

to be disturbed. Believing this was only a pretence to prevent him from seeing Argyle, he insisted upon being introduced. They opened the chamber-door, and looking in he saw Argyle sleeping as sweetly as ever any man in his life, although he was to die, in a few hours. Struck with horror at his own conduct, and that of his associates, who had condemned him to death, he rushed from the castle, and ran to an acquaintance's house in the vicinity, and threw himself in agony and horror upon a bed. His friend brought him a glass of wine, supposing that he was taken ill. He refused it, saying, "No, no, that won't do me any good; I have just now beheld Argyle in a deep sleep, who is within a few hours of eternity. But as for me"—

Soon after his repose the Duke left the castle, and went down to the Laigh Council house. There he wrote a letter to his wife, and from thence he went to the place of execution. On the scaffold he had some conversation with Mr. Annand, a minister appointed by the Council to attend him, and with Mr. Charteris, his own clergyman. Both prayed for him, and he joined with peculiar ardour. He then prayed himself for some time. In his speech to the crowd, he said, that it was our duty not to despise our afflictions, nor to faint under them. That we should not use any harsh expressions against the instruments of our troubles, nor by a fraudulent or pusillanimous compliance, bring guilt upon our own consciences. Faint hearts, he said, were false hearts, choosing sinning rather than suffering. He offered up his prayers for Scotland and Ireland, and entreated for a termination to their troubles. Here he would have concluded, but was reminded, that he had made no mention of the Royal family; he said, respecting that matter he referred to what he had said upon his trial; and now added, that he ardently wished, that they might be the supporters of the Protestant Religion. After this he turned to the south-side of the scaffold, and said, "Gentlemen, I hope that you will not misconstrue my conduct this day; I heartily forgive all men as I hope for forgiveness." Mr. Annand repeated his words louder to the multitude; he went to the north side and repeated the same words. Mr. Annand then in a loud voice said, "This gentleman dies a Protestant," Argyle, not satisfied with this, exclaimed, "not only a Protestant, but with a hearty hatred of all Popery, prelacy, and all kinds of superstition." He then embraced his friends, and gave some tokens of his regards to his son-in-law, Lord Maitland, for his daughter and her children. Having uttered a short prayer, he gave the signal to the executioner, and his head was instantly severed from his body.

Such are the last hours, and such the final close of this great man's life. "May the like happy serenity, in such dreadful circumstances, and equally glorious, be the lot of whom tyranny of whatever denomination and description shall in any age, or in any country, call to expiate their virtues upon the scaffold."

## DIVINITY.

THE INTERNAL WITNESS OF THE SPIRIT,  
THE COMMON PRIVILEGE OF CHRISTIAN BELIEVERS.

### A DISCOURSE,

Preached at Halifax, Before the Wesleyan Ministers of the  
Nova Scotia District, on the 24th of May, 1829,  
And published at their request.

By MATTHEW RICHIEY.

Romans 8, 16, The Spirit itself beareth witness with our Spirit, that we are the children of God.

[CONCLUDED.]

Having thus attempted to shew, wherein the interior witness of the Holy Spirit consists, and to delineate its most prominent attributes, favour me with your continued attention, while I endeavour

SECONDLY, To evince from principles, and express declarations of the oracles of God, that this witness is the common privilege of true believer's in Christ.

That the Spirit of God is capable of conveying to the believer's mind, such an evidence of his pardon and adoption, as has been exhibited in the preceding observations, may be assumed without fear of contradiction. At least, no objection to this position can be anticipated, from any who believe the word of God. In the light of that word, the Spirit

appears before us arrayed in the glory of the distinctive, and unalienable attributes of Supreme Divinity. He pervades immensity with his presence, and omniscient in wisdom, "Searcheth all things, yea the deep things of God." Whilst yet the earth on which we dwell was without form, and void, and darkness was upon the face of the deep, the Eternal Spirit

"Was present, and with mighty wings outspread  
Dove-like sat brooding on the vast abyss."

To him are attributed operations which none but the Omnipotent could achieve: he adorned the heavens with their splendid garniture, and "formed the crooked serpent." Holy men of God, who perused the contents of the Sacred Volume, spake as they were moved by the Holy Ghost. The illumination of the sinner's mind, and the renovation of the sinner's heart, in a word, every operation of grace in the soul, from the first dawn of conviction to the consummation of the hallowing process, forms a part of the appropriate and peculiar work of the Holy Spirit. But why this profusion of argument to prove what it would be blasphemy to deny:—that He, whose inspiration giveth understanding to man, can with equal facility interiorly "speak peace unto his people and to his saints."

Since then to question the power of the Holy Spirit, to operate an impression on the believer's mind, of his acceptance with God, united with a luminous assurance of its celestial inspiration, precluding at once both doubt and delusion, would involve the denial of his claims to Divinity; it is submitted, whether, even anterior to direct evidence of the fact, there be any improbability in the supposition, that the benignant and condescending Deity, should thus manifest his favour to those whom he justifies. True it is indeed, that the least blessing from the High and Lofty One who inhabiteth eternity, should fill us with grateful astonishment, and call forth our animated thanks. When we contemplate his peerless majesty, as displayed in the magnificence of his works, well does it become us with emotions of thrilling awe and adoring wonder, to exclaim—"What is man that thou art mindful of him, and the Son of man that thou visitest him?" but assuredly it is not the will of God, that our astonishment at his condescension and grace, should degenerate into unbelief—the tomb of devotion. That the sense of his approbation, which we regard as the common privilege of his people, affords a very striking proof of his limitless mercy, is readily allowed. But does it, we would ask, transcend? does it equal? falls it not infinitely below the unspeakable gift by which he has already commenced his love towards us?

And splendid manifestations of his mercy, with which the gospel surrounds us, were it not ungrateful, were it not guilty, to tolerate a single misgiving as to his willingness, to bless with every requisite of holiness and happiness, those upon whom he looks with paternal complacency? What! did he so "love the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life?" To achieve our redemption, did he ordain that the exalted personage, who is the brightness of his glory, and the express image of his person, should assume our degraded nature?—When Gethsemane exhibited a spectacle to make Angels weep—when the agony of the divine, the prostrate sufferer, was such as to cause the blood to ooze from every pore of his body, and to extort the plaintive petition "O my Father, if it be possible let this cup pass from me," did the Father not permit it to pass from him until he drank it? And did he give him to the odium and the tortures of the cross, that we might triumph in immortal life, and be crowned with unfading honour? Why then should it be thought a thing incredible, that He who is thus rich in mercy, should bless his people with the cloud-dispelling light of his countenance? Must not the opponents of the doctrine of the immediate attestation of the Spirit, acknowledge that, admitting its truth, it must of all blessings, be the most eminently adapted to promote our sanctification, by invigorating our faith, our hope, and love, and to augment our happiness, by expanding and elevating the mind with filial confidence and joy in God our Saviour. Now this, its obvious and undeniable tendency, furnishes strong presumptive evidence of its truth. For he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us a blessing, so peculiarly calculated to assimilate us to Himself, in holiness and felicity? But

the doctrine rests not upon mere probability, however strong. It is susceptible of more satisfactory demonstration. We evince its truth, by fair deduction from those precepts in the New Testament, which obviously imply that the persons to whom they were addressed, were not only participants of grace, but that they were conscious of the divine change that had taken place in their character. Of this kind is the injunction—"Grow in grace." How can any individual appreciate—how can he possibly recognize his obligations to obey this command, unless he is previously assured that he is a subject of grace? The advances of a plant towards maturity are not looked for till it have taken root. Before a man grow in grace, he must be grafted into Christ the living vine, and while he remains destitute of a consciousness that he is in a state of grace, in vain is he exhorted to grow therein. The same reasoning is strictly applicable to the Apostolick injunction—"Rejoice evermore." Impossible must it be for him, who has been awakened to a vivid perception of the value of his soul, and the necessity of a preparation for eternity, to cherish exultant emotions, if the Lord the Spirit have not revealed Christ in his heart.

Then, only then we feel:

Our interest in his blood,  
And cry with joy unspeakable,  
Thou art MY Lord, MY God.

Of the christian's hallowed and triumphant joy, this divine evidence of his acceptance with God, is the animating soul. Destitute of it, just in proportion to the depth and solemnity of his views of eternal things, would be the agitations and gloom of his mind.

But I need not specify additional precepts in illustration of a matter so plain. How sincerely soever any man may be devoted to God, yet if abandoned to perplexing uncertainty regarding his interest in the divine favour, it is apparent that this must give a character of correspondent servility, and incertitude to the spirit and course of his obedience: his service will be that of a slave, not of a son—the trembling subjection of fear, not the willing and joyous devotedness of love. "If" as a recent learned Commentator very forcibly reasons, "to any man his acceptance with God be hypothetical, then his confidence must be so too. His love to God must be hypothetical, his gratitude hypothetical, his obedience hypothetical. 'If God have forgiven my sins then I should love him, and I should be grateful, and I should testify my gratitude by my obedience.' But who does not see that this must necessarily depend upon the 'if' in the first case. All this uncertainty, and the perplexities resulting from it, God has precluded by sending forth the Spirit of his Son to our hearts, by which we cry, *Abba, Father.*"

Of this cheering truth, the Sacred Volume affords evidence more lucid and decisive than has hitherto been adduced. "We have received" says St. Paul, "not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God." 1 Cor. 2, 12. That he here alludes not to the extraordinary gifts of the Spirit peculiar to the Apostles, but to those influences without which the natural man cannot receive or know the things of the Spirit of God, who ever attentively peruses the subsequent part of the chapter, will, it is apprehended, be fully satisfied. Admitting then, the applicability of the passage to all who are spiritual, does it not plainly and irrefragably evince, that one part of the Holy Spirit's office, is, to give to believers a distinct perception of the blessings which, God of his unmerited mercy, confers upon them? One distinguished end of the Spirit's Mission from on high, would therefore be unaccomplished, in case he did not impart to the children of God the knowledge of their salvation.

Should it be objected to the preceding arguments, that though they evince the doctrine of the conscious influences of divine grace, yet they are not available to establish that speciality of character attributed to the Spirit's witness, as being immediate and direct." We reply—It is demonstrable, that, independently of such a testimony no man can either know that his sins are pardoned, or that he is the subject of regenerating grace. Let not our meaning be misconceived. It has already been observed, that two witnesses are distinctly recognized by the