

Fifth Series

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"In doctrine shewing uncorruptness."

"Beware ye of the leaven of the Pharisees which is Hypocrisy."

"Jesus Christ, the same yesterday to-day and for ever. Whom to know is life eternal."

THE CONSEQUENCES OF SIN.

AT our creation, sin stripped us naked, as it is said of Laodicea. Sin hath robbed us of our treasure, insomuch that we are become beggars, poor, and naked. In short, sin hath robbed us of God, so that we are become without God in the world." This is a robbery that cannot be paralleled! See what was taken away from God and man, by the sin of man. I might tell you that sin robbed man of that paradise of pleasure in which God set him at his creation. No sooner had man sinned through the instigation of Satan, that Old Serpent, but he was turned out of the garden of Eden, and a flaming sword placed, that turned every way, to keep him from having access to the tree of life in the midst of the garden. Sin robbed us of heaven. In short, sin hath disordered and disjointed the whole creation. Whenever man sinned, there came such a load upon the earth, through the curse of God, that ever since the whole creation hath been crying in pain, seeking deliverance from that dead weight that hath been lying upon it. So that, by the sin of man there is a robbery committed, there are goods stolen from God and man, and the good creatures of God.

The first note of the song of the angels, is, "Glory to God in the highest." It is just as if they had said, Glory hath been taken away from God, by the sin of the first Adam and his posterity, but now there is a higher revenue of glory to be brought in to the crown of heaven, than the whole creation in innocency could afford. Accordingly, our blessed Lord declares, when his work was finished, after he had gone through his course of humiliation, he comes to his Father, and he says, Now, Father, "I have glorified thee on the earth." Observe the phraseology, for there is something remarkable in it, "I have glorified thee on the earth:" the earth was

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the theatre of rebellion where God was affronted, his law violated, and his sovereignty contemned ; but, says he, I have glorified thee on earth, where thou wast dishonoured.

He restores glory to the **DIVINE SOVEREIGNTY**, bowing his royal neck to take on the yoke of the law which we had broken. He was begotten of a woman, and made under the law, that he might magnify it, and so maintain the honour of the great Lawgiver.

He restores glory likewise to the **DIVINE WISDOM**; for Christ himself, in his person and mediation, is just "the Wisdom of God in a mystery," even his "hidden Wisdom, the manifold Wisdom of God." Never were the treasures of divine wisdom and knowledge so much expended as in the person and mediation of our Lord Jesus Christ.

And then, he restores glory likewise to the **DIVINE POWER**; for Christ is "the power of God:" and when he went forth to the great work of man's redemption, he went forth armed with infinite power to manage it; therefore he is called the arm of God, whom he hath made strong for the purposes of his glory. How gloriously was the power of God displayed when he came from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength; spoiling principalities and powers, who had spoiled God of his glory, and man of all that was valuable unto him!

He restores glory to the **HOLINESS** of God. This attribute was injured by the sin of man, but its glory is restored by Christ; and there is such a brightness of divine holiness shines in the person and mediation of Christ, that when the angels look upon him, they are dazzled, they are overwhelmed, not being able to behold it, they cover themselves, and cry, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

And then he restores glory to the **DIVINE JUSTICE**; for in the work of man's redemption, justice gets a complete, and full satisfaction, till it cry, It is enough. And the justice of God manifested in the execution of the penalty of the law upon the Surety, is laid as the very foundation of the throne of grace, that we are called to for grace and mercy to help in the time of need. "Justice and judgment are the habitation, or establishment, of thy throne;" that is, justice satisfied, and judgment executed upon the glorious Surety.

So he restores glory to the **DIVINE GOODNESS**. God was good to man, but man trampled it under foot: But Christ makes a higher display of the divine goodness, than ever was seen by men or angels; for in his person and mediation, and sufferings, the goodness of God breaks out like an ocean, in amazing streams of love, grace, and mercy. The love of God, O how does it shine in the giving the only begotten Son into the world! "Herein is love, not that we loved God, but that he loved us, and gave his own Son to be a propitiation for our sins." And then for grace, **GRACE** is made to

“reign through righteousness, unto eternal life, by Jesus Christ our Lord.” And for mercy it is “built up for ever.” Thus, there is a restitution of glory to the Divine goodness.

And likewise there is a restitution of glory to the DIVINE FAITHFULNESS. The faithfulness of God engaged in the penalty, was trod upon by man and the devil; but the faithfulness of God is maintained in the execution of that penalty threatened against man in the person of our glorious Immanuel; and not only so, but the faithfulness of God comes to be ESTABLISHED in the new covenant “in the very heavens:” for all the promises come to be “yea and amen in Christ, to the glory of God.” Thus Christ restores what he took not away from his Father; he restores glory to God in the highest, which he never took away.

Human nature was debased by sin, and sunk below the beasts that perish, but the Son of God comes and takes the human nature into a personal union with himself, and thereby exalts the human nature above the angelical nature: “Verily he took not on him the nature of angels; but he took on him the seed of Abraham.” And, “Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?” And, “When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.” Thus the glory of human nature is restored and advanced to a far higher pinnacle of glory and honour, than when it stood in the first Adam before his fall, adorned with all its embroideries in the state of innocence. Believers, look up and see your nature exalted, taken out of the dunghill, and set on the throne of God. The throne of God is called “the throne of the Lamb,” because our nature is there in a personal union with the Eternal Son of the Father.

But this is not all: he not only restores the glory of human nature: but to all who believe in him, he restores to advantage all the losses we sustain, either by the sin of the first Adam, or our own personal transgression.

Did sin rob us of our sight and light, and leave us in darkness? Christ makes a restitution of that; for he comes forth as the bright and morning star, to give light to the darkened world, which may make us all sing and say with Zacharias, “Through the tender mercy of our God; whereby the day spring from on high hath visited us.” “God is the Lord, which hath showed us light; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.”

Sh hath robbed us of life, and left us among the congregation of the dead? Christ makes restitution of that; for he is the resurrection and the life: and having recovered life by his own death, he keeps it in his hand and heart, and binds up our life with his,

Because I live, ye shall live also. Our life is hid with Christ in God.

Sin robbed us of our liberty: Christ makes restitution of that; he buys our liberty at the hand of justice, and then takes the executioner and binds him, and spoils him of his power over the poor captive; and having purchased liberty, he goes forth and proclaims liberty to the captives, and the opening the prison doors to them that are bound.

Satan and sin did spoil us of our wisdom, insomuch that ever since we are infatuated, and like fools, spend our money for that which is not bread, and our labour for that which cannot profit us? Christ restores wisdom unto fools and babes; he is "made of God unto us wisdom; and when we are determined to come to him, he makes us wiser than our teachers; wise to know the mysteries of the kingdom that are hid from the wise and prudent of the world, and revealed unto babes: "Unto you it is given to know the mysteries of the kingdom of heaven."

Sin spoiled and robbed us of our original righteousness: Christ makes restitution of that; for he himself is "the Lord our righteousness, and he was made sin for us, he who knew no sin, that we might be made the righteousness of God in him."

Sin divested us of the beautiful image of God: Christ makes restitution of that; for that very moment a poor sinner looks unto him with the eye of faith, he gets the print of the second Adam drawn again upon his soul, and it is by beholding his glory that we are changed into the same image.

Satan and sin robbed us of, and took away our health; so Christ, he comes to take possession of that: for he is the Physician of value, and there is no disease so obstinate as is able to stand the virtue and healing power of this Physician; so that if we perish with our diseases, we need not do it with that word in our mouth, "Is there no balm in Gilead, and no physician there?"

Satan spoiled us of our peace: Well, Christ makes restitution of that; for "he is our peace." Peace on earth was one of the articles of the angels of praise, "Peace on earth, and good-will towards men." Sin robbed us of our peace with God. Christ restores that; for "God is in Christ, reconciling the world unto himself." As sin robbed us of peace of conscience, Christ restores that; "peace I give unto you: not as the world giveth, give I unto you."

When sin kindles a fire of war and strife between man and man; when Christ comes with the sceptre of his power, he makes them beat their swords into ploughshares, and their spears into pruning hooks; he makes the wolf dwell with the lamb, and the leopard lie down with the kid.

Sin robbed us of our ornaments; Christ restores these, he makes the king's daughter all glorious within. He brings us a far better

garment, even the garment of salvation, and the robe of righteousness to adorn us.

Sin took away our riches and treasures : Christ opens up a far better treasure, even unsearchable riches ; and he tells us, that " riches are with him, yea, durable riches and righteousness."

By sin we were left without God in the world : Christ makes restitution of that ; for what is Christ ? He is **IMMANUEL**. And what is that ? He is **GOD WITH US**. That may make our hearts rejoice indeed ; our God is come back to us, and is saying, " I am the Lord thy God ; I will be their God, and they shall be my people." It is a God in Christ that speaks in such a dialect to poor sinners. Thus you see, that Christ restores to man, what he took not away from him.

Sin robbed us of our title and charter to eternal life ; whenever the covenant of works was broken, our charter was gone. But Christ restores a better charter even the covenant of grace ; he himself is " given for a covenant to his people," and is the Alpha and Omega of the covenant ; all the promises and blessings of it are " in him yea and amen." The covenant of works was a frail covenant, a slippery security ; but the covenant of grace, and the charter granted unto us in Christ, it is a lasting charter. " The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

In short, Christ restores beauty and order again to the whole creation. Whenever man sinned, there fell such a dead weight upon the creation, that the whole creation was like to crumble to its original chaos ; but the thing that prevented it was, the Son of God bought this earth as a theatre, on which his love to sinners might be displayed ; therefore he will uphold the theatre till the scene be acted ; and when it is acted, he will commit it to the flames : there is a word to that purpose. " I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." The theatre of this earth was giving way under the weight of the wrath of God ; but Christ being given as a covenant of the people, he upholds the earth and all things by the word of his power.

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The Editors of the Gospel Magazine.

BRIEF OBSERVATIONS ON THE WORD DUTY.

MY DEAR SIR :

THIS is a word much misused and abused, insomuch that some persons, soaring high in the doctrines of grace, make a boast of discarding it entirely from their vocabulary. But it should be

remembered always, that the misuse or abuse of a thing, is no valid argument against its use. And no doubt the word **DUTY**, like **LAW**, is very good when used aright.

“What is God’s gift, and God’s work, **CANNOT** be man’s duty.” It is not, therefore, the duty of man to believe in Christ for life and salvation, for this he cannot do without an act of special grace on the part of God : in other words, without the Spirit of Christ, which is God the Holy Ghost. Nor is it the duty of a sinner to save himself from hell by his own works, because salvation is the effect of God’s grace freely and discriminatively bestowed. It is clearly not the duty of any one to have that which another has an undoubted right to withhold from him according to his will and pleasure. But it is the duty of every human being to render perfect and unsinning obedience to the Creator and Ruler of all. It is objected—“Man is a fallen and corrupt sinner, and therefore cannot pay.” This is true, but he is not less a debtor—it is not less his duty to pay—on that account. Inability to pay can never cancel a debt. Happy the man that can say, in the true faith of the gospel, “my glorious Surety paid the debt I owe, and thereby discharged me from all legal obligation.”

It is moreover the duty of every rational creature to pray to God, and to thank him for rational and providential good things, to be true and just in all his dealings, doing to others as he himself in like circumstances would be done unto. In short, duty is that which we owe to God and to our fellow-creatures.

“Then one of them, a lawyer, asked, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first, and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments, hang all the law and the prophets.” If any one be disposed to enlarge, here is ample scope. It is an important thing to divide the word of God aright, keeping the law and the gospel perfectly distinct and unmixed! Jesus paid the debt of obedience, and suffered the penalty of transgression, and to them who believe in him, he is a receipt in full of all demands, to them it may be said, Put on therefore the Lord Jesus, and make not provision for the flesh to fulfil the lusts thereof. What we owe to do is our duty; and therefore let us render to Cesar the things which are Cesar’s, and to God the things which are God’s. At the same time having no confidence in mere duty-religion-men, who are no better than Scribes and Pharisees—hypocrites!

A CORRESPONDENT.

APHORISMS BY WILLIAM ROMAINE.

Never before Published.

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If thou art not now complete in Christ, thou never canst be complete.

Believer, fight on in the strength of the Lord, and in the power of his might, soon thou shalt be what Christ now is. The members of his mystical body shall be perfectly like the head—righteous and holy, happy in body and soul.

My corruptions are my cross; and they would have been a sore burden, too heavy for me to bear, if the curse had not been taken out of them. But still pardoned as they are, yet in this tabernacle I do groan being burthened. I believe the day is coming, when I shall have perfect and eternal freedom from sin and sorrow. The first fruits of this only make me long the more for the blessed harvest. But still I desire to wait in hope, bearing my cross until the will of God be done.

The scriptures testify that the conquerors now round the throne, overcame by the blood of the Lamb, and by the word of the testimony, thus they found the promised victory.

Fight under the banner of Jesus, keep close to his colours, follow strictly his orders, and he will keep the world, sin and Satan under thy feet to-day, and thou shalt in the end come off more than conqueror.

Thy crown is in thy Lord's keeping, and as sure as it is on his head, it shall be on thine. Thou shalt soon set down with him on his throne, a crowned conqueror for evermore.

My beloved, never forget so long as thou art in the body, the flesh warreth against the spirit, and the spirit against the flesh; in this conflict thou mayest FALL, but the covenant secures thee from PERISHING. Abraham the father of the faithful fell; who was the friend of God, fell into the same sin again and again. Moses fell; so did David. Peter, FOREWARNED, fell; so did all the apostles, yet they were believers, and they were by the Holy Spirit recovered out of the snare of the devil. Thus restored, you will learn to glorify more the infinitely perfect salvation of Jesus, and will be more dependent upon the grace and keeping of the Eternal Spirit.

God loves his family as a father, and loves every one of them with the same Almighty love. He cannot change, nor cease to be a father, and they cannot cease to be his children. His name is a security to them, that they cannot perish, for if ONE of them could, ALL might.

For thy final preservance, search the scriptures, and observe how clearly God declares his fixed purpose to keep his people, and to hold them up to the end.

BERRIDGE'S LETTERS.

LETTER XXVII.

Tabernacle, Jan. 10, 1789.

DEAR AND HONOURED SIR,

YESTERDAY I came to Tabernacle safe and well, after some delay and peril in the morning early from a rusty horse. The first five miles he went well, then would only walk and turn about, at six, when the moon went down, he fell down, and would go no further. We were now eight miles from Stevenage, sitting cold in a chaise. I betook myself lustily to the old remedy, prayer, and the Lord inclined a waggoner to lend us a horse to Stevenage, and put our rusty one into his team. Is not the Lord wonderful in working? Who would distrust him? After this deliverance, attended with many thanksgivings, I had a fresh occasion for much joy and thankfulness this morning, for your double tens for the poor, who will now be flocking for relief, like sparrows to a barley-stack in winter, and will have the comfort of your silver grains. I received your account of Mr. Hamilton, which is encouraging in the extreme, but I commit all to my master in daily prayer, telling him, the curate is not for me, but for himself, and desiring him to direct my kind friends in their search, and to direct the heart of a youth to Everton, who may profit the people. By means of constant prayer, my heart is quite at ease. Oh the blessing of faith! Thanks to my Jesus for a pittance of it. The Lord multiply daily mercies upon you, and bless your children with an heartfelt knowledge of his salvation.

I am, dear and honoured Sir, your truly affectionate, and much obliged servant,

JOHN BERRIDGE.

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To the Editors of the Gospel Magazine.

ON SPIRITUALIZING HOLY SCRIPTURE,

DEAR SIR,

In a little desultory reading during the Christmas holidays, I met with the following passage, and as it expresses my thoughts on this subject, better than any language of mine can do it, I beg to transcribe it for a place in your pages.

“Take Christ with you as your teacher, sit at his feet, learn of him, look for more of him; read with less reference to self, and with your eye always fixed upon his character and work, and light will be poured in upon your mind, the word will be a lamp to your path, and nourishment to your soul.

“Perhaps you have contracted that habit—than which nothing is more injurious, or more demonstrative of a depraved state of the spiritual appetite—I mean the practice of spiritualizing all you

read, and being dissatisfied unless you can do so with facility. This is a habit to which young Christians are too frequently addicted ; and give me leave to say there is nothing more calculated to blind the mind to the glory and import of what has been revealed. The attention is turned from the testimony of the Spirit, and the word is made to convey a meaning utterly diverse from the mind of him who hath spoken ; and thus, not only those passages which are evidently figurative, and which require a spiritual interpretation, but every precept, every exhortation, every narrative, and every statement, is made to speak a language different from its obvious meaning, to the misleading of the reader, and to the mar-
ring of the beauty and the glory of the word.

“ This ought not so to be. The Spirit of God has conveyed his mind in the best language ; and to understand what his mind is, we must take his word, for the most part, in their plain grammatical sense, and thus a greater confidence will be begotten in what is revealed, the fulfilment of prophecy will be looked for with faith and patience, divine precepts will be received as the directions of God, for plain, and positive, and present purposes ; the soul will be healthy by feeding upon wholesome nutriment, and darkness and doubtings will less embarrass it.”

Allow me to add here—spiritual objects and subjects are, all along through the scriptures, represented to us by the sensible images : and indeed this appears to be the only mode by which the church of God in the time-state of her existence, can receive spiritual instruction. All our knowledge comes to us through the medium of our senses : and therefore we can form no adequate idea of any person or thing which we have never at any time seen, or heard, or touched.

When our Lord says, in accommodation to our present capacities, “ I am the vine, ye are the branches,” his language is not to be understood literally, but figuratively. So again, when the apostle speaks of Christ as a head, and his people as members of a body, the language is figurative, and relates to a union altogether spiritual. But it is not possible, by any effort of the most ingenious imagination to convey the precious truths thus revealed in a clearer and more intelligible manner than is done by the words of scripture. The union of Christ and his church is inconceivable without the aid of sensible images. Where the scriptures have a spiritual meaning the very best images are chosen to express it ; and where they have not obviously a spiritual meaning they can only be understood literally, except by the aid of the imagination, whose interpretation, varying with different persons, and often with the same persons at different times, can never be received with confidence. The allegory set forth by Paul, in his epistle to the Galatians, could

never have been received by the church had it not proceeded from an inspired penman.

Persons of lively and playful imaginations often fancy resemblances when in reality there are none. For instance, Paul and his companions in voyage getting safe to land, on boards and broken pieces of the stranded ship is imagined by some good men to be figurative of the final salvation of the tempest-tossed church of God ; yet there is really no resemblance, for the vessel or ark in which they sail, is never stranded and wrecked, and consequently they are not finally saved by separated planks and broken fragments—nay, the Lord Jesus, the ark of the everlasting covenant, is the whole and undivided salvation of every one of them. The ark, in which Noah and his family was saved, consisting of upper, second, and third story, has been supposed to imply the doctrine of the Trinity ; but if this fundamental doctrine of our faith had no better support than such far-fetched imaginings, it could never be certainly known, nor successfully defended.

Many other instances might be noticed, but I will here only cite one more. In order to induce Jacob to permit Benjamin to go down into Egypt, to Joseph, Judah says to his father, (Gen. xliii. 9.) “ I will be surety for him, of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.” This language being imagined suitable for Christ as the Surety of the everlasting covenant, it is often quoted as having actually been spoken by him to his God and Father ; but we have no authority in scripture, unless this single text be admitted as authority in so weighty a matter—we have no scriptural authority for believing that Christ offered himself as a Mediator and Surety, but on the contrary, he was chosen, elected, called, and appointed, set up and sent by the Father. All that he is in relation to his own church he is made by the Father. “ He glorified not himself to be made a high priest and Surety, but him that said unto him—Thou art my Son, this day have I begotten thee.” Playing upon words may tickle the ears and fancies so as to amuse light minds, but it affords no edification nor consolation to reflecting and sober-minded persons, who can rest upon nothing but plain and solid truth. “ God so loved the world that he gave his only begotten Son.” “ Christ loved the church and gave himself for it.” And in accordance with this, Paul saith, Gal. iii. 4. “ Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this evil world, according to the will of God and our Father : to whom be glory for ever and ever. Amen.

Jan. 1839.

A LAYMAN.

THE SERPENT'S FOOD, AND THE CHILDREN'S FARE FROM THE
SERPENT'S BITE.

"And dust shall be the serpent's meat."

"The poison of asps is under their lips."

"They shall say all manner of evil against you falsely, for my sake."

(concluded from p. 106.)

I WOULD ask, Can a man's mind be in the right, when all his principles are bad? Vipers, inwardly full of malice, hatred, envy, bitterness, and evil speaking; it looks innocent, as if it could harm nobody, but under the garb of religion, holiness, and morality, what will such characters not do? The Redeemer calls such by the same name John did, in Matt. xii. and chap. xxiii. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Fair in speech and show, but cruel and dangerous; with many such as these we have had to combat, who are of their father the devil, and the desires of their father they do. The phrase, "Dust shalt thou eat," implies a state of absolute subjection, for so it signifies in scripture—"his enemies shall lick the dust; they shall lick the dust like a serpent—they shall bow down to the earth, and lick up the dust of thy feet." These enemies shall be totally vanquished and subdued, and lie at the feet of the conqueror. By the dust that the serpent is to eat is meant sinners against the Most High, living and dying enemies to God, Father, Son and Spirit—enemies to truth and the seed of God. This I think is clear from the declaration, "I will put enmity between thy seed and her seed," the seed of the serpent. This is the dust he is to eat; this is his curse. These persons are the serpent's prey, and the dust he shall devour. The phrase of Satan eating, denotes the hellish pleasure he takes in the destruction of man; for a person is supposed to eat nothing but what he loves: it is the devil's meat, his joy, his delight, to lead into sin, to get men to serve him, and to buffet, vex, and plague the saints. Fugius observes, Satan is a spirit, and must therefore require immaterial food; which can be nothing else but the sins of men, on which he feeds with pleasure. Ambrose says, that by dust we are to understand the flesh of men, on which God permits Satan to feed, that is, sometimes to torment and grieve the bodies of believers, for over their souls he has not the least command. The dust, therefore, Satan eats, is the seed spoken of as the seed of the serpent; these are called cattle, and the beasts of the field—these are Satan's portion, bear his image, and will be found like him another day even in the resurrection of the wicked, "When they shall awake, O Lord, thou wilt despise their image." All the sins, infirmities, temptations, and troubles of God's dear people—these are the dust he feeds on. And as it is with the father serpent, so it is with his seed; his offspring a generation of vipers and serpents, they have their portion of dust to eat, and they can feed on nothing else—and this every believer has seen to his grief.

What in one scripture is called the seed of the serpent, is in another called the children of the wicked one. First, Because as sinners, they are his offspring. Secondly, Because they are like him, and bear the same names, a liar, a lion, a serpent, a destroyer, and an enemy; and because they bear his image, do his works, and obey his commands; their food is alike—dust is their meat as well as his. This is another point we shall discover. Man having lost the image of God, left the fountain of his bliss and satisfaction; his mind soon became vitiated—a vacancy being in it, he seeks to fill the empty space with any thing, and every thing but God. This is the state of every man by nature; this the believer can remember with regret, and can now look back on his former folly in forsaking the fountain, and cleaving to the stream of creature-satisfaction. Changed by grace, he views his fellow-immortals seeking for that which will never satisfy him.

The miser, a poor grovelling serpent, feeding on white and yellow dust,—

“Throwing up his int’reast in both worlds,—

First starv’d in this, then damn’d in that to come.”—BLAIR.

“He heapeth up riches, and cannot tell who shall gather them. He layeth up silver as the dust—he panteth after the dust of the earth.” Thus such serpents eat the dust, while their covetous hearts are perpetually crying, “Give! Give!” “They grudge, and are not satisfied.” All the vain pursuits, carnal gratifications, sensual delights, and that phantom called pleasure, which a worldling strives for, is but trying to fill the mind with dust. Hence the prophet Isaiah represents them as a people dreaming, “They have been eating and drinking, and when they awake up, behold they are hungry.” Isaiah xxix. Hence David prays, “And let me not eat of their dainties.” For all that is in the world, is the lust of the flesh, the lust of the eyes, the pride of life—these are not of the Father, but of the world—these are ashes, and the dust they feed on. Men of persecuting spirit, whose hearts rise against God, religion, and the dear Saviour, the work of the Spirit, and all saints—these are said to feed on the saints; they are well pleased at every species of persecution; “They eat up my people as they eat bread, and call not upon God.” “When my foes came upon me to eat my flesh, they stumbled and fell.” Hence David prays, “Deliver me from the men who are thy sword, O Lord, whose belly thou fillest with thy hid treasures.” Thus, like Satan, they wait to eat, to devour, to destroy the Lord’s people, who are called dust. “I that am dust and ashes, have taken upon me to speak to the Lord.” “Who can number the dust of Jacob? Thy servants take pleasure in her stones, and favour the dust thereof.”

Erroneous characters, who have been in a profession of the truth, and who have left it and turned again like a washed swine to the mire; who have taken seven other spirits, far worse than before

they heard the gospel. These persons are industriously circulating errors; trying to make such kind of proselytes, who are twofold more the children of hell than they were before. Such characters are serpents and vipers, make a fair show to deceive and damn immortal souls: they talk about universal charity, universal redemption, and the universal goodness of God as too kind to consign any man to perdition: they argue for an universal salvation; and that if any man should be lost, he will be restored again; so also against the sovereignty of God, in the doctrine of election and divine predestination, one being taken and another left; so against the obedience of Christ, as our justifying righteousness—the divinity of the Son or the Spirit they level their artillery against, also the Trinity in Unity; against the high privileges of God's elect, and the fundamentals of the gospel; and this to deceive the simple and unwary. Hence such are described in the book of Proverbs: "She eateth (that is, enjoyeth these deceptions and awful delusions) and saith, I have done no wickedness." Prov. xxi. "Ephraim feedeth on ashes; a deceived heart hath turned him aside, he cannot deliver his soul, nor say is there not a lie in my right hand." This is the serpent's meat, and if grace does not prevent it, they must have the serpent's portion—a fearful looking for judgment and fiery indignation, which shall devour the ADVERSARIES—Pharisees. These are of different kinds, and under various orders—some in a profession of gospel truth, sit under its sound, obey its external precepts as far as relates to bodily exercise; others are inimical to the very sound of it altogether, yet pride themselves upon following the religion they were brought up in; that they are as good as they wish to be, and not half so bad as their neighbours. Thus in heart they are all alike; those in a profession and those out of it, are all upon a level. They thank God, they are not so bad as those vile Antinomians, who talk about free grace, and perform no works. Others thank God they are not quite so bad, nor indeed nothing like, other people; they have good hearts, they mean well, and wish well to all. Hence our dear Lord spoke a parable to those who trusted in themselves that they were righteous, and despised others. The Pharisee stood and prayed, "God I thank thee I am not as other men;"—so they vainly think, and so they declare; their works are of themselves; they wear spider's webs, they make a covering, but not of God's Spirit; they are stretching themselves upon a bed which is too short, and so all will find who reject the plan of salvation, by Jesus alone. These make a noise about holiness, and these sound a trumpet and proclaim their own goodness; and they have their reward—this is but sounding brass and the tinkling of a cymbal—it is feeding on wind; all the works they do, are to be seen of men; but the Saviour says to his disciples, "Be ye not like to them. These will give nothing away without their names are published, printed, or put up in the front of an almshouse, or on the walls of a church or hospital;—on these things they feed

—a good name among men; a reputation in the world: this is the foundation of their hope, and this is said to be dust, “His foundation is in the dust; but the hail will sweep away their refuge of lies, and the waters will overflow their hiding-places,” what they build on that they enjoy; and thus dust is their meat; and if they do not absolutely declare that all their hopes are laid on what they do, they conclude their good works will either help forward their salvation, or are grand evidences of it; whereas, nothing that the brightest can do, externally, is any evidence of his new birth, for any man destitute of divine grace can do the same. He may hear, read, speak well, relieve the poor, and be found in every external ordinance; so says Isai. xlviii. and Ezekiel xxiii. And should this be read by any, who has been building on such evidences, I pray God that the scales may drop from their eyes, that they may see their danger, and be brought, as poor sinners to the Lord Jesus Christ for all they want.

The performances of persons who are destitute of the grace of God, are called the works of the law; whereas it is not so properly, for they are ignorant of the law; nor does the law call for any such works; therefore they are but the works of the flesh, and those who feed on them are eating dust, whether they are in a profession or not. Hence God threatens his enemies, that he will send them the “poison of serpents of the dust.” Deut. xxii. And when he takes a sinner in hand, he is said to “scrape her dust from her.” Ezek. xxvi. then he kindly invites, “Come let us reason together, though thy sins be as scarlet they shall be as wool, &c.” and I will surely purge away the dross, and take away thy tin. Isai. i.—This is the work of God, and this must be done if ever we see the face of God with joy; we must be stripped of all supposed goodness, and emptied of self before we can be filled with the Saviour. When a poor sinner comes into a profession, he is full of legality, and being full of sin and darkness, he generally flies to those kind of preachers who will set him to work; and these commonly argue with such poor sinners, “Why, as you have done so much against God, it is now high time you did something for God.” This sounds well in the ears of such, and to work they go, to try to please God; and if the preacher does not immediately send them to the law, they are generally sent to some tradition of the elders; they must become teachers in Sunday Schools; they must form a Society and visit the sick; they must attend upon prayer meetings and other religious societies. Here those who have no spiritual life can rest; upon these husks they can feed; but where there is real hungering and thirsting after the bread of life, the mind cannot be fed with such things; not but that they are praiseworthy in themselves, but they should not be carried on by souls in such a state, their place is to wait at the door of mercy; to be in spiritual labour to get the bread of life, and having found it, then to observe their call in providence to visit others.

But many are at this work all their days, and will be found with no other title or qualification for glory but this. When death comes, then they will, perhaps, have to reflect with pleasure on the use they have been to others. But this will be a miserable foundation; and if they do not expect salvation upon this ground, yet they must confess they have looked upon these things as fruits and evidences; but eternity will convince them they are not the fruits of the Spirit. Hypocrites and Pharisees can feed here, but a quickened soul cannot; this every truly converted character must acknowledge. Those hypocritical professors not only feed on these externals, but on the failings, sins, and falls, either real or supposed, of God's people, every fall they hear of is as marrow and fatness in them: these they sweetly enjoy, quite forgetting that they cannot be said to fall themselves, for as they never stood either by faith or love, they cannot fall; they have but few temptations, and those only what a worldly man has, and not what is peculiar to God's elect. Hence the apostle says, "Let him that THINKETH he standeth"—he only thinks so, yet he may fall from his profession altogether; and as he exulted in the supposed falls of the saints, God may cast him down from his excellency. I have often observed this myself, and the sacred scriptures strikingly set it forth—"The net they spread for others, the pit they have digged they have been taken in." So God has always testified, sooner or later, as it is written, "He that rolleth a stone it shall turn upon him, and he that diggeth a pit he shall fall therein. He that cleaveth wood shall be endangered thereby." Eccles. x. 8—15. The food of the serpent is said to be lies,—“Ye have eaten lies.” Hosea x. 13. This is that kind of food which suits their vitiated taste. The same prophet declares, “They eat up the sin of my people; they set their hearts on their iniquity, for they shall eat and not have enough.” Hosea iv. 8—10. The private injury done to others is called “bread eaten in secret places—and such eaters are like Pharaoh's lean kine, none the better for all they have devoured. They are said to eat up the flesh of God's people, Psa. xxvii. 2. and their lying words, back-biting, whisperings, envies, hatred, and gossiping and evil speaking, their running from house to house with tales against others, their secret and outward triumph in all they can get against others, demonstrates a serpentine disposition, feeding on dust. Such food is suited to the relish of depraved nature, which loveth gilding and varnish, to hide a base metal. Who under the garb of sanctity can murder while they smile! The text concludes, “They shall not hurt nor destroy in all my holy mountain, saith the Lord.” This was renewed in the New Testament, “Nothing shall by any means hurt you.” And, in fact, nothing can eventually hurt the church; sin cannot, as it is atoned for—the guilt of it is gone—the love of it is removed as the love of Jesus comes into the mind; and the power and dominion of it is

removed by Almighty grace,—“the stronger than the strong man armed.” The law cannot, because it is well satisfied with the obedience of the adorable Surety. Satan cannot: Frighten he may, but cannot touch them to their injury, for his very temptations make us hate him the more. Our own inbred corruptions cannot hurt us; the more trying they are to us, the more we loath them and abhor ourselves, as vile in God’s sight. The world cannot, as it is overcome for us, and the faith God has given will overcome it in us. Pharisees, hypocrites, and impostors, with their damnable errors cannot, though they may cause us much trouble. Yet this will furnish us with much matter for prayer and fear: these things will drive us nearer to God. Nor can poverty, pain, reproach, or sorrow do it, for these show us this is not our rest, it is polluted; and all these work together for good, as sure as we are called according to his purpose. These can neither hurt nor destroy one bud of hope, or faith, or desire, or affection, either to God or his truth. Nor destroy the soul, God loves it too well, and Jesus has paid too great a price to permit it to be lost. Besides, it is the temple of the Holy and Eternal Spirit; Who then can destroy it?

The church is called God’s holy mountain—typified by Mount Sion, firmly settled in the eternal love, and everlasting purposes of grace. Conspicuous and useful in the world; they are called a holy people; the Lord Jesus Christ is their holiness before God, “Ye are complete in him, who of God is made unto us sanctification.”

Secondly, All their holiness is received from him, as the high priest of their profession; anointed and taught by him as a prophet; they obey his commands as a king; this constitutes them holy, as their faith embraces the atonement and righteousness of Christ; the Holy Spirit’s gracious inhabitation leads them to love and delight in God, his ways, his truth, his people, and his ordinances; having grace given to walk in wisdom to them that are without—this is real holiness, and this is the work of God; this proves our union to the Saviour, and this is our meetness for glory, “And such honour have all the saints.

But he who seeks to live

A godly life in Christ,

And unto Christ will give

The praise from first to last,

Is surely doom’d to worldly shame,

And born to bear a wicked name.

Tho’ friendly in his will,

And meek his answers are,

Some persecution still

Attends him every where:

Faith in the cross brings high disdain,

And usage coarse from carnal men.

Oh let the cross's scorn
 Be welcome to my heart,
 And patiently be borne,
 Though bringing daily smart;
 Nor let me turn my head aside,
 Through dastard fears or fretful pride.

Yea let me count that pain,
 Which Jesus' cross will bring,
 As most substantial gain,
 A present from the King.
 But let the King smile on my face,
 When for his name I meet disgrace.

Westminster.

W.

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THE DECREE AND COUNSEL OF GOD.

(Concluded from page 100.)

OF those three things which are propounded, as concurring to the perfection of God's counsel, namely, a scope, conceived of the mind and intention of will, the third remains to be considered, which is called good pleasure. The good pleasure of God is an act of Divine will most freely and effectually determining of all things. Good pleasure in the scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his; yet because all the counsel of God is well pleasing to him, it is rightly used by divines to explain every counsel of God, even according to the scriptures. This will is truly free: because whatsoever it willeth, it willeth not by the necessity of nature, but by counsel; it is most free, or chiefly and absolutely free depending upon no other; but the freedom of the will of men and angels by reason of that dependence which it hath of God, is less free, partaking of another. Freedom in those operations which are outward, is not only concomitant, as it is in inward operations, but also it is antecedent by way of a principle; because that which God willeth to work outwardly, he willeth not out of necessity of nature, but of precedent choice; for there is not a necessary connexion between the Divine nature, and those acts. This will is effectual; because whatsoever it willeth he effecteth in its time; neither is there any thing that is not done, if he willeth it to be done, Psalm cxv. 3, and cxxxv. 6. Jehovah doth whatever he pleaseth, hence the will of God is the first cause of all things, Rev. iv. 11. By thy will they are and were created, but the will of God as it willeth to work outwardly, doth presuppose the goodness of the object, but by willing doth make the object. James i. 8. Because he would he begat us. Rom. ix. 18. He hath mercy on whom he will. Therefore there is no cause properly so called, to be given of God's will. Hence it is rightly said that God doth will one thing to exist for another; but not that, that one thing is a proper

cause whereby the will of God is inwardly moved to appoint that other thing, so God would that the sun and stars should exist for the generation, conservation, and corruption of things below ; yet the sun and stars are not a cause why God would that those things should be generated, conserved, and corrupted, and so it is in all things out of God, which indeed among themselves are causes and effects even as they depend upon the Divine will, but there is no cause of God's will out of it's self, also the willing of one thing in God, is not properly a cause, effecting that he will another in himself, because the efficiency of a cause upon an effect, and dependence of the effect upon a cause cannot be in the will of God ; which is God himself, truly and simply willing all things together and at once, will only act ; yet it is true that the schoolmen say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another ; and so in this sense it is truly and piously said, that God willeth some one thing, because he willeth another.

Therefore, although God willeth many things which will not follow but upon some antecedent act of the creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the creature ; neither is it lawful under the appellation of an antecedent will to give unto God that imperfect will which is called a wouling in the schools, for it doth not agree to an omniscient, omnipotent, and infinitely blessed nature, wherefore that opinion which determines that God doth will something antecedently to the act of the creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted ; because it makes the will of God mutable and depending upon the act of the creature ; so that as often as the act of the creature is changed, so often also it is changed ; by that opinion also that form of speech prescribed in the word of God wherein we commit ourselves and ours to God, as I will do this, or that, if God will, should not be used in all things, but turned contrarily, God will do this or that, if man will. This will determines of all things, greatest, least, contingent, necessary, free, without exception.— This the scripture shows of all kind of things ; as of Christ Jesus to be glorified, and the church to be saved by him, *Psa. ii. and cx. iv. and xl. 7—9. Heb. xvi. 21. Eph. v. 23. 2 Tim. i. 9. Of Pharaoh, Exod. i. 3.* where God did so dispose of all things, that he might move Pharaoh to persecute and overthrow the people of Israel ; nay, he hardened him, that he might persecute them : yet Pharaoh and Israel did work freely ; in like manner of the selling of Joseph, wherein all things happened freely and contingently, God determining of it according to his will, of the very heart of man, *Psalm xxxiii. 15. 1 Samuel x. 9, 26. Proverbs xxi. 1.* Of a man killing another by chance, *Exod. 21. 13.* Of the lot cast into the lap, *Prov. xvi. 33.* Of the little sparrows falling to the ground. Of all the hairs of a man's head, *Matt. xxix. 30.* Of

the lilies, flowers, and grass of the earth, Matt. vi. 28, 30. Finally, and all created things, Job xxxviii. Psa. civ. Isai. xlv. 7. Jer. xiv. 22.

If God should not determine of all things, his will should not be simply and universally the first cause ; and therefore they that think the contrary, must of necessity either make two first beginnings, or more than two, which is very far from all truth. But there is not the same reason of will as there is of Divine knowledge and power ; for knowledge knows all things that may be known, and power can do all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be ; but by his will he willeth not all things he can will, but all things he judgeth to be willed, and therefore actually to be hereafter : whence it is that although God may be called omniscient, and omnipotent, yet he cannot be called omnivolent : whatever God willeth in all these things, he is universally effectually ; so as he can in no wise be hindered, or frustrated, whereby he cannot obtain what he wills, for if he should properly will anything, and could not obtain it, he should not be most perfect and blessed. Yet the will of God doth not infer a necessity upon all future things, but a certainty as only touching the event, that the bones of Christ should be broken, because God would that they should not be broken ; yet there was no necessity imposed upon the soldiers' spears and other second causes which were present ; nay, it is so far off, that the will of God which doth most certainly attain to whatsoever it willeth, doth urge all things with hard necessity, that it is the prime root and efficient cause of all that contingency, and freedom, which is in all things ; because it doth effectually fore-ordain such effects to follow such causes.

In those things which God willeth there is a certain order conceived, namely, that the first he willeth the end before the means to the end, because he worketh by most perfect reason ; and among the means he first willeth those things which come nearest to the end, for that which is first in order of execution that is last in order of intention, and so contrarily, this will of God is partly hidden, and partly revealed, Deut. xxix. 29. Those means by which the will is revealed are rightly called the will of the sign, not only metaphorically, because they declare among men what they would have, but all metaphorically, because they are in either effects or adjuncts partly declaring the proper will of God. There are five signs put in the old verse, " He commandeth, and forbiddeth, permitteth, promiseth, fulfilleth." Thus far in general of God's efficiency, which together with this sufficiency, doth make a fit, and adequate object of faith. Your obedient servant,

MARK.

THE LAW OF WORKS.

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

THE *same* day that sin entered into our world, the serpent (the murderer) was cursed. The *second* curse pronounced by the Lord was for *man's sake*, as it is written, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. iii. 14, 17. The third curse upon record was pronounced upon Cain, who was of the wicked one, and slew his brother, because his own works were evil, and his brother's righteous. Gen. iv. 11, 12. 1 John iii. 12.

After the flood, and after Noah had offered a burnt-offering unto the Lord, it is written, "God *blessed* Noah and his sons, and said unto them," amongst other things, "Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix. 5, 6.)—The reader will observe the cause assigned for this law against murder, is *not* that man was *then* the image of God, or in the image of God; but that he was *MADE* or created in the image of God, namely, in knowledge, righteousness, and true holiness: which image constituted Adam's pre-eminence above the *pre-existent* fish, birds, and beasts. But which pre-eminence Adam lost when he transgressed the commandment of God: for the Scripture saith of sinful men, that, "*Man* that is in *honor*, and understandeth *not* is like the *beasts* that perish." Psal. xlix. 20. Again, "I said in my heart concerning the *estate* of the sons of (Adam) men, that God might manifest them, and that they might see that they *themselves* are *beasts*. For that which befalleth the sons of Adam befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; *yea, they have all one breath*: so that a man hath *no pre-eminence above a beast*; for all is *vanity*." (Ecclesiastes iii. 18, 19.

And the reader will further observe, that these sayings are recorded for the express purpose, that the *sons of Adam* might see that *they themselves* are *beasts*. For such indeed is comparatively their state who are dead in sin. "Give not (saith the Lord of Glory) that which is *holy* unto the *dogs*, neither cast ye your pearl before *swine*," "Go ye, and tell that *fox*," &c. (Matt. vii. 6. Philip. iii. 2. Luke xiii. 32.) And as the *dogs*, the *swine*, and the *fox* are not in the image of God; so neither are unregenerated men either *in the image of God*, or have the *image of God*. Therefore, unless a man be *renewed in knowledge, righteousness and true holiness* after the *image of God*, he hath no *pre-eminence* above a *dog*, or the *swine*, or the *fox*: for king Herod was called a *fox* by one who could not err. And therefore, unless a man be born of

the Spirit, he hath no spirit that goeth upwards, (Eccles. iii. 21.) or, *that returns to God*; (Eccles. xii. 7.) for *his soul goeth into hell*. (Luke xvi. 23.) Let the reader ponder these things; and then let him say, what must be the state of those *heady and high-minded* professors, (2 Tim. iii. iv.) who are so regardless of *thus saith the Lord*, as to declare in opposition to the testimony of God, that sinful men, dead in sin, as *standing higher in the scale of beings than a beast*; and who represent *men*, (whom Christ calls *dogs, swine, &c.*) to be in the *image of God*!

THE OLD COVENANT.

Brethren, saith an apostle, I speak after the manner of men; though it be but a *man's covenant*, yet if it be confirmed, no man disannulleth, or addeth thereto. 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. And this is I say that the covenant which (which is elsewhere called *the everlasting covenant*),¹ that was confirmed before of God in Christ; the law (which is called the covenant which waxeth old), which *was four hundred and thirty years after*, cannot disannul that it should make the promise of none effect. (Gal. iii. 15, 17.) “Wherefore *then serveth the law*? It was added because of transgressions, till the seed should come to whom the promise was made.” (Gal. iii. 19.) Moreover the law entered, that the offence might abound, (Rom. v. 20.) for by the law is the knowledge of sin. (Rom. iii. 20.)

Having premised these things to the intent, that the reader should observe the distinction between *the law of works*, or the covenant which *waxeth old* and the *law of faith* or the *new covenant*; I shall now set forth the *law which was given* by Moses: and afterwards the grace and truth, of which the law was a shadow, which came by Jesus Christ! (John i. 17.) For the law respecting the passover and the observance thereof, was given by Moses; which law is a shadow of Christ our passover, who was sacrificed for us, and therefore we keep the feast. (Cor. v. 7.) In the third month after the children of Israel were brought out of Egypt, they came into the desert of Sinai, and there they received the law ordained by angels in the hand of a Mediator. This law is called a covenant, (Exod. xix. 5. xxiv. 7, 8.) and is commonly divided into two parts, moral and ceremonial! But there is no authority in the Holy Scriptures for such a division! Every part of the law of works, whether moral, civil, ceremonial, or national, is called the law without any distinction: and it is written, “Cursed is every one that continueth not in all things written in the book of the law to do them, whether the things be civil, ceremonial, national, or moral; yea, cursed were they, if they did not put the transgressors thereof to death. The Jews very justly observe, if the penal part

of the law be separated from the observance of the other part thereof, the law cannot be enforced ! And if the ceremonial part of the law be separated from the moral, then the curse would be inflicted, for want of the sacrifice for sin.

But, if the law be divided into parts, merely for the purpose of reference ; it surely ought to be divided as follows :—

(1) The *criminal* law, which includes the ministration of death engraven in stones, called the ten commandments, and several other commandments, for which the transgressors were to be put to death.

(2.) The *common* law, which includes part of one of the ten commandments, and also sundry others relating to marriage, divorce, bond-servants, &c. Abraham's marriage with his half-sister, and Jacob's marriage with two sisters at once, were illegal according to the law which was given by Moses.

(3.) The *ecclesiastical* law, which includes the ceremonial, the building or making of the tabernacle and its furniture, the priesthood, and the law of jealousy, &c.

(4.) The *national* law which includes the administration of the whole of the law, the election and duty of a king, all matters relating to war, the capture of the cities, the division of the spoil, and which forbids all communion with other nations.

The Hebrew writers say, their law contains six hundred and thirteen precepts to be observed by the children of Israel. It is very truly called a law of works ! And it is also called a covenant, for it contains many promises, between the children of Israel and the Lord their God ; and being a covenant was confirmed by sacrifice, and by oath. (Exod. xxiv. 3—8. Deut. xxix. 1—10, 15.)

Before we proceed further, the reader will do well to observe, that the covenant at Horeb was entered into between the children of Israel and what is called the ceremonial law, or the commandment of the Lord respecting the priests, their services, &c. The whole of the covenant entered into at Horeb is included in Exodus xx. to xxiii. : and in the following chapter, we read, “ And Moses came and told the people all the words of the Lord, and all the judgments : and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled upon the altar. And he took the book of the covenant and read it in the audience of the people : and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” (Exod. xxiv. iii. 8.)

At this time, nothing had been said concerning the priesthood, the worldly sanctuary, the meats and drinks, and divers washings, and carnal ordinances which were afterwards imposed. (Heb. ix. 10.) But these things were afterwards included in the words of the covenant which the Lord made with the children of Israel in the land of Moab. What then are we to understand by the *law of works*? Surely, that *first* covenant, of which it is written, "If that *first* covenant had been faultless, then should not place have been sought for the *second*." And which first covenant is described as, "*that which decayeth and waxeth old, ready to vanish away*." (Heb. viii. 13.) And here allow me to observe, it is truly recorded, there was no other nation so great "as the nation of Israel, which had statutes and judgments so righteous as all the law, which Moses had set before them;" (Deut. iv. 8.) for all other nations were under the law of *condemnation*: but, the law or covenant which was given by Moses was of life and good, and in it is written; "*Cursed is he that confirmeth not all the words of this law to do them*." To which solemn denunciation all the people said, Amen! (Deut. xxvii. 26.)

Whilst Israel was under this *law or covenant*, which was a shadow of good things to come; "there was not other nation so *great* as the nation of Israel, who had God so nigh unto them as the Lord their God in all things that they called upon him for."—(Deuter. iv. 7.)

As the *law or first covenant* was a shadow of good things to come, we therefore find in the book of the prophets, it is written; "Behold the day is come, saith the Lord, that *I will make a new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my *covenant they brake*, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—(Jer. xxxi. 31, 34.) Upon which we have the following comment in the New Testament, namely, "If that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the day is come, saith the Lord, *when I will make a new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a *new* covenant, he hath made the first *old*. Now that which decayeth and waxeth *old* is ready to vanish away." (Heb. viii. 7, 13.) Now this first covenant which is said to wax *old* includes the *ten commandments*: for it is written, "And the Lord said to Moses, write thou these words: for after the tenor of these words, I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights: he did not either eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with them. And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them: and till he had done speaking with them, he put a *vail* on his face." (Exod. xxxiv. 23—27.)

Upon which the Holy Spirit hath given the following comment; which plainly testifies, that the words of the covenant, or the *ten commandments* is the covenant which waxeth *old* and decayeth; for it is written, "If the ministration of death, written and engraven in *stones*, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away. How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished! (2 Cor. iii. 7, 13.)

Therefore as the first covenant is abolished, the law being a shadow of good things to come, so Christ being come, the believer will do well to see in the law the grace and truth which came by Jesus Christ.

To the Editors of the Gospel Magazine.

GLEANINGS FROM "TOPLADY'S HISTORIC PROOF OF THE DOCTRINAL CALVINISM OF THE CHURCH OF ENGLAND."

(Continued from p. 200.)

MESSRS. EDITORS,

POPERY never has been, and I believe it never can be successfully opposed but by the bold assertion and defence of the doctrines of grace, as they are revealed in the scriptures. These doctrines cannot, by any ingenuity of man, be made subservient to Popery or any other universal enslaving scheme; but, on the contrary, they have a direct tendency to disturb and overthrow all priestcraft, and to prevent all unseemly clerical usurpation and encroachment. Hence it is, that they are regarded with such abhorrence and detestation by all pretenders and free-will schemers, who seek worldly applause and gain, rather than true godliness. Such persons profess much affection and reverence for the Bible, and they avail themselves of every means, which money and commerce afford them, to circulate it through the world; and yet, strange to say, they at the same hate the leading and distinguishing truths of Holy Scriptures, and do every thing in their power to suppress them and diminish their influence. They seemingly admire and revere the whole, notwithstanding they labour incessantly both by preaching and writing to corrupt and deteriorate the several parts; and all this is done under an external show of piety, holiness, and universal philanthropy. This is an anomaly peculiar to our days, and if it were possible, such specious proceedings would deceive the very elect. But, thanks be to God, this is not possible, because he hath promised that they shall all be taught of God, who will redeem their souls from deceit and violence, and precious shall their blood be in his sight.

It is Arminianism—the unhallowed leaven of Pharisaical Arminianism—which is working all manner of mischief by perverting the truth and right ways of the Lord; and it never can be too deeply impressed upon our minds that, “Arminianism came from Rome, and leads thither again.” As surely as all rivers run into the sea, so surely all Arminianism tends towards Papal Rome. It rejects the only rest which God has revealed—namely, Christ and the covenant of grace, and vainly seeks rest in an universal, infallible church. Nevertheless the Lord reigneth, his counsel must stand, and he will do all his pleasure; and though his enemies will ultimately be overwhelmed with confusion, his truth declares that believers in Jesus shall never be ashamed nor confounded, but shall always triumph in Christ. My first gleanings is this:—

“Well may the author of the Confessional (than whom with all his mistakes, scarce any age has produced a more keen and ner-

vows reasoner) make the following just and incontestible remark :
 ‘ Our first Reformers framed and placed the Thirty-nine Articles, and more particularly those called Calvinistical as the surest and strongest barriers to keep out Popery. A Protestant divine, adds this masterly writer, may possibly have his objections to the plain sense of these Articles ; but in this case he ought not to subscribe to them at all. For if he can bring himself to assent and to subscribe to them in a Catholic (that is, in a Popish-Arminian) sense, I would desire to know what security the Church has, that he does not put the like Catholic sense (with which he may be furnished by the Jesuits) upon those articles which concern transubstantiation and purgatory ?’—*Works* 1825.—*Vol.* 1. *p.* 257.

2. “ Certain free-willers, who were the first Separatists from the Church of England, just emerged from Popery, and who sheltered themselves under the profession of the gospel, held among other tenets, ‘ That the doctrine of predestination was meeter for devils than Christian men. That children were not born in original sin. That no man was so chosen, but he might damn himself ; neither any man so reprobate, but he might keep God’s commandments and be saved. That St. Paul might have damned himself if he listed. That God’s predestination was not certain, but upon condition. That lust after evil was not sin, if the act were not committed. That there were no reprobates. And, That the preaching of predestination is a damnable thing.’ How like this is to Modern Arminianism, sheltering itself, too, under a profession of the gospel.—*Vol.* 1. *p.* 214.

3. Wickliff, the great harbinger of the Reformation, was at least as strong a Predestinarian as either Luther or Calvin, which is proved by the two following propositions, extracted from his own writings :—

1.—‘ The prayer of the reprobate prevaieth for no man.’

2.—‘ All things that happen, do come absolutely of necessity.’

“ He defined the Church to consist only of persons predestinated. And affirmed, that God loved David and Peter as dearly when they grievously sinned, as he doth now when they are possessed of glory. This latter position might, possibly, have been more unexceptionably expressed, be it, substantially, ever so true.”

“ Wickliff was sound in the article of gratuitous pardon and justification by the alone death and righteousness of Jesus Christ. ‘ The merit of Christ, says he, is, of itself sufficient to redeem every man from hell. It is to be understood, of a sufficiency of itself, without any other concurring cause. All that follow Christ, being justified by his righteousness, shall be saved as his offspring.’—*Vol.* I. *p.* 341—5.

“ Predestination,” says Toplady, “ is the only ground, on which the divine foreknowledge and providence can stand. Abstracted from the will and purpose of God, neither persons, nor things, nor

events, could have any certain futurity : consequently, they could not be certainly, foreknowable."

4.—"Every Christian will allow, that the putting of Christ to death, was in itself, infinitely the greatest crime perpetrated by man. And yet, so absolute a predestinarian was Latimer, that he represents this greatest of crimes as exactly corresponding to the predestination and providence of God concerning it. Nay, he even supposes, that Satan would have hindered the Messiah's crucifixion ; but was not able to hinder it, because God's counsel and purpose were, that the Messiah should be crucified. Let us attend to Latimer's own words. 'After that, when Christ was born into the world, he did what he could to rid him out of the way ; therefore he stirred up all the Jews against him. But after he perceived that his death should be our deliverance from everlasting death ; and therefore he stirred up Mistress Pilate, who took a nap in the morning, as such fine dames are wont to do, that she should not suffer her husband to give sentence against Christ. For as told you, when he perceived it was to be his destruction, he would hinder it, and did what he could with hand and foot to stop it. But yet he was not able to disannul the counsel and purpose of God. Far be it from me to vindicate the whole of this remarkable paragraph. On the contrary, I think it very exceptionable, in more respects than one. But it certainly proves, that Latimer carried his idea of predestination to the highest pitch it is possible for man to do.'—*Vol. I. p. 443.*

5.—"But though he (Latimer) believed redemption not to be absolutely universal, this belief of his did by no means arise (any more than ours) from a diminutive idea of the worth and value of Christ's atonement. He acknowledges its intrinsic sufficiency to redeem every individual of the human species, though he denied its actual universality. Thus he speaks, 'Notwithstanding his death might be sufficient for all the whole world, yet, for all that, no man shall enjoy that same benefit, but only they that believe in him.' And who are they that shall believe and be saved ? Let Latimer answer the question. 'Therefore he is called Jesus, because he shall save his people from their sins ; as the angel of God himself witnesseth.'"—*Vol. I. p. 463.*

All history concurs to prove, that the Reformation was founded upon the doctrines of predestination and grace ; and it is equally certain, that Protestantism must lose its ground, in proportion as the opposite Arminian doctrines are propagated and encouraged. A passage or two from Peter Martyr in my next. Meantime, I am,
Sirs, yours faithfully,

Feb. 25, 1839.

A LAYMAN.

ON GEOLOGY.

To Dr. Pye Smith, with reference to his Course of Lectures on "Geology and Revelation," now delivering at the Congregational Library, Blomfield Street, Finsbury Circus.

SIR,

I HEARD your introductory lecture on "Geology and Revelation."

The transmitted "answer" to Professor Sedgwick's "Commemoration Sermon,"* the high praises of which formed so prominent a part of your last night's lecture, will prevent the necessity of my here, or elsewhere, enlarging on any part of its contents. On this occasion I shall do no more than pass a few comprehensive remarks on your laudatory and significant introduction of the names of Mr. Babbage and Professor Sedgwick. Those names cannot be too highly extolled for intrinsic talent and scientific eminence: but there must be a pause before they are prominently held forth as supporters of revealed truth and friends of the gospel of Christ. No such pause, however, was to be found in Dr. Pye Smith, when he thus declaratively set them forth last evening.

Your pointed encomiums on Mr. Babbage's illustrations of the principles of natural sense, as those on which divine revelation should be received or rejected, were astounding indeed: and as such they generated the specific motive of this public appeal.—Such encomiums on such principles cannot be heard without alarm, and especially so as pronounced by a functionary at the head of the Dissenting gospel world. The natural-sense principles thus applauded would, if admitted, so go to justify Mr. Babbage or yourself in any scepticisms or blasphemous tenets concerning the fundamental doctrines of the Holy Trinity, the proper Deity of the Son of God, or the atonement. Such principles, would, we repeat, if carried out, sanction the rejection of any point of revealed veracity, or any doctrine of the everlasting gospel, that stood contrary to the conclusions of natural sense and reason.

Are these, then, indeed, Sir, the principles on which revealed truth is by man to be received or refused? I thought the Book of God taught the direct contrary—that the natural man (as such) receiveth not the things of the Spirit of God (or of his Word), nor can (so) receive them, because they are spiritually discerned, by the Holy Spirit bringing the natural senses and reason of man to bow to their sense-surpassing and reason-surpassing highness and authority! And I thought (as I presume you yourself have taught) that the Divine Record of the Creation was to be received "by faith," and not on the unsanctified principles of natural sense and human intellect.

You will find by the "answer" enclosed to you, Sir, that the

* This answer has been privately sent to Dr. Pye Smith.

geological facts are by no means denied by the "watchmen" on the fortresses of divine revelation. They deny not that the facts exist; but they deny that their natures and dates are as yet sufficiently developed by the great Creator to enable us, his creatures, to see their harmony with his revealed word. The friends of the word of God will not, in the absence of such vouchsafed development, tacitly permit divine veracity to be made to bow before the shrines of human science, mortal talent, and graceless ingenuity. When the Most High shall have been pleased (if he shall be so pleased) to bestow the needed solution, the glorious consonance of his word and his works will be fully manifest. And if Dr. Pye Smith's present course of lectures, when faithfully published, shall open and establish that consonance, he will have rendered the Christian and scientific world an exalted service, which will not fail of its due acknowledgment. Of this benefit, however, we must, I fear, despair, from the sceptical and destructive principles laid down at the outset.

It will, doubtless, be said, "Why were not these observations postponed till the completion and publication of the whole course?" It is answered, "In all these momentous present-day matters the prompt detection and destruction of principles render the greatest service to our God, and to our nation, which service is materially lessened by the delay of months for expected publications, and the accumulation of voluminous details and their answers. Principles evince the man—principles are the indices of the times. From destructive principles conservative consequences cannot flow, either to the nation or to the Church of Christ.

Mr. Babbage may be looked up to by Dissenters as an effective instrument in advancing their well-known causes and aims; and could Dr. Pye Smith get him handed into the House of Commons, he might, with his co-principled colleagues, do much for Dissenters, in furthering that unrighteous system of national education, to the exclusion of the word of God, which they are now exerting all their political energies to establish. And it is quite clear that Dr. Pye Smith stands not opposed to such a Godless system of instruction for the rising generation. But that Mr. Babbage's criterion for receiving divine revelation, on the principles of natural-sense decision, should be thus held up as a standard for the Christian and scientific community by you, Sir, a professed head of the gospel-professing world, is a startling sign of the times.

And when, moreover, you so highly-extolled Professor Sedgwick, and put him forth so prominently as a champion of Divine Truth, as well of science, and as a pillar of the Gospel of Christ, were you really conscious, Sir, of the religious principles on which his code of Christian (or rather unchristian) ethics is built, in the commemoration sermon which you thus unqualifiedly applauded? Were you cognizant that the Professor denies the "total fall of man," and asserts "that man can, by the volition and energies

of his natural and moral powers, commend himself to, and approach the God of nature, and build thereon his hopes of continued being in future glory?" How could you have made such copious extracts from the Professor's "Sermon," and not have read his declaration, "that it was through the effects of the persuasion of the apostle on the remnant good qualities in man, that the heathens of old were converted by his ministration: and that, had it not been for these remnants of good in them, he would have spent his breath in vain;" and that, "but for these elements of good remaining in man the apostles of our religion might as well have wasted their breath on the stones of the wilderness as on the hearts of their fellow-men in the cities of the heathen?" With the consciousness of these religious principles, professed and published by Professor Sedgwick, you surely must, Sir, in your high profession and position, and as expressly separated from the National Church, for the Gospel's sake, and its defence, have felt it your bounden duty to distinguish, by a very marked line, the geologist from the theologian—the eminent mathematician from the minister of the Gospel—the friend of science from the friend of Christ! These distinctions, however, and the faithful and fearless maintenance of the principles of the Gospel, and of all revealed and eternal truth, do not much employ the testimony, or trouble the consciences of the scientifico-political evangelists of the present millennial century!

The above principles are to be found in abundance in the 'Commemoration Sermon' and the 'Answer.'

In the conclusion of your lecture, Sir, you very pointedly remarked, "that none but a true geologist can see the errors of his opponent; that the opponent is blind to those errors himself." This is, to a certain extent, scientifically true. And equally true it is, Sir, that none but the true Church of Christ, and the true ministers of his Gospel, are likely to see the position in which you stand in your public capacity, as promulgating the principles which your introductory lecture on "Geology and Revelation" exhibited; but that solemn declaration which you made concerning all false geologists will inevitably have application to yourself. "Though they are themselves ignorant of their errors, yet, for the destroying effects of them on the moral and religious world, they are responsible to God!"

39, *Highbury-place*,
March 13, 1839.

I am, Sir, yours, faithfully,

HENRY COLE.

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To Dr. Pye Smith, with reference to his Course of Lectures on "Geology and Revelation," now being delivered at the Congregational Library, Bloomfield-street, Finsbury-circus.

DEAR SIR,

As my remarks on your introductory lecture which appeared in "THE TIMES" of the 15th, were public, it is but an act of due

Christian courtesy and candour on my part to acknowledge publicly a private letter received from you, containing this expression of open willingness to confess discovered error:—"If I were convinced of the error of any sentiments which I have held and taught for the last 35 years, I trust I should openly avow the conviction. More than this cannot, so far, be desired of any man."

I trust then, Sir, that upon adequate reflection you will admit that my concerned strictures on the unqualified and exulting manner in which you, standing at the head of the Evangelical world, sanctioned the natural-sense principles of Mr. Babbage for receiving or refusing Divine Revelation, and in which you lauded the religious principles of Professor Sedgwick, were just, and a service demanded of the friends of revealed truth, for the welfare of our nation, and for the glory of the church of Christ therein.

You very truly say, "our science and literature, and all that we think and do, MUST be baptized with the influence of pure religion, or no divine blessing will descend upon it." I must, therefore, ask, "are the sanction and praise of sceptical and unhallowed anti-Gospel principles to be received thus far as proofs that the present lectures have, in their digest and delivery, been so baptized?"

Further public observations will be made or withheld, according to the line and principle on which the course of lectures shall proceed.

I am, dear Sir, your's faithfully,

39, *Highbury-place*,
March 16, 1839.

HENRY COLE.

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To the Editors of the Gospel Magazine.

QUESTION FOR ELUCIDATION.

DEAR SIRS,

I HAVE read from the year 1805, your excellent periodical, and have been pleased, instructed, and comforted through that channel; let the Lord take the glory due to his name. I find it is usual for the ignorant to ask of you, or of your correspondents, to elucidate such parts of God's holy word as SEEM mysterious, may I be allowed to ask the same favour?

The 5th chap. ver. 25 and 26, of Matthew's Gospel, have occupied my mind (more or less) for years, I have made inquiries, but all seem to me a confusion of tongues. Should you, or one of your correspondents undertake to give an exposition, I do pray the Lord, the Spirit, may teach, then we shall have the genuine sense of the passage,—“For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” That the Lord may bless and prosper you; is the wish and prayer of

New Lakenham.

A POOR BAPTIST.

THE LAW AND GOSPEL—MOSES AND CHRIST.

"So Moses finished the work."—Exod. xl. 33.

FROM Adam to Malachi there is one master-key which unlocks the chief treasure of the inspired writings—one common centre from which all things diverge, and to which all things return. When brought to see Christ as the beginning and the end, a rich mine is disclosed, even to the unlearned, which to the learned may be sealed; a treasure which the ignorant and unschooled, would not part with for all the wisdom of the wise—the scribe—the disputer of this world. We trace, and retrace, the ground, that has been traversed again and again; nothing new appears to be presented; but the subject is beyond interesting—it is important, for the concerns of eternity are involved. The opinions we advance, whether those of others, or our own must, in general, be either true or false—either support the truth of scripture or oppose it.

It may well now be asked, "What is truth? Some say, Learning is with us, and the ignorant have no right see with their own eyes, or judge by their own understandings—we are the people and wisdom shall die with us. Some maintain their right of bringing the word of the learned, to the testimony of the translated volume, if deficient in classical knowledge—or of giving credence to one learned man in preference to another. Others, and by far the greater part, hear, see, and believe, as their teachers would have them; but where are they who allow the Bible to be a sealed book unto themselves. There are some parts of scripture upon which we may touch, without fear of censure, or opposition; and there are points, nay truths, against which man rages with uncontrolable violence, and decided enmity.

The Law and Gospel—Moses and Christ, have been suggested to the mind by the text—the one finished the shadow—the other completed the substance. Moses' work as types of the work of Christ, as it neither interferes with man's conscience, nor his free-will, nor his self-righteousness; and the epistle to the Hebrews being so very explicit—it is not a subject for controversy. In this latter day we have little to do with the shadows, more than receiving them as one united whole, setting forth their substance, and giving their testimony to the purposes of God; while we look with wonder at the completion in Him who has, to us made plain that which was hidden.

We are led from the finished work of Moses, to the finished work of Christ. Moses as a servant was faithful, and made all things to the pattern given—the strictest minuteness was observed—and according to all that the Lord commanded him so did he. Christ as a Son completed all that the Father had given him to do. The Mediator of a better covenant—yes—an everlasting covenant; for by one offering he hath perfected for ever, them that are sanctified. And how sanctified? "Then, said he, lo! I come to do thy will, O

God." By the which will we are sanctified through the offering of Jesus Christ once for all, (Heb. x. iv.) there being no more sacrifice for sin. When Moses had finished the work, the glory of the Lord filled the tabernacle. If that which was done away was glorious, much more that which remaineth. In Jesus, we (his tabernacle which the Lord pitched and not man) rejoice with joy unspeakable and full of glory. As the shadow is to the reality so was the work of Moses to that of Christ—his holy life was glorious—his death finished a glorious work; and led to a triumphant and glorious resurrection and ascension. "Christ is not entered into the holy places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us," whither the fore-runner, even Jesus, is for us entered, made a High Priest for ever after the order of Melchisidec. It appears that Christ was not a priest on earth, until he had finished the work, fulfilled the law, and in the last act, that of giving himself for a sacrifice, became a high priest, who is made, not after the law of a carnal commandment, but after the power of an endless life; "For if he were on earth he should not be a priest," &c. (Heb. viii. 4.) He was a prophet—a teacher, the law-fulfiller—the Lamb slain—the last sacrifice offered, and by his own blood he entered at once into the holy place, having obtained eternal redemption, and through the eternal Spirit offered himself without spot to God. Neither was he a king on earth; he was born King of the Jews according to lineal descent, but did not reign; for when they came to make him a king he would not—he said, my kingdom is not of this world—he would not reign as a temporal king exclusively over the Jews, whose kingdom is rent from them, never to be restored: He reigns spiritually in the hearts of all his people as they are brought into his kingdom of grace out of all nations, and when he shall appear the second time without sin unto salvation, he shall come to be glorified in his saints, and to be admired in all them that believe, and shall show who is the blessed and only potentate—the King of kings, and Lord of lords. When reflecting on the entire completion and fulfilment of things in Christ, the mind is lost and overwhelmed in the stupendous subject.

The beauty and harmony of the work of Moses and the work of Christ, will admit of much study and contemplation, to be turned to great spiritual profit and establishment in the faith. The ceremonial law, the sacrificial law, being the shadow of good things to come was completed in Christ, and cannot possibly be restored: the Levitical Priesthood was disannulled, for Christ is made a priest for ever, and hath an unchangeable priesthood. The moral law was fulfilled by him, he was the sacrifice without blemish or spot, for such a High Priest became us, holy, harmless, and undefiled. He says, "Think not that I am come to destroy the law or the prophets; I am come to fulfil—and till heaven and earth pass,

one tittle shall in no wise pass till all be fulfilled. Whosoever shall break one least commandment (James ii. 10.) shall be called the least in the kingdom of heaven." Matt. v. 17—20. None but Christ ever did or ever could keep the law pure and undefiled, as of necessity required by a Holy God. "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 we should bring forth fruit unto God. Being dead to the law by the body of Christ, by our union with him we bring forth fruit unto God, and are delivered from the law, THAT being dead wherein we were held, that we should serve in the newness of Spirit, and not in the oldness of the letter. Rom. vii. 4, 6.

And here is one distinction between the law and the gospel.—The law brings forth fruit unto death; (Rom. ix. 5) the Pharisee, puffed up with, and going about to establish his own righteousness—moralists, whether Christian or Deist, bring forth fruit unto death. The law condemns, but cannot justify; and eternal praises unto him who hath died, yea, rather has risen again,—he who is justified cannot be condemned. Those who have received the Lord Jesus Christ into the heart bring forth the fruits of the Spirit through faith in him. The work finished by Christ was perfect, complete, entire—not a new piece put upon an old garment—nor new wine put into an old bottle: it was a work to last for ever—giving life, not working death,—justifying, not condemning—making free, not keeping in bondage.

Moses, by Divine command, celebrated the first Passover—our Blessed Lord celebrated the last—fulfilling and abrogating it;—"He said unto them, With desire I have desired to eat this Passover with you before I suffer, for I will not any more eat thereof until it be fulfilled in the kingdom of God." Christ was the sum and substance of the work of Moses—the types, the shadows, law, priesthood, sacrifices, all completed in Him; having fulfilled all, he finished the work—the vail of the temple was rent, and all who believe enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.

We have then a high priest who ever liveth to make intercession; to whom we come continually with our daily offerings of praise and thanksgivings; our sacrifices, a broken and a contrite heart, our daily supplications, to be kept from evil—to be guided by his most Holy Spirit, to walk as becometh heirs of a heavenly kingdom. Let those which have believed in God be careful to maintain good works; but avoid foolish questions and genealogies, and contentions and strivings about the law, for they are unprofitable and vain.

Moses and the prophets are passed away—"This is my beloved Son, (was the voice from heaven) hear ye him." Moses *finished his work*, which all perished. Christ *FINISHED HIS WORK*, which

can never perish. Let us, then, run the race that is set before us, looking unto Jesus, the Author and Finisher of our faith !

Mar. 1839. A FEMALE WANDERER IN THE WILDERNESS.

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THE BRAZEN SERPENT.

(continued from p. 65.)

WE now come to consider the *type* and the *truth*, the *serpent* and the *Son of man*, and see how the one resembles and answers to the other. These *resemblances* are many. But I am not able to take up every particular:—

1.—The *matter* of the serpent. It was *brass*; remarkable for strength and durability, enduring both the *hammer* and the *fire*; an emblem of the strength or power of God. Whence it is, that strong impediments are called *gates of brass*, Ps. cvii. 16. And an impregnable strength is called a *wall of brass*, Jer. i. 18. xv. 20. And herein some observe a resemblance of Christ, who is the Lord, *strong and mighty*, Ps. xxiv. 8. *Strong*, like a *brazen wall*, to resist all the powers of hell; and *mighty* to subdue and destroy all his enemies. He is described with feet like unto *fine brass*, as if they burned in a *furnace*, (Rev. i. 15.) able to tread under foot all his adversaries. And strength to stand up under his sufferings, and to undergo whatever the justice of God should inflict.

2. *Brass* is said to be a *metal* and a *fossil* united. The *human nature* of Christ in itself was *weak* like a *fossil*, but being supported by his Divine person, to which it was united, was mightily capable of enduring such sufferings, as all the men and angels in the world must have sunk under.

3. Although in *form* and in *appearance* it was a *serpent*, yet not in truth; having the shape of a serpent, but without its sting or poison. And herein it set forth the *Son of man*, the *bar enosh*, but whose flesh was not sinful. Christ was made in the *likeness of men*, (Philip. ii. 7.) and was by the Pharisees reputed a *sinner*; *we know*, said they, to the man born blind, *that this man is a sinner*, that is, a notorious sinner: *He was numbered among the transgressors*. Nay more, having as a *surety* taken upon him the sins of his people, he was by imputation made sin for them; and having the iniquities of his people laid upon him, he was by imputation the greatest sinner in the world. And as by *one man* came sin and death, so by *one* cometh righteousness and life. God could have found out many other antidotes and remedies for the poisonous stings of these serpents, but he made choice of this to display his power. A serpent stings, and a serpent shall heal. Even so, he could possibly have found out other ways and means for the redemption and salvation of his people, but his wisdom saw good thus to display his power; that as by a man, made in the image and *likeness of God*, came death; so by the *Word* made in the *likeness of*

men, should come the resurrection of the dead ; that as all in Adam die, so all in Christ should be made in life.

4. The stinging of those poisonous serpents were cured by the likeness of a serpent that had neither sting nor poison ; so the sting and poison, the *guilt* and *power* of sin was taken away by him that was free from both. Christ, saith Peter, hath suffered for us, the *just* for the unjust, that he might bring us to God. He was made sin for us who knew *no sin*, that we might be made the righteousness of God in him.

5. The brazen serpent was made under the *legal* dispensation, for the cure of the stinging of the fiery serpents, whilst the children of Israel were in the wilderness ; so the WORD was made of a woman, and made *under the law*, to heal the wounds of his people from the stinging of the Old Serpent, whilst they are in the wilderness of this world.

But, upon what occasion was this brazen serpent made and set up ? Why, upon the deadly biting and stinging of the Israelites by the fiery serpents, whereof some were dead already, and others in imminent danger of death. Behold then, what it was that occasioned the making and lifting up of this true Brazen Serpent : What occasioned the Uncreated Word to take the likeness of men, and in that nature to suffer and to die ! It was our misery that called for this mercy : we are all stung, and mortally stung by the Old Serpent, and some were dead already ; for all the sons of men being in Adam, *tantum in radice*, as in the common stock and root, they sinned in him ; and so death which had seized upon him, passed upon them ; *pervasit* ; a metaphor taken from poison, (say some,) which being received into the stomach, it passeth through the whole body, secretly dispersing itself through all the veins. Thus did the poison of the Old Serpent, being taken in by our first parents, it presently passed through the whole body of mankind in Adam, transfusing itself into us, so as we are all by nature no better than dead men ; as Mephibosheth once said to David, *All of my father's house were but dead men before my Lord the King* ; such are all the natural generation of Adam through his transgression and rebellion against God, *Dead men*, or *men of death* ; not only subject to *natural* death, but under the power of *unbelief*, and bound over unto the judgment of the great day. And here is the occasion of bringing in the *true Brazen Serpent*, of sending a *Saviour* into the world : Had not the Israelites sinned, and upon their sin been punished after the manner narrated ; that *brazen serpent* had never been made. Had not Adam sinned, and sinning *quid*, and all his natural posterity in him ; we should not have needed a *Redeemer* : The Uncreated Word, the Son of the Father, in truth and in love, needed not to have been sent forth in the likeness of sinful flesh ; in that nature to suffer and to die. It was an act of Divine Mercy to the children of Enoshim, *miserable men*.

Here it may be observed, that Divine Mercy should put us in

mind of our misery. The *Brazen Serpent* lifted up in the midst of the camp, it could not but be a memorial to the Israelites, to put them in mind of what misery they had brought upon themselves, by provoking the anger of God against them. The like use we should make of the beholding of Christ crucified ! When he is held forth by the ministers of the gospel, in the preaching of the word and in the ordinances, as crucified before our eyes : when we consider what he hath done and suffered for us, and reflect upon our sinfulness, and there take notice of the occasion of his infinite humiliation ! For it was in consequence of our sin and misery, that God displayed such transcendent mercy ; the glory of his grace being the motive within himself for the great mystery of godliness, God manifest in the flesh.

The next particular which the type lead us to consider is, *By whom was this means of cure devised and appointed ?* The answer is, By God himself. He it was that directed and commanded Moses to make and set up the Brazen Serpent. And behold here, who it was that planned and appointed the way and means of eternal salvation for the chief of sinners, namely, God himself. And had not God in his infinite wisdom found out this way and means of salvation for poor sinners by Christ ; *man* himself could never have thought of it. No, nor yet the angels ; As for them, they now stand admiring and adoring the Author of this sacred mystery, desiring more and more to look into it. Here is the wisdom of God himself ; the apostle when speaking of the doctrine of Christ *crucified*, calls it, the Wisdom of God, and the Wisdom of God in a mystery, even the hidden Wisdom (1 Cor. i. 24. ii. 7.) ; hidden from men and angels ; and which would have been so for ever, had not God himself revealed it.

Ordained by God himself, yea, fore-ordained before the foundation of the world, the hidden wisdom, which God ordained before the world, for *our* glory. God's determinate council and foreknowledge is from everlasting ; and what he determined in his *eternal* purpose, the power of his will, was virtually done as truly as it was manifested by the will of his power in the fulness of time, in giving and sending his Son ; for God so loved the world, that he sent forth his Son in the likeness of sinful flesh ; yea, he gave his only begotten Son, the propitiation for our sins, that we might not perish, but that we might live through him. And I may add, God so loved the world, that for his own sake, he gave and sent forth his Spirit to testify of his Son, and to glorify his Son, that he, the Father, might be glorified in his Son.

The brazen serpent was lifted up on the wilderness side of Canaan ; and it was lifted up under the legal dispensation ; so God sent forth his Son into the wilderness of this world, made of a woman, and made under the law, or legal dispensation. (Gal. iv. 4.) Whatever Christ did, or patiently suffered, it was all by his Father's will and appointment. This our Saviour saith of himself,

(John vi. 27.) "Him hath God the Father sealed." A metaphor taken from men, who give commission or authority to their agents or attornies appointed under their hand and *seal*. But the infinite wisdom and power of God appears in that, he took wicked men and wicked spirits in their own craftiness, when they maliciously crucified Christ, and lifted him up on the cross; for then they involuntarily subverted his great design: his *determinate* counsel they accomplished, as he foreknew they would do by their wicked hands and wicked devices; so that the Old Serpent and his angels, who made use of the princes of this world, to set up the antitypical Brazen Serpent upon the cross, did so, to the destruction of their *own* power; and thereby they *unwittingly* accomplished the Divine counsel to their own eternal confusion. The devil and wicked men are witnesses against God *ACTIVELY*; and yet against their wills, they are *PASSIVE* witnesses for him, that he is God; for God gets glory upon them. The Lord is known by the judgment he executes on them, as it is said respecting Pharaoh; "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up (for by him kings reign), that I might show my power in thee, and that my name might be declared throughout all the earth." (Rom. ix. 17.)

How was this brazen serpent used? It was lift up, saith the text; as Moses lift up the serpent in the wilderness. And herein again, behold, a lively type of Christ, who was also lifted up, and so lifted up, for so must the Son of man be lift up.

For the opening of the phrase, How is Christ said to be lifted up? It may be stated, that Christ may be said to be lifted up divers ways.

1. In his *passion*, his death: lifted up on the cross.
2. In his *resurrection*; lifted up from the *grave*, from which he rose the third day.
3. In his *exaltation*, his ascension into heaven, and *session* at the right hand of God. Of these two latter, the apostle Peter speaks, Acts ii. 32, 33. This Jesus, God has raised up: Therefore, being by the right hand of God exalted, lifted up.
4. And lastly, He may be said to be lifted up in the preaching of the gospel. In this fourth and last sense, John Calvin understands the phrase here in the text; 'The Son of Man must be lifted up;' And so he is, saith Calvin, in the preaching of the gospel; for there is Christ held forth and lift up even as the brazen serpent was lift up in the wilderness: How was the brazen serpent lift up? Why it was set up for a *sign* or an *ensign*, that all the people might take notice of it, and the *bitten* Israelites took it up for their bodily cure: and even so is Christ lifted up in the preaching of the gospel; for a *sign* or an *ensign*, so the prophet Isaiah hath it, (Isaiah xi. 10.) "In that day there shall be a root of Jesse, which shall stand for an *ensign* of the people." Ver. 12, "He shall set up an *ensign* for the nations. So again, Isai. xlix. 22. "Behold, I will

lift up my hand to the Gentiles, and set up my *standard* to that people, &c. This *ensign*, this *standard* is Christ, who is lift up wherever the gospel is preached. God's ministers, they are his *standard-bearers*, and their work is to lift up Christ; for indeed, what is the gospel but good news, a doctrine concerning Christ? Concerning his Person, his incarnation, offices, obedience, merits, and benefits. In all, holding forth Christ, that the people might behold, look up to him, and believe on him. Thus is Christ there lifted up. A truth, and a useful one; which I will not wholly exclude out of the text. But many expositors, both ancient and modern, carry the sense another way, understanding the phrase in the first sense, namely, of the *death* and *passion* of Christ; for there was the Son of Man lift up, and that in a literal sense, lift up on the cross: and of this I conceive our Saviour here to speak. In this sense we find this phrase used by himself in two other places of the gospel, John viii. 28, and xii. 32. In the former place he tells the Jews, "When you have lifted up the Son of Man, then you shall know that I AM." Now, how did they lift him up? Why, by crucifying him, lifting him upon the cross. The latter text is express and full. "*And I*, saith our Saviour, if I be lifted up from the earth, will draw all men after me, or unto me." Which lifting up is explained in the next verse; namely, "This spake he, signifying what death he should die." That the people so understood him is evident from the sacred record in the 34th verse; and so we may understand him under the comparison of the lifting up of the brazen serpent, as notifying to Nicodemus both his *own* death, and the *manner* of it.

And here allow me to observe, that Dr. Hawker saith, "Among the gracious acts of Christ, there were two, more immediately express and striking. The one, that he who knew no sin was made sin for us, that we might be made the righteousness of God in him. (2 Cor. v. 21.) The *other*, that as the Church of God by transgressing God's Holy law came justly under the sentence of God's curse; so Christ as the Husband and Surety of his people should be made a curse for them; that they might be redeemed from the curse of the law. (Gal. iii. 13.) Both these, the Son of God undertook from all eternity to do, to bear, and to suffer in our nature; and he has done it most effectually and completely. But, before the accomplishment of it, that Old Testament saints might enjoy New Testament blessings, the Holy Ghost was pleased to appoint that these things should be shadowed out in type and figure. The *scape-goat* was appointed on the great day of atonement to set forth the *former*. And the *brazen serpent* set forth the *latter*: both directly pointing to the Lord Jesus Jesus Christ, and in him alone to their accomplishment.

(To be Continued.)

THE HORRID IMPIETY OF THE UNIVERSAL REDEMPTION SCHEME.

THE Arminians strive to deprive Jesus of his purchase, and give him the lie, by saying he redeemed the whole of the human race, and that "many souls are in hell, for whom Christ died and shed his precious blood," but it is evident from scripture testimony, he redeemed only those the Father chose in him before the world began; Jesus calls them sheep, they are his property, both by gift and purchase. The apostle Paul well satisfied of the same truth, said to the Corinthian believers, chap. vi. 19, 20. What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. Therefore, Jesus says, in John x. 11, I am the good shepherd, and the good shepherd giveth his life for the sheep. Jesus, the God-Man Mediator, knew the goats from the sheep as well when he tabernacled below on earth as he will do at the great day, when he will set the goats on his left hand, and the sheep on his right, therefore he told some, as in John x. 26. But ye believe not, BECAUSE ye are not of my sheep, as I said unto you, and which you may see it confirmed in John viii. 44, 45. Ye are of your father the devil, and the lusts of your father ye will do, he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it, and because I tell you the truth you believe me not. The Arminians, upon their *universal* scheme, taking passages of scripture in an unlimited sense are *deceived* and endeavour to deceive others, and would if possible deceive the very elect, but blessed be God, they cannot be deceived out of their souls' salvation, for it is secured in Christ their covenant head, as in Coloss. iii. 3, 4. 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. They quote Heb. ii. latter part of ver. 9, where it is said, that he by the grace of God should taste death for every man, but the apostle did not mean every individual of the human race, but every one that was given to Jesus by the Father which the following verse reveals to the *enlightened* mind *very clearly*, (verse 10) For it became him for whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. As Jesus said in Matt. xx. 28. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So in Heb. ix. 28. Also in Isai. xxxv. 10. And the *ransomed* of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: THEY shall obtain joy and gladness; and sorrow and sighing shall flee away.

"Redeem'd by blood, yet sent to hell,
Strange to conceive, and strange to tell."

There are a many passages in the word God that *appear* to be general, and the Arminian, the Quaker, and Papist believe in them as such being full of universal charity, as if they were the only people that have real love for their fellow creatures; also many *Modern* Calvinists in their missionary meetings have acted in the same manner, so that when a sound faithful labourer of Jesus Christ preaches a sermon among them in their monthly assemblies in a doctrinal way, they dub him with the title of Antinomian, and say he has not a love for souls: but Paul the Apostle and Missionary sent out by Jesus, was not such a time-serving preacher; for he declares in Acts xx. 26, 27. Wherefore I take you to record, that I am pure from the blood of all men. For I have not shunned to declare unto you *all* the counsel of God; and all the persecutions and sufferings he went through, he tells us plainly what it was that encouraged him, well knowing the means that God had predestinated to bring about the end. 2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory. If Paul was living in our day he would share the same stigma. Again, the words, *all* men, do not mean every individual, therefore in some part of scripture it must be taken in a limited sense, as in 1 Tim. ii. 4. Who will have all men to be saved, and to come unto the knowledge of the truth; that is, prayer and supplication to be made for all men, agreeable to the will of God, for kings and peasants, for Jews and Gentiles, as in the preceding verses, but the Arminian holds it, God wills the salvation and glorification of every man.

"How comes it that his will is crost,
Would have all sav'd, yet some are lost;
Can disappointment thus commence
With him, who is Omnipotence;
If such a case should e'er fall out,
'Tis want of power in him no doubt."

Also, in 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. This passage does not mean all that have, does now, or shall exist, but the **WHOLE** of the ransomed sheep of Christ, as you see the apostle's meaning of the word of *all*, in Rom. viii. 32. He that spared not his own Son, but delivered him up for us **ALL**, how shall he not with him freely give us *all* things? look to the preceding verses, 29 and 30, which in the clearest manner illustrate his meaning, so that the word *all* only extends to those whom God foreknew, predestinated, called, justified, and shall *all* be finally glorified. This word *all* signifies neither more nor less than the eternal salvation of *all* God's elect. Isa. xlv. 17. But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded, world without end. Also in 2 Pet. iii. 9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any of us should perish, but that all should come to

repentance. This passage is an answer to the scoffers and infidel part of mankind in the 4th verse, and, saying, where is the promise of his coming. But Jesus will appear at the appointed time of the Father, yet not before all the elect have an actual existence upon the earth, and all be born again of his Spirit. Also the passage has a reference to those now upon the earth of *Christ's sheep*, that he laid down his LIFE FOR. God waits to be gracious, and is long-suffering towards them, the same as he was to Saul of Tarsus. 1 Tim. i. 16. Not willing that any of his *chosen vessels of mercy should perish*, but that *ALL* should come to repentance. Now the word *all*, to hold it universal, all mankind, as the Arminians do, must give God the lie; seeing *many die in their sins, and perish eternally* in that lake that burneth with fire and brimstone, but Christ says, *They shall never perish!* Therefore the Arminian is refuted in this passage as in many others, that might be produced, and where they study to deceive the unwary by deluding their followers with an *universal* scheme of Christ shedding his blood for all men, telling poor sinners the Father hath loved them *all*, Jesus hath redeemed them *all*, and the Spirit would regenerate them *all*, *IF* they did not wilfully *resist* his operations; such preaching as this can never be proved to be agreeable to the word of God. Christian experience is personal, and if professors of religion have no better evidence of their interest in Christ than that he redeemed all mankind, I would have such to know they are in an awful delusion, therefore the apostle Paul warned the Ephesians, iv. 14, 15. against such deceivers: but the comfort of every real believer is to know for himself, not from general redemption, but from particular, as in 1 Cor. ii. 11, 12, and in the 1 John v. 10. He that believeth in the Son of God hath the witness in himself, also Romans viii. 16. The Spirit itself beareth witness with our spirit that we are the children of God, though they backslide, they shall all be brought to repentance, manifested by David, Jonah, and Peter. The Arminians endeavour to support their general redemption scheme by the erroneous application of a passage from 1 John ii. 2. And he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world; but John knowing the Jews were impressed with a belief that none should be benefited by the Messiah but themselves; he told them that Jesus died not only for us Jews, but for Gentile sinners *which* were called the *world*, and as God's elect would be scattered in the four quarters of the globe; it is said they shall be called from the east, west, north, and south. Isaiah xliii. 5, 6. I will say to the north, give up; and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth; as his redeemed ones. Rev. v. 9. And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and nation, plainly demonstrating, every individual cannot be in-

tended ; also in 1 John v. 19. We know that we are of God, and the WHOLE world lieth in wickedness. Now to take this word world in a universal sense, would be very great *FOLLY*, when it can *only* relate to the unconverted part of mankind then living in all parts of the world. From the above passages of holy writ, the Arminian Babel, and favorite scheme of universal redemption must to every one capable of spiritual discernment, appear what it really is, a cunningly devised fable, and our blessed Lord's language to the Sadducees, may, with the greatest propriety, be applied to such characters. Matt. xxii. 29. Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God ; the scriptures are explicit upon the sufferings of Christ, and those who are the purchase of his blood, and that he died for those only, who shall be everlastingly glorified with him, and not for those who perish, and will by their sins be sent into everlasting misery in hell. Psalm ix. 17. But Jesus, in John xvii. 2, said, As thou hast given him power over all flesh, that he should give eternal life to as *many* as thou hast *given* him ; and those Jesus *only* intercedes for, therefore in verse 9, I pray for them, I pray not for the world, but for them which thou hast *given me*, for they are thine. Here the Arminians are ever indefatigable in the perversion of the sacred truths of the gospel, and twisting them to speak their own language of universality, have thrown in a stumbling-block, saying, Jesus only prayed for them who already believed, in order to clear up, expose, and detect this error, verse 20 will be sufficient for the purpose, where Jesus says, Neither pray I for these alone, but for them also which shall believe on me through their word. Also, Acts viii. 48. which in the clearest evidence, from his own word, he did not suffer upon the cross for all mankind, but only a remnant. After all the disputes, and volumes wrote to convince Mr. Wesley of his error, by many able divines, he *still persisted* in his blasphemy, and would risk his soul upon it, saying, I will have *nothing to do with Jesus Christ*, Heaven, or happiness, without Jesus Christ spilt his blood on the cross for *every* individual of the human race.

See these two doggerel verses in his Sacred Poems.

" If fury can in thee have place,
Empty it on my helpless head,
Cut off, exclude me from thy grace,
Unless for all the Saviour bled.

" If I may not thy mercy claim,
On me the vengeful bolt let fall,
Take back my interest in the Lamb,
Unless the victim bled for all."

Hull.

J. W.

NOTE.

WE have received the above piece, accompanied with a letter from a correspondent, who is deeply affected, by the rapid strides that Popery and Arminianism, are making in every direction.

He observes, that the doctrines of the day are in unison with the Papist, particularly in that of the mass, whereby it is asserted by many who call themselves Protestants, that the oblation and sacrifice of Christ, is in some respects a mere ABORTION, not being full, perfect and sufficient, to save all those for whom Christ died, though he bore their sins, and made ample restitution to divine justice. And at the same time, members of his body, of his flesh, and of his bones, many of them are suffering in hell for those very sins, that their substitute discharged.

UNIVERSAL REDEMPTION, we must say, is Satan's ambuscade; herein he conceals himself, and wraps up his cloven foot in the covering of *universal love*. He works most craftily upon the hopes and fears, the folly and ignorance of mankind. And it is most deplorable, that there are teachers, even in the sanctuary of God, who lend a helping hand to such a *gross delusion*. And it may be noticed, that there is not a *schismatic*, who does not join them in ringing the same changes, on the above topic of universal love, universal redemption, and then universal salvation, which *must necessarily* follow from these positions.

Now the scriptures expressly speak another language, for God not only hates iniquity, but he hates the *workers* of iniquity. It is true he loves the seed of the woman, but it is no less true, he *hates* the serpent's progeny. The world is divided into two classes, sheep and goats—*both* prepared objects for prepared abodes. Of the sheep, our Lord *expressly* says, "I LAY DOWN MY LIFE FOR THE SHEEP." But our universalists maintain, that he laid down his life for the goats, and not only so, but *bore their sins*, in his own body on the tree. Then the reply comes in with full tide, not to be *repelled*, "Who is he that condemneth since Christ has died!!!"

It is true Judas has gone to his place, but he and his companions might reflect and say; If we had an *inclination*, we could join in the same strain with those in heaven, "Unto Him who loved us, and bore our sins, and paid a ransom for us." But our indignation is excited, that our debt which Christ discharged, has never been ratified, he died in vain, and we are still in our sins, suffering the vengeance of Almighty God. The Holy Spirit, the testifier of Jesus, never performed his part in the covenant engagement, by reproving or convincing us of sin, of righteousness, and of judgment. Nor did he ever *GUIDE* us into all truth, as was promised: and also that he should glorify Christ in us, and shew us those things that belong to him. But here we are under the impulse of the love of God, and the bloodshedding of Christ Jesus, suffering punishment, instead of a recompence of reward. Our universalists acknowledge this to be just reasoning, hence, Mr. Winchester and Mr. Thoms, expect a general delivery of the present outcasts, into a state of bliss and glory as the result of universal love, and universal redemption, and indeed from such *PREMISES*, their conclusions are incontrovertible.

Amid such discordancy of sentiments, let not the weaklings of

God's flock be alarmed, or suppose for a moment, they are appointed to wrath, but to obtain mercy through Christ Jesus. And let them remember to their comfort that though as *sheep* going astray, the Lord has laid on him the iniquity of *US ALL*; *his people*, and the sheep of his pasture, the love of God was such towards *them*, that he sent his Son to die for *them*, even whilst they were *enemies* in open rebellion against him, in every thought of the heart, in every word of the tongue, and in every action of life. *These* are the *all*, the every one, for whom the Redeemer "tasted death," that constitute the *world*, whom God so loved, and sent his only Son to redeem, that whosoever of *them* that believe in him should not perish, but have everlasting life; and he knew from the beginning *who should believe on him*, and for *such* and *such only*, he became a sin offering—a full, perfect, and sufficient sacrifice. And in spite of men and devils, the surety of the atonement shall see of the travail of his soul and be satisfied, as captain of their salvation' in bringing many sons to glory, for whom he underwent the sufferings of death. In this *sense*, and in no *other*, he "*takes away* the sins of the world," so as never more to be found. The apostle John expressly says, that the Son of God was manifested to take away *our* sins.

We cannot help going over the same ground, again and again, and let it be observed, and never let it be forgotten, that our Redeemer, Lord, and Saviour, whatever to the contrary, Papists, Arminians, or the whole tribe of Evangelicals, so called, may assert, we will upon the record of God's most holy word, boldly avow, in the face of the whole Sanhedrim, that not an *individual* for whom our incarnate Lord and Saviour died, but shall be *preserved*, called, and ultimately be brought to glory. He first seeks the *purchase of his blood*, then draws them to him by his own Omnipotent power and his own free grace. Is it reasonable we ask, or is it likely from the nature of the case, he will then leave them to their corrupt free-will, whether or not, the work of grace should be completed, no, his declaration is, "The ransomed of the Lord shall return to Zion with songs, and everlasting joy upon their heads. The Saviour's prayer will then be answered, Father, I will, that *ALL* those whom thou hast *given me* be with me to behold my glory!!!

O ye reputed STANDARD BEARERS of the Most High God! why halt ye between two opinions. You who are designated pastors of the Lord's flock, look back upon the waters that ye have made the heritage of the family of our God to drink, consider the pastures into which you have led them. How you have made the souls of the righteous sad, and the souls of the wicked to rejoice, when you have talked of a redundancy, a waste of sufferings, lavished away by the agonizing Saviour on the cross, upon *those* who would never be benefited, by his pangs and bloody sweat, his cross, passion, and precious death. The cup of suffering his Father gave him to drink, was full to the brim, but not *overflowing*, and the last dreg there-

of he drank, and said, It was finished. It is true, and very true, there was a *sufficiency*, but no *over-sufficiency*, no surplus for the seed of the serpent—otherwise the precious blood of Christ would have been shed in vain, but it will fully *accomplish* the end designed, as the angel of God foretold, which was, His name shall be called Jesus, because he shall save HIS PEOPLE, from their sins. Weigh these things in the balances of the sanctuary, and may your doctrine henceforth distil as the dew, and as light to the world; clear as chrystal, proceeding from the throne of God and the Lamb. And let it be deeply considered, you never confound the condition of acceptance with God, making that to be the *cause* which is the *effect*, and that to be the *effect* which is the *cause*. And let those who are the sheep of the pasture of the Lord, know, that it is their duty and privilege, keenly to distinguish these things in their own consciences, so as to enjoy the brightness of the glory of God, the grace of God set up in their souls; and remember, that the final cause of our joy, peace, and ultimate salvation arises from God being reconciled to us, through the Son of his love.

March 4, 1839.

EDITOR.

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To Dr. Pye Smith, with reference to his Course of Lectures on "Geology and Revelation," now being delivered at the Congregational Library, Blomfield Street, Finsbury Circus.

SIR,

OUR public notice of your Lectures on "Geology and Revelation" must be resumed. Your lecture of last evening on the Flood, and the demonstrations exhibited by the generality of your audience, presented a scene of gratified irreverence seldom perhaps surpassed by an assembly of infidels congregated for the express purpose of enjoying an ingenious scoff at the records of the inspired volume.

Your geologically explained statements—that the flood could not have been universal—that the waters could not have risen to the recorded height of 15 cubits over all the earth—that neither the rains from above, nor the added deeps and oceans from beneath, could have sufficed for such a quantity of water—that such a body of aqueous fluid could not have found outlets and receptacles in its retreat from the earth—that human life only was entirely destroyed, but that all bestial, insectal, and reptile life could not have so perished—that the idea of pairs of all living creatures having been preserved is perfectly impossible and ridiculous,—together with many other kindred declarations, equally revered and evangelical, were received by your religious audience with pious demonstrations of risible approbation.

And, when you laid yourself out to present a graphic picture of the inside of the ark and its preserved contents, as received from the Mosaic record; when you depicted with the felicitous pencil of an evangelical Hogarth, the amusing conveniences and incon-

veniences of the laden vessel's interior—the stables and stalls for the various animals; the lofts and lockers for the hay and other necessary kinds of provender; the co-assemblage of carnivorous animals with those on which it is their nature to prey; the odd and serious transposition of fresh water fish into salt water, and of salt water into fresh; and, above all, the delicacy and wholesomeness attached to the idea of so many animals and their natural evacuations being shut up in a confined room with only one window to it—when this reverend picture was thus graphically, and with so much reverential ingenuity, delineated, its intended effects on the no longer manageable countenance of your gospel auditors were irresistible.

Really, Sir, these indices of the atmosphere in which our present day scientific religionists “live, move, and have their being,” are fearfully portentous. What cloud is this rising out of the gospel-professing world itself, and spreading over our threatening hemisphere? Surely it cannot be long ere the infidel and the evangelist shall be a synonym of term, and an identity of person. Even supposing that some of the interpretive principles laid down in the present course of lectures shall furnish a step towards the solution of the difficulties which the “new science” presents, when confronted with the pages of eternal veracity (of which step we must still, as augured in our first letter, entertain much serious doubt), surely these principles might have been explained by Dr. Pye Smith in a more reverential mood. Surely he need not have taken so much chuckling delight in the gratifying effects wrought by his H. B. ingenuity on the evangelical muscles of his pious auditory, at the expence of all that decent reverence which is ever deemed requisite in the discussion of divine subjects.

You will find, however, Sir, that all this scientific and lingual invention, this making divine revelation the lacquey of the “new science,” will create an amount of difficulty equal to that which the said “new science” pretends to dissipate. Such as these, with an infinity of others—How the flood could destroy all mankind, and yet not be universal over the then inhabited earth, unless we suppose the world to have been peopled in one place only, or to have been gathered together to one place for the divine purpose of their destruction: or, how the flood should be sufficiently universal to destroy all men, and yet not equally destroy all animals, beasts, insects, reptiles, &c. God himself, however, notwithstanding all the scientific denials of pious geologists, expressly and circumstantially declares that the flood prevailed over the “whole earth,” canopied by the “whole heaven,” and that it equally destroyed “every man,” “all cattle,” “every fowl,” “every creeping thing,” “every thing that had life,” and “every living substance.” The words of the divine records are these:—“Fifteen cubits upwards did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth; both of

fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth; and every man, all in whose nostrils is the breath of life; and of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth." Gen. vii. 20, 21.

If the Noachean tenantry of the ark, and other mysterious circumstances connected with the great diluvian judgment, present difficulties to human comprehension, surely there is, in the absence of divine solution, some holier alternative for their disposal than that of holding them up to the ridicule of evangelical assemblies. They may, for the present at least, be allowed to repose in the sovereignty and omnipotence of God. Those attributes of deity, and their agency, however Dr. Pye Smith avers shall never be received by men of true science as solutions in the diluvian or any other geological difficulty. All such difficulty to mortal intelligence shall be removed by the laws and powers of science alone. No other principle shall be admitted than that of natural sense comprehension and interpretation, as laid down under the sanction of the names of Dr. Pye Smith and Mr. Babbage, in the introductory lecture.

But, detail refutation, Sir, as mentioned in our previous letter, is not the object of the present public appeal; nor is it believed that such an undertaking will be at all requisite. We are dealing now with *principles* only. We are directing the watchful and reflecting eye of the nation and of the church to the openness, boldness, and rapidity with which the temple of (should we hesitate to say, *infidel*?) science is now towering up in the centre of the gospel world; and we are pointing to the pious sacrifices of revealed religion that are, amid the visible plaudits of congregated evangelists, made on the rising altar! And we believe that the present exposition of the principles on which the course of lectures in question is now proceeding, will, when compared with a faithful publication of the latter, leave every right-minded citizen and disciple of Christ in our land in the possession of a full, and it is to be apprehended fearful satisfaction, as to the destroying consequences which scientific political evangelism is producing, and will produce to Britain.

It is felt, and candidly confessed, that a public journal is not the most desirable medium for the conveyance of such discussion; but the peculiar popularity of the science in question, the notoriety of its advocacy and promulgation in the present 'course of lectures,' its involvement of the highest national and sacred interests, together with the imperatively demanded defence of those interests, and the prompt, pointed, and effective means of that defence, afforded by an extensive daily periodical, will at once sanction and justify its adoption.

I am, Sir, yours faithfully,

39, Highbury-place, Mar. 8.

HENRY COLE.