

THE
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“ In Doctrine shewing uncorruptness.”

“ Beware ye of the Leaven of the Pharisees, which is Hypocrisy.”

THE LORD'S ANOINTED.

“ The Spirit of the Lord God is upon me, because the Lord hath anointed me.”

OUR Lord Jesus Christ was by the Father anointed to, and sent forth upon, the Mediatory work. Or, in other words, that our Mediator, the Lord Jesus, was anointed by the Father unto this office, and sent forth by him to this work.

Under the Old Testament, anointing was a ceremony used for consecrating kings, priests, and prophets; thus David was anointed king, Aaron was anointed priest, Elisha anointed a prophet. This ceremony signified two things:—The designation of the person to the office. It being a sign, by the divine appointment, that this was the person whom God had called to this work; it was also a discovery of the divine purpose, as thereby the person was consecrated to the office; though sometimes it was long after that he got his orders to proceed to the actual exercise of it. Thus Samuel, by the command of the Lord, anointed David king, long before he assumed the government: this ceremony also signified the endowment of the person with abilities and qualifications necessary to fit him for the work. Thus, when Saul was anointed king, God gave him another heart: “ And when David was anointed king, the Spirit of the Lord came upon him from that day forward.” Accordingly, Christ's anointing signifies two things.

His designation to the Mediatory office. The Father pitched upon his Son, and set him apart for this grand work, to recover a ruined world: he made choice of him to be the repairer of the great breach, and put the breach under his hand. Hence he is called God's elect or chosen one: “ Behold, says God, my servant whom I uphold, mine elect in whom my soul delighteth.”

Christ's anointing signifies, his being fitted and furnished for that office to which he was designed and set apart: "For he whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him." Hence it is said of him, "That he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." It was an unparalleled work, and so unparalleled qualifications were necessary for it. He was pitched upon to be the Father's servant in the great work of recovering an elect world. He was infinitely wise who made the choice, and therefore could not but pitch on a suitable person: he was also infinitely powerful, and all-sufficient, and therefore could fully qualify him for it. We have both the choice and the furniture together: "Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles."

In the designation or choice made by the Father, infinite wisdom appeared in it most conspicuously, with infinite love to an elect world. When the divine decree and purpose of man's redemption was laid down by the Trinity, the great thing next to be considered was, who should undertake the work, and be the Redeemer. No mere man could be chosen, for none could have a back to bear such a burden. All were guilty, and could not satisfy for their own sin, far less purchase salvation for others. No angel could be chosen, for even they, with their stock, could not have been able to have discharged the debt, in regard it was infinite; wherefore the Father made choice of his own Son, as a person who could undertake it: "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people; I have found David my servant, and with my holy oil have I anointed him." He being the Son of God, it, doubtless, became the divine perfections to pitch on him, as one who was to purchase for us the adoption of sons, and to bring many children to glory.

In qualifying him for the work, in which the same love and wisdom appears. Our Mediator had to die, for "without shedding of blood, there could be no remission of sin." The divine nature was not capable of dying, therefore he prepared him a body: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." The same nature which sinned had to suffer; therefore he did not create him a body out of nothing, but prepared him one of the seed of Adam. He was chosen out of the people: "God sent forth his Son, made of a woman, made under the law." But farther, our nature was corrupted, and our flesh sinful flesh; therefore it could not be immediately united to the divine nature; wherefore he sanctified the substance of which that precious body was formed, and made him a holy human nature: "For such an high-priest became us, who is holy, harmless, undefiled, separate from sin-

ners, and made higher than the heavens." While what the human nature could do or suffer, would not have possessed sufficient virtue, if separated from the divine; therefore he unites it with it, "And the word was made flesh, and dwelt among us." And hence the human nature was filled with all gifts and graces necessary to it, for that part which it was to act in the great work.

Christ was anointed. Not with material oil, but with the Spirit, signified by it: "God, thy God, hath anointed thee with the oil of gladness, above thy fellows." And while the designation of the person was from eternity, the Spirit's descending upon him like a dove at his baptism, was the discovery of that eternal choice, and served for the visible designation of him to the world: "And Jesus, when he was baptised, went up straight way out of the water: and, lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." And by the same Spirit it was that he was qualified and fitted for the Mediatory work, his holy human nature being with it.—If it be inquired, how his having been anointed can be the reason of the Spirit's being upon him, when the Spirit was that with which he was anointed? I answer, that Christ's having been anointed with the Spirit to qualify him for the Mediatory work, is a very proper reason why the Spirit was lodged and continues to be in Christ, to be communicated from him to the members of his mystical body.

Christ was sent by the Father. As he anointed, so he sent him. This means the Father's calling him out unto the exercise of his office for which he had been designed, and for which he had been qualified. He was seasonably sent to the work by the Father, and he willingly came and put hand to it, for his Father's glory, and the salvation of sinners: "Then said he, Lo I come; in the volume of the book it is written of me, I delight to do thy will, O my God! Yea, thy law is within my heart." We may observe three periods of this sending.

When Adam fell, when all mankind was newly ruined by the first sin; then the Mediator came and looked on the ruins of the world, preached deliverance to the captives, telling them that the seed of the woman should bruise the head of the serpent. He healed the broken hearted, by covering Adam and his wife with coats of skin, even the skins of sacrifices, a type of the righteousness of a slain Redeemer. Thus he underpropped the world by his mediation, when all was shaken loose by man's disobedience. He began immediately to repair the breach, and kept the world from absolute and irreparable ruin.

Also at his birth, in the fulness of time, when he became man, being born of the virgin: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." The world was then in a deplorable condition; the know-

ledge of the true God was lost among the Gentiles, religion was corrupted among the Jews, some few were groaning for the consolation of Israel. Then he came in the flesh, being born of a mean woman, and laid in a manger; but at his birth the angels sung, "Glory to God in the highest, and on earth peace, good-will towards men."

Likewise when he entered on the public exercise of his ministry at his baptism; then was he, in a special manner, sent out on that work to which he was called: "This is my beloved Son, in whom I am well pleased." "From that time, Jesus began to preach, and to say, Repent, for the kingdom of God is at hand." Then he went about his work, preaching the gospel, to bring sinners to God; he also became obedient unto the death, according to the everlasting covenant between him and his Father.

Thus this subject informs us, that the salvation of sinners was the concern of a whole Trinity. How great a work must it be, when the Father, the Son, and the Holy Ghost, each acted their part for bringing it about. The Father sent the Son, the Son submitted to be sent as Mediator, and by the Holy Spirit he was fitted for the work. Never, then, think little of that salvation, which required such causes and authors to bring it about.

Thus Jesus Christ is perfectly able to save sinners: "He is able to save to the uttermost." He was the Father's choice to that great work, which may assure us he was an able hand for it: he has all given him to fit him for it, which the fulness of the Godhead affords. The Father had never taken him as surety, if he had not been perfectly able to pay the debt;—he had never laid the sinner's help upon him, if he had not been able to bear the weight of it.

O how is the manifold wisdom of God displayed in the contrivance of salvation through Christ. The first creation was a work of wisdom—but the second was more so; the confused heap at first was little in comparison of the confusion sin brought into the world, but divine wisdom brought order out of this confusion. Truth meets with mercy, righteousness and peace embrace each other, sin is punished, and the sinner spared. Out of the greatest affront to God, rises the occasion of his greatest glory, his Son's obedience instead of theirs. When at the fall hell rejoiced, angels stood astonished, and men lay groveling in the depth of misery, wisdom found out a way of recovery, to the marring of the devil's joy, the dissipating man's fears, and giving angels a mystery of wisdom to pry into: "To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord."

See herein the amazing mercy of God to objects in the deepest misery. To have given rebel sinners some years respite from their due punishment—to have locked them up in hell—to be released

after some millions of years, would have glorified mercy; but for an offended God to provide a Mediator himself, proclaims the height and depth of infinite mercy.

The love of the Father is wonderful, in sending his own Son to recover sinners by his obedience and death: "God so loved the world, that he gave his Son, his only begotten Son, unto the death, the most bitter death, even the death of the cross." The love of Christ, which undertook that heavy work: here is love admirable in all its dimensions—Christ coming in the room of sinners. If ye doubt his love, look into his pierced side, and behold its glowings there.—The love of the Spirit dwelling in Christ, as the head, to enliven sinners as his members, being in him, exciting, moving him forward to the work, and fitting him for it.—I shall only add an use of exhortation.

Believers, as his Father is well pleased with him, be you also well pleased with him: employ him in your every case, put all your cases in his hand, lay your help where the Father hath laid it. Receive him whom the Father hath sent, receive him for all the ends to which the Father hath anointed and sent him. He is called Messiah, and Christ, to denote his being anointed as the prophet, priest, and king of his people; he was anointed for all these offices, receive and improve him in them all. He is anointed as the great prophet, to declare the mind of God to sinners: he is to "preach good tidings to the meek." Receive him for your prophet and teacher; renouncing your own wisdom, submit yourselves to be taught by his word and Spirit; and go to him for direction in all cases. He is an anointed priest: "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedec." Receive him as your priest, laying the weight of your souls on his sacrifice and intercession; renouncing all confidence in yourselves. Carry your guilt to him, to be carried off by his atonement, and put all your spiritual sacrifices in his hand, for only out of his hand will they be accepted. He is anointed king: "Yet have I set my king upon my holy hill of Zion." Submit yourselves a willing people to the royal Mediator—to receive his commandments—to live according to his laws—to pursue the interest of his kingdom in the world—and to fight under his banner against the devil, the world, and the flesh.

B.

To the Editor of the Gospel Magazine.

ON DIVINE MYSTERIES.

MR. EDITOR,

AMIDST all the contentions about Eternal Generation, pre-existence of Christ's human soul (or body,) the Eternal Son, &c. &c. written in your valuable pages; the existance of the Three Per-

sons in the ONE adorable *essence* of *Deity* (though an incontrovertible truth) is left a sublime mystery ! and the language of the most enlightened will fail, even in expressing their thoughts or ideas on this awful subject, so as to give any just or comprehensive view thereof.

Nothing short of the illuminating influence and teaching of GOD, the Holy Spirit, on the *regenerate soul*, can form right ideas in the mind, on these sublime and majestic truths ; yet in committing them to paper, they *seem* to be left vulnerable to the attacks of quibblers, and those enemies of God's elect—the Sabellians, Arians, and Socinians.

It must, on all sides, be admitted, that the nature and personalities of GOD are necessarily above the comprehension of his creatures, who can no more understand *how* Jehovah exists in his nature than in his personalities.—“ Reason (says one) must here bow to the testimony of the scriptures, and be satisfied therewith, since God alone knows himself, and has certainly told us the truth concerning himself ; and therefore this is not a subject of enquiry or perception by any human intellect, but of faith on divine testimony and gracious teaching.”

How foolish therefore is the warmth, acrimony, and exultation of finite creatures, over, and towards, each other in the discussion of so profound a subject.—I could wish much, that those who write in the Gospel Magazine (professing themselves to be regenerated Christians, and to be nothing in themselves though possessing all things in Christ Jesus) would, at all times, re-peruse their thoughts on disputed points, and curtail those sentences which their old man, with much self-gratification and ambition, might have dictated with asperity ; and then, I am sure, they would not (at least whilst the love of Christ, the dear Father of the elect family, prevails in their souls) be so harsh and acrimonious in their epithets against their brethren, who happen not exactly to agree with them, nor be so ready to glory in self.

It is not my wish to intrude on your Readers a stale and almost worn out discussion on the pre-existarian scheme ; yet, I am firmly persuaded, there is much truth and glory in the ideas thrown out by your late writer *Peigneneuve*, and confirmed by a more recent publication of *A. S.* in your Magazine for May, June, and July, 1813, commencing p. 178, if they were coolly and dispassionately attended to. From all that has appeared in the investigation of this subject, in your Magazines—from the testimony of the sacred scriptures and other researches, *I have considered* the following glorious, undeniable, and ever adorable truths are invincible to all attacks of the aliens ; and not only tenable, but clearly reconcilable to the whole tenor of God's record.

1st. That *Jehovah*, or the Godhead, is ONE divine, eternal, uncreated, unbegotten, inconceivable, incomprehensible, self-existent, underived *essence*.

2nd. That this essence is revealed to contain THREE distinct persons, not mere names or properties only) which have their several engagements in œconomy of redemption, and work of man's salvation. That these triune persons are not to be understood in a gross or carnal sense; for all language (it must be confessed) is too poor and beggarly to define a pure intellectual spirit, especially concerning God! But the word "*persons*" is used rather to avoid concealment of this great and mysterious truth, than to evince a propriety of the expression, since the LORD our GOD is one Lord; Deut. vi. 4. and this text would, most assuredly, be unnecessary if the word LORD did not include a *plurality* of persons, as the learned tell us the original conveys. However, this doctrine is not proposed for our enquiry, but to our credit, since who by searching can find out God to perfection? But though each of these divine persons are co-eternal in Majesty, equal in glory, existence, operation, and attributes; yet the divine nature, or substance of God-head is not divided any more than the light emitting from three distinct lights put together; and to each person the scriptures apply the qualities of will, power, and affection.

3rd. That this glorious, triune essence, to glorify their persons and exalt their grace, from all eternity, purposed in themselves, and determined the creation of angels and men, and the preservation of an elect number of each.

4th. That in the eternal counsel of this blessed triune Jehovah, the human soul* of my blessed Lord Jesus Christ, (and of all his elect family, as united and given to, and chosen in him) in some period in eternity, was really created or begotten by the infinite and all-wise volition of the womb of divine power, and that the human soul of Christ, the head, was immediately taken up into high personal union to one of the eternal subsistances in the undivided, undivided, and incomprehensible God-head; and on account of this creation and assumption—that person in God, in which this human soul stood, (and was in due time to become incarnate and veil itself in human flesh) was, in its complete person, the proper *Son of God*—that human soul being so possessed of him as to be part of his own mysterious and wonderful person.

5th. That this complete person, consequently, became suitable for, and capable of, entering into his suretyship and covenant engagement, and to substitute himself on behalf of his body—his members—his dear elect family, who were *thus created in Christ Jesus, and chosen in him before the foundation of the world*. For without this human soul, neither of the persons in Deity (with reverence be it spoken) possessed a capacity for entering into the covenant engagements for the redemption of the elect body from

* The soul is taken for the whole soul and body in the following (among many) scriptures—Genesis xii. 5.; xiv. 21. Exodus xii. 16. Leviticus iv. 2.; xxiii. 30. Isaiah iii. 20. Revelation xvi. 3.

that thralldom in which sin was to involve them. And this alone, I conceive, gave rise to the appellation or name of the Son of God, since that person, in God-head, had no necessity for that name prior to his possessing that nature and voluntarily offering himself on man's behalf. For though he was *God* without this humanity, yet he was not the *Son* of God without it, and consequently, in this sense, he was the *only* Son of God, and all his brethren, (being parts drawn out from this same human nature or soul, and being in union to it, thus became accepted in the beloved and the adopted sons and daughters—children of God and joint-heirs with Christ Jesus.) Hence the propriety of Christ being called the “elder brother” of the church—“the first begotten”—“the beginning of the creation of God”—“first brought forth”—“the glory-head of the church”—“only begotten Son”—“heir of all things.”

In this pure mass of creatureship (his elect seed and mystic body, now created and brought forth as the bride, the Lamb's wife) the God-man took ineffable delight and complacency.

“Our souls were precious in his sight.”

And through this pure mass of creatureship these adopted children were made “partakers of the divine nature”—“one with the divine Father,” through this union to both of this only begotten Son of God.

“Christ be my first elect he said,
Then chose our souls in Christ our head,
Before he gave the mountains birth,
Or laid foundations for the earth;
Predestinated to be sons,
Born by degrees, but chose at once
A new regenerated race,
To praise the glory of his grace.”

6th. That next in creation, the invisible heavens were made and angels created, as messengers to, and for, the people of God, over whom this Son of God reigned as their head; which produced the rebellion and fall of angels, and their consequent deliverance over to eternal condemnation.

7th. That this material world was next spoken into existance, and the human flesh of all mankind, formed out of the dust of the earth, a lifeless lump till God breathed into it a living soul, (Gen. ii. 7.) thereby giving life, action, and real and intellectual communion and converse with the God-man, the glory-head—this glorious Son of God.

8th. That, not far distant, the great head of rebellion having intellectual connection with man, meditated, designed, and accomplished their downfall, by having access to the mother of all flesh, and thereby

“Tainting all their blood;”

and probably those souls, (pure and intellectual as formed from

the hands of their Creator) who took part in the refusal to worship the Son of God, were left to become incarnate, and unite to the mass of human flesh, designed by the great framer of the universe for their respective abodes, and left without a Redeemer or a Mediator.

“ Wrapt up in eternal condemnation
Of darkness and damnation.”

9th. That, this seed of the wicked one, the non-elect, were, therefore, never made partakers, in this world, or in that which is to come, of any spiritual life, but left to the forebodings of eternal damnation in their consciences and souls, after death, to be bound up in eternal darkness and despair.

10th. That the salvation of God's people—the sons of God—the seed of God—the family of heaven. The adopted children was the chief concern, and occupied the wisdom, power, and grace of the triune God, and, therefore, in the œconomy of their salvation. The first person took upon him the name of Father, and, as such, became the author of blessing and preservation by election. The second person that of God the Son—the elder brother—the author of light and knowledge to his church. And the third person that of Spirit or Comforter—as the giver of peace—the applier of all revealed truth—and the leader to Jesus the God-man, who,

“ ———When all the heavenly quire stood mute,
And silence was in heaven: on man's behalf
Patron or intercessor none appear'd,”

said, “ Lo I come, in the volume of the book it is written of me.”

11th. That he foreseeing the fall and dread consequences of his body in the loins of Adam, the *fleshy* parent of all mankind in covenant engagement, determined to follow his much loved bride from the regions of bliss.

“ Jesus with high delight survey'd,
On the vast map before his eye,
The place where he has since display'd,
The great incarnate mystery.”

Yes, he stepped forward, in the stead of his spouse, to appease injured justice, and deliver his much loved bride, the church, from all the curse due to their transgressions, by becoming their substitute—their surety, undertaking to bear their sins, endure their curse, and fulfil all their righteousness.

12th. That this holy engagement was immediately accepted by the divine Father, and the Holy Spirit, no less ready in this eternal covenant, undertook to quicken, convince, enlighten, and lead their souls unto the knowledge of the above glorious fellowship of the mystery which was hid with Christ in God.

13th. That, in due time, the gospel day appeared, when

“ Aside the Prince of glory threw
 His most divine array,
 And wrapt his God-head in a veil
 Of our inferior clay.
 Down from the heights of bliss he fled
 On wings of everlasting love,
 And groan'd, and sigh'd, and wept, and bled,
 The mountains of our guilt to move.”

He was born of a virgin by the incomprehensible and mysterious overshadowing of the Holy Ghost.

“ Wrapt in mortality to die
 For crimes that we had done.”

Thus, in every age of the world, before and since the incarnation or assumption of his human nature, the adorable Son of God appeared to his family, on this our earth, and held sweet communion with them—opened the eyes of their understandings, and gave them a glance, at least, into that upper union, subsisting between him and the royal family, who are all kings and priests to God.

But when death is appointed to rid them of this tabernacle of clay—this dark lanthorn which shades all their glory, they exchange this state of darkness and ignorance for the presence and enjoyment of God and the Lamb—that eternal light which shewed them their glorious head and representative without a cloud between.

Indeed, all their cases were as appropriately and effectually presented to his Father and their Father, as much before Christ's taking human nature and their flesh into union with his own as afterward. And it is only the opaque body of flesh, which we carry about with us, and the darkness of our understandings, occasioned by sin, that we have no recollection or perception of our antient intellectual soul-union between us, the adopted Sons of God, and this only begotten Son of God; though, in fact, every believer, after he is born of God and made a partaker of the divine nature, has a glimpse of his immunities and privileges of his citizenship, and upper standing and union with the head in the pure mass.

But, no doubt, before half of your Readers have followed me to this page, they are ready to be up in arms against me, and some are saying, “ away with him—away with him,” he is mad, we will not have such sentiments to be broached or read. I know they are too refined and mysterious for half of those who profess to be advocates of the *gospel*.

Yet, if this be their language and desire, I trust, Sir, that before they set down these sentiments as damnable, or contrary to the scriptures, my opponents will *dispassionately*, candidly, and coolly, answer me a few questions.

Could the elect head exist, or be a complete body without its members?

Are they not inseparably united to Christ their head?

Is the soul immortal, and yet has it only an existence in a time state, and begotten by the puny arm of the creature man?

Is not the glorified body of Jesus the pattern and likeness of all the elect bodies after their glorified state?

Is not the incarnation of their bodies and souls mysterious as well as Christ's?

How could the elect be eternally beloved, chosen, and created in Christ Jesus; justified and saved with an everlasting salvation, if their bodies and souls came only into existence in a time state?

What must become of the superlapsarian system without the belief of the actual pre-existence of Christ and his Church, at least, in their human souls?

Does not the soul distinctly exist separately from the body at death, and why not Christ's human soul distinctly exist before the assumption of his body?

Since we believe, that immediately after death the souls of the elect mount to heaven in the immediate presence of Christ in his human nature, and to see him as he is—and to know him as he is known, and that there can be no heaven without his actual presence; I ask, what heaven, what communion with, or enjoyment of, Christ, the church's head, could, or did subsist between those, his members, who died on the earth and soared to glory before Christ's actual assumption of man's nature and his resurrection?

What propriety was there in Christ, in his human nature, praying in, John xvii. 5., to his Father to glorify him (body and soul speaking) with the glory he had with the Father before the world was, if it only meant his divine nature? since that, surely, never could it have been separated, tarnished of its glory, or debased.

What intercession of Christ, as God-man, (as God only he is not a Mediator) could there have been for those of his family who died antecedent to Christ's ascension to glory?

Who was it that appeared, in this lower world, to the Old Testament saints—Adam, Abraham, Moses, Lot, Manoah, the three worthiest and others, in a human form and actually ate and drank with them?

What were the appearance in the mount (Luke 28—36) of transfiguration, when Peter said, "Let us make three tabernacles here, one for thee—one for Moses—and one for Elias;" and who could have told Peter these appearances, were Moses and Elias, unless the God-man had drawn aside the veil from the flesh and the scales of blindness from the eyes of Peter's understanding so that he could spiritually peep into the arcana of eternity, and had a sight of the pre-existent scheme, and a knowledge of some of the elect family?

What was the sheet let down from heaven to Peter's view, and

what were the third heavens which Paul had a sight of but the elect family? Their fellowship and family union to their great head, representative, and covenant substitute? A complete head and a complete body, Christ and all his members?

What ideas can be formed of a body existing in its human nature prior the head or the members having a priority to the members in humanity?

Why are those various passages in holy writ so abundant of their sonship—of the elect's knowing Christ—their restoring, renewing, regenerating—being born again—their fellowship—bringing them to their eternal inheritance—mansions prepared for them—Christ being their pattern man—the first begotten, &c. &c. together with many other passages which might be cited to shew the pre-existence of Christ, the elder brother, in his human as well as divine nature, prior to the creation of the human nature of his elect family; why, I say, do the scriptures abound with such passages if the human nature of Christ had no existence, before his incarnation or appearance, in this our world?

Be assured the pre-existent scheme can by no means detract from either Christ's distinct and eternal nature, as God, nor his real and actual union to human nature; partaking truly of all the grandeur, self-existence, eternity, immutability, and incomprehensibility of the former, and participating of all the human sinless frailties and faculties of man, and his feeble frame.

Nor will these sentiments in the least retract from the mysterious incarnation of this human and divine nature united, possessing the womb of the Virgin Mary, and being born of her, *taking* upon him and assuming her human nature.

Neither will it oppose nor degrade any of those glorious doctrines of the gospel so endearing to all the elect family of heaven, who have, in regeneration, experienced the real witness of God, the Holy Spirit, with their spirits that they have been born again.

These undigested thoughts, Mr. Editor, are merely thrown out by me for better arrangement by some one who has a deeper knowledge of divine things and more capacity and time to enlarge on these hints. They have been the comfort and consolation of a poor pilgrim passing through this wilderness world, surrounded with enemies without and within; and I hope the above questions will be met fairly, without so much quibbling and cavilling, *when* on these abtruse points, that has so often (I am sorry to say) stained the pages of your valuable Magazine, by the disputants on theology; and that I shall be treated and dealt with as one who really fears God—knows Christ to be my Redeemer—has the witness of God, the Holy Spirit within, testifying that I am born of God, and do really desire to glorify God the Father, Son, and Spirit in my profession and defence of those much despised truths following:

The incomprehensible but revealed existence of the Three Persons in *one essence*.

The divine nature in union with the human in the person of Emanuel, Jesus.

That despised truth, the sovereign and free election, by God the Father, (out of the pure mass of his creatures) of the church for the Lamb's bride, leaving the rest to all the consequences which would be due to their sin and polluted state through union to their created head, Adam.

The unalterable love of God towards Christ, the head, and all his elect family in him.

The manifestation of this love, in the covenant entered into and provided by infinite wisdom, for the redemption of the elect (only) from all the consequences which their fall and dreadful depravity, in their *nature-head*, Adam, would involve them.

The substitution of our head, in that covenant, on behalf of his members.

His mysterious incarnation and mission into our world after sin had entered through the first transgressor.

Christ's glorious work of righteousness in fulfilling the law and making it honourable for his people, which is imputed to, and put on all them that are called according to his purpose and made to believe on him.

His bearing of the sin of the elect world—enduring their curse—his sufferings and complete expiation of all their guilt by his precious blood shedding—his death, resurrection, ascension, mediation, and continual intercession in glory for every member of his church.

The descent of God, the Holy Spirit, in regeneration and effectual calling of the elect to a knowledge of their fellowship, and some of the immunities they are entitled to as heirs of the kingdom of God.

The final and eternal security, perfection, perseverance, and glorification of the elect.

After that incomparable meetness wrought in them by God, the Holy Spirit, who is their sure guide, while travelling through this wilderness, into all truth—deliverer from all their trials, enemies, snares, temptations, and distresses.

That all our works are wrought in us and derived from that never failing sap which runs from the head to every member.

I am, dear Sir, yours,

A FOOL (FOR CHRIST'S SAKE.)

To the Editor of the Gospel Magazine.

ON TABERNACLE PREACAERS.

MR. EDITOR,

If the trumpet give an uncertain sound, who shall prepare himself to the battle! I noticed, with pain, in your last number, the pro-

ceedings of certain dissenting Ministers in Devonshire; and I should, probably, have wept over the folly and guilt in silence, leaving them to the remorse, which I think they must one day feel (if good men,) had not the account contained something like an imputation against the orthodoxy of the Tabernacle. I have long worshipped within her walls—often enjoyed the animating display of a full, free, and *finished* salvation from her pulpit; and have reason to believe that no other salvation would suit the stated hearers and members there: both managers and ministers, I am persuaded, differ widely from Devonshire Calvinists, you have been exposing. George Whitefield gloried in, and perpetually recommended, in glowing terms, a *finished* salvation: there is a beautiful hymn in the volume collected by him, and sung with us, which begins

“ ’Tis finished the Redeemer said,
And meekly bow’d his dying head;”

and also

“ Salvation’s glorious work is done:”

which fortunately leaves his sentiments on the subject upon record.

I will just add, though I cannot boast of Mr. Allen’s zeal for the truth, nor of his love to his Master, while he sat by during such proceedings, yet he certainly does not hesitate to preach of a *finished* salvation in his occasional visits to tabernacle people.

Wishing you success in every honest attempt to expose error, and requesting your early insertion of these few lines.—I remain your’s

AN OLD HEARER AT TABERNACLE.

London, December 6, 1815.

SHORT REMARKS ON THE EPISTLE TO THE HEBREWS.—BY THE
REVEREND SAMUEL EYLES PIERCE.

(Continued from page 17.)

CHAPTER THE SECOND.

THE apostle having, in the first chapter of this epistle, observed unto the Jews, that “ God, who at sundry times, and in divers manners, spake in times past unto the Father by the prophets, hath in these last days spoken unto them by his Son.” He tells this in part to shew them the transcendent excellency of the gospel dispensation of grace to the former. He would have them observe the person by whom God spake: it was his Son—his only begotten Son,—“ the brightness of his glory—the express image of his person”—the maker of all worlds—the upholder of all things—the great high priest of his people, and their almighty and all-conquering Jesus, who was “ heir of all things” by his Father’s

appointment of him, as the Mediator of his church and people. Who, as priest, was entered into the holiest of all, and "sat down at the right hand of the Majesty on high," where he has a divine and eternal throne. The Father welcomed him to heaven, on his return from his victory obtained over sin, Satan, the world, death, and hell. Having placed him upon his mediatorial throne, he said unto him, "Sit at my right hand until I make thy foes thy footstool: thy throne, O God, is for ever and ever." The apostle proves Christ's glory far to excel that of angels, from many express scriptures. The heavens were made by him, and he had no beginning, and shall have no end. He sits only at God's right hand, and angels are his creatures, sent forth by him to be ministering spirits to the elect.

In this second chapter he calls upon the persons, to whom he wrote, to attend with the greatest care and diligence to what he had delivered: "Therefore we ought to give the more earnest heed to the things which we have heard (of him, and concerning him,) least at any time we should let them slip." And in the three following verses, he enforces the exhortations laid down in the first verses, as that which arose from the former chapter: to which he adds, a comparison of the law and the gospel. From whence might appear, not only the transcendent excellency of the one above the other, but likewise is a regard to the one, i. e. to the law, was attended with a sure and sore revenge, much more must, and would, the neglect of the gospel be. His comparison of the gospel is expressed, first, in the nature of it; it is great salvation—it is great in the eternal contrivance of it. The salvation which is preached by the gospel is great, upon the account of that display of all the divine perfections and attributes of Deity manifested in the incarnation, obedience, death, and resurrection, intercession, glorification, and coronation of the Lord Jesus Christ, the Son of God. It is great, as it delivers from all evils, and bestows upon the believer all good.

Secondly, It is great upon account of the author of it:—it was spoken by the Lord.

Thirdly, It is great upon account of the testimony given to it; it being confirmed, and witnessed unto, by God's bearing testimony to its truth, "by signs, and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

The apostles description of the law is, that it was "the word spoken by angels;" not that angels were the authors of it: it was the Son of God who gave forth the law upon mount Sinai, whom Stephen calls the angels; and who was the angel in whom, and of whom Jehovah said, "My name is in him." Exodus xxii. 20, 21.

But the ministerial ordering of things into promulgation, is that which is ascribed to angels: they raised the fire and smoke, see Exodus x.—they shook and rent the rock—they framed the sound of the trumpet—they effected the articulate voices which convey-

ed the words of the law to the ears of the people, whereby it became the word spoken by angels. The law was firm and steadfast, and every transgression and disobedience received a just recompence of reward: not a sin committed against it but was severely punished, God having annexed his curse upon the transgressors of it, as he has pronounced his blessing on the doers of it. The apostle's observation from it is this—if God treated the contempt of his law, and threatened them with such awful judgments as should violate it in any, in every instance! how much more would his displeasure arise, and be manifested against those who should neglect, slight, and despise the gospel of his Son;—for to neglect the gospel, is to despise the Son of God.

The apostle proceeds in the pursuit of his former design: from the doctrine of the first chapter he presseth the exhortations at the beginning of this: the foundation of that exhortation was the pre-eminency of Christ Jesus the Lord, the author of the gospel above angels, by whom the law was delivered.

In the fifth verse of this chapter, the apostle insists on the antithesis, which he pursueth throughout the whole epistle, between the judicial and the evangelical church state; that, as it received the law by the disposition of angels, and they might, by the divine will and permission of God, have a divine appointment from the Lord to preside over them, and their church state; yet the world to come, by which is meant, the gospel church state, is not made subject unto them.

Thus the apostle seems to grant, that the Old Testament church and worship were in a sort made subject to the angels, and hereby he proceeds in his design of exalting the Lord Jesus Christ above them; and, thus, hereby he prefers the worship in the ordinances and form instituted and made known by the gospel, before, and above, that prescribed by the law of Moses.

The gospel church state, this world to come, whereof we speak, saith the apostle, is put into subjection to the Lord Jesus Christ, who is the head of it—the only head—the vital head of influence—the only head of rule and government, who will assuredly take care of all its concerns. This the apostle doth insinuate from a testimony of scripture, that all things, whatsoever, are said to be put into subjection to man, Psalm viii.; and that this privilege was never absolutely and universally made good, in, or unto the nature of man, but in, or with respect unto the person of Jesus Christ, the Messiah.

And as it was the prophet David, so it may be well unto us matter of wonder and astonishment—of admiration and joy, that God should exalt our nature in the person of Christ, his Son, into a condition of honour and glory, so as to be worshipped by all the angels in heaven. The Psalmist falls into admiration of God's love and grace towards the human nature, which he had pitched

upon in counsel and covenant, and chosen to the grace of union with his eternal Son.

He admires how that Jesus, having taken upon him all the sinless infirmities of human nature, was made hereby, for a little while, lower than the angels: he was acknowledged and visited by his Father, in his bestowing the whole fulness of his Spirit upon him; for he received not the Spirit by measure. He goes on with this wonderful subject, and admires the Father's gracious presence, crowning him at his resurrection and ascension, with glory and honour, and setting him over all the works of his hands. Now that this can be applied to none but God-man, the apostle intimates in these words, "We see not yet all things put under him." Man is not thus exalted, though it may intimate, that the universal dominion and government of the God-man was not so visible, nor so visibly seen; yet divine providence proceeding more gradually and secretly. But, says he, we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honour, by his Father, at his resurrection from the dead, and at his ascension into heaven. In which words we have, 1st. the humiliation of Christ; 2nd. the general end of it, that he might suffer death; 3rd. his exaltation unto power and authority over all things, in particular the world to come, i. e. the gospel church state.

The end of Christ's death is first to be considered, with the cause of it, God: all things are of him, viz. the Father. Second, the nature of it—Christ was to taste death. Third, the end of it—it was for others. Fourth, it was for all the sons that were to be brought unto glory—for all the children whose nature he assumed—for all his brethren, and this was according to God the Father's design, in bringing many sons and daughters to glory, by Christ, the captain of salvation, who was to be made perfect by sufferings to his Father's justice, or, in other words, he was to give his life, and make perfect satisfaction to his Father's justice, for the sins of the elect, by the substitution of his person in their law, place, room, and stead; and by suffering and sustaining all the curse and punishment due unto their crimes. As Christ was the surety of these many sons that were to be brought to glory, it was necessary that he should partake of their nature—that the sanctifier and the sanctified might be all of one nature; and by his incarnation he became their near kinsman, bone of their bone, and flesh of their flesh. Their brother, even a brother born for adversity, and he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And Christ, by his assumption of our nature, becoming true and very man, who was, in his divine nature, true and very God, truly and essentially Jehovah, became hereby fitted to be "a merciful and faithful high priest, in things pertaining

unto God, to make reconciliation for the sins of the people." From whence we may observe one principal end of the apostle in this chapter is this, viz. to prove Christ to be true and very man, as he had in the former chapter proved him to be true and very God.

Here God is seen, in the likeness of sinful flesh, wearing our nature—living in our world—sanctifying and separating himself to the great work and office of priesthood; and he being a partaker of our nature, and wearing it by personal union to it, could be a merciful high priest unto us—and sympathize with us under all our miseries; and being God the Son, he could be faithful unto God his Father, by rendering unto his law and justice all its demands and requirements.

Here our faith may look and behold our Jesus, to our uttermost comfort and advantage; for our Jesus having taken hold of our nature, has in it suffered, not only all the sinless infirmities of it, such as hunger and thirst, labour and fatigue; but he has likewise suffered being tempted by the devil to doubt of his divine sonship. He was "in all points tempted like us, yet without sin," so that we have this most comfortable conclusion drawn from it by the apostle: "For that he himself hath suffered being tempted, he is able to succour them that are tempted."

Here is our blessed Jesus, our most merciful and faithful high priest, set forth in this chapter as made life unto his brethren in all things, sin only excepted—as suffering and undergoing the pains of death, that in our nature, and "by his death, he might conquer death and him that had the power of death, that is the devil." So here we have the account concerning the accomplishment of the first promise: "The seed of the woman shall bruise the serpent's head."

Here is the Son of God assuming our nature—dying in our room and stead—making atonement for sin—becoming a merciful and faithful high priest unto us; one who has been exercised with all sorts and kinds of temptations, and who feels for his dear people: he hath a most truly compassionate heart, and is ready to exercise his compassions towards them, under all their trials and dejections: "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." So that we may here see what a magazine of comfort is contained in the priestly office of Jesus Christ; we may, under every kind of spiritual distress, find something in Christ, as our priest, to bear us up, and refresh us.

He hath performed his priestly work upon earth, and is still exercising his priestly office in heaven, on the behalf of all those who trust in him. To him we may come as to our brother—our Saviour—our friend. May we be led, by the Holy Ghost, to admire his wondrous grace, and adore and praise him for it.—Amen.

(To be continued.)

To the Editor of the Gospel Magazine.

ON THE DEVON ASSOCIATION.

SIR,

SINCE I returned you thanks for the alarm you sounded in Zion, (respecting the Address from the Devon Calvinistic Association) I have had an opportunity of hearing the Rev. Mr. Allen preach at Tottenham-court chapel; when he repeatedly mentioned the words "finished salvation," and seemed to glory in it. And in his prayer he earnestly intreated the people might be brought to know and enjoy a full and finished salvation.

I have heard, also, he expressed himself in much the same way, when preaching at the Tabernacle.

This account, I hope, will satisfy you, that Mr. Allen, of Exeter, is not disposed to give up preaching finished salvation, whatever the chairman, or other members of the Devon Calvinistic Association, may do.

I leave it to your consideration, whether you ought not (in justice to Mr. Allen) to give this intelligence to your Readers, that any prejudice, raised against him, by your former report, may be done away.

I take this opportunity of sending you an extract from Bishop Hall's works upon the subject of finished salvation, which I unexpectedly met with, and as it afforded me much pleasure, I think it might be a treat to some other of your Readers; and if it should fall into the hands of any members of the Calvinistic congregations in the county of Devon, I hope it might be a means of counteracting the evil tendency of the Address from the Association, which I would wish, had never been published.

Wishing you success in your zealous endeavours to promote and defend the truth as it is in Jesus.—I remain, your's &c.

London, December 19, 1815.

OOTOS.

SALVATION FINISHED.

"It is finished."

(An Extract from Bishop Hall.)

"CHRIST'S passion needs no helper, and therefore let us say, none but Christ! none but Christ! Let our souls die, if he cannot save them: let them not fear death or eternity, if he hath finished the work, which was given him to do.

Hear this!

Thou fearful afflicted soul, there is not one of thy sins but it is paid for, nor one of thy debts in the scroll of God, but it is crossed; not one farthing of thine infinite ransom is unpaid.

Christ is the good shepherd!

Wherein does it appear? He gives his life; but for whom? for his sheep! What is this to the hardened sinner? while thou art

secure, profane, impenitent, thou art a wolf or a goat! His sheep hear his voice—obey his precepts: where is thine obedience to his commandments? If thou wilt not hear his law, never hearken to his gospel. He hath finished for those in whom he hath begun a work of grace: if you have no beginnings of grace, hope not for a finished salvation. Come to me, all ye that are heavy laden, says Christ. Thou art not called, and canst not be refreshed, unless thou be laden with conscience of sin! (“A broken and contrite heart, O God, thou wilt not despise.”) Is thy heart wounded with sin? Doth grief and hatred strive within thee? Are the desires of thy soul after God? Dost thou long after holiness, struggle with corruptions? Thou art the man.

Fear not, it is finished!

That law which thou wouldst have kept, and couldst not; the Saviour could, and did keep for thee. That salvation which thou couldst never work out alone, he alone for thee hath finished.—Look up, therefore, boldly to the throne of grace, and know that there is no quarrel against thee in heaven, nothing but peace and love and joy.

All is finished!

He would be spitted upon, that he might wash thee. He would be covered with scornful robes, that thou mightest be covered with the white robe of his righteousness. He would thirst, that thy soul might be satisfied. He would bear all his Father's wrath, and leave none for thee. He would be forsaken, for a time, of his Father, that thou mightest be received forever.—May I not add? He hath indeed finished the work the Father gave him to do! “Glory be to God in the highest, on earth peace, good will towards men.”

Conclusion then, with us, be this,
Because salvation finish'd is,
Our thanks shall never end.

And we, to the end, shall endure
As sure as the earnest is giv'n;
More happy, but not more secure,
Are the glorified spirits in heav'n.

London, December 15, 1815.

To the Editor of the Gospel Magazine.

FINISHED SALVATION.

SIR,

WHEN I sent you that paper, in which an account was given of a letter written by Mr. Mends, (and which the Devon Calvinistic Association approved and ordered to be printed) in which it was recommended to lay aside the term, “*Finished Salvation*.” I little suspected to have seen an attempt to deny the charge, as *truth*, and *truth* alone was my shield and buckler.

“Grace is the free love of God to poor sinners: in the whole plan of salvation, from the first to last, all is of grace. The believer learns more clearly all is of grace, and that he has no hand in saving of himself, but an empty receiving hand. Grace comes to pull him down and set Christ up: the creature is stripped quite bare, without a rag to put on, or money to buy any, or wisdom to know where to get it. The Holy Spirit pulls down all high things, levels all distinctions, and leaves the poor creature nothing at all to trust in, or boast of, but Christ’s alms; so that the sense of our last helpless state is the only cause which makes us willing to receive a whole Christ, and keeps us willing to live upon a whole Christ;—as the believer sinks in his own eyes, Christ rises in his esteem: Jesus took our sins, that we might take his righteousness, whom the Holy Ghost enlightens with the knowledge of this saving truth; he also gives faith to receive it—to trust in Christ as God—to depend upon him as the almighty Saviour—and to rely on his ‘*finished work.*’”

As Mr. Mends thinks his views of *finished salvation* and Mr. Romaines’ are similar, I have taken the above from his letters, published by Mr. Wills, and ask him, Is there any likeness to this divinity in his association letter? wherein he recommends to the Ministers of Devon to lay aside even the “TERM” finished salvation, because a certain class of professors boasted of it.

My next quotation shall be from Mr. Toplady, as he is also named, who, as well as Mr. Romaine, loved what you have recommended to be set aside. When he was preaching at the Lock Chapel, June 19, 1774, he has those remarkable words, “I was yesterday at some little distance from town, and received a very refined entertainment; in going over a most superb and elegant mansion, which, both within and without, exhibited such a combination of magnificence, beauty, and perfection of taste, that I could not help feeling a curiosity to know how long that masterly edifice was in building; and on being informed that it was both founded and finished within the compass of ten months only, I could not help observing, to some friends who were with me, that if human art and human hands could rear so transcendent a fabric as this, in so short a space, why should we think it strange that Jesus Christ was able to *finish*, and that he actually *did finish* the fabric of man’s salvation, in a course of three and thirty years, blessed be God, our salvation is a “*finished work*,” it neither needs, nor will admit of a supplement; and here let us remember that, when we talk of a ‘*finished salvation*,’ we mean that *complete and infallibly effectual redemption*, accomplished by the propitiatory merit of Christ’s own personal obedience, and of Christ’s own personal sufferings, both one and the other of which have that infinite perfection of atoning and of testifying efficacy, that it is utterly out of our power to add any thing to the merit or validity of either.”

I ask you, Mr. Editor, do you suppose that either the one or the

other of the two gentlemen, whose words I have quoted, ever could recommend to *lay aside the term*, "FINISHED SALVATION," as Mr. Mendis HAS, and approved of by his Devon Calvinistical Association?

My next quotation shall be from the works of Martin Luther, as his name is used to throw a veil over Mr. Mendis's departure from the truth as it is in Jesus.

"Christ, the Son of God, was given, not for the righteous and holy, but for the unrighteous and sinners. If I were righteous, and had no sin, I should have no need of Christ to be my reconciler; why then, O thou peevish holy Satan, wilt thou make me to be holy, and to seek righteousness in myself, when in very deed, I have nothing in me but sin; because thou sayest I am a *sinner* therefore I will be righteous and saved, nay (saith the devil) thou shalt be damned; no, say I, for I fly unto *Christ*, who hath given himself for my sins, therefore thou shalt not prevail against me, in that thou goest about to terrify me in setting forth the greatness of my sins, and so to bring me into heaviness and despair; yea, rather in that thou sayest I am a sinner, thou givest me armour and weapon against thyself, that, with thine own sword, I may cut thy throat and tread thee under my feet, for *Christ died* for sinners; and as often as thou objectest that I am a sinner, so often thou callest me to remembrance of the benefit of *Christ*, my redeemer, upon whose shoulders, and not upon mine, lay all my sins, for the Lord hath laid all our iniquity upon *him*; again, for the transgression of his people was he smitten, wherefore when thou sayest I am a sinner, thou dost not terrify me, but comfort me above measure. He that apprehendeth Christ by faith, although he be never so much terrified with the law, and oppressed with the weight of his sins, yet may be bold to glory that he is righteous: How, or by what means? even by that precious pearl, Christ Jesus, wherefore let the afflicted conscience think upon nothing—know nothing—but the word of Christ. If thou feel thy sins and the burden thereof, look not upon them in thyself, but remember they are translated and laid upon Christ, whose stripes have made the whole. Where Christ is there must be joy of heart and peace of conscience, for Christ is our righteousness, peace of life, and salvation, therefore when we fly unto *him*, Moses, with his law vanished away, so that his sepulchre can no where be seen, sin and death can hurt us no more.

"What is it to me, O law, that thou accusest me, and sayest, I have committed many sins; indeed I grant I have committed many sins, yea, and yet still do commit sins daily without number. This teacheth me nothing, I am now deaf and cannot hear, for I am dead to thee, and live to Christ; thus, when I feel the terrors of death, I say, thou hast nothing to do with me, O death, for I have another death which killeth thee—my death, and that death which killeth is stronger than which is killed.

“Sin devil, I fear not thy threatenings and terrors, for there is one whose name is *Jesus Christ*, in whom I believe; he hath abolished the law, condemned sin, vanquished death, and destroyed hell, and he is thy tormentor, O Satan, for he hath bound thee, and holdeth thee captive to the end, that thou shouldest no more hurt me, or any that believeth in him. Christ is no Moses, but a giver of grace, a Saviour, and one that is full of mercy.”

After reading those sentences can any suppose that, that champion for God's truth would have recommended the laying aside the term, “*finished salvation*,” and that his friends in the ministry would have agreed without a dissenting voice? I trow not.

January 4, 1816.

A PLAIN MAN.

(To be continued.)

AN ADDRESS TO A PROFESSED MINISTER OF CHRIST.

I BESEECH you, in the most earnest manner, to be strict and frequent in inquiring into the truth and reality of religion in your own soul. Personal religion is the foundation of all relative duties. They can scarcely be performed in any tolerable measure without it. It is equally necessary to your usefulness and to your comfort. It is a difficult thing, and it is a dreadful thing, to preach an unknown Saviour: examine, therefore, whether you are “born again”—whether you have “passed from death to life”—whether you are united to Christ by faith—whether you know by experience the difference between a state of nature and a state of grace or not. How miserable a case is it to have it as our business to bring others to the kingdom of heaven, and be ourselves at last thrust out. A minister is as much liable to self-deceit as any other, and in some respects more so. We are in danger of thinking ourselves too easily safe, by comparing that outward regularity to which our office itself, even from secular motives, obliges us, with the licentious extravagance of profane sinners. We may also mistake our frequent thinking and speaking of the things of God, in the way of our calling, for an evidence of true religion in ourselves: nay, we are in danger of mistaking those gifts with which God furnisheth us for the benefit of his own people, for the fruits of the Spirit, and gracious dispositions in our own hearts. Maintain, therefore, a holy jealousy over yourself: give “diligence to make your calling and election sure;” and if you have this assurance, you will probably be an instrument to carry many others with you to a better world, and be able to say, after the example of Christ, “Behold I, and the children whom God hath given me.”

See that you preach the pure and uncorrupted doctrines of the gospel: preach Christ crucified, who is “the way, and the truth, and the life;” and without whom “no man can go unto the Father.” Men can never be right till they are convinced of their lost

state by nature, and thence see the necessity of justification by the free grace of God, through the imputed righteousness of Christ. If you would know what place Christ ought to hold in your preaching and scheme of doctrine, observe what room he fills in the oracles of truth. To the cross of Christ give all the prophets witness—the cross is the sum and substance of the New Testament—the cross of Christ is the Christian's hope—the cross of Christ is the Christian's glory. You see, by a serious perusal of the New Testament, that the sacred writers largely illustrate the several parts of his character and office, and seem with pleasure to embrace every opportunity of speaking to his praise. They shew how much we are to depend upon him for strength in the discharge of our duty; and enforce all their exhortations by motives drawn from what he hath done, and is still doing for his church and people. You will soon find from experience, that no cold reasonings on the nature and beauty of virtue, can have such influence in mortifying corrupt affections, as a believing view of a pierced Saviour. For this very reason many detest the doctrine of the cross. It gives a mortal blow to every darling lust; it gives such a view of the holiness and justice of God, as is intolerable to all those who cannot think of breaking their attachment to sin and vanity.

It is ordinary to meet with serious persons who complain much, that from many pulpits they hear little or nothing of the doctrine of sovereign grace; that the grand and leading truths of the gospel are either flatly contradicted or kept entirely out of view, and something else substituted in their place. I am far from saying that this is indeed the case. If, therefore, there be any clergyman of the church of England among us who doth not preach the doctrine of election, original sin, of Christ's imputed righteousness, justification by free grace, the necessity of regeneration, and the operations of the Spirit, he is guilty of perjury of the worst kind, for which I know no excuse. Such a person is not only chargeable with departing from the faith, but with an absolute prostitution of conscience, and a whole life of hypocrisy and deceit. Be explicit upon these heads, for the truth is, they are of so general consequence, and have so necessary a connection with every other part of religion, that, be the subject what it will, where they are firmly believed, I should imagine the manner of thinking and speaking would be such, as to leave no jealousy of an intended omission.

This leads me to exhort you to preach plainly, or in a way that may be level to the capacities of the hearers, both as to sentiment and expression. God forbid that I should desire you to rush into a pulpit without preparation, to preach in a disorderly method, or in a mean, slovenly, or indecent style. All pains should be taken to seek out fit and "acceptable words." But there cannot be a greater absurdity in speaking to a multitude of common people, than to discourse in such a stiff and abstract way, as it is plainly impossible for them to comprehend: nor is it any less absurdity to

dress up an harangue with excessive elegance, and a vain, ornamented foppery of style. Some discourses may very well be likened to painted windows, which, with fine colours upon themselves, keep out the light, and make the house comfortless and dark.—Such conduct is ordinarily followed by those who would willingly recommend themselves to persons of better taste; but it must evidently render them contemptible to every person of sound judgment. However, it is much worse than absurd, for it is very wicked when the everlasting salvation of sinners is the topic, to speak in such a manner as they cannot understand, or such as tends only to amuse their fancy, and never can reach their hearts. If we would know what is a proper and just manner of style and composition in preaching, let us consider how any man would speak if he was on trial for his own life. Would he not speak with great plainness, earnestness, and force? And is not the salvation of souls of infinitely more moment than any man's life? And should it not, if we believe the scriptures, be more regarded by every faithful minister?

You must also take care to preach experimentally and particularly. You will soon find that this is the only profitable way of preaching, and that, unless you apply general truths to the several classes and characters in your audience, they will make but a sorry improvement of the best instruction: the ignorant cannot, and the wiser will not apply them to themselves; besides, the general way is not only useless, but pernicious and hurtful. Suppose I should make an encomium on the wise, just, and gracious government of God over his rational creation, and observe what reason all have to rejoice under his administration—should I say so to this man, without distinction, it would be to many a dangerous and stupifying poison. A just and holy God is a consuming fire to all the workers of iniquity. Those who are still in their sins should tremble to think of the government of God.

Let me exhort you, in the whole of your work, public and private, to beware of the sin of man pleasing. I do not say, beware of popularity; because, in the sense to which common language hath confined that word, it is but one half of the snare: besides, in propriety of speech, popularity should signify only being accepted and beloved, which in itself is neither duty nor sin, but a blessing. Man-pleasing signifies, in scripture, having this as the end and motive of our actions, rather than being acceptable to God. You ought indeed, for edification, to avoid displeasing any without necessity: but as in this, so in every other thing, you should have a far higher principle than merely courting the favour either of great or small, good or bad. It is, doubtless, a mean and despicable principle, to act only with a view of gaining the applause of the vulgar and ignorant. But I have often wondered, how some should so boldly and uncharitably lay this to the charge of their brethren,

without considering how easy it is, with at least equal justice, to presume that they are under the influence of, and acting with a view to please the great. I am sure there is a much stronger temptation to this than the former. And, if I am not mistaken, fawning and servility hath been the road in which ambitious and corrupt churchmen have travelled to preferment in every age. The truth is, they are equally detestable in the sight of God; but the last is much more destructive to the interest of religion than the first. The favour of the multitude can scarcely be obtained, without either the truth or the appearance of piety; but the favour of the great is often obtained by silence, and suffering them in their crimes, being assistant in their pleasures, or subservient to their political designs.

To deliver you from both, remember the condition on which you hold your office. "Son of man, I have made thee a watchman to the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Forget then the foolish accusations of popularity or vanity; and consider that your people are daily carried to their graves, and you must give an account of every soul that perishes through your neglect.

Be much in earnest prayer to God that he would fit you for your work, and crown your labours with success. Prayer is absolutely necessary to the steadfastness and growth of every believer, and especially to a minister. If you believe the gospel, you will believe that "every good gift cometh from above"—that God only can make you an able and useful pastor; and this will make you importunate with him for a plentiful measure of the Holy Spirit to fit you for his service. And I desire to join in praying that God, for Christ's sake, would make you an "able minister of the New Testament," and help you to preach the gospel, not with the wisdom of "words," but with "the Holy Ghost sent down from heaven."

W.

JUSTICE SATISFIED, AND MERCY MAGNIFIED.

"The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable."

PAUL, before his conversion, was a mighty man for the law, and he thought himself alive because of his obedience to the law, and his zeal for it being "touching the law blameless;" but, when the commandment came in its spirituality, sin revived, and he died; he saw that, notwithstanding all his pretended obedience to the law, and his zeal for it, he was but a dead man; and then, what things were gain to him, these he counted loss, and particularly he

saw that his own righteousness was but dung and loss. Oh! says he, "I through the law am dead to the law," and to all righteousness by the works of the law. Reader, try yourselves by this; Has the law come with such power upon thy conscience, as to break all these rotten planks of the covenant of works to pieces, on which you was swimming for your life?

I ask you, Where have you set down your stand for eternity, and for an awful tribunal? I am sure, if the righteousness of the law be fulfilled in you through faith in Christ, you have set it down only upon the foundation of the law-magnifying righteousness of Christ, saying with the church, "Surely in the Lord only have I righteousness;" and in this only will ye be confident, as the ground of your acceptance here, and of your standing before the bar of the great God. When you look to the holy law, and your own personal obedience to it, you will be ready to cry, 'Away with it, it is but as filthy rags;' if "thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" But when you look to the law, as magnified and made honourable by Christ, you will be ready to say, 'In this, and in this alone, will I be confident; in him will I be justified, and in him alone will I glory, as the Lord my righteousness.' And whenever the law or conscience charges you with the debt of obedience to it, as the condition of life, you will be ready to say, 'I indeed own myself a debtor in point of obedience, but in point of righteousness and justification, I owe thee nothing at all; no, I am dead to the law, through my better husband, who has, in my name, magnified and made it honourable, and therefore to him thou must go for payment of that debt.'

If, my fellow sinner, you be under the covering of that righteousness which magnifies the law, I am sure you will put all the honour you can upon the law; and your gratitude to him who fulfilled the law for you as a covenant, will be as oil to your chariot wheels in running the ways of his commandments. Your hearts will be so enlarged in love and gratitude, that his commandments will not be grievous to you; no, but you will "delight in the law of the Lord, after the inward man." His yoke will be easy, and his burden will be light to you.

Be concerned to magnify him, who magnified the law as your surety. The high praises of the Redeemer will be much in your mouth; you will think and speak honourably of him, upon all occasions, like these who are clad with the white livery of his righteousness. In mount Zion they cry, "Worthy is the Lamb that was slain: salvation to our God, and to the Lamb, for ever and ever." Men are blessed in him with a perfect righteousness, and therefore let all nations and generations call him blessed.

You will be, on all occasions, improving the righteousness of Christ by faith, for all the ends and uses of it, when discoursing of the excellency of this righteousness. You will improve it as a ransom unto justice, to deliver you from going down to the pit; you

will improve it as a laver, to wash you from sin and from uncleanness—as a spiritual banquet, on which you will feed your hungry souls, for it is meat indeed, and drink indeed—as a robe to cover your nakedness, and the best robe whereby to appear in the presence of God—as a shade to defend you from the scorching heat of the fiery law, or an awakened conscience—as a refuge to shelter you when pursued by avenging justice—as a ladder by which you will ascend unto communion with God, here and hereafter—and as the only title and foundation of your claim to eternal life. Thus, I say, you will be constantly improving the righteousness of Christ by faith, for some of these ends and uses; and in this sense we may understand that word of the apostle, “The righteousness of God revealed from faith to faith.” It is that which faith fastens upon at first for justification, and it is that which faith is continually afterwards applying for some good use or other, in the soul’s progress in the way to glory.

If the righteousness of the law be fulfilled in you, through the righteousness brought in by the Messiah, you will have many an inward battle with sinful and legal self. The apostle Paul, who gloried in the righteousness of Christ, and preached the mystery of justification to others, more than ever any mere man did, yet we find he has many an intestine combat with self: “But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members: O wretched man that I am, who shall deliver me?” You, who say that ye submit and trust to the righteousness of Christ, as the only ground of your justification and acceptance, and yet have no struggle with this homebred enemy, and are not laid in the dust before the Lord because of its prevalency, I dread your hearts are not soundly settled upon the foundation of the law-magnifying righteousness of Christ; and my reason for it is, because in every believer there is, through the remains of indwelling corruption, such a strong bias towards the law as a covenant, and towards sin, as gives him continual matter of exercise, insomuch that his heart is just like a field of battle, where two armies meet, and contend for the victory one against the other? What will you see in the Shulamite, as it were the company of two armies? the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary, the one to the other. The motions of sin which a man finds in his members are continual matter of humiliation to him, and set him to mortify the deeds of the body, to crucify the flesh, with the affections and lust thereof; and the strong bias that he finds in his soul towards the law, as a covenant, fills him with fears and jealousies, lest he never yet in reality submitted to the righteousness of Christ, which sets him to examine and prove himself, whether he has ever yet won Christ, and is found in him, having that “righteousness which is through the faith of Jesus Christ.” If you never knew any thing of this, and the like exer-

ease of spirit in your souls, I dread that you are yet strangers to a real knowledge of the righteousness which is brought in by the great Messiah.

When conscience is bleeding through some wound that you have got from an arrow of law-terror, or when the guilt of sin is staring you in the face, and an angry and frowning God, "Whither do you fly, or run for ease and relief?" As for the desperate sinner, he drowns the voice of conscience with diversions and recreations. They will, like Saul, sometimes take up the the timbrel and harp; or, like Cain, when God and conscience were crying for vengeance against him for the blood of his brother Abel, he goes into the land of Nod, and diverts himself with building cities and houses. As for the hypocrite, he wraps himself up in his profession, and *feigned graces*, and there he finds ease. As for the legalist, when he is wounded with the terrors of God, being married to the law, he runs to the duties and works of the law, and studies to please God, and satisfy the cries of his conscience with these. But as for the believer, the whole creation cannot give him ease, till, by a renewed act of faith, he get in under the shadow of that everlasting righteousness, by which the law is magnified and made honourable, and till he see God well pleased for this righteousness sake, and sensibly smiling on his soul again, through this righteousness; this, and nothing but this, can yield comfort. And when he sees God smiling on him through this righteousness, this puts gladness in his heart more than when corn, wine, and oil, did abound. Try yourselves by this.

In a word, if the righteousness of the law be fulfilled in you through the righteousness of the Messiah, the life you live in the world will be by faith in the Son of God, and ye will not reckon so much that ye live, but that Christ liveth in you. Many a flight will thy soul be taking to him upon the wings of faith and love, as the Lord thy righteousness. Whenever you look towards the majesty of God, and view his unspotted holiness and unbiassed justice—whenever thou looks upon the fiery law, or hears a thunder clap from mount Sinai—whenever thou looks into another world, or an awful tribunal—whenever thou looks to the depravation of thy nature, and the innumerable evils that compass thee about—whenever thou looks to the melancholy aspect of providence, thy soul will be taking the other flight by faith unto Christ, as thy Surety and Redeemer, and the viewing the law magnified, and justice satisfied, and God reconciled in the person and undertaking of Christ—and whenever thou looks to him, thou wilt find the Spirit lightened and eased, and be ready to say with David, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

Hath God magnified the law, and made it honourable, at the expence of the humiliation, incarnation, obedience, death, and sufferings of his eternal Son? Oh how dreadful and dismal is the condition of these, who are daily in their practice trampling the

authority of the law under their feet, breaking God's bands, and casting the cords of his law from them, and yet will needs pretend to, and profess the name of Christ, as if Christ had magnified the law and made it honourable, that they might have a liberty to break it, and to follow the swing of their own carnal and corrupt hearts. The apostle, when speaking of such licentious professors, he calls them ungodly men, turning the grace of our Lord Jesus Christ into lasciviousness, of old *ordained* to this condemnation. Christ has *magnified the law, and made it honourable* not to loose but to establish the obligation of it; he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. He hath delivered us from the hand of all our enemies, that we "might serve him without fear, in holiness and righteousness before him all the days of our life," and that we may, by his grace, be taught to deny all "ungodliness and worldly lusts, and to walk soberly, righteously, and godly, in this present world. So that those who draw encouragement from the doctrine of Christ's magnifying the law, and making it honourable, to violate and dishonour the law of God, are just counteracting the design of the obedience of Christ unto the death, and, like the filthy wasp, sucking poison out of the gospel of salvation. Do those expect to be justified by the righteousness of Christ, and eternally saved by his blood in such a way as this? No, no; they have "neither part nor lot in this matter." As sure as God lives, they are under the law as a covenant, and therefore under the dominion of sin, and the curse of the broken law is upon you; they are "condemned already, and the wrath of God abideth on them. And unto them God saith, "What hast thou to do to make mention of my righteousness, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee." And, therefore, let such consider their danger in time, before they come in before the awful bar of God, lest, when they arrive there, he tear them in pieces, when there is none to deliver them out of his hand.

But there is a commission "to bind up the broken hearted—to comfort them that mourn in Zion—to strengthen the weak hands, and confirm the feeble knees—to say to them that are of a fearful heart "Be strong, fear not; we bring to you good tidings of great joy," tidings that may make your hearts triumph, and leap for joy within you, as the babe leapt in Elizabeth's womb at the salutation of Mary. Here, I say, are the best news that ever were heard to law-condemned sinners, that Christ, as our blessed Surety, has brought in everlasting righteousness, by which he has *magnified the law, and made it honourable*.

The law magnified by the Surety, which was broken by the sinner; it follows, that the great lawgiver is satisfied and well pleased, "the Lord is well pleased for his righteousness sake; that which displeased and provoked the majesty of God, was the breach of his

law, but since the law is again magnified, surely he cannot but be a well pleased Deity.

Upon this ground it is, that such declarations are issued out. "Fury is not in me," I was angry, but mine "anger is turned away." But we tell you, for your encouragement, God in Christ is *well pleased for his righteousness sake, because he hath magnified the law, and made it honourable.* God was in Christ, not pursuing the world as an avenging enemy, but reconciling the world of the elect: and, therefore, let not an evil heart of unbelief turn you away from the living God, as though he were not *well pleased for Christ's righteousness sake.* It was not for nought that that proclamation was made three times with an audible voice from heaven, "This is my beloved Son, in whom I am well pleased." O it is glorious encouragement to a lost sinner, hanging over the mouth of hell, that God is well pleased in his Christ.

Upon the first Adam's violation of the holy law, mountains of wrath were rolled in the way of salvation; the way was so filled with briars and thorns, woes and curses, that it became altogether impassable for any of Adam's race. Hence came that horror and despair that was seated in the hearts of our first parents, immediately after they had sinned. The sight of the cherubim, and the flaming sword turning every way, to keep the way of the tree of life, had a dismal signification. Christ, the second Adam, he has *magnified the law, and made it honourable,* and therefore it must needs follow, that all these impediments and bars in the way of our salvation are now removed, and the way is clear to every soul that enters by faith: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." All legal impediments arising from law and justice, in the way of salvation, are now taken out of the way.

Here is encouragement, that "sin is finished, and transgression ended." The very essence of sin lies in a transgression of the law: But if the law be again magnified, then where is sin? It is surely buried in the obedience of Christ to the death, by the righteousness of the Surety. The guilt of it is taken away, and the power and dominion of it is broken in every believer, and the very being of it shall be destroyed, when death enters: so that it might be said, to believers under the covert of Christ's righteousness, as Moses said to Israel, with respect to the Egyptians that were pursuing them for their lives, "Fear ye not, stand still and see the salvation of the Lord, which he will shew you to day, for the Egyptians whom ye have seen to day, ye shall see them no more again for ever." Believer, art thou afraid of these innumerable sins, which compass thee about, lest they pursue thee, and take away thy life? Stand still, and see the salvation which God hath wrought; all thy sins are buried for ever out of God's sight, and shall be buried out of thy sight also, in the red sea of a Redeemer's blood,

and under the covert of his law-magnifying righteousness, whereby he hath made an end of sin.

The hand-writing of the curse that was against us, and contrary to us, is cancelled and discharged. Upon the footing of the righteousness of Christ, which magnified the law, it is, that that gracious declaration is issued out, "God sent not his Son into the world to condemn the world, but that the world of the redeemed, through him, might be saved." Christ has satisfied the bond that lay in the hand of justice, and had it discharged in his resurrection from the dead; and upon this ground it is declared, that "there is now no condemnation to them that are in Christ Jesus." And if you ask the reason of this, here it is, Christ hath magnified the law, and made it honourable; therefore the penalty of the law cannot take place against any soul under the covert of his righteousness. No, no; "Christ hath redeemed us from the curse of the law, being made a curse for us."

Then it follows, that grace and mercy reign through righteousness, and that the law and justice can be no impediment in the way of pardoning mercy. The poor sensible sinner, whose eyes are fixed upon his own sin, and the holiness of the law is, many times, ready to say and think with himself, "Oh! God can never extend mercy to the like of me, in a consistency with his law and justice: he is obliged to take vengeance on me, by virtue of his justice." But, consider that the Surety, Jesus Christ, has magnified the law, and made it honourable, that mercy and grace might have an unrestrained current, even towards the guiltiest sinners that believe in Jesus. Hence is that of the apostle, "Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus." And, therefore, let this encourage you to pursue after the pardon and remission of sin on this account, that the law is already magnified, and made honourable in the Surety's righteousness. God exalts and glorifies his name, gracious and merciful, when he blots out iniquity, upon this footing; yea, glorifies the law and justice also, more than if he would pursue the quarrel against thee to the lowest hell through eternity.

It follows, that the condition of the covenant grace, properly so called, is already fulfilled. Since the fall of Adam, God never entered into covenant with man himself, directly and immediately; no, the covenant of grace is made with us in Christ, as our surety, head, and representative. As the covenant of works was made with the first Adam as our natural and federal head, and with us in him; so the covenant of grace is made with us in the second Adam, as our spiritual head, and the condition of the covenant was fulfilled

by him. And if you ask me, 'What is the proper condition of the covenant of grace?' I answer, 'It is just this, that Christ should be made under the law, and by his obedience unto the death *magnify it, and made it honourable.*' Upon this condition eternal life, and all the purtenances of it, were promised to him and his seed. Now, when any of the lost race of Adam believes in Christ, they do not, by that act of faith, fulfil the condition of the covenant of grace, but only take hold of it, fulfilled by Christ, and, in so doing, they become declarative "heirs of God, and joint heirs with Christ Jesus." And so they may travel through the large field of the covenant, and pluck this, and that, and the other blessing of the covenant, saying, 'This is mine, and that is mine, and the whole of the covenant is mine, because I have the covenant in my new spiritual Head, Jesus Christ; he has *magnified the law, and made it honourable.*" Oh! with what courage might the believer go to work, in laying claim to the covenant, and the blessings of it, if he had but this view in the light of the Lord?

Thus, whatever was lost in the first Adam, is now recovered by the second Adam. By the first covenant, if we had continued in it, we had a title to God as our God—a title to his favour and fellowship—a title to the creatures, all things being put under our feet—and a title to a happy eternity, after the course of our obedience in this world had been fulfilled. By Adam's fall we lost all this, and more than I can name. But all is again recovered in the new covenant head, by his magnifying the law, and making it honourable; and the soul united to him, hath all its losses repaired, with advantage, in him; we have God in him as the Lord our God, for God is in Christ, our God, and our Father. "I ascend (says Christ) to my Father and your Father, to my God and your God." We have the image of God fully restored in him, and going on gradually in us. We have a complete stock of knowledge, in him, who of God is made unto us wisdom, and a beam of that knowledge, that is in the head, shines into the heart of every believer. We have a complete righteousness in him, and we are made the righteousness of God in him. We have a complete holiness of nature in him; for, for our sakes he sanctified himself, that we also might be sanctified through the truth; and, through the holiness of Christ the head, God looks upon all the members, and says, "Thou art all fair my love, there is no spot in thee." We have a perfect and complete heaven of glory, and eternal life in him; for he that believes in the Son hath everlasting life: and this we are assured of by the faithful word of the Trinity, "This is the record that God hath given to us, eternal life: and this life is in his Son. He that hath the Son, hath life." Thus all that was lost in the first Adam, is regained in Christ, the second Adam, and all upon this ground, that the second Adam, as our Surety, has *magnified the law, and made it honourable.*

The intercession of Christ for us, in heaven, goes upon a solid ground, and shall be prevalent on our behalf: it goes upon the ground of that everlasting righteousness which he has brought in, whereby he has *magnified the law, and made it honourable*. Hence he is called "Jesus Christ the righteous:" "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Believer, do not fear, that thy case committed to the hand of thy advocate, in the high court above, shall miscarry; no, he never lost a poor man's cause, for the Father always hears him. Thy advocate is not only well skilled in the laws of the court, but in pleading thy cause: he pleads it upon the footing of a law-magnifying righteousness, and therefore he must prevail in thy behalf.

Then there is good ground of boldness in coming "to the throne of grace, for mercy and grace to help in time of need." Why, believer, that righteousness that magnifies the law, and makes it honourable, is imputed to thee, and by faith thou shouldst go with this surety-righteousness upon thee; and this is the ground of thy confidence in all thy dealings with God. We are ready to think, 'O my prayers will be rejected of God, he will never hear them, because I cannot order my cause before him: I cannot win to this or the other frame or enlargement of heart.' Why, believer, that is but a tinge of the old legal Adam in thee, that imagines that God regards thy person, from thy frames and enlargements. No; "he hath made us accepted in the beloved." You, and your best frames, graces, and enlargements, would be driven away out of the presence of an infinitely holy God, if it were not for this cause, that Christ has *magnified the law, and made it honourable*; and therefore let this be thy only ground of boldness before the Lord. "Having a great high priest, who is passed into the heavens, Jesus the Son of God; let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It follows also, that failures of obedience, on the believer's part, do not make void the covenant of grace, or the believer's title to the blessings and privileges of the covenant. Why, the whole law as a covenant, and all the righteousness and obedience that it demands, is perfectly fulfilled in his head, Jesus Christ; and therefore the believer cannot fall out of the covenant, through the imperfections of his obedience. I own, indeed, that a believer should aim at, and endeavour, no less than perfect obedience, in his own person, and for failures in obedience he shall smart: "God will visit his transgressions with the rod, and his iniquities with stripes." But observe what follows, "My loving-kindness I will not take from him," viz. Christ, with whom the covenant is made, and who has fulfilled the condition of it by his perfect righteousness; and, therefore, "my covenant I will not break" with them, nor alter the word of promise, "that is gone out of my lips."

Has Christ *magnified the law, and made it honourable*? Then,

believers, have matter of everlasting triumph and rejoicing in Christ, and cannot receive the spirit of bondage unto fear, except in a way of correction. Believers are commanded to rejoice evermore, to shout for joy; and when they see how matters are stated in the new covenant head, they will accordingly rejoice in Christ always, even when they have no confidence in the flesh. Why, what should discourage them, who have "the righteousness of the law fulfilled in them" through Christ; yea, who are the righteousness of God in him? That which brings the believer at any time under a spirit of bondage again to fear, is the unbelief and legality of his heart, which turns away his eyes from Christ, and the righteousness of the law fulfilled and magnified in him; and then indeed the terrors of the law covenant, and of an angry God, fall upon him, "he remembers God, and is troubled," and the arrows of the Almighty are within him. But while the believer can, by faith, see the law magnified in his Head, and the Lord Jehovah *well pleased for his righteousness sake*, his heart will rejoice, and his joy will no man take from him. E.

To the Editors of the Gospel Magazine.

GENTLEMEN,

HAVING long been convinced of the necessity that exists of the base errors with which the Evangelical Magazine abounds, being exposed, that some of the weaklings in the flock of Christ may be put upon their guard, when reading that popular miscellany, I have presumed thus abruptly to forward a few thoughts upon the present month's number: if approved, my intention is to follow up the plan occasionally.—Yours, for the truth's sake,

Kent, January 15, 1816

PHILALETHES.

STRICTURES ON A PAPER IN THE EVANGELICAL MAGAZINE.

WERE not the better taught of the family of grace, under the immediate direction and support of their covenant God and Father, how speedily would they, with the feeblest, by the wills of the great adversary, the distractions and delusions of enemies without, and the more prevalent and distressing within, be deprived of the firm basis of their hopes, and sink to the nethermost gulph of misery and hell; but it is their happiness, and to eternity shall be cause of their triumph, that the bond which unites and secures their interests—and it has equal hold of each individual member, however despicable in its own apprehension, or undeserving the enjoyment of the immunities of the beloved family—is the love of the triune Jehovah, God the Father, God the Son, and God the Holy Ghost.

Of external enemies to the believer's advancement in the divine life, to his progress in the path which, from everlasting, was in appointment cast up for the redeemed traveller, none, in our day,

appear permitted to be more successful than those who take to themselves *exclusively* the vague designation 'Calvinists,' or, more frequently, are found under the mask of 'Moderate Calvinism.'

To disseminate a broken system of doctrines, supposedly, deducible from holy writ, in support of this anti-scriptural title, is now the perpetual employ of a countless number of approved preachers, and the general-circulated medium, for the greater extension of their sentiments and writings, is the 'Evangelical Magazine.'

Now, it is the writer's design, occasionally, to detect and expose the more apparent erroneous doctrines, as presented in that publication; and that this, his chief object, may be more clearly understood by persons jealous of the purity of his intentions—that all possibility of meanly descending to personality be avoided, will refer to the passages implicated, by giving the number of the page on which it stands only, and not allude to the writers thereof, or their signatures.—A fuller refutation of such errors may be found already, or will be left for the future display of superior ability, within the Gospel Magazine.

One of the means which God maketh use of for the introduction of the preached gospel into new places, is considered (on page 6, Evangelical Magazine, for the present month) to be 'curiosity' in the hearers. This, with respect to some, is an undeniable fact; for, doubtless, God employs what motives he pleases in the minds of carnal men, to induce them to attend where the gospel is proclaimed, if he has a blessing to bestow upon such characters by that preaching as a mean in his hand, as well as appoints the preacher, whose message it is his sovereign determination shall be made successful to the same end. But is it enough that man shall be told, "It is the supposed novelty of the gospel which often gains the first attention," and of its effects upon the soul, "when preached with fervour and affection it seldom fails to excite wonder and admiration." By this, surely, can be intended nothing more than the effect it has upon the natural understanding, the refined ear of its hearers! if more, the weakest babe of grace must shudder at its rehearsal; for when the gospel comes with "good effect," or in the apostle's words, with power, home to the heart, that heart, before hard as the nether millstone, is broken, and thus enabled to feel the awful state in which it lies; the eyes are unclosed, which before were sealed in spiritual darkness, to see, in some measure, the great change that is wrought; the mouth before dumb to the acknowledgment of Almighty sufficiency to save, is now opened, and this new song is given to, and sung by it, Even praise unto our God.

The good seed is only sown to effect, where the fallow-ground of the human heart is broken up, and prepared to receive it by the hand of the heavenly husbandman; and this is not an effect which merely "seldom fails to excite wonder and admiration," but is that which as certainly succeeds its cause, as regenerating grace succeeds electing love.

Keeping in view my chief object, I pass over much here, that otherwise might be quoted, of anticipated astonishing effects, resulting from the continued spread of "Christianity," and ask, Is it sufficient that the rash zeal and presumption of the professing multitude be taken as a criterion of the encrease of the work of God upon the souls of his people?

It is true the believer, the man taught of God, discovers in the glorious truths of the gospel, "a system of light and liberty;" but surely it ought ever to be remembered, both in writing and conversing upon the important subject, that it is only when the Holy Ghost applies them to the soul, that "light and liberty" can be enjoyed; for it is not meet the children's bread should be given to dogs: let us beware of encouraging the pride, or supporting the false hopes of the barren professor of godliness, by employing such indecisive terms, in reference to characters that partake, or are supposed so to do, of the blessings of "Christianity," or as is intended here—the gospel. For they are not all Israel, which are of Israel.

In reply to the question proposed, (page 7) 'What shall we do?' Take the advice of Moses, "O stand still, and see the salvation of the Lord!" If blest with a good hope through grace, be concerned to have that hope increased, by still seeking more light—more knowledge; by aspiring to more exalted views, and clearer evidences of interest in the God of grace: but with respect to all beside this, "O stand still, and see the salvation of the Lord!" Let him do what seemeth him good with his own; for we never glorify his great name more than when enabled to cast the whole concerns of our own, and the salvation of others upon him.

Similar observations might be made upon what follows, (p. 7.) It is a sad sight to behold the violent plans, adopted by present religionists, for to make proselites; who, while they in word deprecate the notion of gaining heaven by personal merit, or human worthiness, yet are ever alert with the cry, What shall we be doing? or as in this place, "What shall I render unto the Lord for all his benefits?" Would that they could follow the Psalmist in his language, so sadly perverted by them: "I will take the cup of salvation and call upon the name of the Lord." Then there would be not so much shouting about, and rashly presuming at, performing "the great duty of glorifying God in the world."

Upon the 9th page is an essay on the value of the scriptures; which divine volume, in every age of time, has been found, by painful experience, to be but a sealed book to the believer, as well as to the unbeliever, without the immediate application of its truths by divine power: how vain, then, to exhibit it under different heads of recommendation, without first shewing the only way by which it thus experienced, as a 'directory,' a 'repository,'—as 'spiritual food,' 'medicine,' 'armory,' or 'treasures.' As for instance: though spiritual food be provided, of what service is it till

an appetite be given to partake of it? Or, if medicine be prepared for the diseased, what good can accrue from it if the patient be in too weak a state to receive it? And neither saint or sinner is possessed of any stock of strength, or grace, whereby to command a blessing upon his reading the Book of God, or upon any other religious exercise!

An extract from a sermon, "transcribed for the edification of the readers," upon page 14, contains the following remarks on these words: "He who believeth not the Son shall not see life; but the wrath of God abideth on him. And he who believeth shall not perish, but have everlasting life."—"The Bible calls upon us to preach the gospel to every creature, *that every creature may believe it.* He who believeth, hath passed from death unto life; and the errand of the missionary is to carry these *overtures* to the men of all languages, and all countries, *that he may prevail upon them to make the transition.* Some reject his *overtures*, &c.!!"

For the child of God to cherish the affection of grief, within his bosom, on account of the rapid increase and spread of erroneous doctrines, doubtless, were culpable; but to conquer and suppress it is a task impracticable, although he rests upon the sure, the well-ordered covenant, the whole weight of his eternal interests, and by the exercise of living faith, hath ascertained and proved his security in the love of Jehovah, the covenant-maker: for he sees their origin and purpose, sovereignly foreknown and appointed for the display of his eternal perfections, by suffering them so to deceive or bewilder his redeemed ones, as to lead on to a larger manifestation of his sovereignty in delivering them; or, as instruments in his hand, to double fetter the chain of condemnation upon the ungodly.

But the soul that feels his feet firm upon the rock, and his goings established, cannot refrain looking back at the horrible pit and miry clay whence he is extricated; and at one glance he views the situation of others, of his Father's house, still at the very bottom of the same loathsome pit, wallowing in the clay of their corrupt nature: his bowels are moved towards them, he falls at the footstool of mercy, with the plea of his Redeemer, Lord! Not as I will, but as thou wilt.

However, let it still be in remembrance, while we contemplate the host of enemies which infest Israel's camp, that they are all at the command of the great head of the church; the strongest or weakest of which, can effect their designs upon the soul's interests or comforts, no farther than he permits, and that for the everlasting glory of his great name.

BRIEF ACCOUNT OF THE LATE REV. EDWARD MANSER, OF SUFFOLK.

DEAR SIR,

THOUGH it is not an object of your useful Work to record the deaths of christian friends, yet the memory of one who was faithful in the gospel ministry, and one of your contributors, will be dear to you and respected by your readers. On the 5th of this month died, at his own house, in Shadbrook, Suffolk, Mr. Edward Manser, Baptist Minister, aged 42. Mr. Manser while serving his apprenticeship at Carleton Road, often attended in the established church, where I then preached; being enlightened into the doctrines of grace, and qualified to preach them, he was approved by the church of Shelfhanger, and exercised his ministry at Horham till his death, during a period of seventeen years. The Horham-church was a branch of the Diss-church, and from it emanated, under his pastoral care, a new meeting at Shadbrook. After being called by grace, there was nothing appeared in his experience flighty nor presumptuous, wavering nor doubtful, but a decided judgement on the most important points, and a steady permanent principle, which neither the troubles of life nor death moved, any more than a north wind the sturdy oak. In the last struggles of life he expressed that the everlasting unchangeable electing love of God was his support, and enabled him cheerfully to leave all here, to go to Jesus Christ.

Mr. Manser was summoned into the field of controversy by a party of clergymen, who preached and published a course of sermons against the doctrines maintained in the meeting. He had also to contend for a system of divine truth against dissenters, who attempted to refine it away by metaphysical subtleties, or to spread it thinly and superficially by general exhortations. It seemed a judicial blindness in his clerical opposers, that they chose such texts, as Ephesians i. iv. v. vi. and Phillippians i. vi. to contradict God's sovereign and efficacious grace. Mr. M. referred them to the scriptures, their own articles, and prayers; and thus explained his view of election. "We say that God chose his people in the pure mass of creatureship, as creatures free from sin, and that when he chose them he left the others as he found them, free from sin; though he foresaw their fall, and knew they would not remain in their state of innocence, and therefore provided for his elect whose fall he foreknew, yet his foresight and foreknowledge did not cause them to sin, and had they not sinned, they never would have been liable to punishment; therefore men made themselves sinners, and God, in perfect consistency with his justice, appointed some of them to pu-

nishment for their sins, yea all whom he passed by in the decree of election." By this sermon, which he published, the controversy was soon decided, and the opposition ceased.

He next published a testimony to the doctrine of the Trinity, in a charge to Mr. Cream. "I hope, my brother, he said, you will insist on the proper Sonship of Christ, upon which depends all distinctions in the Godhead.—The Father is distinguished from the Son, in that he begets; the Son is distinguished from the Father, in that he is begotten; the Holy Spirit is distinguished from the Father and Son, in that he proceeds from both, and is called the Spirit or breath of both. These three divine persons are self-existent, self-dependent, and co-eternal. There never was a period when the Father existed without his divine Son; for as has been observed a father supposes a son, and cannot exist as a father without a son. There never was a period where the Son existed without his Father, for a son supposes a father, and cannot exist as a son without a father. There never was a period in which the Father and Son existed without their Spirit or breath; and the Spirit or breath of Father and Son supposes the existence of both, neither can the Father and Son exist without them." Thus powerful he argued for the eternal distinction of the Father, Son, and Spirit, purely in the divine nature.

The last publication of Mr. M. was in defence of Believer's Baptism, in which he asserted the work of the Spirit, and the ordinance of Christ. Though, he there observed, we have no authority to expect to receive the Holy Ghost in his extraordinary gifts, and in such a manifest way as those gentile converts did; yet that which is principally intended therein, is to be expected, and must be in order to baptism; for to baptize a person, who has not received the Holy Ghost in regeneration, is to baptize an unbeliever contrary to the commission in Mark xvi. 16. "He that believeth and is baptized, shall be saved; while he that believeth not, shall be damned." This was published in the year previous to his death. His signature in your Magazine was "*Antisocinus*." These sentiments of undeviating integrity he adorned with a kind and generous disposition, which rendered him useful in every concern and relation of life. I never had a truer friend in any situation or connection; what I thus recollect of him affords me many useful admonitions; nor can I recollect anything the least to his discredit. I am, Mr. Editor, yours, in Christ Jesus,

Diss, January 23, 1816.

WILLIAM WARD.

BRIEF CHARACTER

OF AN

EMINENT MINISTER OF THE GOSPEL, DECEASED,

LATE OF SUFFOLK.

WHEN an individual of eminency and great usefulness is removed, we feel anxious to treasure up, in our hearts, the remembrance of his virtues; and we find it necessary, in order to this, not to trust wholly to memory, but to commit to writing a general, if not a particular, outline of his character and conduct. And this can never better be done than when bewailing the death of our hero, the remembrance of whose actions then becomes more strong and lively, and which, firing our affections, aids us in the delineation of his character.

But though adhering to these considerations, I enter upon the character of this lamented individual with a considerable degree of dismay. My knowledge of him was but inconsiderable, and had I possessed the advantage of his company and ministry, still my feeble pen would have failed in setting forth his worth, or satisfactorily depicting his character. My only apology for attempting it is the affection I possess for his memory.

That which particularly endeared him to his friends, was the free and unreserved manner in which he stated the truths of the everlasting gospel. There was no prevarication or disguise with him. The frowns or smiles of men were matters of no consideration in his account: he studied to be approved of God. In this particular he was very unlike many who contrive to conceal their sentiments, and thus give men, of different persuasions, reason to think they equally favour and approve of their respective creeds; such conduct may succeed in raising large congregations, but it remains alien from God's countenance and seal. To discharge, with fidelity, the ministry he had received of the Lord Jesus was his pre-eminent aim; and those who best knew him can attest his success in this respect. When we attended upon his ministry, we were not kept in continual alarm of hearing Arminian doctrines, or any thing that derogates from the glory of God's grace: we might trust to the preacher to debase the sinner and exalt the Saviour. When we reflect how few there are, even of those styled gospel ministers, that boldly, and without reserve, state their distinguishing sentiments, and how much this conduct enhances the glory of God, we cannot but deeply lament the departure of our friend who so nobly excelled in this particular.

The superiority of his talents, the depth of his experience, and the success of his ministry, abundantly testified that he was designed of God to the solemn and important work in which he was engaged; but few men possess abilities so sterling and native: his mind was strong and capacious. When preaching he seemed to

see his subject throughout, and to know the disposition of every idea and word: he was a most nervous and convincing reasoner. Whatever he took in hand was managed in a masterly manner. The evidence he produced in favour of his statements, was at once so full and so apposite, as to be almost overpowering: his judgment was well matured; what he proposed, by carrying its own evidence or probability with it, demanded our approbation. He seemed to possess a general knowledge of things, and could decide upon almost every subject with a degree of confidence: indeed here he possessed advantages, for having to make his own way through life, he became acquainted with characters of almost every description; an advantage this which the place of books will not supply. But our friend is entitled, for his abilities, to more of our esteem, when we consider he enjoyed not the advantages of a liberal education. Indeed he seemed not to stand in need of subsidiary assistance, his own genius supplied him with information, and commanded the way for his future eminence.

The experience he was favoured with of the power and efficacy of divine truth was profound. It was indeed his own: he did not borrow it from books, or obtain it from any other source than the Spirit of God. This, connected with his almost continued application to the scriptures, served to render him popular among the friends of vital religion.

His intrepidity in stating the distinguishing truths of the gospel was remarkable. The talent he possessed of entering into the heart of his subjects, ensured the exercise of all his powers. Whilst many are fluttering upon the surface of a text, he was plunging into its depths, exploring its treasures, and developing to the wondering eyes of his audience the fruit of his labours. Himself animated, he roused the attention of all who heard him; and those interested in his ministry bore him company in the earnestness and warmth he evinced.

“—————Religion,
On such a theme 'tis impious to be calm.”—YOUNG.

Nor was he less remarkable for his fidelity: where reproof was necessary he would uniformly apply it. It was in vain to make resistance, the superiority of his talents ensuring him success: nor did riches or eminency afford any shelter from necessary correction. He knew no man after the flesh. Though he possessed strong affection for his friends, yet it was not of that kind that would suffer their faults to rest unnoticed, and which is unworthy the name. Private feeling should give way to that which, though not so exquisitely tender, is nevertheless more salutary and beneficial in its influence; but it must be admitted there was a degree of severity in his censures that served rather to excite anger in his patients than to cure them of their faults. Great care should be taken in the application of reproofs, that they be proportioned to the demerit of the crimes that call for them. A man may undesignedly

err, and in this case he is entitled to more lenient treatment than he who obstinately persists in that which is notoriously wrong. Strangers know not how to put up with majesterial usage, and friends, themselves, find it often difficult to overlook it: but a captious and censorious spirit our friend disclaimed, though he might occasionally indulge it.

Every thing that has a tendency to eclipse the glories, or diminish the worth of Jesus, was held by him in marked detestation and abhorrence. You will then judge he was a determined enemy to Arminianism: he was, and also a most successful one. Arminianism, in all its branches, was singled out as the object at which to direct his shafts. I have much lamented that he has not left behind him any work specifically directed against Fullerism*. His works, which are but few in number, respect other subjects. There are few so well acquainted with the late controversy as he was, and so capable of exposing the futility and pernicious tendency of the opposite scheme. The present declining state of our cause seems to supplicate our attention, whilst the lordly triumphs of the enemy demand the most marked and persevering resistance.

Striking indeed was his undeviating attachment to those truths he had received, they were dearer to him than life itself. We do not find him setting out a Calvinist and concluding an Arminian, as was the case with a late distinguished character†. Though he has witnessed the defection of many of his brethren in the ministry, yet he continued (to the honour of grace be it recorded) unshaken.

* Perhaps the republication of Brine's Works would serve to counteract the influence of the projected edition of Mr. Fuller's.

† Mr. Fuller, I apprehend, will be recognized as the person alluded to. In order to shew that I do his memory no injustice, I subjoin two extracts from his memoirs. The first is Mr. Morris's account of Mr. Fuller's controversy with Dan Saylor, the Arminian; the last is a quotation from one of Mr. Fuller's sermons.

"It must also be acknowledged that, contrary to the spirit of most controversialists, who seek to widen the breach rather than to heal it, *there was a disposition on both sides to approximate*, and to sink the minor differences between them. Mr. Saylor had no wish to controvert the doctrine of election, of divine decrees, or of final perseverance, nor even to deny the speciality of design in the death of Christ, with respect to those who are finally saved; provided his opponent would admit, that provision was made for all, and that no insuperable impediment, arising from moral impotence, should be placed in the way of any man's salvation. Mr. Fuller, on his part also, was willing to concede *the universality of the death of Christ, the general indirect influences of the Holy Spirit, and regeneration by the word*; provided his opponent would admit of divine agency, and that the difference made in the conversion of a sinner is to be ascribed to free and effectual grace." Memoirs, p. 295.—I should call this controversy mere quibbling, for it is evident there is no specific difference between the opponents.

Preaching at the Circus, Edinburgh, Mr. Fuller has these words, "We shall have a collection, this evening, for the printing of the New Testament in the Bengalee language. If I only wished for your money, I might say, give, whatever be your motive: *No, I am not so concerned for the SALVATION of the Heathen as to be regardless of that of my own Countrymen.*" Memoirs p. 174.—What ignorance is this! as though salvation depended either on our works or motives. What Arminian is there that will find fault with the above language of Mr. Fuller?

Those beautiful lines of Milton's, which he once so appositely applied to Dr. Gill, will as well apply to himself.

"Among the faithless, faithful only he;
 Among innumerable false, unmov'd,
 Unshaken, uneduc'd, unterrify'd,
 His loyalty he kept, his love, his zeal;
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single."——— *Paradise Lost*, b. 5. l. 896.

Those doctrines which he so unreservedly stated, are such as interest the heart of all true Christians. The entire depravity of man, his utter inability to save himself, the efficacy of the atonement, the certain salvation of all the elect. He also successfully pleaded for the eternal decrees of God, his everlasting love; eternal, personal, and unconditional election, particular redemption with all the doctrines of grace. This feature in his character greatly endeared him to his friends, and renders his loss almost insupportable.

It might be expected, that with attainments so eminent, his success in the ministry would be somewhat singular. In regard to the conversion of sinners, all success depends upon God, irrespective of the preacher. We have seen men, possessed of but inferior talents, made eminently useful in this respect, whilst others of brighter parts have failed: this obvious fact serves to corroborate the apostle's assertion, "Paul may plant, and Apollos water; but God only can give the increase." But our friend was not undistinguished for his usefulness to poor sinners: his ministry was of that kind which God is not wanting to honour. Very frequently was he invited to attend at the opening of churches, and the ordination of ministers; and it was upon these occasions he excelled. The extent of his knowledge, the firmness of his mind, and the influence of grace in his heart, rendered his instructions highly valuable. We remember him, at the late Association in Suffolk, addressing his audience from those expressive words in Jonah ii. 9. "Salvation is of the Lord." When descanting upon the author of salvation, he observed, with a firmness almost unparalleled, he should not call upon his hearers to arise and save themselves. Such directions evidently imply, that *salvation* is at man's option, and that he possesses power to effect it, all which is very remote from the inculcations of scripture, and would, therefore, be sure to excite his indignation.

But amidst all this tide of popularity he was calm and humble. This deserves to be taken particular notice of, as it formed so prominent a feature in his character. He seemed unconscious of his attainments, and ever expressed surprise that his assistance should be so anxiously desired. He sought to take the lowest room, but the intrinsic worth of his talents commanded him the highest: how ornamental is such a spirit! and how well does it become men of eminence! We have witnessed many so elated with their talents, as to become a plague to society; their pride has prostituted their

talents to the vilest of purposes: but these things were never witnessed in our departed brother. All his possessions (mean as they were in his own eyes) were consecrated to the service of the sanctuary. His character outshone his abilities.

No man ever possessed clearer views of the distinguishing nature of the ministerial office. Those things only were attended to which subserved its great ends. In this he is worthy of imitation. Many who pass for divines, would shine much better as professed Philosophers or Politicians. The study of divinity is the least consideration with such characters. This accounts for that vacuity of information there is in their ministrations. The same things are repeated over again and again. The consequence is, their attendants make little or no progress in divine things. Are not these the Pastors intended in Ezek. xxxiv. 1. who feed themselves but neglect to feed the flock? Remote and incidental things were but attended to by the deceased, in subordination to his professed character. The Bible, that great fountain of intelligence, was his chief study. His knowledge of this volume was more extensive than ministers, in general, possess; indeed, there are some far inferior in this respect to many of their hearers, and as for the abstruser parts, all they know about them they derive either from hearsay or other books. How such conduct appears in the sight of God may be learnt from the following passage: "My people are destroyed for lack of knowledge: because, thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me, seeing thou hast forgotten the law of thy God." Hos. iv. 6.—The writings of Dr. Gill served him as an auxiliary. He possessed all the works of this great writer, and had very studiously perused them.

No considerations of inconvenience or trouble prevented him doing the good that was practicable: whilst health was enjoyed his labours were abundant, and even when sick was hardly reconciled to a suspension of his exertions. He highly disapproved of the squeamishness of some ministers, who on account of slight colds or other trivial disorders, confine themselves at home, regardless of the calls of their own or sister churches. He would not even scruple to administer reproof to his brethren in such cases. Indeed some such measures seem indispensable to check this growing evil. Our friend (as the apostle before him) counted not his life dear unto himself, that he might finish his course with joy, and the ministry he had received of the Lord Jesus.

"But by the grace of God he was what he was." This great truth he was well acquainted with. He, therefore, forbore making a righteousness of his integrity, or any other of his attainments. His all was fixed upon the sovereign, unchangeable, and electing love of God in Christ Jesus. Thus he expressed himself to a friend upon his dying bed. The truths he had stated from the commencement of his ministerial career formed the basis of his hopes in the trying hour of death. Now being released from the body he is at liberty to

expatiate with greater rapture and delight upon the perfections of God, the person and work of Immanuel, and to join the heavenly assembly in ascriptions of praise to Father, Son, and Spirit to endless eternity.

L—t.

E. S.

 QUERIES.

BEING sincerely desirous of further instruction on the important subject of the Divine COVENANT, or *scriptural Covenant of Grace*, I submit the following queries for the earliest insertion in your Magazine; hoping that some of your correspondents may afford the favor of an answer that shall, in some measure, pleasantly familiarise the interesting truth.

January 25, 1816.

C. W. A. S.

1. What is meant by *the everlasting covenant*, mentioned Heb. xiii. 20.?—2. Is it right to understand the covenant of grace, and the covenant of redemption are one and the same?—3. Are we to understand that *everlasting love*, and *the everlasting covenant*, are of equal date?—4. May we understand the eternal trinity in Jehovah as entering into covenant prior to the pre-existing human soul of the Son, being brought forth into union with his divine person in the Deity; Or,—5. Is it better to consider the divine covenant as only in Jehovah's eternal purpose, prior to Christ existing as a complex person?—6. When we read of God's eternal purpose, Ephesians iii. 11. are we to understand it in the sense in which the nature of God is eternal, or in any other manner?

 AN ADDRESS TO A BELIEVER.

As Jesus Christ is the only foundation upon which you are building all your hopes and all your concerns respecting the salvation of your soul, both for time and eternity; I hope the security of building upon this glorious foundation of the person, blood, and obedience of the eternal Son of God, does daily appear more clearly to your view—to the satisfaction of your conscience, and to the joy of your heart; and I trust that the Lord the Spirit will be pleased to give you all that wisdom and knowledge, which is necessary to fit and enable you, to lay Christ ministerially as the foundation for the faith, and hope of your hearers to rest upon. Read and meditate upon what the Scriptures testify of Jesus, and pray to the Lord the Spirit, that you may rightly understand the word of truth. All the prophets of the Old Testament, and the apostles of the New, have made Jesus Christ their constant subject and the burden of their song. Indeed Christ is the only foundation and corner stone, upon which all the church depends, and from whence it receives all its strength, life, support and sustentation. Jesus Christ is laid by his Father as the one sole, true, and only foundation for the church to rest upon. He is elect and precious, Jesus Christ is chosen by God for the corner stone and foundation of the church. This appears by four acts of God.

First, By his eternal designation. He was chosen by the Father

and appointed by him as the head of his church, and the Saviour of his body. Hence, saith the apostle Peter, who verily was fore-ordained before the foundation of the world. He was decreed, appointed, and set apart by his Father, in his eternal counsels and purposes, to be the Lamb that should be slain to take away sin.

Secondly. This appears by the Father's public testimony of his mission. The Father sent his co-equal Son into the world, provided a body for him, and bore testimony unto him from heaven, and by the prophets and apostles set him forth to the eye of faith as the only propitiation for sin.

Thirdly. Christ's divine unction, or his being anointed with all the fulness of the Holy Ghost, shews him to be the chosen of God, and the only Saviour who, as Mediator, as been by his Father, anointed with all the unmeasurable fulness of the Holy Ghost, that he as Mediator might be fitted for his work, and that out of his fulness his people might receive grace for grace.

Fourthly. The Father gave public testimony to Christ, not only by the prophets and their writings (for the testimony of Jesus is the spirit of prophecy) but by the descent of the Holy Ghost, who lighted upon and rested on Jesus at his baptism, and by an audible voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

The Lord Jesus was not only called unto the great work of salvation, and appointed, anointed, sent, and commissioned by his Father to the great work of bringing those that were afar off nigh, by the blood of his cross; but Christ in all that he undertook, in all that he did, and in all that he suffered, was truly acceptable and precious to his divine Father. Christ is precious in the sight of God. God values him as a pearl of great price. He is called the son of his bosom, his beloved, yea his well-beloved son. God esteems him so that he will accept of none but in him; and the great design of God in the gospel, is to put honour upon Christ. The Father would never have intrusted Christ with the care and salvation of all his people, had not Christ been equal to the work, and inestimably precious in his view and esteem. Christ is the one stone upon which are seven eyes. He may be compared to a stone, because he is in his person, blood and righteousness, intercession and advocacy, love and grace, faithfulness and mercy, infinitely firm and durable. The chief among ten thousands. He is possessed of perfect and divine knowledge; he knows and directs all things; he observes, pities, and regards his chosen ones in every state and case. On him his Father's eyes are fixed. With infinite pleasure he viewed from everlasting, and still continues to view his person, his undertakings, his incarnation, his life, death, resurrection, and ascension, and his intercession for us. On Christ are fixed the eyes of the blessed Spirit, to take of his and to shew it unto us. On him are fixed the eyes of angels, to admire, depend, and wait on, and worship him. How fixed on him was the eyes of ancient believers,

looking and longing for his coming in the likeness of sinful flesh. They saw his day afar off and rejoiced to see it! How fixed on him are the eyes of all saints, looking to him for pardon, for life, and for salvation, and longing for his second appearing. He is the stone of which God engraves the engraving. Upon the breastplate of his heart, and on the palms of his hands are divinely engraven the names of all the chosen, their salvation is put into his care and management, they are graven on his heart. In his manifestations, how deep engraven on his person and offices are the perfections of God, how gloriously engraven on his humanity, the adorning graces of the Holy Ghost. In his humiliation, how marked with wounds and bruises; he was made perfect through sufferings, and he is now crowned at his Father's right hand with glory and honour. The blood of Christ is appointed by God the Father, for washing and cleansing the soul from all filthiness. The blood of Christ has quenched the fire of God's vindictive wrath. God's justice thirsted for satisfaction, and was fully satisfied with the shedding of Christ's blood and the awakened conscience cannot be satisfied but with the application of this blood. The fountain from whence our cleansing from sin issued, was the council of peace from all eternity, betwixt Jehovah and the Branch, wherein it was decreed that our surety should have blood to shed; and for this end, a body should be given him. Sacrifice and offering thou wouldst not, but a body hast thou prepared one, that is, a human nature to be a sacrifice for sin.

Mr. Erskine says, "The poor believer, however unclean in himself, yet, by faith, decks himself as a priest. He that loved us, and washed us from our sins in his own blood, hath made us kings and priests unto God and his Father. Yea, the poor believer is decked as the great High priest himself, being clothed with the sun of righteousness, and accepted in the beloved, not only for his sake, but in him as the head? hence the language of faith is, in the Lord have I righteousness. You have no other righteousness but the Lord himself, Jehovah our righteousness, and hence, as he was made sin for you, so you are made the righteousness of God in him; so that you can appear at the judgement seat of God, and before his awful tribunal with the self same security wherewith you would have appeared if you had lived with that innocence wherewith Christ lived, and had by the will of God suffered what Christ suffered; yea, more than this, you will appear before God as one that is become the righteousness of God in Christ; he made him to be sin for us; that we might be made the righteousness of God in him." I would wish you to read and study your Bible and pray to God the Holy Ghost, to teach and lead you into all truth. Study Dr. Crisp's Sermons, Romaine's Life and Walk of Faith, and the Drop of Honey, and may the Lord give you a sound judgement in all things. May the unction of the holy one rest on you.—I remain yours in Jesus,

Maidstone, Sep. 28, 1781.

S. E. P.