

to all people. And nothing less than the views above given make the gospel glad tidings of great joy to every body. There is not a phrase, word, or syllable in the New Testament that is in the least irreconcilable with this simple view of the gospel. Where the Spirit of God is not heard, men are *without strength*, and *cannot* receive the things of the Spirit of God. Where it is heard, every person is empowered to believe. And if any man ask me why all do not believe? I will tell him, it is because they do not wish to believe: or if they say they wish to believe, I will tell him then, 'They believe not because they are not of the sheep of Christ.' And if he ask me who are the sheep of Christ? I will tell him, *They who follow him*: for the reason why disciples are called *sheep*, is because they *hear* and *follow* the Master's voice. And in the mean time I will only add, that while many agree with this view of the gospel on one side, they take a view of it on another side incompatible with the nature of grace or favor altogether, by representing the whole matter as dependant upon some *will*-subduing operation, as physical as the creation of light—without which it is all a dead letter.

But what saith the Scriptures—"The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." That "God who at sundry times and in divers manners spake in time past, unto the Fathers by the Prophets—hath in these last days, spoken unto us by his Son." "How shall we escape if we neglect so great Salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him—God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will?"—"And the Spirit and the Bride say come, and whosoever will let him take of the Water of Life freely."

---

#### BIBLICAL CRITICISM. Exod. 34. 7.

"Forgiving iniquity, transgression, and sin, and that will by no means clear *the guilty*"—or more properly "that will not at all acquit"—Now the word *guilty* being a supplement instead of which if we supply the word *unjustly* we have the solution of this seeming paradox—as it is evident from Rom. 3. 24. that God does not acquit or justify the ungodly sinner who believes—*unjustly*—does not clear the guilty, but upon a *just* consideration; but if we retain the old supplement *the guilty*, we render the pardon or acquittal of such absolutely impossible—for if God will by no means clear the guilty, who then can be saved?—for all the world is become guilty before God.

---

#### APOSTOLIC ORDER.

Nothing more remarkably characterises the works of God than their divine simplicity:—When Jesus Christ would erect to himself a monument more lasting than the Pyramids of Egypt, he takes bread and wine and says—"Do this in remembrance of me." Acts 2. 24 represents the breaking of bread as a permanent and continued practice in their assemblies—for their steadfastness in the Apostle's doctrine and