds a solemn pause. Another brother is then requested to engage in praise, reading the Scriptures, and prayer. And this order is continued till they separate for the evening, which is concluded by Gloria Patri.

These meetings, at the private dwelling-house of a sister, are not considered by them as a church, gathered together under its pastor, nor yet under its elders and deacons, but as a few disciples assembled for prayer. Therefore, should a sister gifted with the spirit of prayer be present, they consider themselves justified in calling upon her to exercise that gift. At the same time they acknowledge that in the church, except when praying or prophesying in the Spirit, no woman should occupy the place which is assigned to the man only, as head of the woman, and the representative of Christ, who is the image and glory of God, and Head over all things to the Church.

For upwards of three weeks I enjoyed an almost uninterrupted intercourse with these disciples, assembling with them at Spring Bank every evening, and not unfrequently meeting for prayer both morn-

ing and noon, with such of the brethren as could be spared from their lawful callings, and who felt it to be their duty to intercede with God for the deliverance of their brethren, the ministers of the church, who had been accused of preaching and of worshipping the God of their fathers, after the way which their enemies call *heresy*. And the more so as at this time they were under orders to appear on their trial before the Presbyteries. These seasons proved very refreshing to our souls, from the presence of the Lord imparting a holy boldness and access with confidence by the blood of Christ.

In forming an estimate of their private walk and conversation, every opportunity was afforded that could be desired. And the result is, that I can testify, my conscience also bearing me witness, unto its nearness to God. Its holiness was obvious from the richness of spirit and of power in which the word of God dwells within them ; a power visible to all by its outward exhibition in a meek and lowly deportment, and in the daily crucifixion of the flesh, mortifying the deeds of the body, through the Spirit, which, with them, was no affair of words. It was also further discernible in the absence of all malice, guile, hypocrisies, envies, and evil speakings—of jesting and foolish talking,—which things are not convenient. To avoid entering into temptation, and to cherish the love of God, whose largeness embraces within its arms the household of faith, and yearns over every prodigal and unrepenting sinner, they (whenever led to speak of the brethren, or of others) opened the Scriptures, and thence sought the bread of life for their nourishment and growth in grace.

In this way their souls were delivered from the snare of the fowler, the pestilence that walketh at noon-day, while their faith in Christ and love to all the saints grew. And thus the very danger to which they had been exposed, ministered to them the means of being lifted up from earth, into the presence and enjoyment of God ; proving thereby that to be in subjection to the Father of Spirits, is life. In one word, their whole walk was a daily exemplification of the precept, " But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In prayer also the closeness of their communion with God was distinctly observable in the spirit of grace and supplication poured out upon them ;—a spirit panting in strong aspirations after the living and the true God, and pleading for a present manifestation of the life and power of the risen Jesus, and for strength to magnify His name, by speaking his word with all boldness, and giving testimony by the Holy Ghost to His resurrection from the dead. With them prayer was felt to be a solemn reality. The reality of a soul in fellowship with God, of the spirit of man in contact with the Spirit of God,—in the closest union and most intimate communion with the Holy One of Israel, the Creator of the ends of the earth, and our Father.

How marvellous in the age to come will appear this record in the history of the world's redemption, that worms of the dust, the fallen, sinful, and polluted children of men, should not merely have received forgiveness and acceptance with God through the

blood of his Son, but should have been raised from the very dunghill, and placed on thrones with princes, heirs of the world to come, partakers of the Divine nature, and temples of the Holy Ghost, the fulness of Him who filleth all in all: "To the intent that *now* unto principalities and powers in heavenly places, might be made known by the church the manifold wisdom of God."

The manifestation of the Spirit consists chiefly in the gift of tongues. This gift is not only a characteristic distinction of the Gospel dispensation, and predicted as such by the Prophets; but its manifestation on the day of Pentecost, in the shape of cloven tongues of fire, was given by our Lord as the evidence of the descent of the Holy Ghost, and of his personal presence, as the Comforter in the church, which was henceforth to become a temple for the habitation of God through the Spirit.

Wherefore, under the Law, the gift of tongues was unknown except in the light of prophecy which pointed to these days of the Messiah in which the Holy Ghost, as the Spirit of promise, was to be poured out upon all flesh, and the sign of its fulfilment was to be the "speaking with other tongues." This gift of tongues is the only one they acknowledge themselves to have received, if by a gift be understood not an occasional but an abiding talent resident in the person on whom it is bestowed. For this reason they do not recognize as gifts, interpretation, prophecy, and perhaps revelation, which they occasionally exercise. Of any knowledge of the tongues which they speak they are wholly unconscious, speaking only as the Spirit gives them utterance, and

themselves listening to what they utter. And the fact that not only the church but also the person exercising this gift were alike ignorant of the tongue spoken, however little accordant with our preconceived notion of these things, is nevertheless plainly set forth in the Scriptures. In 1 Cor. xiv. 2, Paul observes that a disciple "speaking in an unknown tongue *speaketh not to men* but unto God, for *no man* understandeth him: howbeit in the Spirit he speaketh mysteries;" words expressive of the deep things of God, and known to God only. Also in the 14th verse we are taught that the person speaking understood not the tongue spoken; "For if I pray in an unknown tongue my spirit prayeth, but my *understanding is unfruitful.*" Hence the injunction of the Apostle to pray for the interpretation of the word spoken, in order that the church might be edified. "Wherefore let him that speaketh in an unknown tongue pray that he may interpret,"—or else to wait for the presence of one gifted with the spirit of interpretation;—"but if there be no interpreter let him keep silence in the church, and let him speak to himself *and to God,*" because he was able to speak to God, being himself not without edification in the Lord. "He that speaketh in an unknown tongue *edifieth himself.*" But here I can easily understand how a question may arise in the minds of those who have not considered this matter. How, say they, is it possible for a man to be edified who remains in ignorance of what he utters? To all such questions it would be sufficient to answer, The Lord has said it. However, in the present instance the proof is clear and satisfactory, at least to all who, believing

in the indwelling of the Holy Ghost, admit that his secret and invisible operations on the soul, not only in this instance, but also in all others must precede every gracious act, disposing it to the love and service of God; for, unquestionably, the Spirit can never be present without edification to the person, except in the instance where he is resisted and quenched. Hence the admonition, "Quench not the Spirit." This doctrine of his mysterious and predisposing operations on the soul is also expressed in the following Scripture: "Likewise the Spirit also helpeth our infirmities" where, without understanding of what we should pray for as we ought, or any distinct recognition of the nature of the feelings then present in the mind, "the Spirit itself maketh intercession for us with unutterable groanings. And he that searcheth the hearts knoweth what is *the mind of the Spirit*, because he maketh intercession for the saints, according to the will of God." How sad then that in a spirit of self-sufficiency the church should have been brought in our day into such an abyss of infidelity! Yet nothing short of such a spirit could have led her children to regard with little less than idolatry their own personal attainments in religion, and with all self-complacency to presume that the Holy Ghost, indwelling and testifying by his gifts, had been withdrawn from the church, because in their judgment these gifts were no longer necessary for her edification; when she ought rather to have felt and understood, from the unbroken silence which reigned within her, that death and darkness every where prevailed. Very different were the feelings and judgment of St. Paul on this subject: he exhorted the church to *desire* spiritual gifts. And if any brother

will point out to me, not from any hypothesis of his own, but from the plain testimony of the Scriptures, at what period of time in the history of the church, this desire was to cease, I will most readily acknowledge to him, that then, but not till then, these gifts also were to cease. But I see not at present how this can be established by any argument that would not equally well prove, that a time may come when the church shall no longer have occasion to desire the presence of God. *The Spirit and the Bride*, say "Come;" and so long as both are set in the church to testify of Jesus, so long it must be conceded that the Holy Ghost is her present heritage. In John xv. 26, 27, the testimony to be given to Jesus most decidedly proceeds from two distinct kinds of witnesses; the witness of the Holy Ghost the Comforter, and the witness of his people;—the one then present, whom our Lord was addressing, and the other yet to come. "For the Holy Ghost was not yet, because that Jesus was not yet glorified." Compare John vii. 39—*ἔπω γὰρ ἦν πνεῦμα ἅγιον*—with Acts xix. 2—*Ἄλλ' ἔδε εἰ πνεῦμα ἅγιον ἐστὶν ἠκῶσαμεν* \*.

\* John answered, saying unto all, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am unworthy to unloose: He shall baptize you with the Holy Ghost, and with fire." A disciple of John could not therefore be ignorant of the fact that Christ was to baptize with the Holy Ghost; but he might be ignorant—because he might never have heard—whether or not this dispensation of the Spirit had commenced. Such was the case with the disciples at Ephesus whom Paul questioned on this subject. They replied, "We have not so much as heard whether the Holy Ghost be" (the word "any" is not in the original); that is, whether the full time for dispensing the gift of the Holy Ghost be yet come. The Spirit is also one of the three witnesses (1 John v. 8): and not only are we justified in the name of the Lord Jesus, but also by *the Spirit* of our God (1 Cor. vi. 11). See Acts i. 5, and Gal. iii. 5.

Of this last witness it is written, John xvi. 12, 13, " I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not *speak of himself*, but whatsoever he shall hear that shall he speak, and he shall shew you things to come. *He shall glorify me*, for he shall receive of mine and shall shew it unto you." Where, now, is this glory of Christ, arising from the testimony of the Spirit of Truth? For it is not the Spirit of Christ in his word (which is our testimony) that is here spoken of, but the testimony of the Holy Ghost: whom our Lord was to send in his Father's name, to abide with us for ever; but yet " He shall not speak of himself." Now we know that the letter of Scripture, in testifying unto the truth, cannot go beyond what the letter contains; so that the Lord the Spirit, speaking in and by the word, can only testify unto the truth contained in the word, and can by no means exceed its limits, since, in all his operations, this seed of the word is the only instrument in effecting our conversion and edification, and the only source of all true knowledge of God. Now, to tell us that the ministration of the Spirit by the word is that ministration of the Holy Spirit, of whom our Lord says, " He shall not speak of himself;" is to announce this self-evident truth, That the word quickened in us by the Spirit would speak its own meaning, and not some other, which it did not contain, and therefore could not express. But if, besides this testimony of the Apostles, (which also is the word of our testimony) they were instructed to look forward to a still future day, when the personal presence of the Spirit as the



Comforter in the absence of their Lord should dwell in the church as his temple, and be a witness therein for Christ; then, indeed, this new and unprecedented manifestation of the Godhead might have led them to expect some additional revelation of the Father. To repress such an idea, if it ever had arisen in their minds, our Lord assures them, that in testifying unto him, the Comforter should not speak of himself. See Luke xxiv. 48, 49; Mark xvi. 17—20: in which passages there is no obscurity of expression to perplex the weakest faith. Yet, if from preconceived opinions the mind should feel embarrassed, and cannot yield itself up to the honest, unequivocal meaning of the words, then take the Spirit's own commentary on these promises, as recorded in the Acts: "We are His witnesses of these things:" but not the only witnesses; for he adds, "*and so is also the Holy Ghost*, whom God hath given to them that obey him." Here again we are presented with two distinct witnesses: regenerate men, witnessing in their own persons by holding forth the word of life, and the Holy Ghost, witnessing by his gifts. If now men will presume to say, 'But these days of the Holy Ghost are passed,' then let them confess also that the days of their obedience to Christ are passed; and in doing so they would pass a righteous judgment upon themselves; since to all *that obey Christ* the gift of the Holy Ghost is promised: not as the Lord the Spirit, in his word, but as a separate witness for Christ; and though one with, yet distinct from, the disciple in whom he dwells, and as the Spirit, witnessing with our (regenerate) spirits. In the bestowment of this gift of the Holy Ghost, the long-expected

promise of the Spirit is fulfilled. It is with this seal of God we are sealed to the day of redemption ; for this Spirit is “ the *earnest* of our inheritance [being a first-fruits of our future power and glory] unto the redemption of the purchased possession.” And, in recognising this doctrine, we come to understand in what consists the tasting of the heavenly gift, being made *partakers of the Holy Ghost*, tasting of the good word of God, and of the *powers of the world to come*, from which a man may fall away.

During my stay at Port-Glasgow, the gift of tongues was received by four of the disciples, at different intervals. The first took place at Greenock, at the close of a meeting for prayer. With this gift the disciple, to whom I was a stranger, received a message from the Lord, which was delivered to me on the following morning. If any one inquire how I knew this to be of God, I willingly offer that which satisfied my own conscience ; namely, That it was addressed to a state of mind known only to the Lord, and which had never passed my lips, except in prayer to God, who *seeth in secret*, and who on this occasion answered me openly. And because, like the word, when it comes in power, it did not return void, but, instantly on being understood, accomplished that deliverance and enlargement of heart whereunto the Lord had sent it.

By this same disciple I received two other communications : the first, in answer to prayer for further encouragement, and for a confirmation of the word I had already received. And this answer, like the former, was addressed to a state of feeling and a train

of thinking of which no one but myself could be conscious. The last was counsel and direction in a matter to which the person, at the time of receiving the message, was a perfect stranger, understanding neither its import nor its application, and apprehensive lest, in ignorance of its meaning, it should prove a stumbling-block to myself. The key, however which unlocked the mystery was already in my possession ; and its counsel proved most seasonable, and was accepted with thanksgiving to the Father of mercies, who thus careth for all his children.

The second occurred in the session-house, or vestry, of the church at Row, previous to the commencement of the service, and when the disciple to whom it was given was engaged in prayer.

To the third, and most remarkable of these manifestations, I was myself a witness. Scarcely had we assembled at Spring Bank, when, just before the opening of the meeting, this gift was received by two others, in whom there was a powerful manifestation of the Spirit, as also in the rest of the gifted brethren then present\*.

\* As an instance of the extraordinary change in the powers of the human voice, when under inspiration, I may here mention the case of an individual whose natural voice in singing was inharmonious, and who besides had no ear for keeping time. Yet even the voice of this person, when singing in the Spirit, could pour forth a rich strain of melody of which each note was musical, and uttered with a sweetness and power of expression that was truly astonishing ; and, what is still more singular, with a gradually increasing velocity, into a rapidity yet distinctness of utterance which is inconceivable by those who have never witnessed the like ; and yet, with all this apparently breathless haste, there was not in reality the slightest agitation of body or of mind.

In other instances the voice is deep and powerfully impressive. I cannot describe it better than by saying, that it approaches nearly to what might be considered a perfect state of the voice ; passing far beyond the energies of its natural strength, and at times so

Every attempt at describing these manifestations, so as to convey an accurate knowledge of them to others, is sure to fail; since, to have any adequate perception of their power, they must be both seen and felt. Yet, were it otherwise, my conscience would scarcely allow me the liberty of entering into so minute a detail. For the consciousness of the presence of God in these manifestations, is fraught with such a holy solemnity of thought and feeling, as leaves neither leasure nor inclination for curious observation. In a person alive to the presence of the Holy Ghost, and overwhelmed by his manifestations beside and around him, and deeply conscious that upon his heart, naked and exposed, rests the eye of God; one thought alone fills the soul, one cry of utterance is heard,—“ God be merciful to me, a sinner.” Nor can the eye be diverted from the only sight that is then precious to it, yea more precious than life itself,—“ the Lamb of God, that taketh away the sin of the world.”

And here I cannot omit mentioning an incidental occurrence in which may be distinctly traced the hand of the Lord confirming and strengthening myself, and the brethren and sisters who had accompanied me in the faith of that work which we had come thus far to witness; doubtless for the further purpose of becoming on our return witnesses to our brethren of those things which we had both seen and heard.

Shortly after our arrival, we agreed on selecting loud as not only to fill the whole house, but to be heard at a considerable distance; and though often accompanied with an apparently great mental energy and muscular exertion of the whole body, yet in truth there was not the slightest disturbance in either: on the contrary, there was present a tranquillity and composure, both of body and mind, the very opposite to any, even the least degree of excitement.

Port-Glasgow as the place of our abode during our residence with the brethren, because such an arrangement, by affording the readiest means of access to the gifted brethren, tended greatly to facilitate the accomplishment of the object we had in view. For convenience sake, and to be more at liberty, we took a furnished house, and hired a female servant, who had just before received the gift of tongues. She was of the ordinary class of hard-working and industrious servants; in conversation slow, and incapable of putting together two sentences with any regard to arrangement: but, a disciple of the meek and lowly Jesus, she was of a teachable and patient Spirit, serving, while in our employ, not with eye-service, but in singleness of heart, as unto God.

This servant, after speaking with a tongue, and while still in the Spirit, would give an exhortation in a manner and with a power such as must irresistibly lead any witness of it to the conclusion that either the finger of the Lord was manifested therein, or otherwise that it was a work of Satan. Between the one or other of these conclusions, I see no alternative. Where then, it may be asked, is our sufficiency for the very momentous decision which we are called upon to make? It is of God, who has not left his children without direction and help in this matter. For the witness of the Spirit of God, which is a Spirit of holiness, within the man, unto the truth, confessed by the same Spirit working without the man, is the only sure and safe test; because, as no lie is of the truth, so no lying spirit either will or can witness to the truth, but shrinks from its touch with an instinctive abhorrence, and cannot abide its

presence. He can and will seek to conceal his lie under the semblance of truth ; and no marvel, for Satan himself is transformed into an angel of light ; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. In the beginning Satan beguiled Eve by his subtilty ; and through all succeeding ages he has pursued the same wily craft, saying to the children of men, “ Ye shall not surely die.” And now, walking abroad as the spirit that works in the children of disobedience, he assumes such a form of godliness, as teaches men to rest therein, by leading them to commend themselves, measuring themselves by themselves, and comparing themselves among themselves, that so they may look on things after the outward appearance, instead of glorying in the Lord alone. Miserable delusion ! which can so blind men that, walking in pride, the prophet glories in his knowledge of prophecy, and the spiritual man in his discernment of spirituals ; while the Cross, the weakness and foolishness of God, but which is wiser and stronger than men, is passed by with contempt, closing the only door of entrance into the knowledge and enjoyment of God here, and of his glory hereafter ; and thus the life of the word, the witness for God in the conscience, is known only in name. What marvel that men, under the unholy influence of such a perverted Gospel, should be unable to discern the operation of His Spirit, which is a Spirit of holiness, and can only be spiritually discerned ? Yet, “ fear ye not, little children, for it is your Father’s good pleasure to give unto you the kingdom ;” for ye are “ born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever ;” and know

that from the presence of this living word your enemy will start with the precipitation of a detected impostor; and, resisted by faith, he will flee from you, for his strength and his seductions are powerless before the name of God's holy child Jesus;—a name which, in all the might and power thereof, is your present heritage; for “the anointing which we have received of him *abideth in us*, and we need not that any man teach us, but as the same anointing teaches us of all things and is truth, and is no lie, and even as it hath taught us, we shall abide in him.”

It is not affirmed that the senses of the natural man are incapable of furnishing him with evidence for ascertaining the presence of supernatural agency: but that it is exactly at this point their information ceases; for beyond this their ken reaches not. Here, at least, the prerogative of God, as a Sovereign, and the Searcher of hearts, stands asserted before all men: and folly is wisdom in comparison with the madness of the man who, presuming on his native strength, plunges into this spiritual region, which he sees not, which he knows not, and yet on which he dares to pronounce judgment, unaided by the Spirit of “Him who searches all things, yea, the deep things of God.” For the command is not to try flesh and blood, but to try the spirits; and the decision we are called upon to give is between the work of God's Spirit and the semblance of this work in the mouth of a lying spirit. This, and no less a judgment, is required at our hands; and to this end it is evident that any testimony to the mere outward work of the Spirit must prove altogether insufficient. Such a witness may establish most satisfactorily the presence of a spirit; but whether this

spirit be of God, or of the evil one, can only be disclosed to us by that Spirit whose presence is as the eye of God within a man; clearly proving that our deliverance comes from God alone, "the work of his hands that he may be glorified, and that all flesh may become silent before him."

Well aware how prevalent the notion is, which holds a miracle to be the test of truth, and that such a persuasion, to the extent in which it is now entertained, is not merely erroneous, but replete with danger, I feel constrained to enter a little more largely on this subject. The danger lies in this: that it withdraws the attention from the witness of the Spirit to the truth and work of God, which is inward, testifying in the conscience of a man; and fixes it in the contemplation of those manifestations of the Spirit which are outward, as exhibited in a miracle or a sign. Hence it comes to pass, that in giving such importance to the sign, men are in danger of losing sight of the truth itself, of which the sign is but a confirmation. Moreover, in this undervaluing of the witness to the power of the living word over the conscience, they are daily exposed, like children, to be tossed to and fro, and "carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive:" so that, left in ignorance and destitute of the true witness, they will be found the ready-prepared victims of Satan, whenever he shall come forth with his lying miracles and wonders, to snare and take captive their souls.

Let the truth be first believed on its own evidence, and then to miracles will be assigned their proper place, as a confirmation thereof,—attesting the resurrection



and exaltation of the Son of Man to the right hand of God, as the anointed King of kings and Lord of lords; and, more especially, in the endowment of the church with the gifts of healing, demonstrating the power of Christ over the body, and its diseases; whereby is announced to all men the righteousness of her risen Head, and his power over all flesh "in the presence of His Father and our Father, of His God and our God." Yet it ought never to be forgotten, that the Spirit of God witnessing with our spirits, and the witness of the living Word, in his operations on the mind and conscience, transcends by far every other witness that can be derived from any outward manifestation of the Spirit: since it is beyond all controversy, that the word and work of Jehovah stand attested in the Scriptures, not by miracles, but by the oath and promise of the Father: and their manifestation is to be seen in the revelation of his Son, "the Word made flesh, the express image of his person, the brightness of his Father's glory;" and in miracles only as a seal affixed to the finished work which the Father gave him to do, and a demonstration to the present world of the powers of the world to come. Indeed, unless the word and work of God, in their life and power, have been previously commended to the conscience of a man, it will be in vain that any outward demonstration of the Spirit is presented to his faith: "for if they believe not Moses and the Prophets, neither will they believe though one rose from the dead:" because, destitute of the Spirit's work in the inner man, there is wanting that witness for God within, which, being present, would answer to the work of the same Spirit in his outward

manifestation. And thus, being found without this answer of God in his conscience, he is incapable of perceiving the truth which can only be spiritually discerned, and which the Spirit, by this outward act, is at the time sealing to him; and he lies under the temptation either of altogether rejecting his operations as imposture, or of despising them by a reference to the established laws of cause and effect; or, should no other alternative present itself, of saying, as was said of our Lord, "He casteth out devils by Beelzebub."

Who can read the mighty conflict between Moses and the magicians of Egypt, without being lost in wonder and astonishment, that Pharaoh and his hosts should have resisted the evidence so repeatedly and powerfully brought before their senses? In vain we ask for a solution of this mystery, when we turn our eyes from the Scriptures, as they only can furnish us with an answer to this and every similar question. And to their answer the conscience responds. For, disobedient unto the voice of truth, and ignorant of the God of truth, therefore were their eyes holden from discovering the operations of his hand; and, rushing upon their own destruction, "the depths covered them; they sank as lead in the mighty waters." From the Scriptures, we learn that Paul's preaching was every where accompanied by "signs and wonders and mighty deeds;" and yet, from both his preaching and miracles, the Bereans appealed to the truth contained in the Old Testament, as the test of what they had seen and heard by him: and their conduct is commended, as being more honourable than the conduct of those of Thessalonica: and it has besides this seal affixed to it,—that, in consequence, many believed.

That the truth is a test of the miracle or sign, and not a sign the test of truth, is clear, from Deut. xiii. : “ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign, or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.” Agreeably to this rule, the Apostle John says, “ Beloved, believe not every spirit : but *try the spirits*, whether they are of God, because many false prophets are gone out into the world.” And the rule proposed by the Apostle as a test of the spirits is not to sit in judgment upon the Spirit of God in the true prophet and upon a lying spirit in the false prophet, and then, after mature deliberation of the evidence before us, to pronounce sentence according as the power of shewing signs and wonders shall appear to preponderate in favour of the one or the other of these spirits : no ; but the instruction given is to judge the spirits by the doctrines which they confess (John iv. 2). Because no lying spirit can bear witness to the truth ; now, as Satan was a liar and a murderer from the beginning, and abode not in the truth, it is absurd to imagine that he would set his seal to the truth. In the temptation of our Lord, we have set before us a most notable proof of the cunning dexterity wherewith Satan can insidiously advance his lie under the garb of truth : but, when detected by the answer of God, he had neither power to gainsay nor to resist the truth, but was obliged to shift the

ground of his attack, and finally, on being exposed and rebuked by the Lord, to depart. For if it were otherwise, then Satan, by preaching the Gospel, would cast out Satan, contrary to the testimony of our Lord; and by his own hand must his kingdom fall. But such an act is at variance with his very being, and with all his lying and murderous purposes since the world began, and can never be the work of Satan. It can be ascribed only to the Son of God, of whom it is witnessed, "He was manifested to destroy the works of the devil."

If it be here objected, that "in the last days many shall say, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out devils?" &c. the answer is obvious: These were men professing themselves to be the servants of Christ; and were gifted with the Holy Ghost, but yet men of unsanctified lives, as the answer of the Lord plainly declares: "Depart from me, ye workers of iniquity." For of a truth these miracles were wrought and the wonders done in the Name of the Lord. Their very plea for admission into his presence and kingdom is grounded on their recognition of this power, as conferred upon them in the Name of the Lord. For their confession is, "*In Thy Name.*" Indeed, it will be very evident to all who seriously consider this matter that, as agents of Satan, they would not have dared to present themselves before the Lord, against whose authority, on such a supposition, they would have been openly contending: much less would they have dared to plead a power, derived immediately from the devil, as a claim for admission into his holy presence. Neither do they stand a solitary instance of the fatal delusion

wherein a people blinded by the god of this world take refuge in a mere "name to live;" for the Scriptures speak of others, whose only plea is, "We have eaten and drunk in thy presence, and thou hast taught in our streets." Now, if men can so grossly deceive themselves as to mistake "a name" for life in that name, what marvel that others, partakers of the Holy Ghost should lie under a similar delusion. And we have no difficulty in understanding how both of these, deceived by a vain shew of life, come at last to urge this sign, the only seal they have known, as a plea for admission into the presence of God. But it would not be so easy to conceive how a gift of Satan, any more than an open life of profligacy, could be mistaken by any man for a ground of acceptance with God. Would you escape this temptation? seek the life of God, with that Holy Spirit of promise, which is the earnest of our inheritance. It is the gift of Jesus, who was "declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." And so, cherishing in your souls the Spirit of holiness as a Spirit of power, you will learn by experience that godliness has "the promise of the life that now is, as well as of that which is to come."

And doubt not, my brethren, but that, under Satan, an age of working miracles and shewing signs and wonders is rapidly entering; not to be done in a corner, but in the face of the whole Roman earth. A sceptical church can and will doubt the true miracle, for, not believing in the doctrine of the Holy Ghost, she will and must look with suspicion on all miracles; but this indifference to signs will continue only so long as she is permitted to dwell at ease. For an age of

infidelity will at last prove itself to be an age of superstition, however its intoxicated votaries may dream of the contrary ; and solely because men, having lost the knowledge of the truth, are left to wander they know not whither, because that darkness has blinded their eyes : “ They wait for light, but behold obscurity, for brightness, but they walk in darkness. They grope for the wall like the blind, and they grope as if they had no eyes ; They stumble at noon-day as in the night ; they are in desolate places as dead men.” Thus a nation, or a church, denying the presence and power of the Holy Ghost, and given over to believe the lie which they have preferred to the truth in the love of it, will, whenever the judgments of God are abroad, and fear shall take hold of them, be driven by that very fear to look out for a sign, or some visible hand to deliver them, in which they may put their trust. And herein will lie Satan’s advantage, who will “ come in as a flood, with all deceivableness of unrighteousness, and with all power and signs and lying wonders, wrought in confirmation of his lie. Upon how vast a scale these lying miracles will be wrought, and with what fearful success he shall prevail to deceive the whole earth, let the Scriptures testify— 2 Thess. ii. 9, 10 : Rev. xiii. 13, 14 ; xix. 20.

When it was said to the man that was born blind, “ Give God the praise ; we know that this man is a sinner ; ” he replied “ Whether he be a sinner or not, I know not ; one thing I know, that whereas I was blind, now I see.” On the present occasion, my reply to any objection that might be urged against this work of God among the brethren would be similar to that of the man who was blind ; since I can truly affirm that, in fel-

lowship with them, the life which is in the Son of God was more abundantly received by me, and not by me only, but, as they thankfully acknowledge, by those also who were my companions in this journey. For we were one and all made to thirst and drink of the fountain of life in a measure to which we had been hitherto strangers: not, however, before we had been stripped of much self-righteousness, which was then discovered as still cleaving to us where its presence was least suspected. And thus, one by one as it were, the refuge of lies, under which the soul flies for shelter to conceal its nakedness, was brought to light and consumed before the presence of the Lord. With the emptying of self comes brokenness of heart; and with the broken and contrite heart the High and Lofty One delights to dwell, "to revive the spirit of his contrite ones," and to pour into their wounds the oil of joy and gladness.

Now, to be brought with some understanding of the real state and condition of fallen flesh, to cry out before the Lord, "Unclean, unclean," and to see that sin, under the present reign of the powers of darkness, is its only inheritance, and that, as flesh, under all its varied disguises and forms of godliness, it is still under a law of sin and death; and thus to be driven to exclaim, "Oh wretched man that I am! who shall deliver me from the body of this death?"—is well: but to reply in the Spirit with the answer of a good conscience, "I thank God, through Jesus Christ our Lord," is life eternal. Since wide, very wide, is the difference between a man whose head is filled with a knowledge about God, and the man in whose heart is the knowledge of God—between a man who, in beholding his natural face in the glass of the Gospel,

is contented with contemplating his own image, and who straightway "goeth his way, forgetting what manner of man he was;" and the man who, in looking into "the perfect law of liberty, continueth therein, and, in beholding God in Christ, is transformed into the same image from glory to glory, as by the Lord the Spirit" (2 Cor. iii. 17, 18);—in short, between a man who is so well pleased with his growing attainments in religious knowledge as to admire himself because of this his imagined admiration of the likeness of Christ, and the man who, in seeing and admiring God, abhors himself in dust and ashes, and, in submitting his will to the will of his heavenly Father, "drinks into the same Spirit, and becomes like-minded with Christ." Such a man has put on the Lord Jesus Christ, and is no longer occupied in making provision for the flesh, to fulfil the lusts thereof; but, standing in the counsel of his God, he accounts himself to be indeed "dead unto sin, but alive unto God;" he remembers the saying of his Master, that "the servant is not greater than his Lord," and willingly bears his allotted portion of hatred and persecution from a world that knows him not because it knoweth not his God and Father. And while in the body he is still absent from the Lord, yet present in spirit, he rejoices in being counted worthy to be a brother and companion in tribulation in the kingdom and patience of Jesus; knowing that, "as our suffering abounds, so our consolation also abounds in the Lord;" in whose Name he overcomes, and can triumphantly exclaim, "Old things are passed away; behold, all things are become new." In this newness of spirit he walks under his banner, which is love; for it is love con-



straineth him, a love rejoicing in hope while sorrowing for sin. Since, "as sorrowing yet always rejoicing," our present life is a life hid with Christ in God: in which "the Spirit witnesses with our spirits that we are the children of God; and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may also be glorified together. For the sufferings of this present world are not worthy to be compared with the glory that shall be revealed unto us at the revelation of Christ, in whom we inherit all things, even an inheritance incorruptible, undefiled, and unfading, reserved in heaven for us, who are kept *by the power of God through faith* unto salvation.

Pray, then, my dear brethren, for that enlargement of soul, which with open heart is ready to drink in this love of God; fully persuaded in our minds that the tongue of men and of angels, the gift of prophecy, the understanding of all mysteries and all knowledge, the faith that could remove mountains, the bestowment of all our goods to feed the poor, and even the surrender of our bodies to the flames, without an acquaintance with this love, is, after all, nothing better than an attaining to that knowledge which puffeth up. It is a state of mind wherein a man thinketh that he knoweth something, whereas "he knoweth nothing yet as he ought to know." But "if any man love God, *the same is known of him:*" hence it is said of the wisdom which is from above, that it is "first pure:" and of the faith that purifies the heart, that it is "a faith working by love;" and of the heart thus purified, "unto the pure all things are pure, but unto him that is defiled and unbelieving is nothing pure, but even their mind and their conscience is defiled." For it is not in the

light of the understanding only, though it should have reached the extent of all mysteries and of all knowledge, but in the renewal of the will, and the answer of a good conscience that holiness consists: "the pure in heart, they shall see God." To the impure who call upon his Name, God says, "I never knew you, ye workers of iniquity." "They profess that they know God, but in works they deny him; being abominable and disobedient, and to every good work reprobate." Herein then lies the true knowledge of Jesus, that it is the knowledge of a Name which saves his people from their sins; for the foundation of God has this seal upon it: "The Lord *knoweth them* that are his: and, Let every one that nameth the name of Christ depart from iniquity." "The new and living way opened up unto all men," as a way of access *with confidence* by the faith of Christ, is just so because it is a blood-bought, holy way, wherein all that pass have "washed their robes, and made them white in the blood of the Lamb;" and in which "the way-faring man, though a fool, shall not err, but the unclean (the heart laden with a conscience of sins) shall not pass thereon." And, without doubt, the honest answer of every man's conscience will set its seal to this truth, that Christ came not to be the minister of sin unto us; yet, if it be true that by the body of Christ we become dead to the law, then it is no less true, that by suffering this body of sin, which was crucified with Christ to revive in our members, while we profess ourselves to be justified by Christ, we do in this thing make Christ the minister of sin to us: because, instead of "crucifying the flesh, with its affections and lusts, and presenting our bodies a living sacrifice, holy and accept-

able to God, as those who are led by the Spirit, and therefore no longer under the law," we do again come under the law of sin and death, by reviving the flesh, which lusts against the Spirit, so that we cannot do the things which we would. And we declare this condition of sin to be our Christian liberty when in such a state we make our boast of being justified by Christ. "But if we live *after the flesh* we shall die." And such is the case with every man when, enticed by sin, he forsakes the law of liberty, and suffers himself to be brought again into bondage to his flesh, that direful captivity, out of which there is no deliverance but through the liberty which is in Christ Jesus (see Rom. vii. 13—24 ; Gal. v. 16—26) : "For he that committeth sin is the *servant of sin* ; and the servant abideth not in the house for ever, but the son abideth ever." Now, if through the knowledge of the Son we have been made free, we have also been brought into his house, to dwell there : and the law of this house is a royal law of love ; a love assimilating us into his own image, and leading us to be perfect, *even as* our Father who is in heaven is perfect, and opening our ear to understand how "he that abideth in him ought himself so to walk, *even as he walked.*"

Let us, then, "as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you ;" provided we yield up ourselves to the Lord and obey his voice, and break off our sins by righteousness, with earnest prayer for the removal of every hindrance, and the crucifixion of every idol ; that so, "laying aside every weight, and the sin that does most easily beset us, we may run with patience the race set before us." Let our pe-

tion be, "Take away all iniquity, and receive us graciously;" for the Lord our God has spoken; and his word to us and to all men is, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Draw near; for it is God invites you: but let it be as the blood-bought brethren of the Lamb, the price of your redemption; saying from the heart, "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. Nevertheless I live; yet not I, *but Christ liveth in me*: and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

Know, then, that "sin shall not have dominion over us, because we are not under the law, but under grace; for the law of the spirit of life in Christ Jesus has set us free from the law of sin and death which is in our flesh." And though death be still present in the flesh because of sin, yet death and sin are vanquished foes; and life is present in our spirits because of righteousness, and life and the Spirit triumph. In the flesh sin and death are present, but sin and death no longer reign. There is death, but death in contact with life, darkness with light, weakness with omnipotent strength: and the arm of Jehovah shall overcome, and the powers of hell shall be driven back, they shall be overthrown. "Satan shall be bruised under our feet shortly."

With these few remarks I conclude my narrative respecting the brethren in the west of Scotland, which

I now commend to your consciences, entreating you all not to consider my stay there as if it were of too short a duration to justify the confidence in which I make this appeal. I am not ignorant that, according to the present system of religious doubting, the life-time of a professor is insufficient, on just and conscientious grounds, to afford a satisfactory evidence of his being really in the faith. Some, however, will allow, that after passing a certain stage of probation, the boundaries of which it is impossible to define, they may, without the dread of incurring a charge of presumption, decide on their being in a state of acceptance with God. Others again, perceiving the difficulty of coming to an honest decision on such precarious grounds, and yet knowing no better, and that, as regards themselves, all such attempts at judging their brethren only suffice to cherish in the soul that spirit of judgment which the word condemns, think to cut this knot by hoping charitably (as they speak) of all men, and their systems, who do not avowedly deny the name of Jesus. But surely the real presumption lies in any man, thus infidel, presuming to hope either for himself or others, where there plainly exists no real ground of hope. Be not deceived into imagining, that the life of Christ is that shred of a life, that vain shew which the church at present exhibits to the world, the blind leading the blind, and remaining blind, because they say we see! Believe it not, for the gift of God is the gift of a life not received after a doubtful manner, or after a certain period spent in willing and running, be it short or be it long, but from the first apprehension of it by faith, begotten in the soul by the living

word, and putting forth strength, a strength proportioned to faith in that holy name, in the knowledge of which standeth both its spirit and power, always bearing about in the body the dying of the Lord Jesus, that *the life also* of Jesus may be made manifest in our body. And be warned by the example of Felix, who sent for Paul, and heard him concerning the faith in Christ. "And as he reasoned of *righteousness, temperance, and judgment to come*, Felix trembled, and answered, Go thy way for this time, when I have a more convenient season I will call for thee."

While, however, it is sin for any man willingly to remain in ignorance of the only foundation which God has laid in Zion, and thus judging after the infidelity in his own heart, to doubt his brother also, yet it is clearly according to truth, to tell that brother, "Let not him that girdeth on his harness, boast himself as he that putteth it off;" because such boasting betrays a lamentable ignorance of the nature of the conflict to which he is called, and discovers a spirit slumbering under the armour of God, instead of turning the battle to the gate, as men appointed to salvation. For the weapons of our warfare are not carnal, but *mighty through God*, overcoming by the blood of the Lamb, and the word of our testimony, and not loving our lives unto the death. Behold we count them happy who endure, and who, when the end comes, can say, "I have fought a 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, and not to me only, but unto all those that love his appearing."

Do not then, my dear brethren, turn away with cold indifference from the testimony which has now been delivered to you: for the Judge is near, even at the door, as is manifest from these gifts ministered by his Spirit; an earnest of still greater things, and the heralds of our Lord's approach. And remember there is in the word of God a readiness to revenge all disobedience, when your obedience (that is, of the church) is fulfilled; for then shall the Lord be revealed from heaven in *flaming fire*, taking vengeance on those that know not God, and that obey not the Gospel. For "every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." (See Dan. vii. 9, 10; 2 Pet. iii. 10.) "Because the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, *his strange work*, and bring to pass his act, *his strange act*." Now, therefore, be ye not mockers, lest your bands be made strong, but be looking out for the coming of your Lord, when he shall cause the glory of his voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flames of a devouring fire, with scattering, and tempest, and hailstones. Once again, let me entreat you to "beware, lest that come upon you which is spoken of in the Prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, *a work which ye shall in no wise believe*, though a man declare it unto you."

I shall now offer a few remarks on the truth, which, received *in the love of it*, dwelleth in us, and shall

be in us for ever; and may we all drink into the Spirit of truth.

And chief, as worthy of all acceptation, we believe in the unlimited and unfeigned love of God to all mankind; a love which God hath "commended towards us, in that, while we were yet sinners, Christ died for us, a propitiation for the sins of *the whole world*: Behold the Lamb of God, which taketh away the *sin of the world*: The Saviour of all men, who gave his life a ransom *for all*." No record can shine forth with a clearer light than this, that Jesus Christ has "*tasted death for every man*." Therefore, let every man take heed to his spirit, lest he be found corrupting the word of God, or handling it deceitfully. And let him receive, without further gainsaying, in simplicity and godly sincerity, not with fleshly wisdom, a witness which brings unto all glad tidings from God, who justifieth the ungodly. And we have seen and do testify, that the Father sent the Son to be the *Saviour of the world*.

In his unspeakable gift, Christ Jesus, God has manifested unto the world the unsearchable riches of his grace; and in the agony of the Son given, is revealed the measure of his love to every creature. And the first taste of this pure and inexpressible love, flows into our hearts, in knowing and believing the love that God hath to us;—a love which is daily bearing fruit in that long suffering which wills not that any should perish, but that all should come to repentance. It is this Gospel which leaves every man wholly inexcusable, who still goes on in the paths of the destroyer, despising the riches of his goodness.



and forbearance, and long-suffering, *not knowing* that the goodness of God leadeth him to repentance, and scornfully rejecting a mercy which comes to him, as to all, a free gift. Great must be the sin and the pride of that heart which can thus persist in refusing to acknowledge, that “ herein is love, not that we loved God, but that *he loved us*, and sent his Son to be the propitiation for our sins.”

Also, “ if any man have not the Spirit of Christ, he is none of his.” Now, to possess this Spirit, is to have the heart of Jesus, which is the heart of God. What that heart is, may be read in his tears and lamentations over Jerusalem, about to become a desolation, and in his intercessory prayer for his murderers, “ Father, forgive them, for they know not what they do.” And, exalted to the right hand of God, shall we presume to say that the Lord has ceased to be the same Jesus who in the days of his flesh revealed the mind and will of his Father, or that the Father has ceased to be of the same mind? Far from us be all such dishonourable thoughts. “ God is not man, that he should lie, nor the Son of man, that he should repent:” “ He is without variableness, or shadow of turning;” and our Jesus is declared to be “ the same yesterday, to-day, and for ever;” who still exclaims with grief over every persecuting and blaspheming spirit, “ Saul, Saul, why persecutest thou me?” and whose heart still mourns over a world lying in the wicked one; and whose present lamentation over a disobedient and gainsaying people is, “ Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children,

and they have rebelled against me." And, again, " O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*" And the Holy Ghost does still, in the bowels and mercies of Jesus, kindle a like flame of holy love in the breasts of his brethren—a love which yearns over the ungodly, and grieves, being vexed at the hardness of men's hearts. " For the ox knoweth his owner, and the ass his master's crib; but Israel does not know, my people do not consider." But, oh! measure if you can the sorrows of a Brother who is daily wounded in the house of his friends, by those who say, " Lord, Lord, and do not the things which their Lord commands," and who, under the fair promise of repentance, faith, and obedience to the Gospel, are daily going about to establish a righteousness of their own, not submitting themselves to the righteousness of God, ever learning, but never able to come to the knowledge of the truth, which teaches, that God is reconciled unto the world, not imputing unto them their trespasses, and that, in believing this message, man becomes reconciled to God.

Upon Jesus was the chastisement of our peace. But, in order to become our substitute, the most perfect union with the nature of his brethren, in their present fallen condition, was essentially necessary. For he must be a man " who can have compassion on the ignorant, and on them that are out of the way, for that *he himself also* is compassed with infirmity." Indeed, so indispensable is this union to the perfect constitution of the person of our Elder Brother, that

without it, he could never have been “a merciful and faithful High Priest, in things pertaining to God. Wherefore it behoved him to be made *like* unto his brethren in all things. And forasmuch as the children were partakers of flesh and blood, *he also himself likewise took part of the same;*” under the same law, yet without being brought under its dominion and power;—since, on becoming sin for us, he *knew no sin*; whereas the children are born in sin, and need to be regenerated by the Spirit and word of the Lord, and also for sins committed after regeneration, they need the continual sprinkling of blood. But of Jesus it is written, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee, shall be called the Son of God.” Hence the person of Jesus was holy, because he was born of God, and his flesh was sanctified by the indwelling Word and the presence of the Holy Ghost: according to that saying of our Lord, “Say ye of Him whom the *Father hath sanctified*, and sent into the world,” &c. Thus sanctified from the womb, the Son continued to be sustained in holiness by the power of the Holy Spirit through faith in God; and to have his will presented ever in perfect accordance with the will of his Father: “For both he that sanctifieth and they who are sanctified *are all of one.*” Therefore, flesh and blood as we are, he suffered, being tempted, and yet remained the Holy One; for, while tabernacling in the flesh, “he was *in all points* tempted like as we are, yet without sin,” which he overcame by faith, “leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth: who,

when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to Him who judgeth righteously." And finally, as the Captain of our salvation, he was made perfect through sufferings. For in his own Person he finished transgression, and made an end of sin, and made reconciliation for iniquity, when, *through the Eternal Spirit*, he offered himself without spot unto God, and was brought back again from the dead *through the blood of the Everlasting Covenant*, bringing in an everlasting righteousness, and redeeming us from the curse of the law, being "made a curse for us; as it is written, Cursed is every one that hangeth on a tree... Who His own self bare our sins *in his own body* on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed." "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Remember that it was for your transgressions I was wounded, and for your iniquities I was bruised: turn ye, then, and look upon your Brother whom your sins have pierced, a Brother born for adversity; and come and taste a brother's love: for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

But Jesus, who was made of a woman, and thus took flesh in common with all mankind, was also made "under the law, to redeem them that were under the law." Now, however true it be that the Gentiles had never been brought under the law, as a dispensation of carnal ordinances, to continue until the times of refor-

mation, yet, in placing the Jews under this law, God testified to both Jew and Gentile that, but for grace, such, since the Fall, had ever been the condition of man's standing before him; even as such in very deed was the condition of our Representative, by whom came grace and truth. "For the law was added because of transgressions, till the Seed should come, unto whom the promise was made." That is, when men by their multiplied transgressions had lost all knowledge of the true God, and of their own sinful state and condition before him, lest the truth should utterly perish from the earth, it pleased God to select a people, and make of them a great nation, to be the depositaries of his oracles. And so by the law was taught first to the Jew, and through the Jew to all nations, the knowledge of the living and the true God. And in it men saw, reflected as from a mirror, the curse, in the guilt of a violated commandment: "For by the law is the knowledge of sin:" see also 1 Tim. i. 9. But more especially it held up to the view of all men the holiness of God; that righteousness of the law which Moses thus describes: that "the man who doeth these things shall live by them." Behold, then, the condition into which Jesus was born, when as our kinsman he came to redeem his brethren. Into which condition all flesh has been virtually brought in his person; because the honour of God forbade alike the abrogation of this law and the responsibility to law under which all flesh had come. Therefore, between the claims of law, and the responsibility of all living flesh under law, there existed a bond of union co-eval with the life of the flesh, and which remained indissoluble, save by the pouring out of this life. By this act only could deliverance be

wrought for us from the dominion of law, "that being dead wherein we were held." As, then, all hope of deliverance by the removal of the law must cease for ever; and as the law itself, through weakness of the flesh, could not impart to the sinner that life unto which, nevertheless, it had been truly ordained; how should the heart leap for joy and receive as glad tidings the loosening of this iron band, and the opening of the prison-door through the rent veil of Immanuel's flesh, who for our sakes "became obedient unto death;" that by his slain body all flesh might die, and through him become dead to the law, and, if dead to the law, then dead to sin. For, in the mouth of the Apostle, whether addressing Jew or Gentile, the being dead to the law and dead to sin are equivalent expressions. Thus we see that, until the Word was made flesh, all flesh had been brought in guilty before God. But when Christ came in flesh, living in all holy subjection to the law of his Father, then was made manifest the true circumcision—that of "the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." He could stand forth in the presence of his enemies, and, in the innocency and integrity of his heart, could put forth this challenge, "Which of you convinceth me of sin?" And at his baptism, when just entering upon his public ministry, he could say, "Thus it becometh us to fulfil all righteousness." It was then that in his person the law had been magnified and rendered honourable, and the commandment proved to be "holy, and just, and good." For now that law, which God had ordained unto life, but which all men had found to be unto death, was seen to issue in life, by the obedience of the man Christ Jesus, who

came a minister of the circumcision *for the truth of God*, to confirm the promises made unto the fathers. Such was the good confession witnessed before Pontius Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is He who is the faithful and true Witness, the First-begotten from the dead; for of him it is written, "Then said I, Lo, I come: in the volume of the book it is written of me: I delight to do *thy will*, O my God: yea, thy law is within my heart. By the *which will* we are sanctified, through the offering of the body of Jesus Christ once:" hence Christ fulfilled the conditions on which rested, not only the inheritance of the land of Canaan by the Jew, but the far more glorious inheritance,—the heirship of the world to come by the sons of God, the election from among both Jews and Gentiles. And thus, by the obedience of one Man, the truth of that life which all flesh had hitherto falsified by one continued act of disobedience, was rescued from the apparent lie under which it lay, and established as a glorious reality; for it was publicly verified and confirmed when upon the person of his Son, after thirty years of unbroken obedience to the law, God the Father affixed his own seal on the day of his baptism; sealing him with the Holy Spirit of promise; to which our Lord refers: "For Him hath God the Father sealed." Now, the sum of what I have said amounts to this: That as a broken law was the barrier interposed between us and life, so this barrier was removed by the obedience of Christ, who walked in all holiness and righteousness of life, according to the precept, "Do this, and live," upholding life thereby. Weighed

in the balances of the sanctuary, his work was found perfect before his God, pointing him out as the righteous Branch which was to grow out of the root of his father Abraham. In proof whereof, God sealed his beloved Son, in whom he was well pleased, with the Holy Spirit unto the work of the ministry, "in order to finish transgression by the sacrifice of himself, and so to wash his brethren from their sins by the shedding of his own blood; and also as that sanctified One, whom God the Father had sealed, to manifest unto this present world the powers of the world to come, in a life which was henceforth to be above the law, and which life he bestows upon all his disciples; according to that saying, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." And herein appears the exceeding sinfulness of our sin, that it should have wrought death in us by a law which was ordained unto life, requiring love only as its fulfilment, and which, in the experience of our Elder Brother, was proved to be very good. But flesh, under a law of sin and death, is enmity; and "the carnal mind is not subject to the law of God, neither indeed can be." "What, however, the law could not do, in that it was weak through the flesh, God did, by sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Being, then, made free from sin, we become the servants of righteousness, receiving "the adoption of sons." With this adoption comes the Spirit of a new life, exercising over the members of our body the holy influence of a new law, even the law of the Spirit



of Holiness, which reigns in the might and power of Him who raised up Christ from the dead, whose temples we are.

This foundation for the union of Christ with us, and his substitution for us in the flesh, and for our present union with him as a quickening spirit, God had already laid in the law of imputation: "For as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. Moreover, since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." As therefore corruption, and death, the wages of sin, came into the world by the first Adam, so the resurrection and the life, the reward of righteousness, came into the world by the Second Adam. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous," according to this holy law of God; and "God is love." How, then, is this imputation of sin derived unto us from Adam? Not from Adam's sin, apart from all connexion with him, but by reason of Adam's sin and our union with him as a federal head, containing in his body of sin the seed of all his posterity. It is this union with our common parent and representative which is the channel through which the imputation of sin reaches us, placing us in the condition of sinners; a condition which we well know and understand to be, not a fiction merely, but a sad reality. So also the imputation of righteousness from Christ the Second Adam is not derived unto us from the righteousness of Christ apart from all present participation therein, but from Christ's righteousness and our union with Him,

who rose from the dead to become unto us “ a living quickening Spirit, the Second Adam, the Lord from heaven,” and the federal Head of all his children, who are begotten again of an incorruptible seed, even by the *living and abiding Word*. In this exaltation of fallen humanity to a state of righteousness before God and our Father, the doctrine of imputation shines forth in all its grace and loveliness; since, according to this law, Christ glorified is planted by his Father as the Rock of Ages, and his righteousness unto all men, even that Plant of renown, “ the First-born of many brethren:” a Fountain of life, and the righteous Source of all the blessings that flow to sinners: the Branch upon which is grafted his church abiding in holy union, being one spirit with their risen Lord. For as the first Adam was made a living soul, and our natural life and condition of *sin is really*, and not fictitiously, derived from him, so the Last Adam, the Lord from heaven, was made a quickening Spirit, and our spiritual life and condition of righteousness is as really derived from Him also: “ for we are members of his body, and of his flesh, and of his bones.” We see, then, that spiritual life is as truly derived to us from our risen Head, as the natural life is from our fallen head. “ For of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” And “ blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead.”

By this law of union with us, and substitution for us, all mankind are proved to be one flesh; and that flesh, in the sight of God, justly chargeable with all the sins done in its body. Therefore, the disciple, in con-

fessing sin, does not forget this sin, common to him with all flesh, and become exceeding great in the sin of the world, of his land, and of the church. But he prays that God would avert from all his righteous judgments, and mercifully look down upon all in the face of his Anointed, through whose intercession all have been hitherto preserved, as also through the Spirit of intercession poured out upon the church, who are his remembrancers to intercede with him for all these things. And as Abraham for Sodom, so ought we to intercede for the kingdoms of Babylon, our spiritual Sodom; sighing and crying before God for all the abominations which have been so wickedly done by them in this our common flesh; if, peradventure, God would give to some of them repentance, that they might be saved. He also most earnestly prays to God for an out-pouring upon all his dear children of a powerful spirit of intercession for their land, that in the midst of these his judgments his mercy may be glorified in the acknowledgment of his Name, until it can be truly witnessed among us, "So mightily grew the word of God and prevailed." In confessing the sins of his brethren, he does not, as the Pharisee, stand afar off from his own flesh, thanking God that he is not like others; but considers, with deep humility, that his flesh is the same with all other flesh, even a body of sin and death, over which he obtains the victory only through our Lord Jesus Christ. And herein he acknowledges with thanksgiving that, being as we all are one flesh, Christ took that flesh, and became a servant of servants, that we through his poverty might be enriched, being raised, and made one spirit with our risen Lord; that so partaking of his power, we might bring forth fruit unto God. Forasmuch, then, as Christ hath

suffered for us in the flesh, let us arm ourselves likewise with the same mind, looking unto Jesus, the Author and Finisher of our faith, that, strengthened by his Spirit's might in the inner man, we may crucify the flesh, with its affections and lusts; overcoming, even as He overcame, being more than conquerors through Him that loved us. Brethren, "if we live in the Spirit, let us also walk in the Spirit, and we shall not fulfil the lusts of the flesh."

*But if ye be led of the Spirit ye are not under the law.* Hence of "the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," it is said, "Against such there is no law." Admitting this to be indeed true of any man, in any one instance, and it must be equally true of all men in every instance, where this fruit of the Spirit is produced, whether it be found under the Gospel, Mosaical, or Patriarchal dispensations: because under all of them the fruit of the Spirit is the same, and can only be "in all goodness, and righteousness, and truth." As a witness to this fact, we have an irrefragable proof, in the election from among both Jews and Gentiles—since under the Law, the Jew had the Gospel preached unto him, and was saved by hope as we are, and cleansed by the same promises, even the promise of a better resurrection: to obtain which he endured sufferings and torture, not accepting deliverance from death (Heb. xi. 35). "Unto which promise the Twelve Tribes instantly serving God day and night, hope to come\*." This oneness of spirit under dis-

\* See Note at the end.

pensions so dissimilar as those of the Law and of the Gospel, is strikingly illustrated in the character of the true circumcision, both Jew and Gentile, as it is written first of the Jew : "For he is not a Jew who is one outwardly," (that is, trusting to the letter of the law); "neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, *in the Spirit*, and not in the letter, whose praise is not of man but of God." And next of the Gentile, "We are the true circumcision, who worship God *in the Spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh." (See also Col. ii. 11.) Hence we learn, that, whether under the Law or under the Gospel, the true Jew, and the true circumcision, are those only who are Christ's; for "then are they Abraham's seed, and heirs according to the promise." Such are free indeed, for they have the Spirit of Christ. Now, where the Spirit of the Lord is, there is liberty, because his Spirit is the Spirit of adoption, and his law a law of love. And in whomsoever this law reigns, and reign it must, where "the love of God is shed abroad in our hearts by the Holy Ghost given unto us," there is the law of the Spirit of life in Christ Jesus, which sets us free from the law of sin and death. Moreover, "love is the fulfilling of the law;" and this love of God, the very spirit of the law, which has been fulfilled and perfected in the person of our Elder Brother, is revealed in us also by his Spirit, that the righteousness of the law might be fulfilled in us, "who walk not after the flesh, but after the Spirit. For he that dwelleth in love, dwelleth in God, and God in him. In him verily is the love of God perfected."

Thus, first in our Head, and thence descending into his body, "mercy and truth meet together, peace and righteousness kiss each other." Truth shall spring out of the earth, and righteousness look down from heaven."

Moreover, a law of liberty, must approve itself to the conscience to be essentially a law of choice, wherein a man is led, not by constraint but willingly, to choose the service of God, and walk in all his commandments, which are no longer grievous. And as the end of this willing service is the recompence of reward, so in the pursuit of it the disciple, not as a matter of necessity, but for the joy thereof, sells all that he hath. And by thus being called to share in the love and joy of his Lord, he is led to know from experience, that the righteousness of God is not only unto but also upon him. Upon him as inwrought by the power of the Spirit quickening within him the seed of the word: Unto him, inasmuch as "we yet wait for the hope of righteousness by faith," which is our adoption, even the redemption of our bodies. As therefore our fellowship in the sufferings of our Lord were seen to be real and not fictitious, so likewise our present participation in the righteousness of Christ, is a reality and no fiction; for it is the very righteousness of Christ inwrought by his Spirit, and begetting within us a faith that worketh by love, and overcometh the world, resisting even unto blood: "For we know that whosoever is born of God, sinneth not: but he that is begotten of God *keepeth himself*, and that wicked one toucheth him not. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother."

The doctrines of the grace of God are continually set before the church in the ordinances of **Baptism** and of the **Lord's Supper**. Of **Baptism** it is written, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It consists, therefore, in the washing away of our sins, and in calling on the name of the Lord. The first part is accomplished by the crucifixion of the body of sin, and its burial in the grave with the body of Christ, by whose slain body we become dead to the law. Because as life was the bond of union between the law and all flesh, this union was dissolved by the extinction of that life which Christ poured out in the shedding of his blood. Moreover, as he rose from the dead not the same natural body of flesh and blood, mortal and corruptible, but another, even a spiritual body, glorious and immortal; so we also, being wedded to this spiritual body, are raised and seated with him, who is made unto us both Lord and Christ. Therefore it is, that, being raised with Christ, we henceforth call upon his name, the name of our risen and glorified Head. For in that he died for all, all are proved to be dead; and in that he rose again, he rose that *they* who are dead with him might through him have life: buried with him in baptism unto death, wherein also ye are risen with him: "For as many as have been baptized unto Christ, have put on Christ." On this account, baptism is said to save us, not the putting away the filth of the flesh, but the answer of a good conscience by the resurrection, &c. Since in the washing of regeneration, we not only put off the old man, but also put on the new man; which new man is our present justification before God. Behold

then the "water of separation" through which we pass from death to life, by him who hath "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" "Even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the *washing of water by the word*; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." As it is said, "Now ye are clean through the word which I have spoken unto you. Sanctify them through thy truth, thy word is truth." Herein we receive the beginning of our sanctification, in a new life; by which walking in newness of spirit, with the answer of a good conscience, we are enabled to "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God." To the end of carrying on this work of sanctification, which consists in the renewal of the soul justified before God in the name of the Lord, and in having the mind and conscience purified from sin, "holding faith and a good conscience," the Supper was instituted.

And, first, in the bread broken, we have communion with the body of our Lord; and by this outward participation in the symbol of the glorified body of Christ, our justification or righteousness in the sight of God, is visibly exhibited to the church. And not only so, but in discerning the Lord's body by faith, we become real partakers of that living and abiding word, which in the power and might of his Spirit dwells within us, and shall be in us for ever. It is this presence of the word made flesh, but now glorified, and passed into the Holiest, that is our present



justification there in the sight of his Father and our Father, of his God and our God. And the same presence, even the living word that now abideth in us, justifies us in this our present condition; because "as he is, so are we in this world." By reason, however, of the ignorance that is in us, from the slowness of our hearts to believe all that is freely given us to know, and of a defective faith towards the person of our risen Head, to fulfil in us all the good pleasure of his goodness, and the work of faith with power, our flesh cleaveth to the dust, and is constantly prone to sin: therefore we stand in a continual need *of blood to CLEANSE us*, maintaining the answer of a good conscience received in baptism; that so, without further hinderance, "holding the mystery of the faith in a pure conscience," we may proceed in the work of sanctification, "that the Name of our Lord Jesus Christ may be glorified in us, and we in him, according to the grace of our God and the Lord Jesus Christ."

Now this gracious provision we have in the cup, "the communion of the blood of Christ, which we drink." And inasmuch as its operation is on the mind and conscience, which require to be frequently renewed, it differs from the washing of regeneration, which is the burial of the body of our sins in the grave of Christ, and cannot be repeated; since the sprinkling of blood is continually necessary to preserve the conscience undefiled, as was typically set forth in the daily morning and evening sacrifice: "For the life of the flesh is in the blood; and I have given it to you *upon the altar*, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul;" according as it is written, "How much more shall the blood of Christ purge your conscience from dead works!"

being the blood of One that “ever liveth to make intercession for us.” Therefore the new and living way which the Father has opened up unto us is a way of holiness by the blood of Christ ; wherein “if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth* us from all sin.” Moreover, this cup is ordained for the purification of the mind, by presenting to it the hope of glory ; since it is also the new testament in the blood of the Lamb, bequeathing to us a rich inheritance of exceeding great and precious promises, that by these our minds might be “cleansed from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord.” And herein the wine we drink is that joy of the Lord which is the strength of our hearts : substituting for the vanities and lies, received by tradition from our fathers, the promises and hope of the glory of God.

A discrimination between the cup and baptism is evident, wherein the one is more especially referred to the “faith which overcometh,” and the other to the purification of the conscience. Let us draw near “with a true heart, in full assurance of faith ; having *our hearts sprinkled* from an evil conscience, and *our bodies washed* with pure water ;” that is, through the Spirit, “presented a living sacrifice.” Also, in the following Scripture they appear to be distinguished : “But ye are *washed*, but ye are *sanctified*, but ye are justified in the Name of our Lord Jesus, and by the Spirit of our God.” This Name or Word of God, present with the Father, and present in our hearts, is

our justification before God. We also learn that one of the offices of the Spirit is to convince the world of righteousness, by setting his seal to that truth which Jesus had previously declared: "Of righteousness, because I go to the Father." Of this righteousness of our Elder Brother no greater proof could be adduced than the fact of his entrance into the holiest, and of his presence there with his God, and our God. Nor of this fact can any stronger assurance be given than the *presence of the Holy Spirit with us*, as the Comforter proceeding from Christ glorified, and sealing unto us this glorious truth. He is pre-eminently the Witness for God unto men. Upon this witness Peter fixes (Acts xv. 8) as a demonstration from God to the Jews that he "put no difference between them and the Gentiles, purifying their hearts by faith." So that, besides the Name of the Lord indwelling, we have also the Holy Spirit inhabiting our bodies as his temple, and by his gifts testifying with power unto the resurrection and presence of Christ with his Father. This, therefore, is another, and, in his manifestation, a visible bond of union between us and our risen Lord, justifying us before God "in the sight of the world, and of angels, and of men:" even as Christ also was "justified in the Spirit" (1 Tim. iii. 16; John i. 32—34; Luke iii. 21, 22; Mark i. 10, 12; Matt. iii. 13—17).

Also the three witnesses spoken of by John, while they bear an outward testimony to the world, witness within the bosom of the church. Outwardly the Spirit by his gifts demonstrates unto all men the resurrection of Jesus, as God's anointed King and Priest upon his throne, "with power over all flesh." Inwardly, as the Spirit of adoption, he "witnesses with our spirits

that we are the children of God." So also the Word, in the letter which killeth, outwardly testifies unto all; but in the Spirit witnesses within the church by its life-giving power. Outwardly, the water, flowing from the pierced side of the Lord is visibly exhibited unto all men in baptism, shewing forth the washing of regeneration. Inwardly, it is death to the flesh, in "the putting off of the old man," and life to the spirit in "the putting on of the new man," through the power of the Spirit, by the word, which lives in the answer of a good conscience. Outwardly, the blood, which flowed together with the water, and which is lifted up before the congregation of the Lord in the cup of blessing, exhibits to all the costly price of man's redemption, and of the purchased possession; and is a standing memorial of the Father's love; for "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Inwardly, as the blood of sprinkling, cleansing the heart,—and as the wine of the inheritance, rejoicing the understanding,—it purifies both the mind and the conscience. "For this is he that came by water and blood: not by water only, but by water and blood: and it is *the Spirit that beareth witness*, because the Spirit is truth." Such are the means by which "the very God of peace sanctifies us wholly, that our spirit, and soul, and body may be preserved blameless unto the coming of our Lord."

"Now He that descended is the same also that ascended up far above all heavens, that he might fill all things...leading captivity captive, and receiving gifts for men, yea, for the rebellious, that the Lord God might dwell among them." Being ascended,

the heavens must receive him till the times of restitution of all things; when God shall send this same Jesus, who shall then "come in his own glory, and in his Father's, and of the holy angels, and shall sit upon the throne of his glory; and before him shall be gathered all nations:" it is then that, clothed with "the riches of the glory of his inheritance in the saints," he will receive "the redemption of the purchased possession," and "to him shall the gathering of the people be."

As, however, the star of morn precedes the rising of the sun, which is to usher in the day, so the Lord at his coming will be first revealed to his church, as "the Bright and Morning Star" (Rev. ii. 28, xxii. 16); previous to his rising upon the nations as the "Sun of Righteousness with healing under his wings." But, oh! let no man dream that this sign of the Son of Man in the heavens, coming as the Morning Star, will be visible to the church in her present state of degradation, living in pleasure, and wearying the Lord with her iniquities;—yea, glorying in her shame and minding earthly things, while, under a fair shew of liberty, she conceals the chains of her captivity. But to the church, aroused from her sleep, and arising from the dead, hearken- ing to the voice of warning, which says, "Come out of her, my people, that ye be not *partakers of her sins*, and that ye receive not of her plagues"—and which, escaping as for her life, shall fleeing sing, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." To such a

church will the Lord be revealed: a church *willing and free*, and manifesting to the present world “the powers of the world to come;” and shewing, that even now, as kings and priests, her sons reign in life by the Spirit, as they shall soon reign in person, the sons of God in power, by the resurrection from the dead: for in all things they are predestinated, to be conformed to the image of the Son of God in glory\*. Then shall the mystical body be completed, when the church shall have put on her bridal dress,

\* Predestination, rightly understood, is a holy doctrine, and full of consolation. Holy, because God has not predestinated us to salvation as the servants of sin, but “unto the adoption of children by Jesus Christ unto himself, that we might be *conformed* to the image of his Son; for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.” Full of consolation, because therein, as in a glass, we discern that, although clouds and darkness are round about the throne of Jehovah, yet “righteousness and judgment are the habitation of his seat,” and that in truth “all things work together for good to those *that love God*.” Not, however, by the dire necessity of an iron-handed fate, but according to the good pleasure of His will, whose all-pervading presence presides, overrules, and educes good out of evil, working in the midst of his enemies, and “doing whatsoever his hand and counsel had determined before to be done” (Acts iv. 28). Thus, predestination stands no less opposed to the inflexible law of a relentless fate, than to the infidel and licentious doctrine of a God-denying chance.

Our election also is of God; not with a reference to numbers, reviving the old cry of “Are there many to be saved?”—but unto holiness, “according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling (not shedding) of the blood of Jesus; according also as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him *in love*.” Do you ask, then, by what law boasting is excluded? The reply is, By the law of faith: and faith is the gift of God. “Wherefore the rather, brethren, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity, &c.: for if ye do these things ye shall never fail; for so an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

and made herself ready for her Lord ; for then shall “ that great city, Holy Jerusalem, descend out of heaven from God, wherein no temple is seen ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof.”

This day of the Lord, which is both the year of his redeemed and the day of his vengeance, hasteth greatly ; for already, in the revolution of empires, the concussion of kingdoms, the instability of thrones, and the wide spreading desolation of an infidel sway, are to be traced the foot-steps of “ the Lion of the tribe of Judah,” dipped in the blood of his enemies. For yet a little while, and not his feet only, but all his garments, shall be sprinkled with their blood, and he shall stain all his raiment, when, alone from the treading of the wine-press, he “ cometh from Edom, with dyed garments from Bozrah.” Surely it will be a day of tribulation, and fearful retribution ; such as never has been, and never shall be again. And with it cometh an “ hour of temptation, to try all them that dwell upon the earth.” “ For, behold, the Name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy : his lips are full of indignation, and his tongue a devouring fire : his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity ; and there shall be a bridle in the jaws of the people, causing them to err.”

Although the apostasy be consummated, and the nations have filled up the measure of their iniquities, and nothing hindereth the revelation of Antichrist in his day ; yet still God, in the largeness of his love, and

the riches of his long-suffering, waits to be gracious ; saying to the four angels, " Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in the forehead." And, lo ! already, in the gift of the Holy Spirit, God is manifesting unto all men the commencement of that sealing, which as it proceeds shall yet awake out of their present sleep his slumbering servants, until they shall arise, and, shining in the light of the glorious Gospel of Christ, " go forth without the camp, bearing his reproach ; the Spirit of glory and of God resting upon them." But, alas ! how sad the spectacle which is now presented by the church unto the world ! Behold that forehead, upon which should have been written the Name of her God : how is it wrinkled with the cares, and clouded with the spirit of the darkness of this world, and " all her garments spotted by the flesh ! Her gold and her silver is cankered, and she has lived in pleasure on the earth, and been wanton." Like Babylon, she has said in her heart, " I sit a queen, and *am no widow*, and shall see no sorrow : " büt the hour of her judgment is at hand, and the time of her destitution draws near. Stripped of her many idols, and of the treasures after which her soul has lusted, she shall then be brought to the foot of the cross, and there confess the emptiness and vanity of her present trust, crying out, in bitterness of spirit, " My leanness ! my leanness ; " a grievous vision is declared unto me : " the treacherous dealer dealeth treacherously, and the spoiler spoileth : " yet I knew it not, nor understood " how wretched, and miserable, and poor, and blind, and naked I was, while feeding on the husks which the swine did eat." But now " I will arise and



go to my Father, and will say unto him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called thy son : make me as one of thy hired servants." And the Father shall fall on her neck with kisses, blessing her with the faith which is "more precious than gold tried in the fire, that she may be rich ; and white raiment, the breast-plate of righteousness, that she may be clothed, and that the shame of her nakedness do not appear ; and the Holy Spirit, to anoint her eyes, with eye-salve, that she may see." Thus clothed, in her right mind, and loathing the flesh-pots of Egypt, God, with a mighty hand and an out-stretched arm, according to the days of her youth, shall again lead and guide her, and pour out upon her "a spirit of knowledge, and of the fear of the Lord," a spirit "of love, and of *power*, and of a sound mind." "For who is like Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" Wherefore, then, art thou a God that hidest thyself, and thy Name is continually every day blasphemed, saying, "Where is the promise of his coming?" and thou regardest it not? And thine enemies reproach thee, while they say of thy people, "Where is now their God?" Yet thou remainest silent. "How long, O Lord? Wilt thou refrain thyself for ever? Revive thy work in the midst of the days."... "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone ; the flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land ; the fig-tree putteth forth her green figs, and the vine with the tender grapes give a good smell.

Arise, my love, my fair one, and come away." Even so, Lord, let thy church arise, and once more behold her signs in the lighting down of thine arm, and hear thy word by the mouth of the Holy Ghost, and receive from thy hands the gift of apostles, and prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" till we all come, "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." Then, filled with the Holy Spirit, and shining resplendent in "the fulness of Him who filleth all in all," she shall answer with boldness her enemy in the gate. "A voice of noise from the city; a voice from the temple; a voice of the Lord, that rendereth recompence to his enemies; a loud voice, saying, Fear God, and give glory to him; for the hour of his judgment is come." Behold, now, the Lamb's bride, as she cometh up from the wilderness, leaning upon the arm of her Beloved! How changed is her countenance, beaming with the bright effulgence of the glory of God! "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" and, lo! the shout of a King is with her, and the burden of her song is, "Behold, he cometh, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so. Amen."

After the remnant according to the election of grace, in the fulness of the Jews and of the Gentiles, shall have come in, this mystery of God in his church will be consummated in the restoration of the kingdom

to Israel\*, and in "the kingdoms of this world becoming the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." These great events are described as taking place on the sounding of the seventh trumpet (Rev. x.7, xi.15), when the mystery of God will be finished, and the "times of restitution of

\* The difference of standing before God between the Jewish nation and the Gentiles is plainly set forth by the law; wherein, for the crime of adultery, the bond-woman, because she is a servant, was to be punished with stripes only; but the free-woman, because she is the married wife, with death. Hence, the children of the bond-woman, wanderers in our streets, and beaten with stripes, are yet preserved, cherishing the hope of a return. But the children of the free woman, the married wife, and temple of the Holy Ghost, should they sin after the same manner, must die. "Now if any man defile the temple of God, him shall God destroy: for the temple of God is holy; *which temple ye are.*" "Since, for treading under foot the Son of God, and counting the blood of the covenant, *wherewith HE was sanctified*, an unholy thing, and doing despite unto the Spirit of Grace," there remains nothing but a fearful looking for of fiery indignation, which shall devour the adversaries."

It was prophesied of the Lord in his first Advent, "Behold, this Child is set for the rising again and falling of many in Israel, and *for a sign* which shall be spoken against (yea, a sword shall pierce through thy own soul also), that the *thoughts of many hearts* may be revealed." Thus in the fulfilling of his ministry our Lord said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." And when the sword pierced through his soul, the thoughts of the nation who professed to be looking for the coming of Messiah were still more openly revealed in "denying the Holy One and the Just, and desiring a murderer to be granted unto them." And now, under the present dispensation, which is spiritual, should the manifestation of the Holy Ghost unto a church professing to be looking for this outpouring of the Spirit be yet for a sign which shall be spoken against: then, as was the case when Christ came in person to his temple at Jerusalem, so now the person of the Comforter, in his temple, the church, will be the test by which the thoughts of men's hearts will be revealed. But woe unto those who shall blaspheme against the Holy Ghost; because for this sin there is neither forgiveness in this age nor in the age to come: therefore the sentence of God against the beast and the false prophet is already gone forth; "These both were cast alive into the lake of fire burning with brimstone."

all things, which God hath spoken by the mouth of all his holy prophets since the world began," shall be fully revealed. "God having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that, in the dispensation of *the fulness of times*, he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him." In that day "the earth shall disclose her blood, and shall no more cover her slain," when, purified by the baptism of fire, she shall arise altogether new. "For we know that the whole creation, groaneth and travaileth in pain together until now, but then the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "For yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth." There shall "they sing the song of Moses, the servant of God, and the song of the Lamb;" when Christ, not only the Servant of servants under the law, and our Righteousness therein, but also the Paschal Lamb, and our Passover slain for us, shall be exalted high above the "new heavens and new earth, wherein dwelleth righteousness." Glorious and twofold will be the majesty and honour of the Redeemer in the kingdom to come; when, as the God of Abraham's seed, the Lord shall return, and build again the tabernacle of David which is fallen down; and shall appear in his temple at Jerusalem, shining forth in all the beauty of its terrestrial glory: and when, by his new name as the God and Father of our Lord Jesus Christ, he shall be seen dwelling in his church, the new Jerusalem, and temple of the Holy

Ghost, all resplendent with the glory of the celestial ; and “ the top-stone of each shall be laid with shoutings of Grace, grace unto it.” Since of no material and earthly building can it be said, “ The Lord God Almighty and the Lamb are the temple of it : ” nor yet of any city inhabited by men (even though in a state of natural perfection), that it “ had no need of the sun, neither of the moon, to shine into it : for the glory of God did lighten it, and the Lamb is the light thereof.” This surely cannot be spoken but of the glorious majesty of a kingdom which is everlasting, and a dominion that endureth throughout all generations ; even of that “ kingdom of God which flesh and blood cannot inherit,” but into which they shall enter who are born of water and of the Spirit ; for these are the children of the resurrection, whose present “ life is hid with Christ in God : ” hid, because Christ, being no longer in the world, the world seeth him no more : so that our life, being received from above, as from an unseen Source, is hidden from the eye of the natural man, and still continues to be kept by this unseen power of God through faith unto salvation. But “ when Christ who is our Life shall appear, then shall we also appear with him in glory.” And such are they “ who are Christ’s at his coming.” Now, indeed, this seed of the resurrection life is put into an earthen vessel ; of which vessel we know that “ it is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass

the saying that is written, Death is swallowed up in victory." To be partakers, then, of this spiritual building, of which such glorious things are spoken, a man must be born again. For it is not every man that shall enter into this temple, but only the "remnant according to the election of grace," gathered out of all nations: as it is written, "Them who sleep in Jesus will God bring with him." Nor yet, of all those that are alive "when the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," will it be the nations of them that are saved that shall enter into this glory; for to them it is only given to "walk in the light of it." Because this inheritance belongs not unto the kingdoms of this world, become the Lord's, nor yet unto the kingdom restored to Israel, but unto the election only, who are "looking for and hasting unto the coming of the day of God;" "who also love his appearing." For "the dead in Christ shall rise first: then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: wherefore, comfort one another with these words." "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

In conclusion, whosoever refuses the full consent of his heart to "Thus saith the Lord," and every word of God comes to him under this sanction, lies under some delusion of Satan; for all such doubting is plainly unbelief working by sin. For example: when it is

written, that "God hath given to us eternal life, and this life is in his Son : he that hath the Son hath life ;" and when it is added, "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son ;" it necessarily follows that, between faith in this record, and, through unbelief, accounting God a liar, there is no alternative. To remove all ground of suspicion, and especially that form of unbelief which disguises itself under the garb of humility, this message is proposed to us in the shape of a witness ; for the commonest and best understood way of receiving information from a distance is at the mouth of a witness. If, then, the fact to be witnessed is plain, credible in itself, and easy to be understood,—and of which there cannot exist the shadow of a doubt, provided the witnesses attesting are competent witnesses, neither deceived themselves nor capable of deceiving others,—then there is clearly no room left for hesitation ; since faith in such a testimony does not rest on the credibility of the fact itself, which is allowed, but on the credit of the person or persons witnessing to this fact. **By this rule let us examine the testimony before us. And first as to the fact itself. It is thus stated, that "The gift of God is eternal life, through Jesus Christ our Lord."**.. "For as by the offence of one judgment came upon all men to condemnation, *even so* by the righteousness of One the *free gift came upon all men* unto justification of life." Again : "If thou *knewest the Gift of God*, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." It is impossible for language to express more explicitly

that life is the free gift of God to every sinner, through Jesus Christ. Now the witness to this glorious truth is God himself, "the faithful and true Witness." Far from us be that gross insincerity which is ever leading men aside from the plain testimony of God, to confer with flesh and blood: an insincerity which dares not openly and honestly avow its unbelief; but which, while assenting with the lip to the letter of the truth, proceeds in the heart to impeach its integrity and spirit, by seeking to discover some hidden meaning, in which it can be true only of a chosen number. Strange inconsistency! which can hold that all men are responsible for treading under foot the Son of God, and "counting the blood of the covenant wherewith he was sanctified an unholy thing," and yet deny that this blood was shed for all, That the Gospel is preached to every creature under heaven cannot be disputed: therefore it may not be deemed false, but worthy of all acceptance, that God has in very truth freely offered unto all men eternal life, "that whosoever believeth might be saved." But if the case be so, that there are men for whom the blood of the Lamb was not shed, and yet that God calls upon these men to believe the record which he hath given of his Son, say how are they to obey this call, unless the record be the truth of God to them also. Besides, if it be not true, how is it that God says, Believe, and thou shalt live? Since faith can never convert that into a truth which was not previously true. For unless the gift of God contained life for all, and this gift be truly and honestly offered to the acceptance of all, the promise of life on believing would be a complete illusion to as many as were excepted. To reply, that



even these, had they believed, might have been saved, is to "darken counsel by words without knowledge," and to charge upon God himself the sin of their unbelief: since, if faith be truly the gift of God, and if the blood of atonement be that life which gives to faith its healing power, then, indeed, upon these persons God, having made no such provision for their faith, can have no such gift to bestow; and yet at their hands is required the obedience of faith. Is not this to represent God as a hard Master, reaping where he has not sown? and is it not at open variance with the gracious character which the Apostle gives of our merciful Father, "*who will have all men to be saved*, and to come unto the knowledge of the truth." However, in the instance before us, it is not merely said that there is life in the Son of God for all those who shall believe on his name,—which is a glorious truth, though not the whole truth,—but also it is declared, that this life is for all men, and that whosoever will not believe this record makes God a liar: proving thereby that God's message to the sinner is a truth unto him as such; and that, should he treat it as though it were a lie, and no truth, he does by this very act account God to be a liar. And what is the next step in the way of this deceivableness of unrighteousness? To discover, that in ourselves either then present or in some way or other to be received by us, which shall distinguish us from the lost, and place us in the list of those for whom Christ died. Alas! how does this working with a heart which is "deceitful above all things, and desperately wicked," render the darkness visible, and prove that the church has awfully departed from the simplicity which is in Christ Jesus:

For, in this state of uncertainty, it is most evident that some given period must elapse before there can be present in the mind any assurance of the forgiveness of sins. During which period a man may pray, indeed, after the manner of his god, the idol of his imagination; but how, without drawing near in the full assurance of faith, can he expect to be heard, and how, without being heard, can he expect to receive, and what, without receiving, does he possess in himself or in his prayers that can satisfy the cravings of an immortal spirit? "If," says the Psalmist, "I regard iniquity in my heart, the Lord will not hear me." Here, at least, one might have imagined that the soul, left without this answer, which is the sure test of its sincerity and integrity before him, would now be compelled to acknowledge its sin, and confess the unbelief which had closed his ear, so that he would not hear, and shortened his arm so that he could not save. But no: in a system which is conversant with the intellect only, and which rests satisfied in creeds and articles of faith, there is no provision made for any test of the presence of Him who is "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." In such a state of mind, leanness of soul is no cause of self-reproach, or of secret mourning before God. It is but to think within ourselves, that all this is according to His will who knows what is best for us. And by this convenient system of placing our very barrenness, and God's silence towards us, in the list of the "all things that work together for our good," we do most effectually succeed in lulling to sleep the conscience, and, in appearance at least, sanctify the fruit of a disobedient and gainsaying spirit;—a state of depravity

mysteriously awful : yet so it must be, until we are brought to acknowledge and believe that the " word of God is not yea and nay but yea, yea ; even yea and amen." And his witness unto every man's conscience is, " For every one that asketh *receiveth*, and he that seeketh *findeth*, and to him that knocketh *it shall be opened*." Now, until we not only cease from considering these sayings as mere words, but also learn to regard them as the mind of the unchanging and unchangeable God, " the faithful and true Witness," we can never be brought to believe that he who asketh and receiveth not, either " asketh amiss, that he may expend it upon his lusts," or asks in unbelief. " But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord." It is indeed sad, very sad, that men should thus be led to charge God foolishly with the sin that lieth at their own door, deceiving themselves ; and while boasting of submitting their will to his will, should be evidently unwilling to acknowledge, that the will of God is our sanctification ; and that it never can be the good pleasure of our Father to send us empty away, but rather to bless us, by opening our hearts to " receive out of his fulness, and grace for grace," according to " the measure of the gift of Christ." For herein is our Father glorified, that we should bear much fruit ; so that " the life of Jesus might be made manifest in our mortal flesh." " Let no man, then, deceive you with vain words ; for because of these things cometh the wrath of God on the children of disobedience." But let every man give heed to his own spirit, and see that he prove his own work, and " then shall he have rejoicing in himself alone, and not

in another." For "every man shall bear his own burden." "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Sow, then, to yourselves in righteousness: reap in mercy; break up your fallow ground: for "it is time to seek the Lord, till he come and *rain righteousness upon you.*" "As new-born babes, desire the sincere milk of the word, that ye may grow thereby;" receiving the engrafted word with meekness, and with unlimited confidence. For what is confidence, but the faith which is of the operation of God? and faith is assurance, and assurance that beginning of our confidence which we are exhorted to "hold stedfast unto the end, if we would be partakers of Christ."

Can these things be so, and yet we continue to be such fools, and so slow of heart to believe all that God has spoken unto us? Or is it come to this, that it is a thing incredible with us that God should be true? This be far from us! Hearken, my beloved brethren, unto the voice of the Good Shepherd, who gave his life for the sheep; and no longer think it strange that for you it should be written, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." And despise not this most precious of gifts, because it is needed; believe me, it is greatly needed: "For nation shall rise up against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows," as the pangs of a woman in travail (1 Thess. v. 3). "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogue ye shall be

beaten ; and ye shall be brought before rulers and kings for my sake, for a testimony against them.”  
 “ But when they shall lead and deliver you up, take no thought beforehand what ye shall speak, neither do ye *premeditate* ; but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but the Holy Ghost.” . . . “ Settle it, therefore, in your hearts, not to meditate before what ye shall answer ; for I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist.”

And now, as most intimately connected with this subject, I beseech you, my brethren, to consider whether, between the Arminian and the worshippers of a limited atonement, however widely they may conceive themselves to differ, there does not really exist a point of agreement wherein these angry disputants, like Herod and Pontius Pilate, can meet together, and agree to make void the counsel of the Lord. Do not they both hold that, on repenting and believing, a man is then only in that condition of right to approach God with boldness, in which, according to the Scriptures, he had been already placed by the sacrifice of Christ ? Surely in this matter it is of little moment whether the sinner claims to himself the entire merit of this work of preparation, or attributes it solely to a work of God's Spirit upon him, so long as the work itself is held to be a pre-requisite in order to possess a title to the love of God, and his acceptance of us. For it is obvious, that, by substituting for the work of Christ a work of the Holy Spirit upon our souls, as a ground or condition of right, entitling us to come through Christ to God, we verily become guilty of changing the whole re-

vealed counsel and purpose of Jehovah in the work of redemption. And this guilt we incur in the very face of the most lucid declaration of the mind of Christ, who, to every inquiry of "What shall we do that we might work the works of God?" answers, "This is the work of God, that ye believe on Him whom he hath sent." And this indeed is the only work in accordance with the will of God, whose mind is one, and whose commandment shall stand. This work alone the Spirit of promise seals to every believer, as his only and all-sufficient preparation for coming into the presence of God. Every other work is but a counterfeit, and, as a counterfeit, will be found, on examination, to be essentially impure. In the present instance the counterfeit is palpable enough, and the impurity of its doctrine may be easily detected lurking under the mask of a humility the very elements of which are uncertainty and perplexity; and which confessedly, for a time at least, is a prey to doubtful thoughts, and the sport of alternate hope and fear. Yet the slave of sin abideth not in the house of his Lord for ever; "but the Son abideth ever." Now all the children of God are sons. But where is the freedom of a son, and where the spirit of adoption, without a full assurance of the remission of sins through Christ crucified? Without this knowledge of forgiveness, we cannot receive the Spirit of adoption, and can have no standing in the house of God: for "other foundation than this can no man lay:" than which there is no higher that could be given, no lower that can be accepted. (1 John ii. 12, &c.) How, then, is this consistent with a system of doubting? Besides, whenever a man is persuaded in his own mind, that the condition of a soul still in bondage, if not then

actually right in the sight of God, will yet become so after passing through a certain ordeal, in order to the attainment of its liberty, he must necessarily be driven to regard assurance with the jealousy of suspicion, and deliberately remove to the end what ought to have stood at the very outset of his Christian race. With the lip he makes his boast of faith in God, hoping, not believing, in the remission of his sins, but in his heart conscience condemns him. For the hope of God is not a hope that springs from a mind defiled by unbelief, but the hope which dwells with faith, and purifies the soul. Since the hope only that my sins are remitted, if it be honestly and conscientiously entertained, must leave the soul a prey to fear, lest in the uncertainty of such a trust its hope prove delusive. Now, "fear has torment," and the presence of torment evinces an absence of that "perfect love" which "casteth out fear," and the presence of a "spirit of bondage again to fear." Can a hope like this profit a sinner? "It is even as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." Yea, it is much worse; for inasmuch as "he that soweth to the flesh shall of the flesh reap corruption," even so will it fare with the man whose hope, being defiled, perishes. Far different is this from having "Christ formed in the heart the hope of glory, a hope which purifies even as He is pure." But it is impossible that the hope of one who is defiled and unbelieving should either cleanse or save the soul from sinning. A good hope through grace;—the hope which arises from a clean

conscience, and that speaks out of a pure heart in the spirit of adoption ;—the hope of one who believingly rejoices in the prospect of the salvation ready to be revealed ;—this hope does purify. In cherishing this hope we cherish the mind of Christ, “ who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of God,” “ from henceforth expecting.” For this hope which rests on the promise and the oath of God, “ we have as an anchor of the soul, both sure and stedfast.” It is the Spirit’s vision to the soul of man of what his eye sees not yet, but for which he patiently waits (Rom. viii. 25). Thus, while his faith receives the word of promise as that bread from heaven “ which giveth life unto the world,” hope is the appetite by which his soul feeds on this bread, growing up into strength and activity. Even as it is written of our Lord, “ Thou didst make me hope when upon my mother’s breasts.” This was that “ joy set before the Lord” in the hope of which he lived ; which also is the strength of our hearts. And this hope is the believer’s “ helmet of salvation ;” so that his spirit, refreshed by hope, becomes like “ a mighty man that shouteth by reason of wine ;” “ but the fearful and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone.” Of the reasonableness of this judgment every man must be convinced in his conscience, who believes in the mercy as well as in the justice of the Lord ; being conscious that the fearful and unbelieving are left in this condition, solely because they willingly retained a mind and conscience defiled by sin. For in this way was manifested the enmity of their hearts, in their rejection of the great salvation ; passing by, as if it were a common thing, the



blood which cleanseth from sin, and pouring contempt upon the counsel of the Lord, in despising the Hope which saves. How long shall men continue in this treacherous indifference unto truth, which leads them to give a preference to their own delusive ravings over the promises and the glory of God ?

What multitudes, under the working of this hollow system, are daily taking courage from their convictions of sin ; and, with this preparation, a heart heavily laden with a conscience of sins, presume to approach God, hoping in the end that, by their much praying and repenting, they shall be enabled to throw off the load which oppresses them, and so have an entrance ministered for them into the holiest ! But how “ can two walk together except they be agreed ? ” and yet to this unholy walk is given the name of wrestling with God, a striving to secure an interest in Christ, and to move the heart of God to love them, and their hearts to love God ; instead of rejoicing in the full assurance of the faith, and understanding of the present love which God hath to them, and of his righteousness which is “ revealed from faith to faith.” One is at a loss to conceive how it can be possible for men to be so far deceived as to imagine themselves possessed of a life to which, conscience must have told them they are utter strangers : and much less in the exercise of a holy power derived from the Spirit of Christ, a power which, in their lives and with their lips, they actually deny ;—and, what is yet more strange, how, in the absence both of the life and of the power of a risen Christ, they should persevere in the same beaten path, still hoping to prevail with God by an incessant labouring after an imaginary fitness, which in their ignorance

they place exactly in that state of restless uncertainty which renders them altogether unfit; because it cherishes a heart of unbelief, whose dark spirit conceives hard thoughts, and gives utterance to hard speeches against God: since its language is, "Lord, I knew thee, that thou art an hard Master, reaping where thou hast not sown, and gathering where thou hast not strawed." But will this ignorance of the true God be received in excuse for such sin? will it even be admitted in palliation of its guilt? so that a man may fearlessly proceed to trample under foot the Son of God, by despising the only right of approach unto the Father, which is revealed from heaven in the work of Him who on the cross exclaimed, "It is finished;" a blood-bought right, and free to all: and if, in the price then paid, not purchased for all, then are all our attempts at seeking the presence of God not merely fruitless and unavailing, but absolutely presumptuous. Cease, then, my brethren, from the heat of this vain-glorious pursuit, and no longer seek to compass a work in your own strength which God has already wrought for you, but "hear, and your souls shall live;" and be ye reconciled to God, whose debtors ye are: "for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." And rest assured, that every step taken in this blind career of willing, and of running, and refusing to believe in "God who sheweth mercy," is but a further departure from that eternal life which standeth in the knowledge of the only true God, and Jesus Christ whom he hath sent. "It is written in the Prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father

cometh unto me." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for *the life of the world.*" But the impure sacrifice which proceeds from a heart yet laden with sin and transgression, and oppressed under a spirit of bondage, God cannot accept. He demands the free-will offerings of a heart believing in the remission of its sins through the blood of the Lamb, and rejoicing in the hope of his glory; a soul full of holy love, and delighting in communion with Him, who is "of purer eyes than to behold iniquity," and who cannot dwell with the man in whose heart lodge vain thoughts. For "our God is a consuming fire:" he requireth "truth in the inward parts:" "without holiness shall no man see the Lord."

Meditate on these things; and "take heed," brethren, "lest there be in any of you an evil heart of unbelief in departing from the living God:" lest, "vainly puffed up by his fleshly mind," any man among you should be enticed away from the spiritual service of God, and seduced into a "shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Be ye therefore an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." This know also, that "in the last days perilous times shall come;" "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers having

itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables." Upon these perilous times of the "last days" we have already entered; and before us lies "a day of trouble, and of rebuke, and of blasphemy : for the children are come to the birth, and there is not strength to bring forth." " But watch and pray." Watch ye in all things, endure afflictions; and beware of men ; nor " follow their pernicious ways : " " these are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage . . . traitors, heady, high-minded, lovers of pleasure more than lovers of God . . . despising dominion, and speaking evil of dignities." Be ye not like unto them, but " submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well : " " yea, all of you be subject one to another, and be clothed with humility." " Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account." " Let as many servants as are under the yoke count their own masters worthy of all honour " ( 1 Tim. vi. 1—6 ): [not excepting the froward : 1 Pet. ii. 18 ; Titus ii. 9, 10] that the name of God and his doctrine be not blasphemed . . . And let them not despise them because they are brethren. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is *according to godliness* ; he is proud, knowing nothing, but doting about questions and

strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that *gain* is godliness (see Phil. iii. 7): from such withdraw thyself. But godliness with contentment is great gain."

Finally, "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, who these blessed of the Lord are, ye well know: how they walk as being poor in spirit, as those that mourn, as meek, as hungering and thirsting after righteousness, as being merciful, pure in heart, and peace-makers; being reviled and persecuted for his Name's sake: and how theirs is "a pure religion, and undefiled before God and the Father; visiting the fatherless and widows in their affliction, and keeping themselves unspotted from the world;" "and that through much tribulation they must enter into the kingdom of God;" counting it all joy, when they fall into divers temptations. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

And to my dear brethren, beloved of the Lord, in communion with whom my spirit has been oft refreshed, I send this word of salutation: "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." Brethren, I greatly rejoice

to hear of your affairs, that ye stand fast in the Lord, and walk in the Spirit, dwelling together in love, and striving together for us in your prayers. "Let brotherly love continue;" and be at peace among yourselves: that so, strong in the Lord, and in the power of his might, ye may watch unto prayer. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." "But if God be for us, who can be against us?" "Quit you, then, like men, and be of one heart and of one mind;" giving thanks to the Father, who, in love to us, gave his only Son, the Son of his bosom, to be a sacrifice for our sins; that we in love to Him might present our bodies a living sacrifice for his Name's sake. And to this end the grace of God which bringeth salvation to all men hath appeared; "teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Brethren, pray for us, that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation, in the knowledge of Him: the eyes of our understanding being enlightened; that we 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 usward who believe, according to the working of his mighty power, which he wrought in

Christ, when he raised him from the dead ;” that so we may “ be filled with all the fulness of God ;” and that, “ being strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness,” your hearts also may be glad when ye hear of *our love in the Spirit*.

Brethren, “ Rejoice in the Lord alway ; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand.” “ Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another : if any man have a quarrel against any, even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts ; to the which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.” Yea, “ do all things without murmurings and disputings, that ye may be blameless and harmless, as the sons of God without rebuke, in the midst of a crooked and perverse nation. Among whom shine ye as lights in the world, holding forth the word of life.”

“ Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

### ADDITIONAL NOTE—p. 61.

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“AND the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed; so then they which be of faith are blessed with faithful Abraham:” from which it is plain that the Abrahamic covenant was a dispensation of grace, and consequently of life. The knowledge of this truth throws considerable light on the Apostle’s argument, wherein, speaking as in the person of Israel, a son of Abraham and the father of the Jews, he says, “For I was alive without the law once”—that is, when under a dispensation of life; and such was the Gospel preached to Abraham: “but when the commandment came sin revived, and I died; and the commandment which was ordained unto life I found to be unto death;” because the law under which Israel was placed, when considered as being in itself the only end purposed by the great Lawgiver, ministered death unto the people. And here a most important question arises, “What advantage then hath the Jew, or what profit is there in circumcision?” For if when without law the Jew was alive once, that is, under a dispensation of life; but had now, when the commandment came, found death by the revival of sin under a dispensation which was a ministration of death; it might fairly be concluded that his condition under the former dispensation was preferable to his condition under the latter. And so, indeed, it would have proved had his standing before God been determined by the character of the dispensations themselves. For example, had the dispensation of grace determined the life of every individual under it, without a reference to faith or unbelief in that grace which was revealed



to him therein; or had the law, which, contemplated in itself alone, was a ministration of condemnation (2 Cor. iii. 7—9), sealing the death of every individual, irrespective of his willingness to enter into the faith, unto which he was shut up by the law itself, which preached unto him Christ as its sole end; since the design of God in placing Israel under a law was not, that he should trust to the commandment for life, but to Christ, the Mediator, in whose hands it was placed. For “the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned.” Now faith rests on the promise, and not on the law; because “the law is not of faith, but the man that doeth them shall live by them.” Neither is it the law, but the sprinkling of blood, which cleanses the heart from an evil conscience. Hence we learn, that “holding faith and a good conscience” is the end of the old commandment which was from the beginning; and which in the Gospel is said to be new, because “the darkness is past, and the true light now shineth” (1 John ii. 7, 8). For on the morn of Christ’s resurrection, the shadows of night under the law fled from before the bright shining of the light which then arose, ushering into day life and immortality. The law and the commandment being thus ordered, with respect to the justification of those living under them, the question of advantage is easily answered. For it was “much every way, chiefly that because unto them were committed the oracles of God,” containing promises to the nation, to the fulfilment of which the faithfulness of God is pledged, and which faithfulness cannot through the unbelief of some be rendered ineffectual. And the profit of circumcision was equally great, since it is declared to be not only a sign unto Abraham, but also “a seal of the righteousness of the faith which he had, *yet being uncircumcised.*” And the purpose of God in this transaction is distinctly revealed to be, “that he might be the father of all them that believe, though they be not circumcised (being Gentiles), that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only (Jews outwardly), but who walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised” (Rom. iv. 10—13). So that circumcision became a seal of the righteousness of faith to every Jew who walked in the steps of his father Abraham. Wherefore the Jew had the form and knowledge of the

truth in the law; and provided he ceased from resting in its letter, and obeyed its voice as his schoolmaster to bring him unto Christ, then although in his walk before God he still kept the law, yet virtually he became delivered from its dominion, and was really brought under grace. Such were all the "remnant according to the election of grace," who, while they kept the law, were evidently delivered from its curse, that heavy yoke of bondage of which Peter complains, that "neither our fathers nor we were able to bear;" "but [even we who are of the circumcision] we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." For unless the true Israel, the circumcision of the Spirit, had received this freedom from bondage, how could they have ever been in a condition to answer the call of their Father, "My son, give me thy heart?" Surely it can only be by the removal of the curse, and the surrender of the heart to God, that all his children enter upon that willing service which is perfect freedom, and receive that Spirit of adoption which is altogether incompatible with a spirit of bondage. And when the Jews, mistaking the nature of this freedom, magnified himself before the Lord, boasting of his fleshly descent from Abraham, "We be Abraham's seed, and were never in bondage to any man, How sayest thou then, Ye shall be made free?" the Lord, in his reply, warns them against this besetting sin, arising from the pride of fleshly descent; and directs their attention to the very thing in which their bondage lay, sin in the flesh; that leprosy of the heart which, unseen, infects the whole mass, and from which man would fain turn the eye of his conscience, to look for it in something outward; but the rank poison that lurks within cannot remain long concealed: "For he that committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the son abideth ever." Who then is this servant? The home-born slave of sin, whose enlargement cannot arise from any nobility of the flesh;—since "that which is born of the flesh is flesh; for they that are after the flesh do mind the things of the flesh: so then they that are in the flesh cannot please God;"—but from the Spirit of adoption: "and that which is born of the Spirit is spirit," and minds the things of the Spirit. Now "to be spiritually minded is life and peace." If, therefore, the Son shall make you free, ye shall be free indeed. Sin, then, and the service of sin, constitutes that oppressive bondage,

which cuts us off from the house of the Lord ; and righteousness, on account of which " the Spirit is life," sets us free from this yoke, and gives us liberty of access into the presence of God, to dwell in his house for ever. " If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free." The Jews, however, grounding their hope of freedom on being the seed of Abraham, still persisted in this carnal boasting of having Abraham to their father ; to which our Lord answered, " If ye were Abraham's children, ye would do the works of Abraham." Now two at least of these works are most evident ; the first, from circumcision, which was itself a seal of the righteousness of faith ; and the next, from our Lord's declaration, " Your father Abraham rejoiced to see my day ; and he saw it, and was glad."

We see, then, that the yoke of bondage does not lie in the outward observance of any ceremonies, whether under the law or otherwise, but in the curse ; as it is written, " The sting of death is sin, and the strength of sin is the law." This fact is capable of being confirmed by what is stronger than any argument,—the proof which arises from experience, and which is placed within the reach of every man : for let a man in the spirit of bondage conscientiously set himself to observe Moses ; or, should he still imagine this to be the only yoke, then let him take the two commandments on which hang the Law and the Prophets ; and, provided he is in good earnest, striving to obtain life from obedience, he will soon be compelled to acknowledge his mistake, and to confess that the one is as certainly a yoke of bondage as the other, and both alike an intolerable burden. What further proof is needed to make every man feel that his bondage is not to be sought for in the burden of ceremonies, however numerous and grievous in themselves these may be, but that it is to be found in seeking to obtain life by the works of the law ? And that liberty is just the receiving of life as the free gift of God in Christ Jesus, who exchanges this yoke of our bondage for his yoke of love. Now for any man to place this yoke solely in circumcision and the customs of Moses is a deception, which leads, if I err not, to many erroneous thoughts on the true nature of our liberty in Christ. It is to forget that sin and the curse are the real bondage, and the slave of these that servant who is cast out of his lord's house ; and that there can be no deliverance from this captivity

and these chains for either Jew or Gentile, but in becoming dead to the law by the body of Christ. This, indeed, is our real emancipation, our freedom from the law of sin and death; a liberty stamped with the image of God, and bearing the impress of that only true circumcision which is "made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ:" a truth which the fathers had been already taught by the sign of circumcision, but which shines forth with a brighter lustre in baptism, which is our burial with Christ, "wherein also we are risen with him, through faith of the operation of God, who hath raised him from the dead." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." For as blood is the life of the flesh, and was given upon the altar to make an atonement for our souls, cleansing the conscience from all sin; so the resurrection is the manifested life of both body and soul, cleansing the whole person from sin and all its effects, and justifying us in the sight of God: as it is written, "Who was delivered for our offences, and raised again for our justification." The resurrection, therefore, is our final triumph over sin and Satan; "swallowing up death in victory." Without it there can be no hope of glory: "For if Christ be not raised, your faith is vain; *ye are yet in your sins*. Then they also who are fallen asleep in Christ are perished."

Rightly to understand the true nature of our liberty in Christ will assist us in comprehending, why a Gentile convert under the Gospel should be prohibited from coming under circumcision, and yet the Jew be permitted to walk therein: because the former, having never been placed under circumcision, could not voluntarily engage himself to observe any part of the law to which circumcision had respect, without becoming a debtor to do the whole; since in him it could only be regarded as an act of will-worship, having a direct tendency to call in question the perfect obedience of his Lord, who is the only true circumcision for him (Col. ii. 11; Phil. iii. 2, 3), by supposing a something which still remained to be done, and which was required at his hands. Besides, as nothing short of complete obedience can satisfy the demands of the law, we cannot possibly charge ourselves with the doing of the least work without becoming responsible for the

whole : “ For whosoever shall keep the whole law, and yet offend in one point, is guilty of all :” whereas the Jew, living under the law, but now redeemed from its curse, and by the hearing of faith receiving the ministration of the Spirit, had still perfect liberty of conscience to observe the customs without any violation of a commandment of God ; but, on the contrary, as one who walked in the true spirit of adoption. This explanation satisfactorily accounts for the conduct of the Apostles and of the primitive churches in Judea, who evidently did not teach the Jews among the Gentiles to forsake Moses ; “ but they themselves also walked orderly and kept the law ” (Acts xxi. 20—24). This truth is strikingly confirmed by the contrast which their instructions to the Gentile churches present : “ But as touching the Gentiles, we have written and concluded that they observe no such thing :” teaching us this important lesson, that in Jesus Christ “ neither circumcision availeth any thing nor uncircumcision, but a new creature.” “ For of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.” It is impossible for language to set forth in plainer terms the present equality of footing on which stand both Jew and Gentile in the kingdom of Christ ; and that henceforth in Christ all confidence of the flesh arising from outward distinctions and privileges is for ever abolished, of which we have a memorable example in the person of the Apostle Paul : “ If any other man thinketh that he hath whereof he might trust in the flesh, I more ” (Phil. iii. 4—12) : because it is written, “ Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” For our trust is in the righteous arm of Jehovah, suffering the loss of all things, that we may “ win Christ and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” He it was who, “ blotting out the handwriting of ordinances which was against us, which was contrary to us, 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.” What greater liberty than this can the heart of man desire, what more distinguished privilege can he obtain, what higher and nobler honour can he enjoy, than to enter into an exceeding great and an eternal weight of glory ? And in this fold of the good Shepherd there is neither dis-

inction of "Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Since there is but one Spirit, and that a Spirit of holiness; as the great Apostle of the circumcision testified when making this confession before the assembled church, "And God, which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us; and put *no difference between us and them*, purifying their hearts by faith." It was on this ground of there being no difference that St. Paul reproved Peter, when by his example he was compelling the Gentiles to live as do the Jews; because he, a "Jew by nature, and not a sinner of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, had himself believed on Jesus Christ for his justification." "Seeing it is one God who shall justify the circumcision *by faith* (through the law), and the uncircumcision *through faith* (without the law). Do we then make void the law through faith? God forbid. Yea, we establish the law." Because by faith we receive Christ into our hearts, who is our righteousness in the law; a righteousness which is the life of our spirit; inasmuch as for us he "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. 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."

Once more, Paul, in his Epistle to the Romans, distinguishes between those who are, and those who are not, the children of faithful Abraham. Like our Lord, he acknowledges Israel after the flesh, but denies that as such they are the promised seed: "For they are not all Israel which are of Israel: neither be-

cause they are the seed of Abraham, are they all children : but, In Isaac shall thy seed be called." To cut off all occasion of glorying in the flesh from those who might seek occasion, the Spirit of the Lord gives this commentary on his own word : " That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed : " for the promise that he should be *the heir of the world* was not to Abraham or to his seed, through the law, but through the righteousness of faith." " Now to Abraham and *his seed* were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." So that " if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And we become Christ's when quickened by our Spiritual Head ; because we then become as truly regenerated by him, with his seed remaining in us, as we have ever been generated by our earthly father, and with him made partakers of flesh and blood. Now between these children of promise and the natural seed of Abraham there is all the difference that exists between flesh and spirit, and the same continued enmity. To the carnal Jew, when he laid claim to God as being his father, our Lord replied, " Ye are of your father the devil, and the lusts of your father ye will do." And that greatest of prophets, who came to his people in the spirit and power of Elias, warned them against this infatuation of the flesh : " O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits meet for repentance : and think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham." And our Lord further adds, " Every plant which my heavenly Father has not planted shall be rooted up. Let them alone, they be blind leaders of the blind ; and if the blind lead the blind, both shall fall into the ditch." Ah, how sad, very sad is this witness against all men ! that he who made the world should have come into the world, and the world should not have known him—that when he came unto his own his own should not have received him ! " But as many as received him, to them gave he POWER to become *the sons of God*, even to them that believe on his name : who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And now is the hour " when the true worship-

pers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." For "how can two walk together except they be agreed?"

My dear brethren, far be it from a Gentile to deny unto the Jew the advantages of his national blessings or the profit of circumcision. Most fully and unequivocally are all these privileges admitted, and that to "Israelites pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." But the conscience of every honest man will, and must protest against the insinuation, that to assert all men to be equally free in Christ, is to detract in the least from this admission. And whether men will hear, or whether they will forbear, the truth must be set forth with all boldness. And the truth declares, that all are, and cannot but be, upon an equality of footing in the body of Christ ; unless a something in the flesh may be added to the righteousness of God, entitling a man to a certain degree of pre-eminence in his kingdom ; or haply giving him a better right to compass the altar of his God with acceptance, in the very face of every declaration to the contrary, testifying that "God is no acceptor of persons." But this may not, cannot be. It is, then, as an elect nation, that Israel possesses privileges which the heathen, who are "without hope, and without God in the world," do not possess. But how, if they "be hearers only, and not doers of the word, deceiving their own selves ? then tribulation and anguish upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile." Again, should their mercies lead them to "look into the perfect law of liberty, and continue therein," will their circumcision entitle them to a higher standing in the body of Christ than the Gentile convert ? Assuredly not ; for the Scripture adds, "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile : *for there is no respect of persons with God.*" It is "not by blood, nor by the will of the flesh, nor by the will of man," that the sinner can be profited ; "the flesh profiteth nothing ;" but it is by the grace of God. To be born of water and of the Spirit is the only entrance into the kingdom of God, and the only way to any pre-eminent distinction therein ; for now the gift of the Spirit, and not circumcision, is the



true seal of God. Whatever difference of opinion in other matters may exist between Jew and Gentile, this one fact must be admitted by both (since it stands on incontrovertible ground), that Abraham being a Gentile, as such was justified by faith; and that afterward he received the sign of circumcision, a seal of the righteousness of the faith which he had "yet being uncircumcised." This Gospel of God justifying the heathen through faith, ever was, as it still continues to be, the only Gospel preached either to Jew or Gentile of which truly circumcision is a standing memorial, disclaiming a merit in itself, as though men were to be justified by it, or even necessarily with it; but on the contrary, distinctly preaching justification without it: even through Christ, who is "that Seed of promise, and the true Circumcision. For the blessedness of the promise lay in the forgiveness of iniquities, and the covering of sins. "Blessed is the man to whom the Lord will not impute sin." And this blessedness comes alike on circumcision and on uncircumcision (Rom. iv. 9), because the promise was not to mankind through the law, but through the righteousness of faith. It existed previous to either circumcision or the law: these indeed are only adjuncts resulting from the promise, and given to man as a pledge and security for its fulfilment. Because circumcision like the needle to the pole, pointed most truly and continually "Jesus Christ, a minister of the circumcision for the truth of God to confirm the promises made unto the fathers;" and that the Gentile might glorify God for his mercy; as it is written, "For this cause will confess to thee among the Gentiles, and sing unto thy name. . . . And again Esaias saith, There shall be a root out of Jesse, and he that shall rise to *reign over the Gentiles*, in him shall all the Gentiles trust." And the law also set forth the righteousness and faithfulness of a covenant God in the promise which he had given to Abraham: but lest man should presumptuously dare to lower the standard of its holiness by vainly imagining himself to be capable in his own strength, of compassing God's altar, seeing life from obedience, it was so ordained that from the beginning it was placed in the hands of a Mediator, even Jesus, who fulfilled the conditions contained therein; on which conditions the promises of God rested, since "without holiness no man shall see the Lord." The law, therefore, so far from being contrary to, was a gracious provision for, the accomplishment of the promises, that

blessing of Abraham might come on the Gentiles, "that we might receive the promise of the Spirit through faith:" for the ministration of the Spirit is God's richest, greatest, and best of gifts; even the Comforter, dwelling in his temple the church (John. xvi. 7). Now this promise was made to Abraham as father of the faithful, and to his seed, which is Christ. "And this I say, that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come unto whom the promise was made. This, then, was the purpose which the law served; to continue the knowledge of God till the seed should come. Men by their multiplied transgressions, had lost this knowledge; but the law revived the knowledge of his name, and discovered to men the exceeding sinfulness of their sin, in revealing the holiness which was required of all those who should approach unto God, who is a spirit, and who can only be worshipped in spirit and in truth, even in "the beauties of holiness." It also prepared men to understand and appreciate the work of his servant, when as Mediator between God and man, he should come to establish the truth of God and so "confirm the promises made unto the fathers," which were suspended upon the fulfilment of the law. "Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil." To ensure its fulfilment, "the law was ordained by angels in the hands of a Mediator," even Christ; who is "the end of the law for righteousness to every one that believeth," and "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," proving that "the Spirit is life because of righteousness." Accordingly the Prophet says, "By his knowledge shall my Righteous Servant justify many; for he shall bear their iniquities." Of this Mediator Moses was a type; and truly said unto the fathers, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be *destroyed from among the people.*" Besides there is this most remarkable difference, which

is traced by the Holy Spirit between God, who gave the promise, and Messiah in whose hand the law was placed. "Now a Mediator is not a Mediator of one, but God is one:" for there is "one God, and one Mediator between God and men, the Man Christ Jesus;" teaching us, that in the matter of the promise God is *one*, acting independently: since he alone, in the person of the Godhead, was concerned in the bestowal of this promise upon Abraham; because eternal life is of grace, the free gift of God to man. But in the matter of the law, which is of works, the Mediator is *not one*, but a Mediator between two parties, God and man, Immanuel, God with us; Job's Daysman, who, taking hold of both natures, lays his hands upon both, reconciling both unto God. And thus, after opening the door of mercy, by satisfying the justice and establishing the truth of God, he for ever sat down "at the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." "Wherefore God also has highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Hence, in the exaltation of Jesus to the throne of God, an everlasting righteousness is brought in, by which the law is magnified and rendered honourable; and which, by establishing the law, so far from disannulling, makes room for the wider diffusion of the promise. "For the law made nothing perfect; but the bringing in of a better hope did, by the which we draw nigh unto God." And thus unto the truth and faithfulness of God Jesus becomes the faithful and true Witness. It was well said by the children of Israel, in that they required a Mediator between them and their great Lawgiver, "Behold the Lord our God hath shewed us *his glory and his greatness*, and we have heard his voice out of the midst of the fire: we have seen this day that God does talk with man and he liveth. Now, therefore, why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will

near and do it, &c. And the Lord said, I have heard the voice of the words of this people, which they have spoken unto thee ; they have well said all that they have spoken."

Surely enough has been said to commend to every man's conscience the Catholic doctrine, every where taught throughout the Scriptures, of that oneness of spirit which pervades the whole body of Christ, by the presence of the "Holy Ghost which dwelleth in us." This oneness of fellowship with the Father, and with his Son Jesus Christ, and with the Holy Spirit, is plainly revealed in 1 John i. 3 ; Phil. ii. 1 : also a oneness of love with the Father and with the Son, and of glory in the kingdom of the Son of Man, John xvii. 11, 21, 24 ; being joint-heirs with Christ. This fellowship with Christ in glory should have taught both Jew and Gentile to "forbear one another in love, endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism : one God and Father of all, who is above all, and through all, and in you all." There is, however, yet another consideration which ought to have led both Jew and Gentile to walk humbly before God in fear and trembling. The Jew,—because his people, after filling up the measure of their iniquities by shedding the blood of their Messiah, are still visited for their transgressions, suffering under the righteous indignation of an offended God, the monuments of his justice and judgment : since "as concerning the Gospel, they are enemies for our sakes." The Gentile,—because this severity of God towards the Jew is by the Holy Spirit exhibited unto him as a salutary caution against his falling away after the same example of unbelief. "Behold, therefore, the goodness and severity of God ; on them which fell severity ; but towards thee, goodness ; if thou continue in his goodness : otherwise thou also shalt be cut off." What then is that good olive from which these branches of the Jewish nation have been broken off, and from which the Gentiles, if they take not warning, are in danger of being cut off ? This is a question of much moment, and demands our most earnest attention, that we may understand what the Spirit says to the churches. After declaring that God out of these broken-off branches had reserved unto himself a remnant according to the election of grace, as in the days of Elias, he next proceeds to warn the Gentiles, lest, in looking to the severity of God's

Judgment against these branches, he should be tempted to conclude against their containing any such remnant. "For if the first-fruits be holy (Christ the first-fruits), the lump is also holy," the whole election of grace; (they that are Christ's at his coming, 1 Cor. xv. 23); "and if the root be holy (Abraham not as a flesh father, but as father of the faithful), so are the branches;" all the children of promise, Jew and Gentile, "even as many as the Lord our God shall call." (Rom. ix. 8.) "And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches" (Rom. xi. 17, 18). Now this olive-tree is no other than the church of Christ, of which Abraham is said to be the root, because the covenant of promise, containing the Gospel, was given to Abraham alone of all the children of men; even to him and to his seed, not after the flesh, but after the Spirit. For the church, having the Gospel of the kingdom, under the seal of circumcision, was established with Abraham alone, and his seed; that through him the Gospel might be preached to all nations. Afterwards, it was limited to the temple service at Jerusalem, "for salvation is of the Jews;" and the word of God which came out from them unto us, is the word which is now preached to every creature under heaven. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father ... when the true worshippers shall worship the Father in spirit and in truth, *for the Father SEEKETH such to worship him.*" And for this important change the Jew ought to have been prepared. It is most distinctly stated by our Lord: "For the kingdom of heaven shall be taken from you, and given to a nation, bringing forth the fruits thereof." Now, indeed, in whatever kindred, or people, or tongue, or nation, the children are found abiding in Christ, the seed of promise, with this seed remaining in them, there is planted a church of Christ; and there are Abraham's children, nearer and dearer to him than are the children of the flesh: nearer, for theirs is a unity of spirit, and a oneness of fellowship with the Father and with his Son Jesus Christ; dearer, for they are brethren, and continue in the love of the Father and of the Son, who loved them unto death, and has commanded them *so to love one another*. So that, although wild by nature, we yet become contrary to nature grafted in, and par-

takers of the root and fatness of the olive-tree. Therefore, "boast not against the branches." Nothing, indeed, can be more unseemly than for the children who have been ingrafted from a wild stock into a good olive-tree to rise up against the broken-off, but natural, branches of the same olive, at the very time they are partaking of the daily bounties of their Father's table. "But if thou boast, thou bearest not the root, but the root thee." Art thou tempted to say in thine heart, "The branches were broken off, that I might be grafted in:" well, be it so; "because of unbelief they were broken off:" what then? "Thou standest by faith." Failing in this, thou art lost for ever. Since thy generation is from above, and thy birthright is to be a son of God. Sell this, and all is gone; for thy flesh bears no mark, the sign and pledge from God to thee, as to the children of Israel, that a day is coming when thy people shall be recovered from unbelief, and restored to their inheritance. Then "be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. They also, if they bide not still in unbelief shall be grafted in, for God is able to graff them in again." Since there is a greater propriety in again grafting into its own good olive a natural branch than a wild olive, which is contrary to nature, "how much more shall these which be the natural branches be grafted into their own good olive-tree?" "For I would not, brethren, that ye should be *ignorant of this mystery*, lest ye should be wise in your own conceits; that blindness *in part* has happened to Israel, (because the remnant, according to the election of grace, are excepted from this state of blindness, see verse 7), until the fulness of the Gentiles (the election) be come in. And so all Israel shall be saved;" when the kingdom is restored to Israel, and the kingdoms become the Lord's. Since, as "touching the election they are beloved for their fathers' sakes. For the gifts and calling of God are without repentance," that is, change of purpose. "O the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" True it is, that on account of this national deliverance out of the hand of their enemies, and restoration to their own land and temple, the Prophets call upon the whole earth to break forth into singing, by reason of the blessedness which through them is to come upon the nations. For this event also "the whole creation groaneth and travaileth in pain together until

now." But its blessedness is not suspended on this hope only, nor yet is this its chief expectation : because " the earnest expectation of the creature waiteth for the manifestation of the sons of God," who now have received the Spirit of adoption, and shall then be revealed with Christ in glory. It is this, and this only, unless they be reprobates which constitutes the glorious hope of the baptized, whether Jew or Gentile ; of which hope the national redemption of the Jews forms but a small part, however inseparable from it in the counsels of the Lord. For the inheritance of the saints is not limited to the land of Canaan ; since to be a joint-heir with Christ is "to inherit all things : " it is that heirship of the world, which is not to Abraham and his seed through the law, but through the righteousness of faith ; because " we have an altar, of which they have no right to partake *who serve the tabernacle.*" Neither can this hope arise from blood, the natural condition of man ; nor yet from the will of the flesh, such as fleshly descent, circumcision, or carnal ordinances ; still less, from the will of man, walking after the light of his own wisdom and prudence, " sparks of his own kindling ; " but from God who sheweth mercy, and who, having passed the sentence of death upon all flesh, wills its daily crucifixion through the Spirit of Him " who hath reconciled us in the body of his flesh through death, to present us holy and unblameable, and unproveable in his sight : " " if ye continue in the faith, grounded and settled, and be not moved away from *the hope of the Gospel* which ye have heard, and which was preached to every creature under heaven."

My dear brethren of the Hebrews, beware of the concision : " not giving heed to Jewish fables, and commandments of men " that turn from the truth ; lest ye exalt yourselves in the church of God, as though circumcision were some mark of pre-eminence over the other members of the body of Christ ; for, with you at least, " then is the offence of the Cross ceased " (Gal. v. 11). Neither boast ye yourselves in the body of the Lord as though you possessed any superiority over your Gentile brethren, by reason of your being the seed of Abraham according to the flesh ; lest by so doing you place a stumbling-block before the weak of the flock, seducing their souls into a kind of veneration for an earthly parent, and the service of the flesh ; lest with the kisses of Absalom in the gate, by your good words and fair speeches, you steal away the hearts of the children of the King from the love of their heavenly Father, and of

their liberty in Christ Jesus, " who hath broken down the middle wall of partition ; having abolished in his flesh the enmity, even the law of commandments in ordinances ; for to make in himself of twain one new man, so making peace," " that the Gentiles should be *fellow-heirs, and of the same body, and partakers of his promise by the Gospel.*" And ye, Gentiles, grafted into the good olive, and so become the true circumcision, which is the "circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;" take heed that ye also put no stumbling-block before your brethren of the Jews, who, professing to be justified by faith in Christ, do yet feel themselves at liberty to walk in circumcision ; lest by enslaving the conscience of a brother you bring him into bondage, and so mar the work of God in his soul. Brethren, if it be difficult for the strong to bear with the weak, remember it is no less so for the weak to bear with the strong. See Rom. xiv., wherein the Holy Spirit sets before us the injurious effects which result from placing a stumbling-block in the way of our brother : " I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. *Destroy not him with thy meat, for whom Christ died.*" Nor less offensive in the sight of God is that harsh judgment which would bring a brother into bondage by denying him the liberty of obeying his conscience. Hearken, my brethren, in this matter, unto the voice of God, " Let not *him that eateth* despise him that eateth not ; and let not *him that eateth not* judge him that eateth ; for God hath received him. Who art thou that judgest another man's servant ? to his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." Now let every one be fully persuaded in his own mind. For it is required of every man to seek the glory of God with singleness of eye, putting his trust in the Lord alone ; so that, whether he regardeth the day, or regardeth it not, it should be unto the Lord ; even as it should be with him that eateth, and him that eateth not : " Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at nought thy



brother? for we shall all stand before the judgment-seat of Christ. . . . So then, every one of us shall give an account of himself to God. Let us not, therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "For the kingdom of God is not meat and drink, but *righteousness and peace and joy in the Holy Ghost.*" "My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence towards God." And is it not said, if any of you lack wisdom, "let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him;" even as "it is written in the Prophets, And they shall be all taught of God: Every man, therefore, that hath heard, and hath *learned of the Father*, cometh unto me." Come then, and be ye no longer of a doubting mind; but rest assured, that "if any man will do his will, he shall know of the doctrine, whether it be of God:" for it cannot be, but that "he who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "His place shall be the munition of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

When the disciples besought the Lord to send away the Syro-phœnician woman, because she cried after them, He answered and said, "I am not sent but unto the lost sheep of the house of Israel." And to her ceaseless importunity, which would not take a denial, he answered and said, "O woman, great is thy faith: be it unto thee *even as thou wilt.*" And how cheering to his heart must have been that foretaste of the travail of his soul, when, looking upon those Greeks who had sought his presence, he exclaimed, "The hour is come, that the Son of Man should be glorified.....And I, if I be lifted up, will draw all men unto me." O, all ye, my brethren, who have been thus drawn to Christ, "if ye be indeed risen with him, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who, is our life, shall appear, then shall ye also appear with him in glory."

My dear brethren of the Hebrews, know ye not that ye are the children of the resurrection? Walk then as dear children in the spirit and power of your risen Lord: "looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: lest there be any fornicator or profane person, as Esau, who for one morsel of meat *sold his birthright.*" Would ye too sell your birthright, the glorious inheritance of Christ risen! Look to your nation, set as witnesses for the Hope of the resurrection, which is most evident from the announcement of the name of Jehovah as the God of Israel. On which our Lord observes, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead, but of the living; *for all live unto him.*" And this fact of a resurrection was in a manner submitted to the senses of men by the translations of Enoch and Elijah; and in a figure, by Abraham receiving his son Isaac from the dead. Moreover, the consumption of the victim, and its alteration of structure by fire, proved the purification and new existence of the sacrifice; and that in the resurrection, whatever change it might undergo, it would still be recomposed of the same elementary particles. Also the carrying up of Joseph's bones out of Egypt into the land of promise typified the resurrection unto the "rest that remaineth for the people of God" in the "inheritance of the saints in light." The blood of the bullock of the sin-offering to make an atonement for the high priest and for his house prefigured the person of our great High Priest, and "the blood of the covenant wherewith he was sanctified:" while the censer full of burning coals from off the altar before the Lord, and his hands full of sweet incense, beaten small and brought within the vail, foreshadowed the sweet incense of His burning love and meritorious obedience, perpetually ascending up with acceptance before the throne of Jehovah, whose holiness is a consuming fire: and the incense put *upon the fire* before the Lord, that the cloud of incense may cover the mercy-seat, that is upon the testimony sets forth Christ "an offering and a sacrifice to God for a sweet-smelling savour," whose incense covers with its presence the mercy-seat. And the blood sprinkled upon the mercy-seat eastward, and before the mercy-seat seven times, signified that "without shedding of blood there is no remission of sins." Also the blood of the goat of the sin-offering, brought within the vail, and sprinkled upon the mercy-

seat and before the mercy-seat, to make an atonement for all the congregation, represented the redemption of the whole church by blood : while the scape-goat, bearing away their sins, which were confessed over his head into a land not inhabited, a land of forgetfulness, preached unto them that there was no more remembrance of sins : and the bird dipped in the blood of its fellow, and winging its flight into the sky, announced the liberty of the captive from sin and death. This doctrine of the resurrection was also taught in the law of the first-born, who were all redeemed unto the Lord with money. "Sanctify unto me all the first-born : whatsoever openeth the womb among the children of Israel, both of man and of beast, *it is mine.*" To this Peter alludes : "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from *your vain conversation received by tradition* from your fathers ; but with the precious blood of Christ, as of a Lamb without blemish and without spot." And in the land of Egypt all the first-born of Israel, saved by the blood of the paschal lamb, typically passed through death to life. Afterwards, instead of the first-born of the children of Israel, and the firstlings of their flock, God chose the tribe of Levi, and their cattle, to represent the "church of the first-born," with their High Priest at their head. For in the first-born lay "the excellency of dignity, and the excellency of power." Therefore God's message to Pharaoh was, "Israel is my son, even my first-born : and I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." And the Gospel says, "Out of Egypt have I called my Son : " directing our attention to the type, which did not shadow forth the mere fact of the coming up of God's first-born out of Egypt ; but a far deeper mystery, even his coming into the condition of our flesh, prefigured by the darkness and bondage of Egypt, in order to serve under the law ; and, though an heir, yet a servant, under tutors and governors, until the time appointed of the Father ; until, as our Paschal Lamb, he was slain for us, and was again brought back from the dead, through the blood of the everlasting covenant, and became the First-begotten from the dead. Therefore "God hath sent forth the Spirit of his Son into our hearts, crying Abba, Father." The history of these transactions, when compared with Rev. xii., unfolds the same mystery : "The woman, being with child, cried, travailing in birth, and pained to be delivered....And the dragon stood

before the woman, which was ready to be delivered, for to devour her child as soon as it was born." Thus, when Israel, God's first-born, was yet, as it were, in the womb of the church, and ready to be born, Pharaoh and his magicians withstood Moses, the servant of God. They wrought signs, for "they cast down every man his rod, and they became serpents;" they turned the waters of the rivers into blood, and brought up frogs also upon the land, &c. Moreover after the typical death and resurrection of her first-born, who had been redeemed by blood, the church fled into the wilderness. For the children of Israel went in haste out of the land of Egypt. So, likewise, after the delivery of a man-child and the "child was caught up unto God and to his throne; the woman fled into the wilderness." Again, as Pharaoh with his armies in great wrath pursued the church through the Red Sea, which, opening her mouth, swallowed them up; so "the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." On this subject I may remark—what I conceive to be applicable to the church in these last days,—that she has now come under a worse than Egyptian darkness and oppression. And as of old, so now, to prevent her cry from entering into the ears of the Lord, and to keep her so employed, that she may not have leisure to look out for his deliverance, the enemy exclaims, "Ye are idle; ye are idle;" driving her to seek for straw wherever it can be found, yet diminishing nothing of the usual tale of bricks. But the Lord has seen the oppression of his people, and coming down will deliver them. And what is their victory? Let Egypt tell, who witnessed the salvation of the first-born by blood. Blood, not now needed to be shed, but certainly to be applied afresh to cleanse the conscience from sin. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Therefore the enemy will strive hard to tempt us to pass by the cross; for there, he knows, is deliverance; and thence we rise with our risen Lord into the freedom of the sons of God. It is of these sons who are about to be born unto God, and whom the enemy waits to devour that he says, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered

them : they sank as lead in the mighty waters." And now, as then, it is written for our encouragement, " When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him : " as then also shall the first-born of the church be delivered ; " an exceeding great and mighty army." Therefore " speak unto the children of Israel, that they go forward."

Strangely perverse is the heart of man, that, from the testimony of God in the heavens, can turn to the testimony of man ; the prey of men, the slave of Satan, in love with sin, and proud of the chains which bind his soul to earth. How awfully sad is such a state ! and yet unto this truth all history bears its solemn witness. Look at the heathen nations : how are they immersed in gross darkness, and subjected to the most debasing idolatry ! And as for us Gentiles, with the exception of a small remnant, we have every where corrupted the truth through our lie, cleaving to the traditions of men : and, lo ! in our day, a naked infidelity has reared its gigantic head which, under the guise of wisdom, leads its votary captive to what is proudly vaunted to be a rational service ; but which in truth is an idolatry, artfully disguised by the rejection of a visible form and exterior homage. Behold also Israel apostate, and outcast from under heaven : her sister Judah a captive in Babylon ; while yet the Jew, in the pride of his heart, claims to himself the sole knowledge of the God of Israel, because of his having Abraham to his Father. How fondly does he cleave to carnal ordinances, making his boast of circumcision ; against which he daily offends, by ceasing to walk in the steps of the father of circumcision. Holding fast the traditions of the elders, he makes void the commandments of God : " walking after the flesh, and not after the Spirit : " after that flesh which is the sin of Babylon the great, with which, however it may differ in name and dress, it is still one in spirit : even with that mother of harlots which, in ages past nursed on the superstitious lap of an august and venerable antiquity, has long since been ushered into manhood, emblazoned with the glittering pageantry of pompous ceremonies and saintly forms ; those lying vanities, the fond relics of many a fabled record and dark tradition.

Brethren of the Hebrews, your own Prophets tell you that " 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 : " " For in Mount Zion and in Jerusalem shall be deliverance, as the Lord

bath said." But do they not add, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of Hosts. But who may *abide* the day of his coming, and who *shall stand* when he appeareth?" Again, "Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." Surely destruction, and not deliverance, is for all those who are trusting to the flesh. And further, that it will be a day of judgment great and terrible, may be seen by a reference to the Prophet, Zech. xiv. Big with the expectation of a national deliverance, and led on by the will of the flesh to trust in God as a respecter of persons, the Jews shall be gathered together at Jerusalem; when God, jealous for the glory of his name, will there plead with his people, and destroy the rebels from the midst of his congregation; and will consume the flesh and all sin in the remnant who are saved: for yet they shall receive of those living waters of which they now refuse to drink. As it is written, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born."

"If, says the Lord, when I bring a sword upon a land, the people of the land shall take a man of their coast, and set him for a watchman: if, when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be upon him: *but he that taketh warning shall deliver his soul.*" Behold now, and see if Immanuel, bone of our bone and flesh of our flesh, taken from the very midst of our coast, be not the true Watchman, whom the Lord has raised up for his people Israel: whose trumpet has blown and sounded an alarm in God's holy mountain. "The lion hath roared: who will not fear? The Lord God hath spoken: who can but prophecy?" Yea, "Let all

the inhabitants of the land tremble ; for the day of the Lord cometh, for it is nigh at hand." And now, should the Captain of our salvation lift up his standard, and unfurl his banner would our hearts leap for joy ! Yet this is our hope in the day that cometh. But if otherwise, "then hear ye, and give ear : be not proud, for the Lord hath spoken : give glory to the Lord your God, before he cause darkness, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it my soul shall weep in secret places for your pride, and mine eyes shall weep sore and run down with tears, because the Lord's flock is carried away captive." Turn ye to the strong-hold, ye prisoners of hope; for already the "rulers of the darkness of this world " tremble on their tottering thrones, and their vast dominions, drunk with madness, reel to their dread, their final overthrow. Already the consummation of God's irrevocable decree is at hand ; and presently the voice of holy joy and exultation shall be heard, rending the heavens with a shout of triumph, " Babylon the great is fallen, is fallen . . . Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her." In sweet response, harmonious, the voices of the tens of thousands of thousands blest harpers, harping with their harps, swell the grand chorus, as they joyful sing, " Now is come salvation and strength, and the kingdom of our God, and *the power of his Christ*. Now are the kingdoms of this world become the kingdoms of our Lord and of his Christ ; and he shall reign for ever and ever."

" Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord of hosts, he is the King of glory ;" even Jesus, the " Son of Man coming in the clouds of heaven," who was the " Man of sorrows, and acquainted with grief ;" blessing with his parting breath the hands that pierced him,—entreating his enemies to enter into his rest, that, suffering with him now, when the evil day cometh, they may not be moved by these afflictions : for yourselves know that we are appointed thereunto. " And the Lord make you to increase and abound in love one toward another, and *toward all men*, even as we do toward you : to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

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