

But since we are originally depraved, and have actually sinned, so far from having any claim to happiness, we are liable to just punishment for ever—and least of all could we have any claim to such happiness as eternal life and glory. But “blessed be the God and father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us.” These then are the privileges of the Christian covenant—and for these how thankful should we be to the Father “who hath made us meet to be partakers of the inheritance of the saints in light”—how careful should we be to walk worthy of God who hath called us to his kingdom and glory; for our right to the privileges of the covenant must ever depend upon our performance of the obligations of that covenant. If, on the one hand we may entitle ourselves by the bountiful providence of God, and by the merits of Christ, not our own merits, to higher degrees of future happiness in proportion to our conduct, yet, on the other hand, we cannot be entitled to any degree of this happiness, any longer than we practise that holiness, in which we have engaged to live, and without which “no man shall see the Lord.” We shall be acknowledged as children only while we obey our Heavenly Father—and “the baptism which saveth us” is not the outward “putting away the filth of the flesh, but the answer of a good conscience towards God.”

R. M.

(To be continued)

ON THE CREED.*

No. I.

St. Mark ix. 24.—*Lord, I believe; he'p thou mine unbelief.*

Having, at our first enlistment into the congregation of Christ's flock, promised and vowed to *believe all the articles of the Christian faith*, it must certainly be a profitable direction of our attention to consider the several *articles of our belief*, comprised in what is commonly termed the Apostles' Creed. To this, as containing a summary of the Christian doctrines, we are required to yield that *faith* which is, on our part, the first source of our acceptance by God—the primary and indispensable condition of our admission into the covenant of Christ. Although *eternal life* be, originally, the *gift of God*, and our redemption by Christ the sole effect of

* The reader of Pearson, Barrow and Secker will readily discover that this article possesses little merit beyond that of compilation.