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“In doctrine shewing uncorruptness.”

“Beware ye of the leaven of the Pharisees which is Hypocrisy.”

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

NATHAN AND DAVID.

“And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die.”—2 SAMUEL xii. 13.

WHEN it pleased God to raise up a man, by the name of David, a keeper of sheep, to be king over his people Israel, the apostle tells us that “God gave testimony to him, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.” Acts xiii. 22. Now of this man after God’s own heart, you will find it recorded in the foregoing chapter, that he committed the double sin of adultery and murder; that he committed adultery with Bath-sheba, the wife of Uriah the Hittite, and then, after causing the husband himself to commit sin by making him drunk, caused him to be put to death.

Upon this subject mere human reason comes to a stand-still, and can give us no help. We cannot comprehend why some men, like David, should be the objects of God’s special favour and regard, who are in themselves sinners, and deserving of his wrath even as others,—and who sin even after he has regenerated them by his grace and Spirit. But as he has revealed it in his word, saying, “I will be gracious to whom I will be gracious; and I will shew mercy on whom I will shew mercy;” it becomes us only to acknowledge with submission the sovereignty of God, and that he has a right to do what he will with the creatures which he has made. But one thing is quite clear, that if God loved none but such as are deserving of his love, he could love none; seeing that all are sinners by their fall in Adam, and sinners in themselves, by reason of the corrupt nature which they derive from him, and therefore are more to be loathed than loved. But after all, no truth is more plainly revealed in the word of God than this, though none more scouted by a blind world, that God *has*, from all eternity, loved some of the sons of men in

preference to others, though in themselves in no wise deserving of his love; and foreknowing the fall of Adam, in order that these objects of his love might be saved from the ruin and destruction which that fall would bring upon the world, chose them into Christ, before the foundation of the world, to be preserved in him and saved by him, and Christ has done the work assigned to him, and saved them by his blood. Accordingly, under the preaching of the apostles it is said, "The Lord added to the church daily the saved ones;"—the saved ones, though secretly of the church from eternity, and saved in the mind and will of God thus early, became openly and manifestly of the church by the apostles' preaching: thereby becoming believers in Christ, by whom they were saved. These same persons God, in his own good time, convinces of sin by his Spirit, and that they are themselves sinners deserving of his wrath, as the fallen sons of Adam, causing them to repent of their sins, and by his regenerating grace, causing them to forsake them, and to seek pardon and forgiveness of him, through the blood of Jesus Christ, shed for the remission of their sins, and that they may be justified or accounted righteous in his sight, through the righteousness of Christ, imparted to them. And God, in his own good time, grants them what they seek of him; he grants them an application of his pardoning grace and mercy; he gives them more or less a comfortable sense of their acceptance through Christ, and that by his blood and righteousness, they are "justified from all things, from which they could not be justified by the law of Moses." Acts xiii. 39.

This God does for them because he loved them; he draws them out of that low, mean estate into which they have come, by their fall in Adam, described as "the pit wherein there is no water, and as mire and clay,"—a low, dark, dreary, comfortless state, a filthy state, with nothing to cleanse or refresh,—and so God speaks by his prophet to his chosen, regenerated people: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. xxxi. 3. And this he had done for David, and which he notes in the 40th Psalm: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, (Christ, on whom he built his hopes,) and established my goings." And perhaps when God, in a literal sense, called David from the low and humble station of a keeper of sheep, and placed him on the throne of Israel, it was designed to shew, in a spiritual sense, his dealings with his people, when he draws them out of their low and mean estate by nature, and makes them kings and priests unto himself: according to the words of Hannah, in the 2nd chap. of 1st Book of Samuel, 8th verse,—"The Lord raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." And this Christ does for all his people, when he calls them effectually by his grace from among the men of the world, to be a people for himself; whether, in a literal sense, they are in a low and mean estate, or

poor as beggars on the dunghill,—or, in a spiritual sense, “wretched, miserable, poor, blind, and naked,” as the fallen sons of Adam, he raises them to be as kings and priests unto God; and so St. John writes in the 1st chapter of his Book of Revelations, “Jesus Christ *hath* made us kings and priests unto God and his Father.”

Does this startle some of you, how and who, in a literal sense, are as poor as beggars on a dunghill, should become as kings? and yet this is so, in a spiritual sense; as kings, they receive a kingdom, even a kingdom of grace, which cannot be taken away; and they have the power of kings given them, even power over sin, and Satan, and the world, and all their enemies; and they live like kings, for they live on dainties, and feast on fat things, and have wine as on the lees well refined; and they are clothed like kings in rich apparel, for they are clothed in the righteousness of Christ, compared to “clothing of wrought gold, and raiment of needlework;” and they are attended on as kings, for angels are their life guards, ministering spirits sent forth to minister to them because heirs of salvation; and they will appear much more so hereafter, when they shall sit upon the same throne with Christ, and have a crown of life, and righteousness given them. And they are compared to priests, because as the priests, under the Old Testament dispensation, offered up sacrifices unto God for the people, so they offer up the sacrifices of prayer and praise, and even their souls and bodies, as a holy, living, and acceptable sacrifice unto God, and which are anointed and sanctified by the Spirit of God, and are acceptable unto him through Jesus Christ. 1 Pet. ii. 5.

Now if this be so,—if David, in a literal sense, was drawn from the low and humble station of a keeper of sheep, to be king over Israel, according to the sovereign will of God, though to human reason a most unfit person to direct the armies of Israel,—and if, in a higher and more important sense, he was drawn out of a low and mean estate, as a fallen son of Adam, and made, in a spiritual sense, a king and a priest unto God, regenerated by the grace and Spirit of God, and made a new creature in Christ,—if this be so, it may well be asked, how could David, regenerated by the grace of God, commit the double sin of adultery and murder?—how could he, made a king and a priest unto God, instead of offering spiritual sacrifices to him, thus do the works of the devil? I answer, God suffered it to be so; for though he was not the cause or the author of David's sin, yet he could have restrained him from it, even as he restrained Balaam from cursing the people of Israel, and restrained Esau from hurting Jacob; but God did not restrain him by his grace, but suffered the sin that dwelt in him, and the corruption of nature which he inherited from Adam, to gain for a time the upper hand,—for, be it remembered, sin still dwells in the regenerated people of God, which the apostle Paul knew to his cost, and deplores it in the 7th chapter of his epistle to the Romans, where he says, “The good that I would, I do not; but the evil which

I would not, that I do : now if I do that I would not, it is no more I that do it, but sin, that dwelleth in me."

God suffered, or did not restrain David from sinning, and no doubt designed it for good, to be as a caution and a warning to his people : or, as the apostle puts it, that "he that thinketh he standeth may take heed lest he fall." 1 Cor. 10—12. And perhaps, by not restraining David from committing these two great sins, God designed to shew his people their own utter weakness, when not restrained by him, and their dependance on him for grace to help in time of need ; and to shew them that it is only by virtue of their union to Christ, and as they are enabled to draw power and strength out of his fulness—as the branch draws sap and nourishment from the parent vine stock—that they are enabled to resist one temptation, or to be fruitful in good works,—according to that lesson which Christ taught his disciples, saying, "I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me, ye can do nothing." John xv. 5.

God did not restrain Peter from sinning, when tempted to deny his master, and therefore yielded to the sin that was in him, he sinned, and denied him three times with an oath. But the devil gained nothing by Peter's fall ; he did not get Peter into his hands for it ; he was one of Christ's sheep, and in *his* hand from which none could pluck him. It is recorded by St. Luke, that Christ "turned and looked on Peter, and Peter went out and wept bitterly,"—Luke xxii. 61.—no doubt with that look, which Christ gave Peter, there went forth grace from him which caused him to repent, and sorrow for his sin with a godly sorrow ; and then no doubt fulfilled to him that gracious promise which he has made to his people by the prophet Hosea, saying, "I will heal their backsliding, and love them freely, for mine anger is turned away from him." Hosea xiv. 4.

Neither did the devil gain any thing by David's fall ; for God did not suffer him to perish in his sins, because he was a man after his own heart, and, notwithstanding his sins, beloved of God, and his name written in the book of life. So then, David's fall has been for good ; for it has ever since been, like Peter's fall, a caution and a warning to the Lord's people, how they provoke him by their sins, for he will surely let them feel the whip, even though he will not suffer them to perish ; and this he made known to his people by the pen of David himself, which you will find in the 89th Psalm : "If his children (the spiritual seed and offspring of Christ, given him of the Father,) "If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgressions with the rod, and their iniquity with stripes : nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail ; his seed shall endure for ever."

Now it is possible that ungodly men may be found in these days,

—who love sin and live in it complacently,—who may make a misuse of the doctrine which I am preaching, and may represent it as a licentious doctrine;—they may say, if God so magnified his grace towards David and Peter, so as to save them, notwithstanding their great sins after he had regenerated them, then it matters not how we live,—we may live in sin and yet fare well, and though our sins may abound, grace may more abound. It would seem, that when the apostle Paul in his public ministry, extolled the free grace of God to sinners, and said, “where sin abounded grace did much more abound,”—Rom. v. 20.—it was slanderously reported of him that he said ‘what amounted to this, “let us do evil, that good may come,” Rom. iii. 8.—but this he indignantly denies in the 6th of Romans, where he says, “shall we continue in sin that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?” Rom. vi. 1.

Now, my friends, the difference between the men of the world, who are, in their nature state, as fallen sons of Adam, and the Lord’s covenant people, when regenerated by the grace and Spirit of God, is plainly this,—the one love sin, live in it, and would even pervert those doctrines which set forth the grace of God to his people, as an excuse for going on in a course of sin. On the other hand, the Lord’s regenerated people do not and cannot live in sin as others do. They do sin, God knoweth; and St. John, in his first letter to them, tells them plainly, that if they deny it, they deceive themselves. “If we say that we have no sin,” says he “we deceive ourselves, and the truth is not in us.” But they cannot sin as others do; for, at the time of their regeneration, a new, holy, divine principle is implanted in them, which St. John speaks of as “the seed of God,” which abide, and which from that moment keeps up a warfare with the sin that dwells in them, till the body is laid in the grave, even though sin for a time may gain the upper hand. The promise made to them is a free grace, unconditional promise: “Sin shall not have dominion over you, for ye are not under the law but under grace.” Romans vi. 14.

And now let me again refer to the Lord’s dealings with David, who it seems, after committing two great sins, remained for some time quite stupid and insensible of the great evil he had done, and as it were went on “working uncleanness with greediness.” But God, in his own good time, stopped David in this mad course; for though, that he might be a caution and a warning to his people, he did not restrain him from sinning; yet, being faithful to his promise, he would not suffer sin to have dominion over him, or let him remain in it or perish by it, and therefore sent to him his prophet Nathan, and a fitter man could not be found, for being brought up in David’s court, he knew how to speak in a becoming manner to the king: and it is worthy of remark with what good taste Nathan executed his commission; he did not attack him at once in a rude or rough way, or charge him directly with the sins he had committed,

but by a fable or parable led him into the nature of his sin. By consulting the context, you will find that he delivered out a parable to him concerning two men in one city, a rich man and a poor man. The rich man had many flocks and herds; the poor man had but one ewe lamb. Then a traveller is represented as coming to the rich man's house, and he thought fit to entertain him; and for this end he took a lamb, not out of his own flock, but the poor man's lamb, and dressed it for his guest. Now when David heard this tale from the mouth of Nathan, he was enraged at the rich man. He was, you see, as you and I no doubt sometimes are, more quick sighted to see sins in others than in ourselves. And David at once pronounced this rich man worthy of death, and answered Nathan, saying, "As the Lord liveth, the man that hath done this thing shall surely die, and he shall restore the lamb fourfold." Then Nathan came upon David at once, and boldly taxed him with his sin, saying, "Thou art the man,"—as if he had said, "In the sin you yourself have committed, you are as great, if not a greater sinner, than this rich man, who robbed the poor man of his lamb, and like him deserving of death." Then was David smitten to the heart, and cried out, "I have sinned against the Lord."

Now I venture to believe, that as the Lord sent his prophet to David to the end that he might be recovered from his backslidings, and made to walk in those ways of holiness in which he will have his people walk,—so he accompanied the prophet's words with power to his heart, causing him to repent and sorrow for his sins with godly sorrow; for repentance, come when it will, is God's gift: and if you will open your prayer-books* at the tenth day of the month, and follow me through a few verses of the fifty-first Psalm, you will form some idea of what David's mental sufferings must have been, when his eyes were opened so as to see his degraded state. "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." (His sufferings were like the sufferings of those whose bones were all dislocated.) "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me." verses 1, 2, 3—8—11. Then see in verses 12 and 13, how he desired to preach to deter others from sinning against God: "Uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Now when David had made a confession of his sins, Nathan being no doubt under the teaching of the Spirit, and directed by the Lord,

* Preached in Harewood church, 20th March, 1836.

then said to him the words which I have taken for my text: "Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die." As if he had said, "You have indeed sinned dreadfully, but as God has already shewn forth his sovereignty in drawing you out of the pit, and the mire and clay of nature, while he has left others in it, and has shewn forth his patience and long-suffering by bearing with you, while, like a sow, you have been wallowing in the mire, and in all the filth and puddle of sin,—so he now desires to shew forth his love, grace, and mercy to you, as one of his chosen ones in Christ, and has sent me as a minister of his word to make this good news known to you, that he has put away your sin; that he will not place it to your account; that he will not charge you with it, nor punish you with eternal death for it; your sin is forgiven you." I venture to believe that God, either when at first he convinces his people of their sins, and gives them repentance; or when after that they become like David, backsliders, he restores them by the power of his grace and Spirit, and gives them renewed repentance,—often sends a minister as a messenger of his mercy, to speak comfortable words to them, to cheer and gladden them under their distress of mind; though the minister himself may not know to whom he is sent. Of this I think we have a beautiful instance in the sixth chapter of Isaiah, where the prophet, made sensible of his impurity, and in great trouble about it, exclaims: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

He had seen Christ in vision; and when he thus saw him, not only in the glory and beauty of his person and fulness of grace, but in the holiness and purity of his nature, it shewed him to himself as an impure, fallen son of Adam. Then the prophet relates what God did for him, when from this sight of Christ he saw his own vileness. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." No doubt this seraphim was an emblem of gospel ministers, called and sent of God as messengers of mercy to his people, and who go when and where he sends them, cheerfully and swiftly to do his work. No doubt by the live coal is meant the word of God, which he himself compares to fire, both for the light it gives, and for its purity and purifying nature. "Is not my word like as a fire? saith the Lord," Jer. xxiii. 29. and as this live coal was taken from off the altar, which was a type of Christ and his sacrifice, I am led to suppose that the particular doctrine of the word which the seraph or gospel minister took and delivered in this visionary way, was the doctrine of pardon founded on the sacrifice and satisfaction of Christ; and as the prophet had complained of the impurity of his lips, probably his besetting sin,—the coal, or the doctrine of pardon, was laid on or applied

to his lips. Here was an application of pardoning grace; it came home to him; it spoke peace to his troubled mind: "Thine iniquity is taken away, and thy sin purged." Not only taken away, as by the sacrifice of Christ, from the sight of God, but from the prophet's own conscience.

And it is plainly the will of God, that his people, either when at first convinced of their sins, or when afterwards restored from their backslidings, should be comforted by the ministration of his word, when distressed on account of sin! and this his ministers do cheerfully and swifly, for it is the sweetest part of their ministry, and a work they take delight in. And God has given them a commission, in his own hand-writing, to do this, and even what to say to his church and people under the name of Jerusalem, because his temple where he dwelt was built there, and was an emblem of his church. "Comfort ye, comfort ye *my people*, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isaiah xl. 1, 2. As if he had said, "You ministers, called and sent of me to preach the gospel, go forth and speak these comfortable words, which according to my sovereign will. I will apply and bring home to the hearts of my poor, contrite, penitent people, who are mourning over the sins which they have committed against me, as doves in the valleys; I will apply it as a cordial to revive their drooping spirits, for as 'I wound, so I heal,' Deut. xxxii. 39. tell them, they cry it out, that they may hear it as sweet music to their ears, that their iniquity is pardoned."

Much to the same effect were the words which Nathan spake to David when contrite and penitent for the sins he had committed. "Nathan said unto David, the Lord hath put away thy sin." And God having a purpose of mercy towards David, because an object of his everlasting love, blessed the prophet's words to his soul, and gave him, (to use the beautiful words of the prophet Isaiah,) "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Isaiah lxi. 3. But upon this point let David speak for himself in Psalm ciii. "Bless the Lord, O my soul: and all that is within me, bless his holy name; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

In conclusion, let me observe, that Nathan did not say to David, "I have put away thy sin," or *you* have put away your sin by repentance, or by good resolutions for the time to come, but "The Lord hath put away thy sin;" and this, as it respects any other sinner, happen when it may, is God's own act and deed. It is not to be procured by any thing a man can do of himself; his repentance cannot do it, nor duties, however well performed—it is solely God's work. In eternity God chose some of the sons of men into Christ to be saved by him, because he loved them; and Christ became

their surety, and engaged to assume their nature, and make satisfaction for their sins by the shedding of his blood, and thus early, in the mind and will of God, all their sins were put away from them, and transferred to Christ, and he became answerable for them; and the prophet Isaiah, many hundred years before Christ came in the flesh, made this known by God's command, saying, "The Lord hath laid on him the iniquity of us all," Isaiah iii. 6. the whole elect family; and in the fulness of time Christ came, and bearing on himself the ponderous, filthy load of his people's sins on the cross, there made an ample satisfaction to the justice of God for them; and God has put them all away from them, and cast them behind his back to be out of sight,—and cast them as a stone into the depth of the sea, to be remembered no more against them for their condemnation. And God, in his own good time puts away the sins of his people from their conscience; he removes it as a heavy weight, and grants them an application of pardoning grace, and this usually by the ministry of the word, as in the case of David.

And let me add, that as vast numbers never attend the ministry of the word, it may fairly be concluded that they feel no concern about their sins,—they are no weight or trouble to them,—they are in the dark as to their own awful state and condition, and as our Lord said, "love darkness rather than light, because their deeds are evil," and dying in that state, like Judas, they will go to their own place, the place prepared for them; while to the pardoned ones Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May the Lord bless this portion of his word for the ingathering of his scattered ones, and for the comfort of his called ones, to the praise of the glory of his grace, through Jesus Christ, to whom, &c. Amen.

Harewood, March 21, 1836.

ELAH.

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A DIGEST OF OUR SAVIOUR'S RESURRECTION.

EARLY on the first day of the week, Mary Magdalene, Johanna, Mary the mother of James, and Salome, and other women, who had come up with our Lord to Jerusalem from Galilee, and had often attended upon him, went up to the sepulchre, *bringing the spices which they had prepared*. As they were going, *they said among themselves, Who shall roll us away the stone from the door of the sepulchre? For it was very great*. But when they came nigh to the sepulchre, they perceived, that *the stone was rolled away*. That obstacle, therefore, to their performing the intended office of respect, in embalming the body, of which they had been apprehensive, was removed. Which afforded them for the present a good deal of satisfaction. But when they had entered in, *they found not the body*

of the Lord Jesus. This filled them with the utmost surprize and concern. Whereupon, with the consent and approbation of all the rest of the women, Mary Magdalene, and some others of them, ran down immediately, in all haste, to the apostles at Jerusalem, telling them, that they had been at the sepulchre, that they found the stone rolled away from the door of it: they therefore entered in, but found not the body of Jesus: *They have taken away the Lord out of the sepulchre,* said they, *and we know not where they have laid him.* Peter and John therefore ran to the sepulchre, entered into it, and found every thing exactly agreeing to the report of the women. The body of Jesus was gone, but the cloths, with which he had been covered, remained, every part of them, and lying in great order. So that they could not but wonder greatly at what had happened. But, as it was not safe or prudent for them to stay there, they soon went away again to their own home. But Mary Magdalene, and the other women who had come back to the sepulchre from the apostles staid behind. And soon after those disciples were gone away, there appeared to them two angels, and one of them said to them, "Fear not. Ye seek Jesus, who was crucified. He is not here. He is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, that he is risen from the dead. And they departed quickly from the sepulchre, with fear, and great joy, and did run to bring the disciples word. As they were going to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. Then said Jesus unto them:—Be not afraid, Go tell my brethren, that they go into Galilee. And there shall they see me. Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done." So in Matt. xxviii. 5—11. or as in John xx. 18. *Mary Magdalene, came, and told the discip'les, that she had seen the Lord, and that he had spoken these things unto her.* When she, and the rest of the women, now came down to the apostles, it might be about seven or eight, at the latest about eight or nine in the forenoon. Nor did the women, nor any of the disciples, go up to the sepulchre any more after this. These just mentioned are all the journies to the sepulchre which are recorded to the evangelists. Some while after the return of those women, and after they had reported their testimony to the apostles, two of their company went to the village called Emmaus; where Jesus appeared to them also, and was known to them, about three of the clock in the afternoon, or sooner. And about the same time the Lord appeared also to Peter, though we cannot exactly say the place. Jesus having clearly made known himself to the two at Emmaus, as they were sitting down to table, he afterwards withdrew, when it was about three in the afternoon. *They then rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.* They arrived there about

five in the afternoon, or sooner. Immediately after which Jesus *also came, and stood in the midst*, and graciously manifested himself to them, giving them full assurance, that it was he himself.

According to different computations, Jesus shewed himself to his disciples and followers, four or five times on the day in which he rose from the dead. First to Mary Magdalene, and the women with her, at the sepulchre: next to the two who went to Emmaus, then to Peter, and at length to the eleven at Jerusalem, who were assembled together, about five of the clock in the afternoon. If we compute the appearance to Mary Magdalene, to be distinct from that to the women, there are *five* appearances.

Thus I have digested the history of our Saviour's resurrection, and his first appearance to his disciples. I please myself with the persuasion, that I have done it in a plainer manner, than it has been done of late by others. These thoughts, therefore, are now referred to your consideration. And I remain, with true esteem, Messrs. Editors, your friend and well wisher,

ERASMUS.

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APHORISMS BY WILLIAM ROMAINE,

Never before Published.

No. XVI.

O MAY the Lord Jesus hear much and often from you.

There's no true peace without Christ.

They who know Christ Jesus, find, that they never knew happiness till they possessed him.

Our sins were not put into Christ, but laid upon him; and Christ's righteousness is not put into us, but wrought out by Christ for us.

There is nothing stands between you and Christ, but a hard heart of unbelief.

Whatever you mourn over, O mourn over that hard heart of unbelief! carry it to the blood of sprinkling; nothing but faith in Christ can soften it.

Any thing God does in us, or by us, we are capable of perverting.

The use of ordinances is to bring us into union with God, and that being brought into union with God, we may know and enjoy our privileges.

There is no man has a thankful heart, but he has a joyful heart; thankfulness and joy always go together.

Says the believer, my Jesus shall be my joy through life, my cordial in the hour of death, and my song through all eternity.

The law has a demand upon you, which you can never satisfy, and justice may arrest you any moment; and if he does, he must cast you into the prison of hell for ever.

Look at what the Father says of Jesus, that is the best way to hush your conscience, and to make and maintain peace within.

You may seek joy where you will, but if you seek it out of Christ,

you seek life in death. Indeed, the happiest people under the sun, are they whose faith is the strongest, their joy is the highest.

Why, unconverted men, the things of time and sense will not satisfy you, and if they do, you are the more to be pitied. A time will come, when you and your joys will be parted eternally: What will you do then? The heart and the joys shall be for ever separated: and their absence will be your hell.

A man who is in Christ, can stand and smile at all the world's evils.

When God affords his presence with his rod, the man cries, "Strike on!"

If you are really in Christ, you are living below your privilege if you do not see the fulness of joy to be yours, and you are living on it accordingly.



THE SICKNESS OF THE SOUL.

They that be whole need not the physician, but they that are sick:

THE scriptures speak of two sicknesses, one to precede the health, and one to precede the death of the church.

That which precedes health is, a sense of sin, of death, of law, of curse, of bondage, and of wrath, with a dread of eternal ruin, to such a degree as to make the man to conclude with all the remaining power of his reason, and according to every testimony of divine revelation, that, if the precious blood of Christ shall not cleanse him from his sins, they must remain with him, and he must live in them, and die in them, and perish for ever under the weight of them: but when the conscience is sprinkled from guilt and dead works by blood, *his health springs forth speedily. Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.*

That which precedes death is, when a man has too much religion, or too little. He has too little for the enjoyment of spiritual health who hath not enough to be rich in the midst of poverty; to be wise in the midst of foolishness; to be holy in the midst of corruption; to be happy in the midst of misery; to be obedient in the midst of rebellion; to be alive in the midst of death; and to be strong in the midst of weakness; to die daily, and yet to have eternal life; to have nothing, and yet possessing all things; to have no continuing city here, and yet to be heirs of God and joint heirs with Christ Jesus.

So deficient are those who have not enough to secure that treasure in the heavens which make eternally rich. Heaven, or reconciliation and happiness with God for eternal life, is the first object that engages the attention of men, when first awakened to a consideration of the importance of eternal concerns; which is secured alone and completely by the atonement of Christ, who brought life and immortality to light by the gospel; and who by the same perfected for ever them that were sanctified, set apart, or chosen from

all eternity to eternal life : to which blessed system nothing is wanting, nor can any thing be added by angels nor men ; and from which nothing can be taken to exhaust or diminish its perfection ; and for which no other security can be produced than the resurrection and glorification of Christ at the right hand of the Majesty on high ; who by his own blood entered in once into the holy place, having obtained eternal redemption for us. To know that Christ came into the world to save sinners, and to believe that he accomplished their salvation by his death on the cross, is not knowing nor believing more than devils.

For a man who has not enough to establish his conscience in the peace of God ; proves to a demonstration that he has no experimental acquaintance with the blood of the Lamb, for his blood cleanseth from all sin ; and the application of it assures the man, that as far as the east is from the west, so far hath he put our transgressions from us ; but if the man's conscience, like the troubled sea casting up mire and dirt, is continually, upon sudden alarm, reverse of circumstances, or in prospect of death, flinging sin in his teeth, and impressing his mind with horrors at future judgment, the precious blood of Christ is not treasured there.

He may have religion enough to change his principles, reform his manners, to believe that Christ died for sinners, and to hope that he died for him, and to profess faith in him for salvation ; to believe that the scriptures are the word of God, and to read and study them as the only given rule for faith and practice ; and that the elect are saved in Christ their everlasting head, and sanctified by God the Holy Ghost ; that they shall never perish, nor shall any pluck them out of the hands of God ; to be noted by the church for his meekness, humility, consistent walk, zealous attachment to what are called gospel ordinances ; for his ability, fervour, delight, and scriptural language in prayer ; for his charitable disposition ; for his long standing profession ; and for his decided love for the conversion of sinners ; for his clear understanding, deep experience, sound judgment, and edifying conversation—But, is blood upon the conscience ? hath the man Christ Jesus with the ink-horn of blood by his side, and by the Spirit's power, marked him a vessel of mercy redeemed by blood ? hath he proof that he is a living epistle of Christ ? written not with ink, or such religion which death will strip him of, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart. With all his complex system, being destitute of the blood of the Lamb, he is destitute of all proof that the Son of God hath pulled down the strong holds of Satan in him ; therefore, has too little religion to keep his heart in the peace of God, which the world cannot give, nor Rome nor hell take away.

Even subjects of grace have too little for the purposes of health, when they have not enough to know the source of their health and support. Jesus and the fulness of the Godhead dwelling in him bodily, and the everlasting covenant of grace, are the true store and

source of supplies for the whole family chosen to eternal life, both in grace and providence: the Lamb shall feed them, and clothe them too; for he is the head over all things to the church, which is his body, the fulness of him that filleth all in all.

Hence, men who are ignorant of this blessed truth, and who are unacquainted with the daily blessedness of a daily dependance on the same, are obliged to live upon a stock in hand; and when their last pleasant feeling, their last clear view, and their last penny is broached, woe is to their confidence, for they have hardly religion enough to keep them from making shipwreck of their faith:—*We see not our signs—Beware of the leaven of the Pharisees and of the Sadducees—And they reasoned among themselves, saying, It is because we have taken no bread; which when Jesus perceived, he said unto them, O ye of little faith!*

There is too little when there is not enough to accord with the general testimony of the cloud of witnesses given in the scriptures; which testimony bears in three points of view: the first, in that of felicity after salvation by grace had been made known, and the God of salvation had been revealed as the people's portion; then they knew that he who abideth of old sustaineth their burdens, and will never suffer the righteous to be moved; and could say,—The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot; the lines are fallen unto me in pleasant places, yea, I have a goodly heritage. The second, in that of barrenness, and darkness in point of spiritual enjoyment and understanding; sometimes walking in darkness, and having no light; which may proceed from sinful compliances with the crafty schemes of the devil and his instruments; or from the suspension of the Spirit's influence upon the mind. By the word suspension is not meant, as the Arminians aver, that a child of God one day may, by the withdrawing of the Holy Ghost, be a child of the devil's next—No; from the first moment that the Spirit of grace takes possession of a vessel of mercy, until the day of eternal redemption, the same is sealed with the Holy Spirit of Promise, in hope of eternal life, which God, who cannot lie, promised before the world began. So that whether the soul be light or dark, sensibly considered; the man that has had Christ made to him by the Spirit's power to be his wisdom, righteousness, and sanctification and redemption, cannot credit the religious dreamers of the day, nor approvingly know the voice of those who cry, *Lo here!* or *lo there!* Men who themselves are strangers in their conscience to the blood of the Lamb, can never benefit those whose hearts are sprinkled therewith from an evil conscience of sin and guilt, and are living in daily dependance on him that is their shield and their exceeding great reward: such are frequently walking in darkness to all pleasantnesses but that which results from a steady confidence in the immutable will and counsel, the promise and oath, the covenant and faithfulness of God, who rests in his love, who hateth putting

away, and who sickens our unbelief to death, in declaring that he hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel—He changeth not.

In experience to accord with this general testimony, proves that such have a sufficiency of health to live, to do, to suffer, and not to love their lives to the death; because they know that the God of peace, that brought again from the dead the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, maketh them perfect in every good work to do his will, working in them that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

J. C—R.

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ON THE INCARNATION OF CHRIST.

(Concluded from p. 166.)

THE third point is the means whereby it was done, and they are two; the first is *active*, and that was the Holy Ghost; for so it was foretold, Luke i. 35, and confirmed after the conception, Matthew i. 20. is of the Holy Ghost. Imagine not, upon the hazard of your damnation, any gross or carnal action in this affair, but conceive of it with all reverence and admiration with heavenly, holy, and spiritual thoughts, *worthy* of this heavenly work of the Holy Spirit. It is blasphemy to say that the Holy Ghost did the office of a husband to the Virgin Mary, we may more safely say with sobriety, that he did the office of a Father in respect of Christ; for whatsoever was acted in this business, he had the whole and only work. He was conceived of the Holy Ghost. This point is subject to two exceptions: 1. It may be said, had not all the Persons in the Trinity a hand in this work, as well as the Holy Ghost? Yes, for whatsoever one doth (being an outward work of the Trinity) all do; yet herein every each of them reserves their several properties to itself.—The Father's property is to *send* the Son *to come in the flesh*; the Holy Ghost he made and united the *manhood* to the person of the Son. It was the work of the whole Trinity mediately, but immediately of the Holy Ghost. It was the whole work of the Trinity incohesive, but of the Son terminative; still we must reserve their several properties in working. The Father's make it plain by this similitude: As if three sisters should all work and weave a garment for the second sister and put it on her, all of them have a hand in it: but the second puts it on. So in marriage. First, there is the persons to be married, and that is Christ to our flesh; then there is the father that gives the woman to the *bridegroom*, and this is God the father; and, thirdly, there must be the minister that joins them together in marriage, and that is the Holy Ghost that unites the manhood to the person of the Son. By these comparisons being soberly understood, we may have some slender resem-

blance, and light on this great mystery, but press them not too far, for indeed no comparison can match this; if we conceive of it as under a veil, it is sufficient.

The *second* exception is this. If the Holy Ghost be the agent and active worker in Christ's conception, why then is not Christ, according to his *manhood*, the Son of the Holy Ghost? The answer is—No; because he was not made of the substance of the Holy Ghost, whereas children are of the substance of their parents; but Christ's manhood was made only by the power and operation of the Holy Ghost performing the works before specified, and not of his substance, and therefore he cannot be said to be the Father of Christ in respect of his manhood.

The second means is passive, and that was his mother, a virgin, Isaiah vii. 14, and the Virgin Mary, Luke i. 30, 31, and thus—he was made of woman, Gal. iv. 4. and so consequently and mediately he came from man, as the seed of David. A singular fountain, a sanctified and gracious virgin, for such a sweet stream to issue from; never such a child came from any mother; never such a mother brought forth any child.

There can be but four means whereby mankind can have any being; either first, without man or woman—and thus Adam had his being. The second is of man without the help of a woman—and thus Eve had her being. The third is, both of man and woman together; and so all the children and generation of Adam had their being. The fourth is, of a woman without a man—and this is proper only to Jesus Christ, the Son of God. So the passive means, was the Virgin; the active, the Holy Ghost. And so much of these three points: the act, a work done, the manner and the means. Now we will draw all that has been spoken into an observation, and that is, this Jesus Christ is very God and very man, both together in one and the same person of the Son of God.

We will draw all that has been spoken into an observation, and that is this, Jesus Christ is very God and very man, both together in one and the same person of the Son of God. The text, John i. 14. The carries it sweetly and plainly, *the "word,"* then he was God, "*flesh,*" then he was man, "*made flesh,*" there they are both together; namely, in the person of the Son of God; and generally the same places of scripture that prove one of these, prove all the three, and they are not to be disjoined, therefore we will handle them together, Gal. iv. 4, 5. God sent forth his Son, made of a woman, &c. his Son, therefore he is very man; for What doth proceed of a woman but mankind?

He might redeem, not that they might redeem, therefore not many but one person, even that very same person that is very God, being also very man withal, and all this is the Son of God, Phil. ii. 5—7. 1. He was in the form of God, equal with God, therefore very God, and withal in the form of a servant made

like man, and therefore very man. 2. And that in one and the same person; for the text still speaks of one and the same person "who being," and *he made*, &c. 3. And what person was this? The person of the Son of God, and so the text says expressly,—Who being in the form of God, and God sending his own Son, &c. Romans viii. 3. His own Son, the One person of the Son of God in two natures.

The reason of the first point in this observation, and consequently in a good understanding of all the rest. 1. Man had sinned, and God had passed a most just sentence of death and eternal curse and damnation upon all mankind for sin, Gen. ii. 27. and iii. 17. This being threatened it must be performed. If this sentence be not reversed we shall be damned without mercy. But how shall this be reversed? 2. The justice and unchangeableness of God will not suffer it; therefore all mankind are accursed, either in themselves or their Surety? One man cannot be surety for another, much less for all, Psalm xlix. 7, 8; neither can any other creature, or nature be the surety, but the same that sinned must die, therefore of necessity he must be the very man that is the surety. Again. He must be such a man as is equivalent to all men, yea, more worth than all the world beside, else he cannot redeem them, and that cannot be any creature, for none of them is of this value, but he must be very God, therefore Jesus Christ is very God and very man, both together in one person. 2. Jesus Christ being to be Mediator, he is to treat familiarly with both parties that are to be reconciled; and have such right in both, that he may partake with each by his own worth, and may have credit and authority with both, but this he cannot be with man, unless he be man; nor with God, unless he be God, &c. 3. He is to make us one God, and God one with us, after a spiritual manner, therefore he must be one with us, and one with God,—“Very God and very man.”

Now in the second place, the reason that he is very God and very man, in one person is; because if there be two persons, there is two Christs, and two Mediators. But there is but one Christ and one Mediator, and therefore but one person. Many persons must needs conclude many Christs.

Yea, but in the third place, If it be but in one person, Why may it not be in the person of man? 2. I answer no. It is impossible to be in man; the reason is, because it must be in such a person, as wherein both the natures may truly and really subsist. But it is impossible that the Godhead should subsist in the person of a man, that being infinite, and this finite; and therefore the humanity must subsist in the person of the Son of God.

Here are certain rules to be considered, touching Christ's incarnation:

I. That Christ doth subsist wholly in each nature, yet with

some differences: as first, he doth subsist in the Divine nature, as being of itself, and sustaining all things; in the human as quickening and sustaining it. Secondly, The *Word* had a precedent being, so had not the flesh. Thirdly, He did his greater works by his Deity, his inferior by his humanity.

II. Is, that the flesh of Christ is not either deified, for then it could not be one with us, nor yet nullified, as either vanishing to nothing, or being swallowed up of the Deity; neither yet accidentally joined to the person of the person of the Son, but essentially concurred with it in one person.

III. The Word is not changed, for then it could not be one with God, but still it retaineth the same nature and properties, John x. 30. *I and the Father are one*; and 1 Cor. ii. 8, the apostle calls him the Lord of Glory. Neither is the WORD debased thereby, but continues still in that excellent and infinite dignity; neither yet assumed into the manhood, but the manhood into it; nor ever after did the *Word* forsake the *flesh*, no not in death. Phil. ii. 7, 8.

IV. The person was a compound person, and yet but one person, though he had two natures, and that is the person of the Son of God, Luke i. 35. Mary is called the mother of God, as if God were in Christ only, as in the saints, but more powerfully in him than in them.

V. The natures are not confounded, but really distinguished in the same person, neither was there a third nature compounded of them both, as some heretics have thought, as Eutiches Vogel, with Nestorius and Eutiches; though they differ in their heresies, yet each of them stood on the same false ground, namely, that every perfect nature must have a perfect *hypostases*, and therefore either there must be two persons, saith Nestorius, if there be two natures; or if there be but one person, saith Eutiches, then there is but one nature. So much for the rules.

The uses are these. 1. It reproves those that deny Christ coming or being in the flesh, for they do not only disannul the flesh of Christ by itself in the second point, but much more his incarnation in the third point, that he *was made flesh*. But the text is plain against such. 1 John iv. 2. That they which deny Christ's incarnation that he is come in the flesh, they are not of God, but they are the spirits of antichrist.

2. It is against those who though they affirm the incarnation of Christ, yet affirm that the whole Trinity is incarnate, whereas the text restrains and appropriates it to the WORD. But say they, if the Godhead be united to the manhood, then the whole Trinity is incarnate; for the Godhead is equally and fully in every Person in the Trinity. The answer is this—That it is more properly said, that God did assume our flesh, rather than the Godhead; or if we do say his Godhead did assume the manhood, it must be understood with this limitation—that it is the

Godhead in the Second Person, the Son of God, for the Word is the name of his person. It cannot be said, properly, that the Divine nature took the human nature, but that the WORD, the Second Person, took our flesh, and so the Divine nature may be incarnate in the Son, and not in the Father or the Holy Ghost, because that though they be one in nature, yet the Godhead hath not the same subsistence in the Father and the Holy Ghost, as is in the Son.

3. Is Christ very God and very man in one person? Then there is assurance of our reconciliation to God, and that all our sins are forgiven and buried, and all his displeasure done away; because our nature, and God's own blessed nature, meet together in the person of God's own Son. And Christ did this for us; he is the head and we are his members, if our nature be fully reconciled to God in him our head, then so it is also in us his members. 2 Cor. v. 19. God was in Christ reconciling the world to himself, that is of the *faithful* God. Matt. i. 21. He is called Immanuel, that is God with us; thus we are surely necessitated to God. Here is a pledge given and a pledge taken on both sides to assure us of this, Christ took human nature as a pledge from us, and to put it out of all doubt, hath given us of his Spirit as a pledge from him of our perfect reconciliation to God.

4. It was a great humbling and debasing of Christ to become one with thee, and he did it merely for thy sake; it is glory, life, and salvation to be one with him, by believing and casting thyself confidently on Christ and his merits, and praying, hearing, and conferring on God's word, till thou hast attained this union.

5. This teacheth us the dignity and worthiness of all Christ's doings and sufferings, even in the days of his *flesh*, because they were all done and suffered in the person of the Son of God, and therefore they must need be of infinite power against Satan and sin, and of infinite recompence to the law, and of infinite satisfaction to God's justice, and of infinite merit to us, and of infinite worthiness before God's mercy seat, and the throne of his justice; so that if God the Father look upon the doings and sufferings of his Son, with the most pure eye of his justice; he can find no fault with them, (be it spoken with all reverence to the Father glory to the Son,) than with his own majesty.

6. This teacheth us the infinite heinousness of sin, that cannot possibly be done away, but by a person of infinite worthiness, as great as God himself, and to renounce all other mediators, which are not God; for none can ransom us but Jesus Christ, who is entirely ours, and what he hath done in both natures, in the work of his mediation, being perfect, entire, and all-sufficient, is also ours, and therefore we should cast ourselves wholly upon him, and by faith in him assuring ourselves that we are fully reconciled to God in him; for what the manhood could not do in the

work of our Mediator, that the Godhead did, and therefore let us rest wholly and *only* upon him as a perfect Mediator.

A DEBTOR TO GRACE.

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A REQUEST.

A YOUNG friend and admirer of the Gospel Magazine, would deem it an unspeakable favor, if any of your judicious correspondents, would give some elucidations on the following interrogations submitted to their investigation, by one who is anxiously seeking after truth.

Bermondsey, Feb. 6, 1836.

THE QUESTIONS ARE ORIGINATING FROM MATTHEW XXVIII.

52, 53.

FIRST. Who were the persons, who were said to have arose again? Second. Whether they were roused when Christ died, or after his resurrection? Third. Why St. Matthew alone, of all the writers of the New Testament, hath taken notice of this particular? Fourth. What became of those persons afterwards? and of what advantage were their communications to the Christians of that age, and of what use may their account of it be to us in the latter ages of the Christian church?

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ON THE WORK OF GOD. JOHN VI. XXIX.

It might appear surprising that such error and ignorance should be manifested on the subject of the work and method of man's salvation, did not we remember that "a man can receive nothing except it be given him from heaven," and that no one can know the Father save he to whom the Son will reveal him.

The very questions put by the unregenerate on the subject, too often display the latent pride and ignorance of the human heart. So said one to our Lord, What good thing shall I do? not, How shall I do any thing that is good? We find also on another occasion, that some of the multitude who followed our Lord, proposed a question somewhat similar, "What shall we do that we might work the works of God?" fully imagining that there was nothing in them averse to, or incapable of performing every thing good. The answer of our Lord goes at once to reprove such vain imaginations of natural strength to produce holiness; and a few brief remarks on his solution of the question may, under the Divine blessing, prove directory and profitable. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

By this reply our Lord shewed that the great and pre-eminent work, including all others that are necessary, is a work of God

on the soul, enabling his people to believe on him whom God hath sent, that is on himself—Christ Jesus. This then is the first step in the Christian course, and from which all the duties incumbent on the believer will proceed and flow, as branches from the vine—as streams from the ocean. On this point vast numbers err, and are deceived. They suppose that what they must do, in order to work the works of God, is first to act up to the moral law, and practise the various duties it enjoins, as well as they can, to render themselves acceptable to God; not considering that being by nature dead in trespasses and sins, they can do nothing good or well pleasing, until quickened by the Spirit of God, and created unto good works in Christ Jesus. They appear not to know that a lively faith in Christ is first of all necessary before they can perform the least work acceptable in the sight of God. They stumble at the threshold of a religious life, and find no comfort in all the ways of godliness, because they forget to seek it in its own channel, even by believing on him whom God hath sent.

And yet how plain and express are the declarations of the sacred volume, as to the principle and duty of faith in Jesus alone for our salvation: “Believe in the Lord Jesus Christ, and thou shalt be saved.” By grace are ye saved through faith, and that not of yourselves, it is the gift of God, therefore being justified by faith we have peace with God, &c. I might quote almost numberless passages to prove that salvation is of faith, that it might be of grace, and that to him that worketh not, (that is to merit salvation) but believeth on him that justifieth the ungodly, his faith is counted for righteousness; but I forbear, and refer to the positive declaration of our Divine Teacher himself: “This is the work of God, that ye believe on him whom he hath sent.”

Such declarations are, I know, spurned by the pharisaical and self-conceited, and no marvel, seeing they overturn all the vain conceits in which they find their delight; and though salvation by free grace is written throughout the lively oracles, as with a sun-beam, yet their conduct is like that described by a true poet:

“Heav’n on such terms; (they cry with proud disdain)
Incredible, impossible and vain!
Rebel, because ’tis easy to obey;
And scorn, for its own sake, the gracious way.”

The sum of the whole of divine revelation is, that Jesus is all in the work and way of salvation. But the heart of poor corrupt man, unacquainted with his lost and helpless condition, is always ejecting some conceits of its strength and goodness, and vain man who would appear wise, though born like the wild ass’s colt, is ever naturally prone to imagine that he can do something to merit the favor of God, and is ever fertile in conceiving some

figment in denial of his apostacy from God, and his spiritual death before a God glorious in holiness.

But when the divine operation of the Spirit of God touches the soul, and unlocks the secret imagery of the heart, how different do things appear. What a changed aspect does the mental region exhibit; for then it may be said, old things are passed away, behold all things are become new. By the former, that is, the work of grace on the soul, the new man is wrought, and led to lay hold of Jesus, and to receive and appropriate the fulness of his salvation in the blessed effects of pardon of sin; peace in the conscience; a sense of adoption; union with Christ; a walking with God; a reliance on the wisdom of providence; and a solid and scriptural hope of eternal glory. By the latter, that is, the opposing nature of the old man, which is corrupt, and which is ever seeking to triumph, he is led to see that all his dependance must be on Christ, that it his duty and privilege, daily, hourly, yea constantly to believe on him whom God hath sent, and to rejoice that in him the Lord Jehovah he hath righteousness and strength. And while this experience is calculated to bring the believer to the deepest humility as to his own sinful state, and to exercise the most complete dependance on his gracious Master, how cheering is it to be brought by the divine Spirit of God thus sweetly to lie passive in his hands and know no will but his, and to be able to adopt the energetic language of the Psalmist, in exclaiming,—“My soul hangeth upon thee, thy right hand upholdeth me.” This is the happy state to which the believer should aspire to be brought in this life, and this it should be remembered, is the proper tendency of the work of God in the soul, and should be proclaimed for the rejoicing and establishment of the people of God, in opposition to the meagre and crude statements of a garbled divinity, now alas! too common, and especially the triumphant completion of the work of grace should ever be openly set forth, as beautifully illustrated by the wisest of men, in-reference to the glorious luminary the sun, (or rather its orient beams) which having once entered above the horizon, progresseth onwards and shineth more and more unto the perfect day. Prov. iv. 18.

Of the *revealed* glories of that day, my limits forbid me now to enlarge, and will therefore conclude my present remarks with the following simple but sincere aspirations:

O Sun of Righteousness and Light,

Shine on my barren heart;

Disperse the clouds of gloomy night,

The work of grace impart.

Jesus, my strength, my life, my all,

My Saviour and my King;

Since thou hast rescued me from thrall,

Thy praise I'll ever sing.

To the Editors of the Gospel Magazine.

CHRIST "THE EVERLASTING FATHER."

SIRS,

THE observations which you correspondent "S." in Feb. p. 78 made upon our Lord Jesus Christ as "the Everlasting Father," I fully acquiesce in, for that excellent man the late Mr. Ambrose Serle writes thus: "The prophet (where this name occurs) is describing the nature of the Messiah, and, therefore, gives us this name as a name of his *nature*. He is not describing the *mode* of his existence with the Father, and the Holy Spirit, but his *essence* as true and very God.

The application of this name to Jesus Christ by no means militates against the doctrine of the Trinity, or the peculiar relation of Christ in that Trinity; but establishes and confirms it. For, if Christ be the *Everlasting Father*, and if there is but one God, the *Father*; then Christ being God, that Divine person, who is economically and usually styled the *Father*, must be of one essence with him, or there would be *two* Gods. And if these Divine persons be of one and the same essence, they may bear the character of *Father* to all their creatures *relatively*, which they do not bear to each other, considered in the sacred essence, *respectively*. Thus, the Lord Christ, though he is not the *Father* respecting the personality in the Godhead, is very properly and justly denominated *Father*, and *Everlasting Father*, respecting the universe of beings; for he created them all, as well as supports them all, by his power. By him (says the apostle) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consists." "As their *first* and *producing cause*, therefore, he is very truly and strictly their *Father*: have we not all one *Father* (says the prophet) *Hath not one God* created us." Col. i. 15, 16. Mal. ii. 10.

"This title is applied to Christ to denote his *paternal* tenderness for his redeemed; and he is styled the *Everlasting Father*, not only because he is *everlasting* in his nature, but also, because that paternal tenderness for them subsisted in him *from everlasting*. He loved them with an *everlasting love*, and hath declared his *everlasting covenant* as a manifestation of it. His love towards them is not of yesterday; nor shall it cease to-morrow. What he ever was, he is, and ever will be, to those who are the objects of his grace, and the happy subjects of his *eternal redemption*. He is God and changeth not."

"In the 63rd chapter of Isaiah, which peculiarly relates to the glorious Redeemer, we find the Gentile church calling upon him in this language of the prophet: *Doubtless thou art our Father*, though Abraham be ignorant of us, and though Israel acknowledge

us not: *thou Jehovah, art our Father, our Redeemer, THY NAME is from everlasting.* The Redeemer is here styled (and what Redeemer is there but Jesus?) *Jehovah the Father, whose name is from everlasting:* or, (in other words to the same purport,) Christ is Jehovah, the Everlasting Father, and Redeemer."—See *Horæ Solitariae*. Vol. i. 106—108.

AMBROSE SERLE, Deceased.

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REDEMPTION.

A Fifth Discourse by the Rev. Robert Lovett, A. B. Minister of Marbœuf Chapel, Rue de Chaillot, Paris.

(Concluded from p. 219.)

I ARGUE therefore that Redemption is particular,

1. From the nature of the thing—the opposite doctrine involving a manifest absurdity—redemption including as much the *deliverance* of the captive, as his previous bondage. If therefore redemption be universal there must be universal deliverance—which it is to be apprehended the warmest friends of illimitable redemption are not prepared to defend.

2. From the design of the Redeemer (which I shall presently examine in detail) as touching the objects of his solicitude whom he has undertaken to bring to glory, having justified, reconciled, and sanctified them. Now we see that the whole human family has been created anew; delivered from guilt; renewed in the spirit of their minds; from enemies made friends; from captives of Satan made freemen of Christ—nor indeed is it pretended. Has Christ then failed in the object of his work? or has he commanded his apostles to testify what to their sorrow the far greater number will find to be untrue? namely, that he has redeemed them, and yet they are not free—that he has saved them, and yet they are not saved—that he has procured their pardon, and yet they are condemned—that he has borne their punishment, and yet they endure it themselves! Far be such blasphemy from our thoughts. No! the scriptures declare that “he gave his life a ransom for many;” Matt. xxii. 28. that the Captain of our salvation brings many sons unto glory.” Heb. ii. 10. The *παντος* in the preceding verse is plainly defined by the *πολλαις υιως* in this—as also, in 1 Tim. ii. the “all men” in the fifth verse, and the “all” in the sixth, are explained by the two verses to men of *all conditions* and in *all circumstances*. The scriptures further inform us that “by his knowledge” that is, by the knowledge of him, “he shall justify many for he shall bear their iniquities”—and that “he bare the sins of many.” Isaiah liii. 11, 12. “Jesus knew from the beginning who they were who should believe on him;” John vi. 64. he knew “that the pleasure of his Father, concerning them, should prosper in his hands;” Isaiah liii. 10. he knew that as “he bare

their sins," so those sins would not be imputed unto them; that as "he suffered the chastisement of their peace," so "by his stripes they would be healed." Isaiah liii. 11, 5. He knew that there was no peradventure or frustrable contingency in all this, but that the Father would draw unto him *all* whom he had given him; John vi. 37. that "all his children should be taught of God, and that great should be their peace." I say therefore that the design of Christ in redemption has not respect to mankind at large, to whom it were preposterous to allege that they are reconciled, saved, and sanctified; and consequently, his intention to redeem did not embrace them indiscriminately, but only such as are in the election of grace.

3. From the peculiar and distinctive appellations of the redeemed. The terms by which they are designated shew the extent of redemption as to the persons. They are called "Elect"—which signifies persons chosen from among others—Thus "Who shall lay any thing to the charge of God's *Elect*? It is God that justifieth! Who is he that condemneth (them)? It is Christ that died, yea rather is risen again!"—"He hath *chosen* us in him (Christ) before the foundation of the world." "Knowing, brethren beloved, your *election* of God." "God hath from the beginning *chosen* you to salvation through sanctification of the Spirit and belief of the truth." "According to the faith of God's *Elect*." *Elect*, according to the foreknowledge of God the Father." "Saints"—which signifies persons separated from common uses unto God—Thus the address of the Epistle to the Romans is "To all that be in Rome beloved of God, called to be *Saints*." "Chosen in Christ—that we should be *holy*." "You who were sometime alienated—yet now hath he reconciled—to present you *holy*." Ep. i. 4. (greek); Col. i. 22. "Not of the world"—Given out of the world—Chosen out of the world—"The Church which he hath purchased with his own blood"—Christ's "Sheep" for whom the Good Shepherd giveth his life—"Little Flock"—"Brethren" all these titles specify a condition and a blessedness to which some have been translated from an opposite condition and its curse, according to the eternal purpose of God, through the redemption which is in Christ Jesus.

4. From the consideration that some sin unpardonably—and that the scriptures speak of "the day of judgment, and perdition of ungodly men," of whom it were blasphemy to the Lord Christ to suppose, that they had, notwithstanding, been redeemed unto God by his blood.

To the view of the subject thus presented, some one may object the several passages in the New Testament, wherein the terms "the world" and "the whole world" occur with reference to the atoning work of the Lord Jesus; as, for instance, in John i. 29; iii. 17; vi. 51. 1 John ii. 2.—and it may be asked, how can these passages

be reconciled with the view of redemption we have been considering?

In order to answer this question, let us examine whether these terms necessarily imply every individual born into the world; or whether they be not used by the sacred writers in a less extensive sense.

In Romans xi. 12. the "world" is employed to mark the distinction between the rest of men and the Jewish people.

In Luke ii. 1. and in Rom. i. 8., "the whole world" means the Roman Empire.

In John xiv. 17, 19, 22; xv. 18; xvi. 20; xvii. 6, 9, 16, 20. 1 Cor. xi. 32; Jas. iv. 4. 1 John iii. 1. they who believe not in Christ are distinguished from his disciples, by these terms.

Finding these words thus limited in their application, the apparent difficulty of satisfactorily explaining the passages upon which objections to the doctrine of special redemption are founded, is, at once, removed. Keeping in mind the fact, that the Baptist's auditory, when he cried "Behold the Lamb of God," was composed of Jews, who, hitherto had, exclusively, a divine revelation to instruct them as to the mode by which sin is taken away; and who were bigotted in the opinion that *they* were the sole objects of Jehovah's care—and remembering also, that the design of John's ministry was to prepare the way for the introduction of a dispensation by which "the Gentiles should be made fellow-heirs, and of the same body, and partakers of God's promise in Christ by the gospel;" by which "the middle wall of partition which heretofore had separated Jew and Gentile, should be broken down; and of the two one new body should be made, the enmity which previously subsisted between them being to be slain by the cross;" and his language is perfectly consistent with the doctrine of his discourse; declaring that a sacrifice was provided by God not for the removal of *Israel's* sin only, but of the *Gentile's* also; that a lamb was to be slain, of which the benefit was not to be confined to worshippers according to the Mosaic ritual, but of which the nations were to partake; that an atonement was to be made, of such extensive efficacy, that in every kingdom and nation, and people, and tongue, they who should come unto God through it would be accepted. It is also declared, that as it was thus infinitely more efficacious than the sacrifices through which sin was typically borne away, at stated times, from the Jewish people, and from them only; so it would not need to be repeated as those sacrifices; inasmuch as sinners, or whatsoever nation, or class, or condition they might be, had only to look unto him, by faith, to be saved. The Gentiles had their propitiatory sacrifices as well as the Jews; they had a consciousness of guilt as well as the transgressors of the law of Moses; they had their fear of divine wrath, and were sensible of its torment, as well as their more enlightened fellow-sinners of the family of Jacob; and the announce-

ment of a divinely appointed means for the removal of guilt was just as precious to those among them who believed it, as to the believers among God's ancient people. The time was now come when the Lord's salvation should be proclaimed unto the end of the earth instead of being circumscribed by the narrow limits of the Holy Land, in order that from among the Gentiles, he might form to himself a people who should shew forth his praise.

The other texts in which these terms occur are to be similarly explained. And that the "whole world" in 1 John ii. 2, (which is to be interpreted by the same rule), cannot mean every son and daughter of Adam is still farther evident, for that Jesus Christ is declared to be the Advocate of those for whose sins he is the propitiation. As the Advocate of his redeemed he makes continual intercession for them; but he does not make intercession for the "whole world;" for which, as distinguished from those whom the Father had given him, he said, "he does not pray." Therefore he is not the propitiation for the sins of the whole world as comprehending all the children of men. Besides, can the idea be entertained, that Christ bought, redeemed, offered himself, died, rose again, ascended into heaven, and entered upon his intercessory office, for those who are so solemnly excluded from his parting prayer? Or can we suppose him to exclude from his petitions any for whom he laid down his life? Impossible! In the close of this epistle, John says, "We know that we are of God, and the *whole world* lieth in the wicked one" (*ἐν τῷ πονηρῷ*): in which passage "the whole world" means only those who are not in Christ.

Much dependance is placed, by those who consider Redemption to have respect unto persons who shall finally be lost, upon the first verse of 2 Peter ii. in which the apostle is supposed to speak of some, who should "deny the Lord that bought them, and bring upon themselves quick destruction." Let us see whether this verse affords their system any support. It is first to be noticed that the Greek word translated "Lord" is one which is never applied to the Redeemer in the New Testament; *δεσποτης* being a title of the Father, and not a covenant title of Jesus Christ, who is invariably styled *κυριος* for Lord, and *διδασκαλος* for Master: and in the parallel passage in Jude 4, God the Father is distinguished by this word *δεσποτης*, from Jesus Christ, there styled *κυριος*. It is next to be observed that there is a remarkable distinction between the words translated "them" and "themselves," the former being *αυτους*, referring to the persons, in order to deceive whom, the heresies would be introduced, the latter *εαυτους* relating to the introducers of these heresies. The meaning of the verse is simply this—That, as in the Old Testament church, there were false prophets, whose pernicious doctrines went even to the denial of the Lord who bought the Jewish people, thus bringing upon themselves quick destruction, as in the case of Korah, Dathan, and Abiram—so in the New Testament church, there should be false teachers, who would privily bring in

damnable heresies—heresies which should proceed to such lengths as even to deny the Lord who bought the church: of which false teachers, “their judgment lingereth not, and their damnation slumbereth not.” Of the Jewish people we read in Deut. xxxii. 5, 6. “They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy father that hath *bought thee*, hath he not made thee and established thee?” Of the church at large, whether of Jews or Gentiles, or of both, the apostle Paul says “ye are *bought with a price*,” “feed the church of God, which he hath *purchased with his own blood*.” This passage, therefore, gives not the most distant intimation that any whom the Lord bought should be suffered to perish.

And now let me ask, how the glory of God, or the interests of man can be promoted by the supposition that they who perish have been redeemed equally as they who are saved. Does it tend to his glory to suppose that though God designed as much the benefit of those who die in their sins, as of those who shall be delivered from them; that though there was as much good-will towards them, in the mind of Christ, as to the others; that though his purpose was to save them, in like manner as his believing people; yet his purpose has been conceived in shortsightedness, and frustrated, as far as the greatest portion of the human race is concerned—his good will has only tended their deeper guilt and greater condemnation!—God’s benevolent designs have, in most cases, been inefficient!—and the life, death, resurrection and ascension of Jesus Christ have been, in regard to them, in vain!!! And does it contribute to man’s interest to believe that, though the whole world has been redeemed, yet there is a possibility of the whole world being held in everlasting bondage? that though Christ wished to save all, and paid a price for all, and received a grant of all, to bring them to glory, he could only accomplish the salvation of, comparatively, very few! What confidence could be gotten towards Christ, by the persuasion that he is the propitiation, not for the sins of those only, whose sins are in consequence taken away, but also for the sins of those whose sins are retained, and whose punishment is certain? How would the child of God be delivered from his evil consciousness through renewed faith in the propitiatory sacrifice of Christ, by the reflection, that notwithstanding the value of that sacrifice, some for whom it had been offered; whose atonement had been made: whose redemption had been *obtained!* might be finally in a worse condition than they would have been had Christ never died at all? But let God be true, He hath said, who was God manifest in the flesh. “I lay down my life for my sheep:” “And they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father’s hand. I and my Father are One.” This leads to the consideration of, The indefeasibility of redemption—in other words, that the deliver-

ance of the soul is secured for the redeemed, against all possibility of failure or of loss. This follows as a consequence of the former positions. The security of the people of God depends not upon themselves, but upon the Father's grant of them to his Son in the everlasting covenant; upon the infinite, and everlasting efficacy of the atonement made by Christ for them; and upon the almightiness of Jehovah which is pledged to keep them, through faith, unto salvation. It appears blasphemy to say that any of those whom Christ designed to save, shall ever be lost—it is blasphemy to assert that his redeemed shall not be drawn to Christ; shall not be taught of God; shall not have spiritual life given them; shall not be made willing; shall not be created anew, and purified to be a peculiar people, zealous of good works; all which is promised respecting the Lord's redeemed. They are saved, *in the Lord*, with an *everlasting* salvation—they are loved with an *everlasting* love—they are redeemed with an *eternal* redemption. The language of the inspired volume concerning them is, "If his, that is Christ's children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."

God deals with the redeemed, as a wise and affectionate father with his dear children. He carries on their education in love. When they transgress, they are "chastened for their profit: when there is a "need be," they are tried; "a messenger of Satan—a thorn in the flesh—is given to buffet them, lest they should be exalted above measure;" but in all their temptations—in all their infirmities—in all their afflictions "his grace is sufficient;" his purpose respecting them is immutable; "the crown of righteousness is laid up for them;" "he is able to keep," and he will keep, "that which is committed unto him (even their souls) against his day;" they shall be "more than conquerors through him who loves them!"

If they *sin*, they have an advocate with the Father, and their advocate is *righteous* for their sakes; and if they say that they have no sin, they deceive themselves, at whatever stage of their course they be, and the truth is not in them, they need no new propitiation, for their righteous advocate is also their atoning sacrifice; and by virtue of it, "God is faithful and just to forgive them their sins; and to cleanse them from all unrighteousness." Give thanks then unto the Lord, ye his children, "for he is good, and his mercy endureth for ever." Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy!" "For with the Lord there is mercy, and with him is plenteous redemption!" "He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name!"

We have thus seen the nature, extent, and indefeasibility of the redemption which is in Christ Jesus; and now we have to consider, The design of it—or the end which the Lord Jesus had in view when he gave himself a ransom for his people.

(To be inserted in our next number.)

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The Editors of the Gospel Magazine.

CHRIST THE FIRST BORN OF EVERY CREATURE.

SIRS,

YOUR Correspondent "S" says, that *Prototokos* in Colos. i. 15, ought according to Dr. Gill, and some others, to have been rendered, "*First Parent or Producer of every creature.*" but he has not given you the same so fully as he might have done, and I hope the following extracts will be acceptable from the writings of men whose learning was undoubted, and whose integrity was unquestionable.

Isidor, an ancient Greek writer observes if the accent of the word *Prototokos* be placed on the last syllable but one, instead of the last but two, it signifies not *passively*, the *first begotten*, but *actively* the *first begetter*, or former of all things; and in proof that this is the true reading, he observes, it is added in the next words, (*oti*) *for by him were all things created*; and verse the 17th it is said, not that he was made or *begotten*, but that HE IS "*before all things.*"

Mr. Parkhurst in his Hebrew Lexicon, p. 157, speaking of *Jah*, observes, "*Jah the essence, HE WHO IS*, simply absolutely, and independently. The relation between *Jah* and the *N. Ehjah* is intimated to us the first time *Jah* is used in the scripture, (Exod. xv. 2.) *My strength and my song is Jah*, and he is become to me salvation. See Psalm lxxviii. 5.—lxxxix. 9.—xcix. 7.—cxv. 17, 18.—cxviii. 17. *Jah* is several times joined with the name *Jehovah*, so that we may be sure it is not, as some have supposed, a mere abbreviation of that word. See Isaiah xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this Divine name, *JAH*, John viii. 58. Before Abraham was (*genes thai was born*) *EGO EIMI, I AM*, not *I WAS*, but *EGO EIMI, I AM*, plainly intimating his *Divine eternal existence*. (Comp. Isaiah xliii. 13.) And the Jews appear to have well understood him, *for then took they up stones to cast at him*, as a blasphemer. Comp. Col. i. 16, 17. Where the apostle Paul after asserting that *all things that are in heaven, and that are in earth, visible and invisible were created by and for Christ*, adds, *And HE IS (AUTOS ESTI, not en was) before all things, and by him all things have subsisted and still subsist.*"

Thus Mr. Parkhurst understands the words in the 17th verse in the same light as *Isidor*.

I apprehend, *pases ktiseos*, every creature, in Col. i. 15. to mean the whole creation.

But if it be contended that *pases ktiseos* ought to be rendered the whole creation in all the places where it occurs, then some of those places would read absurd. For instance take Mark xvi. 15. preach the gospel to the whole creation, which cannot include the insects. Again, 1 Tim. iv. 3, 4. Commanding to abstain from meats, which God had created to be received with thanksgiving of them, which believe and know the truth. Here, the (WHOLE CREATION) every creature of God is good, and nothing to be refused, if it be received with thanksgiving," cannot mean poisonous creatures; and, therefore, no man would be so absurd as to contend that *pases ktiseos* ought to be read the whole creation, if in one place, then, in all others; or contend that *prototokos* ought not to have the accent placed according to the evident meaning of the context. But the word *prototokos* ought on that account to be rendered, in Col. i. 15. "first Parent or Producer," but not in every other place, where *prototokos* occurs, unless it be agreeable to the context. I cannot presume any sane person will contend that the apostle did not confine his meaning of every creature, in 1 Tim. iv. 4. to meats, or that by every creature in Mark xvi. 15. Col. i. 23. the human race. And if *pases ktiseos* must be understood and translated "the whole creation" according to the context in Col. i. 15. So must *prototokos*, be rendered the First Producer. And if it be absurd to render *pases ktiseos*, "the whole creation" in every place where it occurs, so it must be equally absurd to render *prototokos*, "the first Parent or Producer" wherever it occurs. Mr. Fleming, (who was a human pre-existerian) would render *prototokos pases ktiseos*, the first Creator or Producer of every creature. And the learned Mr. Pierce observes *prototokos* sometimes signifies the dam that produces its first birth; and then the sense would be, he who, as it were, at the first birth, by the exertion of his creating power, brought forth all things. We may be sure if Mr. Fleming could have rendered it consistently with the context, the first born, he would have done so, because it would have supported his human pre-existerian creed. The Rev. John Hurrion says, the first born of every creature, is not said to be the first created. Almost all the Greek father's, and many of the Latins understand it of Christ's divine nature, saith the learned Dr. Davenant, who has cited Tertullian, Ambrose, and Chrysostom, full to the purpose. Because he created all things &c! He is no creature, but the eternal Son of God, who was before them all, and for whom they were all made." See Dr. Waterland to the same effect. Sermon ii. p. 59. 60. "In the 18th verse he is said to be the (*arche*) beginning, source, and efficient cause, the *prototokos* from the dead; which cannot be meant, that he was the first person that rose from the dead, for he was not, but rather that he is the resurrection and the life."—Hurrions' Works, Vol. i. 108, 109.

Surely, there is no one who will contend that Lazarus died a *second* time or that the saints died a second time who rose after our Lord's resurrection. Matt. xxvii. 52, 53.

Mr. Fleming, who believed that Lazarus was raised from a state of putrefaction in the grave, before our Lord was put to death in the flesh, has rendered *arche, prototokos* in Col. i. 18. the *efficient* (or Prince who is) *the first raiser of the dead*. Christol Vol. i. p. 216. Mr. Fleming was not so *ridiculous* as to suppose that *prototokos* the first born from the dead, could mean that Christ was the first that was raised from the dead: but rather that Christ was the raiser of the dead!

Dr Gill in his Commentary printed in the year 1748, twenty years BEFORE Dr. Blayney's *version* of our bibles now in use, has the following note upon *the first born of every creature*: "Not the first of the creation, or the first creature God made; for all things in the next verse are said to be created by him, and therefore he himself can never be a creature; nor is he the first in the new creation, for the apostle in the context is speaking of the old creation, and not the new: but the sense either is, that he was begotten of the Father in a manner inconceivable and inexpressible by men before any creatures were in being; or *that he is the first parent, or bringer forth of every creature into being, as the word will bear to be rendered, if instead of prototokos we read prototokos; which is no more than changing the place of the accent, and may be very easily ventured upon as done by an ancient writer, who observes, that the word is used in this sense by HOMER, and is the same as prototonos, first parents, and protoktises, first creator; and the rather this may be done, seeing the accents were all added since the apostle's days, and especially seeing it makes his reasoning, in the following verses, appear with much more beauty, strength and force: he is the first parent of every creature, FOR BY HIM WERE ALL THINGS CREATED, &c.*"

Again, of Christ, the Creator of all things, it was foretold, that he was TO BE MADE *the first born*. See Psalm lxxxix. 27. And the *Scriptures cannot be broken*. John x. 35. But in addition to his being declared to be the first parent or bringer forth of every creature, it is said of him, *The Son, "he is the Image of the INVISIBLE God."* And can there be a *doubt*, but that the Holy Spirit in Col. i. 15. has used the word *invisible* in the same sense, as he has used the word *invisible* in Rom. i. 20. The *invisible* things of God are his *eternal power and Godhead*, which he saith to the Romans, *from the creation of the world are clearly seen, being understood by the things that are made*. And when he testifies to the Colossians, that Christ is the Image of the *invisible* God, he is speaking of the Son of the Father, in truth and love, that he is the *Essential* Son of the Father, whom he declares to be the *Son of his love*, (Col. i. 13. marginal reading Heb. i. 3.) the express Image of his Person, for his *Eternal power and Godhead* are clearly seen in the

works of creation; *for by him*, he saith, *were all things created &c.* Col. i. 15, 16. Heb. i. 3. Rom. i. 20. Therefore the word *invisible* in Col. i. 15. must, from the context, have reference to Christ's eternal power and Godhead, who is the image of the Invisible God, the first producer of all things, for by him were all things created.

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THE STABILITY AND SECURITY OF GOD'S ELECT.

“I am glorified in them.”

OUR blessed Lord Jesus received the church from the hands of the Father, in all the holiness and perfection of God, upon the condition that he should present her faultless and without blame before him in love. Our being and well being in him was ordered by the eternal Three in the covenant of his grace from before the foundation of the world. Here can the church of Christ rejoice, having an uncreated holiness in him, and in this holiness all the redeemed shall see the Lord. Our holiness in Adam soon passed away, he, by one transgression, entailed death on all his posterity; in this condition we were awfully undone with all mankind, but as the fall altered not the relationship that existed between Adam and his wife, neither did the fall disturb the grace union which subsisted between Christ and his church before the world began. In him we were blessed with all spiritual blessings, and not one of those eternal blessings has been lost by the fall. Christ, by his death has removed the church from a condemned state to a state of eternal justification; he has redeemed her from the curse of the law being made a curse for her; the eternal Spirit of Christ quickens, regenerates, and brings all the holy seed into the blessings purchased by his death, he shall glorify me, for he shall take of the things that are mine and shall reveal them unto you. When the eyes of the understanding are enlightened, his called children are led to see how their Lord is glorified in them; the Holy Spirit fits us for Jesus, the heart becomes an indwelling place for the Most High; he removes guilt from the conscience by a revelation of the atoning blood of the Lamb.

In the forgiveness of Jehovah's love the renewed soul walks with God; for he is worthy through the worthiness of the bleeding Lamb, imputed to them; Christ's acts are ours; his obedience unto death, even the death of the cross, and his resurrection unto eternal life: he that eateth me shall live by me. Faith is imparted unto us thus to feed on Christ, the bread of God, and fellowship of the Father, and with his Son Jesus Christ, is carried on by the eternal Spirit. He gives the appetite and supplies the food and says, eat friends and drink abundantly, O beloved! Thus we partake and are satisfied, as with manna and fatness, and praise the Lord with joyful lips.

Messrs. Editors, I bless the Lord that you are thus enabled to

feed on the riches of his grace, and through partaking of the unction of the holy One, you are strong in his strength. May the eternal Lord abundantly refresh your souls, while you are the honoured instruments of circulating the truth as it is in Jesus!

With unspeakable pleasure have I read the glorious doctrines of the cross, faithfully maintained in your Periodical Publication. I do not find those doctrines dry, as the enemies of your Magazine report they are, but soul supporting, heart-cheering, and God-glorifying, and bless God I have a free salvation from legal preachers and legal people. It is my mercy to meet with a few in Witham, who fear the Lord, who live in the covenant of grace, who worship God, having no confidence in themselves, and are vessels prepared by the eternal Spirit to hold the doctrines of God our Saviour in the love of them. It rejoices my heart that God is not without his witnesses, and one of his I am, redeemed, who live in the Spirit, can chase a thousand duty-faith men. The sound of do and live from church and dissent continually surround me, but the Lord enables me to testify of a full or free and finished salvation, through the blood of the Lamb, who has by one-offering perfected, for ever, them that are sanctified, and thus he is glorified in them. Blessed be his holy name! his love is eternally with his church, and all the grace which we stand in need of, while passing through this waste howling wilderness. he has engaged in covenant to bestow—I will water thee every moment, lest any thing should hurt thee, is the language of our covenant Lord. Trust in him, ye children of his care, he will strengthen and uphold thee :

He will bear thee up and bear thee through,
And make thee more than conqueror too.

What an infinite mercy it is for the church to be looking out of themselves, and living upon their bountiful Lord, and through faith entering into rest. The life I live in the flesh, exclaims the holy apostle, is a life of faith on the Son of God, who loved me and gave himself for me; and this life suits me here. I would sit at the foot of the cross, and gaze at the person of my Lord, who took the whole body of sin and bare it away, never more to appear against the persons of his people, and hath taken his church and raised them up in all the perfections of himself, and made them sit together in heavenly places in Christ Jesus. To live in Christ is indeed glory begun below; to rise in the life of these glorious truths is indeed, as the poet has it,

————— To walk at large,
The Breaker's blood our souls discharge.

I remain yours, in blood Royal,

Witham, Essex, March, 1836.

ABSALOM BATHER.

To the Editors of the Gospel Magazine.

A REPLY RESPECTING CHRIST'S GLORIFIED BODY.

MESSRS. EDITORS,

MAY the peace of God which passeth all understanding, keep your hearts and minds, through Christ Jesus, and the word of Christ dwell in you richly, so that you may abound in hope by the power of the Holy Ghost, and also continue as the Lord hath kept you for years past, valiant for the truth rejoicing in God's salvation, and in his name lift up your banners, so that in every thing you may be enriched, by the God of your mercies.

Having read the question put to me in your valuable Magazine, and your scriptural answer to it, (for surely Jesus had the body of his flesh on the Mount, although Moses and Elias appeared with him in glory,) I feel I owe you a debt of gratitude for your kindness, and I thank you heartily for it; and as the Lord hath made you defenders of his truth, so he hath preserved you blameless in his sight, though very blameable in the eyes of hosts of professors, but this is among the all things that work together for your good, and a blessed proof of the fulfilment of the word of the Lord,—for the way of truth shall be evil spoken of, and the Christ the Jehovah is a stumbling block to thousands.

Dear Sirs, I now ask you a favor, to permit me, through the medium of your good old fashioned Publication, to say a few words to Enquirer, and also to ask a plain question.

Mr. Unlearned Enquirer, when I read your question to myself and Co. it brought to my mind what I have seen in a sketch: a man sitting astride the globe with his mallet and tool, endeavouring to split it to pieces to find out the secret of geology; and I really thought you had taken another such position with the word of God, and were acting in a similar way, endeavouring to separate Christ. As I consider the question fully answered, I now say to you in a friendly way, that your signature is not in analogy with the thoughts you have of yourself, as you appear so well versed in Greek literature, and so eagle-eyed into the idiom of the language, and are such an etymologist, that your pellucid dióptrics have discovered two bodies belonging to the Christ of God. Neither do I think the question was put for edification, but to display your superlative learning, and so triumph over the ignorance of the mason. The words "*equally learned in the dead languages,*" are a complete sneer, (verb. n.) As Enquirer you well know that I am, as styled, an illiterate man, the whole of my schooling never cost half a crown, as I was born of very poor parents, and so left to run wild, and have not had such a liberal education as yourself. I never pretended to be learned in the dead languages, but if my blessed Lord hath enabled me to read a little in the Hebrew bible, and by the help of Parkhurst's Lexicon to find out the etymology of words; yosair, laitx lokaiaich, lo kalon, vumochiach lerasha numo,) and the importance of the essential names of the Holy

Ones, I am not going to throw these things behind my back, or trample upon them: this appears hath given you some offence in my pieces, which you cannot controvert, but it set you aquibbling; one thing I can assure you, I will not give place to you for a moment, relative to what my holy and blessed Lord hath in love condescended to do for me, and teach me according to the scriptures, namely, the difference between death and life, darkness and light, truth and error, bondage and liberty, my lost state as a sinner, and salvation in and by my most precious Lord Jesus; but I never was taught by Ruach Jehovah that Christ the Lord, had more than one body, in union with himself the eternal God, which is the body of his flesh, the body of his glory, or glorious body; of whom it is written—Forasmuch as the children are partakers of flesh and blood, HE also HIMSELF likewise took part of the same, &c. Heb. ii. 14. This he took ON HIM in the Virgin's womb, and was born, the great mystery of Godliness, God was manifest in the flesh, Emanuel, God with us, whose name is Jesus, Jah the Saviour, the Mighty God, the Great God, and our Saviour Jesus Christ, and in that very body of his flesh, he obeyed, suffered, and died. HE was put to death in the flesh; in it he was buried, rose again, and ascended in the same far above all heavens, without any variableness or shadow of a change, who entered by his own blood into the holiest of all; the same Lord Jesus, of whom John speaks, in the same flesh,—clothed with a vesture dipped in blood, and his name is the Word of God, and the SAME Jesus *that ascended, will in like maner* descend as he was seen go into heaven.

Now the following is personally to the Unlearned Enquirer,—to state plainly, from the scriptures, as he supposes that Christ had two bodies, What became of the body of his flesh? Is it annihilated, or deposited in some place, grave, or sepulchre? And if it is so deposited, whether it will be raised at the resurrection, a body to exist without personality, or union to any one, or say what will become of it: it strikes me as it was declared to be a holy thing, it cannot be decomposed, or see corruption. Then plainly say what is the nature of the body of his glory: whether it is human, angelic, or a spirit; and whether Christ had it in union with him, before his incarnation, or put it on, as you suppose, when he put off the body of his flesh. Then it will follow for you to declare, scripturally, How the church are members of his body, flesh and bones; if Christ hath not the body his flesh, which is declared part of their flesh and blood? For he said to his disciples, handle me and see, for a Spirit hath not flesh and bones as ye see me have. And, lastly, as the Holy Ghost descended and abode upon him, and God anointed Jesus of Nazareth with the Holy Ghost and with power; say when, and whether this was withdrawn from the body of his flesh, and communicated to the body of his glory, as I suppose you believe the residue of the Spirit is with him.

Thus, Mr. Unlearned Enquirer, I require a plain answer from you, without controversy; and remain yours, Messrs. Editors, faithfully,
 16, *Morley Street*,
 May 5, 1836. A. TRIGGS.

A NOTE BY WAY OF ACKNOWLEDGMENT.

WE thank our unknown correspondent for his kind and affectionate expressions of regard, and it is with real concern that we should have inserted a query addressed to him on a mere etymological idiom, not thinking at the time it would have excited any unpleasant sensations. But as it has elicited a ray from the source of light, and an attestation to the Divinity of our Lord and Saviour, it removes any unpleasant reflection we might otherwise impute to ourselves.

EDITORS.

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To the Editors of the Gospel Magazine.

MESSRS. EDITORS.

At a time when the doctrine of the ever blessed Trinity is frittered away by the Sabellian heresy, and by the Human Pre-existerian, who represents the Son of God as a heavenly *creature*, a *man in God*, with other diminutive appellations. I should think, with submission, that you cannot fill your pages to better advantage than by giving, at times, the attestations of good men to the eternal and distinct Sonship of Christ, the only begotten Son of God, co-equal and co-eternal with the Father. As such I have sent you Mr. Romaine's view of the subject, which I have annexed to my folio bible, as a little code of divinity. I remain yours in the most cordial bond,
 Jan. 4, 1836. G— C— B.

MR. ROMAINE'S THOUGHTS ON THE TRINITY.

THE Lord Jesus Christ is a distinct person in the Godhead, and self-existent and co-eternal with the Father. When man sinned he was under condemnation, the Lord of life and glory undertook to be his Saviour, he covenanted to stand up as the head and surety of his elect body. Accordingly in the fulness of time, he descended from heaven, where he abided as the everlasting Son of the Father, came into the world, and THEN, and not before, took upon him a *reasonable soul, and human flesh, and was in all other points like men*, sin excepted. And as the reasonable soul and flesh is one man, so God and man became one Christ. Thus he was the anointed of God, the Messiah, who was *typified* as the rock in the wilderness, to whom the prophets gave witness, and the grand subject of all the apostles ministry. Very God of very God, and very man of the substance of his mother, the Messiah, born of a Virgin of the seed of David, in the little village of Bethlehem. Here Satan and his emissaries will try to puzzle and perplex the mind, with a How can these things be? He will represent the union of the two natures in Christ,

as a matter of dispute. He has an old grudge against him, and will not scruple to tell any lies of him. Regard him not, he was a liar from the beginning. Mind what the word of truth says, and pray the Holy Spirit to give you a right understanding therein, for the more thou knowest of the Lord Christ, the more will thou be settled and established in him the blessed object of faith. Consider, reader, what the scripture says of his wonderful person,—For no man can say that Jesus is the Lord but by the Holy Ghost. What cannot his almighty power effect? he has, and had from all eternity, every perfection and attribute equal with the Father. On this truth thou must rest, and it is a sure foundation. In the certainty of it, seek to be more grounded every day, for in growing in the knowledge of his Divine Person, you will become more satisfied of his infinite sufficiency to save, and be enabled from scripture to answer and silence thine own unbelieving thought, and to reject the blasphemous suggestions of Satan against the Lord of life and glory.

It is much to be lamented that believers in general take so little pains to get a clear knowledge of the doctrine of the *ever blessed Trinity*; for want of which their faith is unsettled, and they are liable to many errors, both in judgment and in practice. I would recommend it to all who are weak in faith, to be looking up always when reading the scriptures for the inward teaching of the Holy Spirit. I would here direct them to a code of sound words, used by our evangelical church on *Trinity Sunday*, which contains the shortest and best account of the subject that I ever saw. The words are these—“It is very meet right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord Almighty, everlasting God. Who art one God, one Lord, not one only person, but *three persons*, in one *substance*: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.” These are precious words. Meditate, reader, upon them, and intreat the Holy Spirit to enlighten thine understanding with the saving knowledge of them, that being established in the doctrine of the ever blessed Trinity, and of the distinct, and Divine personality of our Lord and Saviour, thou mayest go on thy way rejoicing, until you see him as he is.

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THE SOURCE OF ALL THE HAPPINESS OF THE SAINTS.

(Continued from p. 209.)

THE love of God to the elect of mankind, engages the attention of angels. They desire to pry into the discoveries of it; for there is more joy in heaven over one *born again*, born of the Spirit, than over ninety-and-nine who have never fallen! It was one part of the holy mystery of God's will, that the principalities and powers in heavenly places might know *by the church*, the manifold wisdom of God. Eph. iii. 9.

No doubt, when God went forth into acts of creation, he displayed therein his eternal power and Godhead. For in all those works we behold a proof of them. And although in respect to his own eternal glory, there needed no such manifestations; yet, after God had created the heavens and the all things, the angels therein, when he laid the foundations of this earth, the magnificent fabric, such as it was before the flood, the contemplation of his power and Godhead caused all the angels, (the morning stars) to sing together and to shout for joy. But when and as his eternal purpose in Christ Jesus came to be opened, that God would in very deed dwell with men in the earth, the angels must have been amazed at the revelation; for the mystery of redemption was a depth of Divine love, which surpassed all their understanding and demanded all their attention. Even the ministry of the prophets they attended, for the Spirit of Christ in the prophets did testify before Christ's incarnation, the sufferings of Christ, and the glory which should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things which are now reported unto you by them, that have preached the gospel unto you with the Holy Ghost, *sent down from heaven; which things the angels desire to look into.* 1 Peter i. 10—12.

As there is something so very gracious in that, the Son took not the nature of angels, but the seed of Abraham, the SON (*characteres hypostaseos autou*) the *express image* or *character of the same substance as God the Father*, Heb. i. 3. that I beg the reader's attention to this distinguishing mercy. And in order that we may have the clearest apprehension of it as stated in the holy scriptures, it will be desirable to make some inquiry into what is revealed to us concerning the angels, *in whom the HOLY SPIRIT does not dwell as in the bodies of the saints.* We have a large account of angels, if taken altogether in the word of God; they are understood to be of different orders under the denomination of Thrones, Dominions, Principalities, and Powers. They are described as *excelling in strength, mighty angels.* Some are called *elect* angels. 1 Tim. v. 21. They glorified God by offering him praise when God was manifested in the flesh; and they worshipped God the Son incarnate. Luke ii. 13. Heb. i. 6. They are ministering spirits, and ministered to Christ, God manifest in the flesh, after his temptation, Matt. iv. 11. after his agony in the garden, Luke ii. 13. and at his ascension, Acts i. 10, 11. And when the Lord shall come again to judge the world, they will attend him. Matt. xvi. 27.

But whilst these great things are recorded of the angels in proof of their dignity, nevertheless we are expressly informed, that *no where in the scriptures is it written*, that he took the nature of angels, but it is declared in the scriptures, that he took the seed of Abraham. And as this great act is the *manifestation* of the love of God towards us, a few more particulars respecting the angels, will be worthy of our consideration, before we proceed to the inquiry of that great act

the manifestation of the Holy Spirit's great love, his indwelling in the saints.

1st. Christ is the head of all principality, &c. And he is the Lord both of the dead and the living. But there are some angels, who are not only his creatures, but who stand as his peculiar *chosen* servants to minister to the heirs of salvation. And as *elect* angels they partake of God's distinguishing *grace*, of which no creature ever was, or ever can be worthy. For otherwise *grace* would be no more *grace*. But Christ is the head of his *body, the church*, and they are members of his body of his *flesh*, and of his bones. Col. i. 18. Eph. v. 30. Which is never said of angels.

The angels who kept not their first estate are reserved in everlasting chains under darkness, to the judgment of the great day, Jude 6. But Christ is the redeemer of the elect of mankind, who by nature were the children *deserving of wrath even as others*. Whereas, Christ is never said to be the Redeemer of angels. Indeed the elect angels needed not redemption, for by him they kept their first estate, by whom all things consist.

2d. It is the human nature, and not the angelic Christ Jehovah took. His delights were with the sons of men. It was the elect of mankind, and not the elect angels, who became ruined by the fall, consequently, that nature he would redeem, that nature he took. A deliverance from the condemnation of the broken law of God required a sacrifice. For without shedding of blood, there is no remission. Heb. ix. 22. And by the offering of the *body* of Jesus once for all, we are sanctified by the will of God the Father. Heb. x. 10.

3. The greatest work of wonder that ever God did in the world, was the incarnation of the Son, the brightness of glory, the express image of the Father's person, (*hypostaseos autou*) of the same substance. God hath created, saith the prophet, a new thing in the earth, viz. a woman shall compass *Gibbor*, the *Mighty One*. Now at the time when this was to be done, there was a manifestation and declaration of all the Three Persons in the Godhead in it. A record is extant, how all, though invisible, were concerned in it, not darkly, with an us, for the Divine personality and communion is revealed. When the *Son* comes into the world, that is, to take human nature, the scripture saith, the co-essential Son declares his delight in the work of our redemption, and also of the Father's delight in it. The Father having declared to the Son, that he had no pleasure in those sacrifices which could never take away sin; the Son replies, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, then lo! I come to do thy will, O God, (not O *my* God, as in our translation in the fortieth Psalm.) See Hebrews x. 5—7.; and it is again repeated, "O God," at the eighth and ninth verses, to make it doubly sure, so that the Septuagint translation is, in that respect, very erroneous. For Christ calls the Father "*my God*," from *his mother's belly*. Psalm xxii. 10. Now of these transactions the

Holy Spirit is the witness. (verse 15) and in the volume of the book he had written of the *Son* that he delighted to do the Father's will. Thus the Son calls the Father "O God," as the Son is called "O God," in Heb. i. 8.

4th. That the Holy Spirit was the *begetter* of Christ's human nature is unquestionable, for it is expressly revealed. Matt. i. 20. The angel of the Lord not only declared it to Joseph, but the angel Gabriel said to Mary, (Luke i. 35.) *the HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee: therefore shall that Holy Thing, or Holy One, that shall be born of thee, shall be called the Son of God.* Here then we have the record of the building of the tabernacle, which God pitched and not man. Heb. ix. 11. viii. 2.

5th. God the *Son* by virtue of his taking into union and oneness with himself the human nature which was so begotten in Mary, was truly called the Son of the Highest. And it is our mercy, that the Holy Ghost was the *begetter* of the human nature of Christ; for if the Father had been revealed to be the sole begetter of it, then the human nature might have been said to have constituted Christ the Son of the *Father* in truth and love. But here we have revealed that great mystery, the *Son of the Father* taking into oneness with his person, the human nature of which the Holy Ghost was the Father, the *begetter*. And this wonderful mystery always was, and always will be, a stone of stumbling and a rock of offence.

6th. As the birth of Christ was ushered in with joy, so is the birth of every one when born of the Spirit. Not one, but two parables, are related by our Lord, to assure us of the fact. See Luke xv. The man who had lost *one* of his sheep; and the woman who had lost a *groat*. The zeal and anxiety which each shewed about the finding and recovery of what they had lost, is a beautiful figure of Jehovah's pleasure in the revelation of his salvation; and of Christ's delight in coming to seek and to save that which is lost. And there is joy, said Jesus, in the presence of the angels of God over one sinner that repenteth. Luke xv. 7—10. And it is emphatically said, the angels of God, even those that have God to rejoice in, have their joy yet more in fresh discoveries of God; eternal love, Christ's eternal redemption, and in its being revealed by the Holy Ghost, to one that has been lost. No marvel, therefore, that the Holy Spirit should testify that redemption's miracle was Jehovah's plan; was accomplished by Jehovah; and by Jehovah is revealed; and is a source of joy above.

7. The cause assigned. Forasmuch *then* as the children are *part-takers, partners*, and have fellowship and communion in flesh and blood, he also himself took part of the same, and became a partner and had fellowship and communion with them in flesh and blood; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death, were

all their life time subject to bondage. For no where (*is it written in the scriptures*) he took on him the nature of angels, but he took on him the seed of Abraham. Wherefore? The Holy Spirit replies, in all things it behoved him *to be made like unto his brethren*, who are to *be like him*, that he *might be* a merciful and faithful High Priest in things to God, to make reconciliation for the sins of the people.

The elect of mankind, are made partakers of the Divine nature, the fellowship of the Holy Spirit in regeneration. God the Spirit, who is rich in mercy; for his great love, wherewith he loved them, *even* when they were dead in sin, quickened them— for by grace they are saved. By this blessed fellowship of the Spirit, they enjoy fellowship with the Father, and with his Son Jesus Christ. And before I enter further upon the love of God as revealed in the scriptures, let us meditate upon the love of the Spirit in uniting us to Christ, and making our *vile* bodies his temple, by dwelling *in us* and walking *in us*. See 1 Cor. vi. 19. 2 Cor. vi. 16.

This wonderful act of grace is particularly and expressly revealed in the Holy Scriptures in the following remarkable manner: namely,

“*He that is joined to an harlot is one body; for two (saith he) shall be one flesh. But he that is joined unto the Lord is one Spirit;*” 1 Cor. vi. 16, 17. A communion of body is a great thing; but what is it, if compared to that union which is between Christ and his Church, in which there is one and the same spirit in both? Man and wife, however united in love, have two different souls; but in Christ and believers there is but one spirit. I know some divines interpret this one spirit to be only this. That there is one temper in Christ and believers; but this, though a very great truth, is not the all, or full emphasis of the text. When the scripture tells us, that the mind of Christ is in us, it may be fairly interpreted of one temper; but when it tell us of one spirit, it must needs import something more high and mysterious. To make this appear, the circumstances of the text must be considered: the apostle in this place persuades us to abstain from fornication, not only because it is a sin against our own bodies. ver. 18. but for three other reasons: first, our bodies are the members of Christ, and shall we make them the members of an harlot? verse 15. Then we are joined, and one spirit with Christ; and shall we be joined and one flesh with an harlot? ver. 16. 17. Thirdly, our bodies are the temples of the Holy Ghost; and shall we profane that temple by sinning against it? ver. 18, 19. Here it is to be noted, that these three reasons are fundamentally but this one, namely: That we have the Spirit of Christ in us; this spirit makes us members; this spirit being in us, we are one spirit with Christ; this spirit hath a temple in us; therefore

upon the account of this spirit we should fly fornication. It is also to be noted, that these reasons, which are fundamentally one, do depend on one another; the first is confirmed by the second, and the second is explained by the third; that we are members of Christ is clearly confirmed in that we are one spirit with him; and that we are one spirit with him, is excellently explained in that we are the temples of the Spirit; all three reasons hang together, and make one great argument against fornication. This being the scope and order of the place, the phrase "one spirit," must be construed in such a way as may suit to the antecedents and consequents; as to the antecedents, it must import that spirit which makes us members of Christ; as to the consequents, it must import that spirit which hath a temple in us; either way it must be meant of the Holy Spirit.

It is that which makes us members of Christ: "If any man have not the Spirit of Christ, he is none of his;" Rom. viii. 9. "Non protest vivere corpus Christi, nisi de Spiritu Christi," saith St. Austin, "The body of Christ cannot live but by the Spirit of Christ;" that is, no member which hath not the same spirit with the head. Also it is that which hath a temple in us; "Deus templum habet, creatura templum non habet," saith St. Ambrose, "God only hath a temple, the creature hath none." "Si Deus Spiritus Sanctus non esset, templum utique nos ipsos non haberet," saith St. Austin; "If the Holy Spirit were not God, he should not have us for his temple:" it being (as he there urges) no less than sacrilege, and an anathema, to make a temple to a creature. Not then the holy temple, which is a creature, but the Holy Spirit, who is God, hath a temple in us.

Thus the order and dependance of things plainly teach us the meaning of the "one Spirit" to be, that the same Holy Spirit is in Christ and believers: nay, omitting the dependance, the words themselves shew the same thing. One spirit is here immediately opposed to one flesh; when a man and a woman become one flesh, there is more than a likeness of temper; there are many alike in carnal propensities, who yet were never so joined as to be one flesh; and if one flesh speak more than a like temper, much more doth one spirit do so: I take it, (*en pneuma*) "one spirit," is as high a phrase as can be to express an intimate union. The apostle, therefore, doth not merely intend a likeness of temper, but that the same Holy Spirit is in Christ and believers, which indeed is a very high and glorious mystery. For Christ will quicken their mortal bodies by his spirit that dwells in believers. Rom. viii. 11.

THE RESURRECTION OF CHRIST

THE day is long, I have no more to say
The time for Zion's Hymns is past,
The day is long, I have no more to say
The time for Zion's Hymns is past,
The day is long, I have no more to say
The time for Zion's Hymns is past,
The day is long, I have no more to say
The time for Zion's Hymns is past,

POETRY.

TO A FRIEND IN AFFLICTION.

AFFLICTED member of the Lord,
All hail in his dear name!

Taught by his Spirit and his word,
The weakness of thy frame.

In thine affliction he's felt pain,
Creates thy state to prove his reign.

In thy salvation, great indeed,
His glory is revealed;

And thy supplies in him, thy head,
By oath and blood are sealed.

Thy head he lives to well provide,
In him may all thy griefs subside,

To him there can be nothing new,
Nor aught occur by chance:

All things are present to his view,
His comprehensive glance.

He reigns in heav'n o'er earth and sea,
And hell controls to interest thee.

But what, and if thy pains increase,
Thy sorrows faster flow?

Thy head and husband ordereth these,
At his command they go.

And all shall work the very best,
Displaying grace, revealing rest.

His nature's love, and this, his name,
Thro' all his acts displayed;

'Tis this has made thee what thou art,
And this thy constant aid.

Beloved, thus thou'lt safely dwell,
Outbrave the storms of sin and hell.

But what, and if thy head shall give
Deliverance from thy pain?

He is thy health, 'tis him to live,
To die, the greater gain.

The best he'll do, thy lot maintain,
Nor suffer thee one care in vain.

Happy my friend! in such a case,
All hail, thus greatly blest;

Earth's treasures thine, and stores of grace,
And thine eternal rest.

Greenwich.

PHILIP.

—000—

THE RESURRECTION OF CHRIST.

THE day so long foretold, so much desired,
The time for Zion's Head to rise, expired.
No disappointment ever can take place,
To make a discord in the plains of grace;

What God from everlasting has decreed,
 Shall in the proper time and place succeed.
 Whatever he in ancient councils will'd,
 Must in his own good time be all fulfill'd ;
 No jot or tittle of his purpose can
 Be overthrown or nullified by man.
 It was decreed that Jesus should appear
 In Galilee, an humble carpenter,
 That he should suffer in his people's stead,
 And after suff'ring, rise as Zion's Head.
 The very day on which the Lord should rise,
 Was settled in the councils of the skies ;
 That day had scarcely dawn'd upon the tomb,
 Ere Mary sought the garden, fill'd with gloom,
 A solemn shaking of the earth had made
 The keepers of the sepulchre afraid,
 Aghast, and pale as death, they look'd around,
 While vivid light'nings play'd upon the ground.
 An angel of the Lord flew from above,
 To manifest the Father's pow'r and love,
 With ease he roll'd away the pond'rous stone,
 And us'd it for a season as his throne ;
 Thence to proclaim that Christ the Lord had ris'n,
 And left his foes to guard an empty prison.
 Beneath his feet the veteran keepers laid,
 As if they had been number'd with the dead,
 Outstretch'd and gasping were the trembling guard,
 Expecting endless woe as their reward.
 The day which Abraham saw had now arriv'd,
 Our Jesus rose in pow'r, our Jesus liv'd !!!
 He issued from the never stated grave,
 And prov'd his own almighty pow'r to save.
 Hell and the Roman guard were sore amaz'd,
 As on the conq'ring Saviour's form they gaz'd ;
 Defeated in their plans, fill'd with alarm,
 They trembled as he rais'd his potent arm,
 And swore by his almighty truth and grace,
 That he would raise his saints to endless peace.
 He smil'd upon the angel, who stood by
 Obedient to the Lord of earth and sky ;
 He charg'd him with a message, and withdrew,
 To meet in Galilee his chosen few.
 There sat the angel when the women came,
 To see the sepulchre where Christ was lain,
 They gaz'd upon his raiment, white as snow,
 And trembled as they view'd his shining brow.
 He said, Fear not, the Lord has ris'n to day,
 Come, see the place where his dear body lay ;
 Go quickly, tell the unbelieving few,
 Your Lord hath prov'd that what he spake, is true,
 Tell them that he has risen as he said,
 And leads the van as your triumphant Head.
 The open'd graves are now left tenantless,
 And saints appear array'd in righteousness ;
 Their Lord hath triumph'd over death and hell,
 In Salem's streets the glorious fact they tell.
 With joy and fear they quickly sped their way,
 And ran to spread the news without delay :

But as they went to bring the angel's word,
Behold, they met their dear indulgent Lord,
Our precious Christ, whose word can never fail,
Drew near, and kindly said to them, All hail!
With holy awe they did their master greet,
And worship'd as they held him by his feet;
He cheer'd their souls, and said, Be not afraid;
Their fears the pow'ful mandate soon obey'd.
They trac'd the scars the thorns and nails had left,
They saw the gaping wound the spear had cleft,
They own'd him as their great eternal Friend,
And at his feet their willing knees did bend.
Go tell my brethren, said the incarnate Word,
In Galilee they shall behold their Lord.
There bath Ezekiel's wheel revolved before,
There shall that glorious wheel revolve once more;
There will I drive away their num'rous fears,
Their clouds of doubt shall waste in joyful tears,
There will I shew thy wounded hands and feet,
There they shall gaze on me with joy replete.
Now when the women went the truth to tell,
Some of the watch, urg'd on by the dread of hell,
And the bright angel's holy face to shun)
Came to the priests, and told what had been done,
Chief priests and elders soon assembled were,
Lies and large money did betray their fear.
Yet they fear'd not the portending storm,
Which on their city did God's will perform,
But faithful to their craft the Serpent's seed,
With wily heart approv'd the hellish deed.
The Lord had risen! they felt their doom was seal'd,
Yet strove to keep the unwelcome truth conceal'd.
Th' elect of God may in this truth delight,
Though hell and Jews oppose with all their might.
The Spirit's witness known and felt within,
The power of Jesus' blood to cancel sin,
Our triumph over hell, our peace with heaven,
All tend to prove the fact, the Lord had risen.

Wellingtonborough.

PHILEMON.

—000—

THE KING'S DAUGHTER.

"Rejoice, O daughter of Zion; behold thy king cometh unto thee."—
ZECHARIAH.

"The King's daughter is all glorious within."—DAVID.

"That he might present it to himself a glorious church."—PAUL.

PART II.

WHO is she that comes from the wilderness,—her,
Who perfumes of frankincense, aloes, and myrrh?
Who is she that comes thence, like a pillar of smoke,
With her graces beclouded, her heart almost broke?

O! 'tis the King's daughter, all-glorious within,—
'Tis the Spouse, mourning o'er her corruption and sin.
Say, what will ye now in the Shulamite see?
Flesh and spirit still warring—grace conquering and free.

Thro' floods, and thro' flames, in temptation's dark path,
 She leans on her Lord, pressing onward by faith:
 His grace and his promise her spirit sustain,
 While she triumphs in weakness, affliction and pain.

In Mesech she dwells, wolves and serpents among;
 Now of self she complains, now of Christ is her song;
 Enrob'd in his merit, and wash'd in his blood,
 Joy, grief, sweet and bitter still work for her good.

Though her Lord's gone on high, unto her he hath given
 Sweet promises, pledges, and foretastes of heaven:
 The joys of his presence he thence doth afford,
 While his glory she views in the glass of his Word.

And oft in the desert he spreads her a feast,
 Where sweet is the fruit of his love to her taste.
 His love-banner o'er her;—when fainting with fear,
 With the wine of his kingdom her heart he doth cheer.

When his presence he hides, she in solitude mourns;
 Eternally true, to his dove he returns.
 When him she forgets, he renews his love-plea;
 He ne'er will forsake her, for 'Faithful' is he.

Tho' redeem'd from her sin, and to heav'n on her way,
 His wisdom hath will'd awhile longer her stay
 In this dark weeping world, all her graces to prove,
 More to loathe her vile self, more to prize his rich love.

In his Father's fair kingdom, all perfectly plann'd,
 Are mansions of glory, as built by his hand:
 He is gone there before, to prepare her a place.
 That she ever may dwell in the light of his face.

Ere long he will send of bright angels a band,
 To bear his bride home to Immanuel's land,
 His glory-pav'd chariot of love soon will bring
 His Spouse to the seat of her Sire and her King.

Oft she looks tow'rd the hills of her heavenly home,
 The Bride, thro' the lattice, cries, "Come, Jesus! come.
 "Why lingers thy chariot, Lord! why doth it stay?
 Come, Jesus! and me to thy kingdom convey."

Thro' a long night of darkness, of sorrow and sin,
 The promises haste a bright day to bring in;
 Lo! it breaks on her eyes! the fair dawn they behold
 Of that day which her Lord and his prophets foretold.

Now Jesus, the God, the wide firmament rends,
 With angels and saints, he in grandeur descends.
 The earth and sea vanish to make the Judge room,
 The day of his glory and vengeance is come.

With clouds as his chariot, Messiah appears!
 No crown of mock-majesty Jesus now wears:—
 In his Father's bright glory, in that of his own,
 He comes; his love, justice, and wrath to make known.

The Bridegroom now cometh. The Bride ready stands,
And her virgin-companions with palms in their hands :
The harps are all strung, and the trumpets are blown,
The angels are seated, the King's on his throne !

In the Deity's presence, while seraphim bow,
And cry, " Father ! Almighty, All-holy art Thou."
Emmanuel presents his divinely-lov'd Bride,
His glorious Church,—perfect, pure, justified.

In raiment of gold and of needle-work wrought,
All glorious, she unto the Father is brought :
The King's Daughter stands near the throne of the King,
Without spot, or blemish, or any such thing.

The pearly-gate city, the palace within,
She enters with joy, far from sorrow and sin :
She drinks of the river and fountain of life,
And angels with wonder behold the Lamb's wife.

With golden harps sounding, and hymns ever sweet,
The saints cast their crowns at Emmanuel's feet.
O blessed and happy to whom it is giv'n
To sit at the Lamb's marriage-supper in heav'n !

" Ye bless'd of my Father ! ye ransom'd ! receive
The kingdom, which 'tis his good pleasure to give,—
Which for you was prepar'd, ere I form'd the round world,
Or Satan to flaming perdition was hurl'd"

The church now triumphant,—her faith chang'd to sight,
Her God is her glory, her joy, and her light !
Thro' much tribulation the martyrs here came,
And their conquest ascribe to the blood of the Lamb.

" To him who hath lov'd us, and wash'd us"—they sing—
From our sins in his blood, our high anthems we bring.
Salvation, might, majesty, glory, and pow'r,
To the Lamb in the midst of the throne, evermore."

The foes of the Church, from the presence of God
Now are banish'd, and plung'd into hell's black abode ;
Where their worm never dies, and the fire never ends,
And the smoke of their torment for ever ascends.

Thro' heaven's wide concave resound the glad strains,
" Alleluia ! The Lord God omnipotent reigns !
Thou hast heard the complaint of thy saints, King of men !
And avenged our blood. Alleluia ! Amen."

A PILGRIM.