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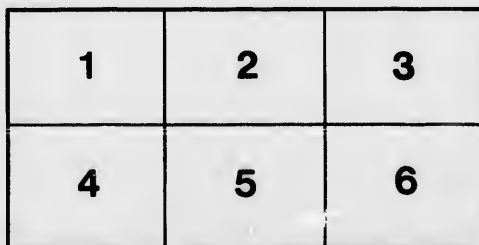
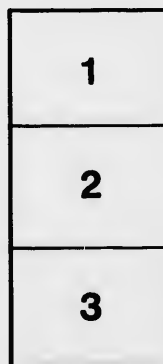
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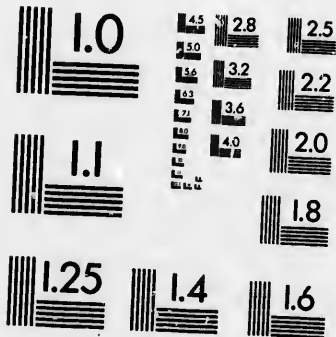
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SYNOPSIS, OR GENERAL VIEW

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OF THE
MARROW OF THE SCRIPTURES.

REGARDING THE PLAN OF SALVATION OR SCHEME OF REDEMPTION,
IN TWELVE SUBJECTS, WITH MISCELLANEOUS NOTES.

Unto you that fear my name shall the SON OF
RIGHTEOUSNESS arise with healing in his wings.—
Malachi iv, 2.



Thou shalt teach men ordinances and laws, and
shalt show them the way wherein they must walk,
and the work they must do.—Exodus xviii, 20.

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OR GENERAL VIEW OF THE MARROW OF

THE SCRIPTURES,

REGARDING THE PLAN OF SALVATION OR SCHEME OF

REDEMPTION,

IN TWELVE SUBJECTS, WITH MISCELLANEOUS NOTES,

INTENDED TO EXPLAIN AND ENFORCE

THE LEADING DOCTRINES OF THE WORD OF GOD.

BY THE Rev. Wm. FOLYARD.

SAINT JOHN, NEW-BRUNSWICK,

BRITISH NORTH AMERICA.

PRINTED BY DOAK & HILL, LOYALIST OFFICE,

FREDERICTON, N. B.

1844

DEDICATION.

As books are generally dedicated to some great personage, or body, so shall this also be dedicated to a great body.—Therefore, brethren, behold! this work is dedicated to the *Great Ones* of the earth; not to the proud, the haughty, the ambitious, the lordly, &c.; for although these are highly esteemed among men, yet they are an abomination in the sight of God, for such he beholdeth afar off.—But I say, this work shall be dedicated to the truly great, viz.,—to all who love the Lord Jesus Christ, in sincerity and truth. And these are they whom Solomon observes, saying, that “folly is set in great dignity, but the rich, (*the truly rich,*) sit in low places. I have seen (says he) servants, or slaves upon horses, and princes walking as servants upon the earth.”—Eccel. 10, 7.

Yea, servants upon horses sit in great dignity; yet, subject to vice, debauch, the slaves of sin, and of sinful passions, the dupes of lust and servants of the devil. All this, &c., &c.—Although, said he, PRINCES!!! the heirs of all things, humbly walking as servants upon the earth, as “having nothing and yet possessing all things,” being heirs of God, and joint heirs with Christ, his children, his sons, and his daughters, all who have been partakers of his Holy Spirit, and “if children then heirs of God, and joint heirs with Christ.”—Rom. 8, 17.

This is surely the prince, who is son to the King of Kings, and Lord of Lords. Therefore we are not allowed to “help, nor honour the ungodly”—dedicate not Gods work to the servants of the devil, “nor love them that hate the Lord,” (2 Chro. 19, 2.)—The man shall dwell in my holy hill saith God, &c., &c.

“Who vice with all its pomp and power
Can treat with just neglect;
And piety, though cloth'd in rags,
Religiously respect.”—Ps. 15.

Among the wide circle of my acquaintance, I must candidly acknowledge, that I have been for sometime at a loss to know to whom I should dedicate this small work, for as the scripture saith, “a faithful man who can find.” But I believe that I have struck upon the most worthy characters, as God testifies that “all His delight is upon the saints that are in the earth, and upon such as excel in virtue.”—Ps. 16.

Alas! how few of these characters are to be found? yet, Lord, there are still some, who know not to give flattering titles to men, yea who have bought the truth, and will not sell it.—Pro. 23, 23.

To all such, I remain
In the bands of love and gratitude;
Your brother in Christ,
WILLIAM FOLYARD.

St. JOHN, N. B., Aug., 1844.

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P R E F A C E.

"The works of the Lord are great, sought out of all them that have pleasure therein.
Ps., 111.

CHRISTIAN friends, the following work has been prepared with no other intention, than to bring immediately to view, the articles of our christian faith; and as the prophet Isaiah saith, to prepare the way, to take up the stumbling block out of the way of the people, (57, 14,) and to explain under these heads, some things hard to be understood, and necessary for all men to know, and believe, that they may be enabled to give a reason for their hope of salvation;—and I trust will be found without the least shadow of prejudice, or bigotry, against any sect or party, but truth, the whole truth, and nothing but the truth the sole object, though I dare not spare any, who corrupt the Gospel, or pervert right judgment.

Accountability must guide the pen,
And then no flattery to the sons of men.

For be assured, that the author has not followed a cunningly devised fable, but knows the power of these truths, which give him confidence in recommending them to the public, and prays that he who sendeth the early and the latter rain, may accompany the work with His blessing, both to the household and to the hearts of those who receive it, without which there is no fruit.

A Paul may plant, Appollos water too,
Yet God must bless, or nothing man can do.

"And now brethren be not children in understanding, howbeit, in malice be ye children, but in understanding be men, (Cor. 14, 20.) So you will find that in the following subjects is comprehended the marrow of divinity. And it is indispensably necessary that all persons professing christianity, should possess a full and perfect knowledge of these things. I have therefore by the blessing of providence endeavoured to shew, "what man is to believe concerning God, and what duty God requires of man."

Strictly following the old adage:—

"Seize upon truth where'er 'tis found,
Amongst your friends, amongst your foes;
On Christian or on heathen ground,
The flower divine where'er it grows."

Finding that as of old, the people still differ about the decrees of God, and the efficacy of Grace, also concerning the attributes of God, and his providence, concerning the guilt of sin, whether it is to be charged on God or the sinner; and whether men ought to make good use of their faculties, or if they ought to trust all to an irresistible grace, &c., &c. And as these subjects are of the utmost importance, I therefore shew both the spiritual meaning of each, according to the word of God, and the light which hath been pleased to reveal of these things, as "every man's judgment is from the Lord."—Pro. 29, 26.

I have therefore considered it a point of duty to publish this *manuduction*, as I do not wish that one error should remain, or that one dark or miscellaneous cloud should hang

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M FOLYARD.

P R E F A C E.

over any one of my fellow men, of any church, nation or people, as the time is fast approaching when we all must be (*Omnis Unice libri*,) all of one book, and knowing that "a doctrinal error is like that of a type, which infects every copy it issues forth." As there was but one evil tree in the garden of paradise and by the use of which all mankind were infected with evil, and lost communion with God. Therefore there is a necessity that we should know, and rightly understand all the following articles contained in this work. And in our present day and generation "we require men not only to preach the truth but also to unfold all the deceptions, and expose all the evils of heresy, and bring the truth to bear upon error, so as to secure the triumph of the one and the repression of the other."

I would therefore wish the public to understand that this work has not been written in favour, or in defence of any particular church or creed, as the author does not know how to give flattering titles to men, neither feareth he the face of man that shall die; well knowing that the fear of man bringeth a snare. And seeing that "great men are not always wise, and that neither do the aged understand judgment," I therefore see the necessity of following the advice of St. Jude earnestly to contend for the faith which was once delivered to the Saints."

"And in doctrine showing incorruptness, gravity, sound speech, that cannot be condemned, that he who is of the contrary part may be ashamed. not having any evil thing to say of you." Not walking in craftiness, (as some do,) nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. 4, 2. I presume I need hardly remark that from the limited number of pages in this work, and the variety of important subjects which it contains, I have been obliged to abridge it as much as possible, and that brevity throughout had to be observed, endeavouring as much as possible to make it what the prospectus holds forth, *multum parvo*, (much in little.)

Therefore, I trust my readers will pardon my declining at present from the consideration of some important points, which I was obliged to drop for want of space, and to mark them with "&c., &c."—But henceforth if God permits, I intend to publish an enlarged edition of this work which the subjects will amply afford. Also, a Theological Tablet, and Catechism, based on, and according to the spirit and doctrine of the Reformed Protestant Religion, unbiased and fit for the use of all Christian people.

At present I present to the public my humble opinion on these important subjects which have baffled many learned criticks and eminent erudites. If I have succeeded in hitting the truth of these matters, I shall praise God for it. If I have erred, I as His pardon and forgiveness, and as soon as I shall see a better explanation of these points, I shall immediately throw away this, and embrace that.—But if this work be the means in the hand of God, (to whose gracious protection I now submit it,) I say, if be the means of bringing even one soul from error to truth, from darkness to light or from deadness to life, I shall be amply rewarded indeed.

I have not space here to detect or show wherein other men have erred, but when these fundamental truths are so amply explained, and fully proved, the others are so plainly to be built upon a sandy foundation, and of course must all fall to the ground Matt. 7, 27.

I conclude these premises, praying that the gracious Lord, may add his blessing to our weak efforts, by instructing us in the knowledge of His great truths, therefore shew the importance thereof, I now proceed.

- SAINT JOHN, N. B., SEPT., 1844.

W. F.

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KNOWLEDGE.

Secret things belong unto the Lord our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.—Deut. xxix., 29.

THE acquisition of useful knowledge, is a duty incumbent upon all men, as a moral obligation, but the more so, because it is a divine command, that we should grow in grace, and in the knowledge of God, and of Our Saviour Jesus Christ: For, "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. (Matt. 13, 19) But he that heareth the word, and understandeth it: which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty—Therefore to every man God hath said, be diligent in business fervent in spirit, serving the Lord." we are commanded to know, and to understand, just as strictly as we are to obey the ten commandments of God delivered on mount Sinai, and it is thereby that we lay the foundation of all true religion, the advantages of which are every way great, because it forms the basis of all true honour, and piety, and not all the lustre of a noble birth, nor all the influence of wealth, nor all the pomp of empty titles, can give dignity to the soul that is destitute of spiritual consolation, saving knowledge is therefore the enlightening comfort of the love of God, which being shed abroad in the heart, makes us capable for ever of rising in the

scale of being; for the soul is of vast capacity, and boundless desire, being ever unsatisfied with this present state of life, which plainly sheweth that it is of higher origin, and shall not be completely happy until it returns to join the celestial choir in the mansions above. The soul then being the most invaluable part of man, should not be stupidly neglected, but improved by every possible means. One of our learned friends directs the following rules, for the improvement of knowledge, viz: observation, reading, conversation, meditation, and *Isay* prayer because that has the promise.— Now "observation" is that which the wisest and best of men have profitted by, as Solomon did when he went by the field of the slothful, and by the vineyard of the man void of understanding and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Laid open for the subtle serpent to come in.

"Then I saw, and considered it well, I looked upon it, and received instruction," (Prov. 24, 30.) so, when we see other men's failings, and fallings; their misdeeds, and their disgrace, their sins and their sufferings; we are thereby warned at their expence, so let us henceforth pursue a better course.

Reading is another great means of im-

proving the intellect, and whereby a man may edify himself, and also enrich the understanding of the whole circle of his acquaintance, nevertheless, it is by the greater part of the people shamefully neglected. I remember of once asking a clergyman, was it necessary that young men should frequently read the proverbs of Solomon, his reply was, yes; they should read them once every week.

A man may gain a great stock of knowledge, by reading sound theological works but above all, a careful perusal of the HOLY BIBLE as it is the book of books, and ought to be the ground work of every student, no matter what profession or calling he may be of; without this he cannot acquit himself in any department of life—as a christian man, nor do his duty to God or his neighbour; let man remember that he ought to have a profession to die by, as well as to live by. Not long since a young man a professor perished on a rock on the coasts of France, and in his last hour, was heard thus to exclaim: O! cruel, cruel parents; you taught me a profession, in order to provide for my bodily wants:—But you never taught me to work out my salvation, to nourish or feed my immortal soul, that is now for ever lost. O! cruel parents. Alas—alas !!! There are many such parents. The old Testament, is our great schoolmaster, and teacheth us both the moral and the spiritual law. It is diversified by a chain of sublimity, and matchless strength. Its walls are great and high, but its gates are open wide, it is suited to the capacity of every man, he that gathers much has nothing over, and he that gathers little, has no lack, it is a “ford wherein a lamb may wade, and an elephant swim,” Here are celestial strains sufficient to employ the reasoning powers of man. The Proverbs of Solomon, the book of Ecclesiastes, and the Psalms of David, are theorems, which all men ought, not only to read, but frequently study and meditate on; until they make

themselves master of them both by faith and practice.

In order to effect this, let him read by a regular course, and as the scriptures have been subdivided, into ch's & vs's; we find that by reading 3 chap. and 7 verses in each day, this will more than read through the old and new Testament, in the space of one year, the chapters average about 26½ verses. The four evangelists, give a complete history of our Saviour's life and death, Pauls epistles tells us the end and design thereof, James states what true religion is, without vain talking. And if a christian man wish to know, and be satisfied, that his joys are not the joys of an hypocrite, but that they arise from fellowship with the true God and the power of his spirit, and that they are sure pledges of eternal life, let him read the Epistles of St. John. He will there find, his strictest duty and greatest privilege, that the man in whom the love of God is perfected, ought to walk as Christ himself walked.

Public oratory is useful occasionally, but private “conversation” with a well informed friend, is a thousand times more useful for you have then the opportunity of his own help at hand, to instruct you in any obscure, or difficult passage, which you were deficient in, or desirous to know, you can thereby propose doubts, state difficulties, and receive topical instruction.

“Meditation” and prayer, have also been powerful methods of obtaining bountifully from the hand of God, An angel declares unto Daniel that from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and now I am come for thy words; (Dan. 10, 12. here is both skill and understanding given to the man who meditates on holy things, and seeks assistance. David saith, that the man is blessed whose delight is in the law of the Lord, and that in his law doth meditate, both day and night, that he shall be like a tree, planted by the rivers of water, that bringeth forth his fruit in his

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season; his leaf also shall not wither, and whatsoever he doeth shall prosper;" 1. ps. These blessings are to those who delight in the law of God, and let us also pray for a good understanding thereof, for he alone is able to make us wise unto salvation: And the Lord is well pleased when we ask for wisdom, and understanding, and acknowledge like the king of Israel that we are but little children, not knowing how to discern the serpentine walks of this life; therefore the Lord saith to Solomon because thou hast asked this most precious gift I have given thee even what thou didst not ask, both riches and honour, so, "if any man want wisdom let him ask of God, who giveth to all men liberally, and upbraideth not; and" it shall be given him. Jam. 1, 5. we read also that the good hand of God was upon Ezra, because that he prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel, statutes, and judgment, Ezra 7, 10.

And this Moses exhorts all Israel to hear, and to love the Lord their God, with all their heart, and with all their soul, and with all their might; for (said he) "the Lord talked with you face to face, out of the midst of the fire, and I stood between the Lord and you at that time, to shew you the word of the Lord. And now I command thee to teach these laws diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They were to lay hold on every opportunity, of instructing their children, in the ways of God, and in the paths of holiness; and this was imperative upon all their successive generations, and is recited by Malachi the last of the prophets in the winding up of the old testament saying, "remember ye the law of Moses my servant, which I commanded him in Horeb, with the statutes and the judgements." 4., 4. Some have anxiously enquired, what these statutes and judgements were; now it is evident that they were the

moral and holy ordinances, the convocations, and the festival which in a measure belong to every christian Church. Some say that these were all abrogated with the jewish economy, but we find that Christ himself attended the festivals at Jerusalem even the feast of the tabernacles. "And in the last day, that great day of the feast, Jesus stood and cried, saying if any man thirst let him come to me and drink; he that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water." John 7, chap. 37, 38,

And after the vail of the temple was rent and the SAVIOUR ascended, the Apostles kept their festivals, and the blessed effect thereof were 3000 souls being converted to God in one day. The spiritual and moral law still remaineth, though instituted 1500 years previous to that time, and although eighteen hundred years have elapsed since; yet still, we are to reverence the Sanctuary of the Lord, and to honour the face of the old man.

"Ye are to regard the stranger, that sojourneth among you, and not to vex him, thou shalt love him as thyself, for ye were strangers in the land of Egypt, (read Lev. 19 chap.) Thou shalt in any wise rebuke thy neighbour and not suffer sin upon him, (17 v.) thou shalt not lie one to another. Thou shalt not multiply wives, nor marry to near a kin Lev. 18, now such and such are the statute laws of God for the transgressing of which God brought judgements upon them, (see Lev. 26. chap.) throughout to which I refer my reader, as my pages are limited. (see also Exo. 13 chap. 19, 23, and Lev. 23.) These festivals were to be perpetual throughout their generations, and to dwell 7 days in booths made of the branches of trees, and eat unleavened bread; to shew their hasty flight out of Egypt, and their long dwelling in the wilderness, a specimen of this is kept up in the christian churches to the present day, when you see at the christmas time, the walls decorated with the branches of the laurel or fir tree, yet,

perhaps not one in the congregation could tell for what purpose they are there. Such things are lamentably neglected, we hardly ever hear a demonstration given of them which so impressively points out to us, that we are strangers and sojourners here, as our fathers were; and that we are still in the wilderness of this world, where the fiery serpent of sin doth bite. Nevertheless, the manna of the Holy spirit is showered down from day to day, and the Lord has taken us by the hand indeed, and has led us, and brought us through a more purifying sea than they wherein all our enemies are confounded and drowned even the red sea of Christ's blood, which is able to prepare us for a more wealthy place than that of Cainan, so that the moral law has never yet been abrogated, as to its obedience thereunto; (nevertheless, it could neither bring redemption, nor eternal life; for if there had been such a law, then was christ dead in vain.)

And it is the obligation, entered into by all christian parents at the baptizing of their children, they are to teach them all things necessary that a christian man should know and believe to their souls health;—But it is not necessary to salvation, that we should see to the end of all future events, for secret things belong unto the Lord our God; also it would leave no room to try our faith, (see the case of Abraham with Isaae &c.) “blessed are they who have not seen and yet have believed,” and “hope that is seen, is not hope, for what a man seeth, why doth he yet hope for?”

Now, to form a right judgement, and to be of an understanding mind, is what we are called to, for every son and daughter of Adam, have their respective concerns, in the important affairs of life; and it is of the highest importance, for every soul to understand, and to reason aright, especially about matters of religion, for a mistake in our domestic affairs, may be redressed, or the anger of an earthly judge may be overcome, he may be flattered with words

or bribed with riches, or even if he would put us in prison it would not be for ever, or if he would consign us to death, that death would not be eternal; and though death is bitter, yet eternal death is more bitter, nevertheless whether we are prepared or not we must all stand before the great judge, who will not be flattered with words, nor bribed with riches, who if his fierce anger burn against us in that day, his sentence will be perpetual imprisonment; if he consign us to death, that death will be everlasting “where the worm dieth not, and the fire is not quenched.” Reader! hast thou received the sentence of acquittal, or hast thou appeased the wrath of the judge? reason with thyself, if not thou art already a condemned criminal before God: therefore flee now to Christ for mercy, before the day of execution, yea, ere it be too late, life is short, and we know that eternity is the destiny of man, “once formed is formed for ever, he is a living being, and he shall live for ever. He is a thinking being, and he shall think for ever. He is a feeling being and he shall feel for ever. He is an accountable being, and he shall be accountable for ever. He is a dependent being and he shall be dependent for ever.” The question is then, art thou prepared for that awful eternity? if not it is high time for thee to throw off all worldly motives, and in good earnest, to flee from the wrath to come. The harbinger of our Lord called the people to this most important duty he preached, or cried *euthunate* as also said the prophet Isaiah, which signifies make a straight, even, unbiassed mind, form a right judgement, hold a scrutiny with yourselves, and submit to the great truths, which are now about to be revealed unto you, so God calls come let us reason together, and by acting contrary to this, without thought or reasoning, we dishonour the very God that made us; hence he that calls his brother a fool, is in danger of hell fire; he insults the maker, not the man, viz, that God would make a man without judgment, and yet

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judge him. Be ye not (saith he) like the horse or as the mule, which have no understanding; whose mouth must be held in with bit and bridle." (1st Cor. 32.)

Man is taught more than the beasts of the earth, and made wiser than the fowls of heaven, yet Solomon saith to the indolent man, "go to the ant thou slug gard," how long wilt thou bury thy talent and be regardless of hereafter? if the work of grace is not done, thou art for ever undone; is not the day far spent, and the night of death swiftly approaching? arise like Sampson, and break thy withs or the Philistines are upon thee; knowest thou not that "the kingdom of heaven suffereth violence, and that the violent take it by force." (Matt. 11, 12.) So, he that will have his sins pardoned, get possession of the kingdom, and be joint heir with Christ, must be 'greatly in earnest for his soul,' all hell will most assuredly oppose him, in every step he takes, and if a man be not absolutely determined, to give up all his sins, and evil companions, and have his soul saved at all hazards, and at every expence, he will most undoubtedly perish.

There is a good saying by one of the Jewish Rabins, that a man should be as vigorous as a panther, as swift as an eagle, as fleet as a stag, and as strong as a lion, to do the will of his creator. Thus we see the advantages of religious knowledge, teaching us to know our duty, and exciting us to walk therein, for as before observed, not all the influences of birth and fortune can give dignity to the soul that is destitute of grace, for by this we are allied to the courts of heaven, and made capable at last of enjoying the beatific vision, and praising God, throughout eternity. So seek good, and shun evil, that ye may live; and so the Lord, the God of hosts shall be with you. Amos. 4, it is necessary for us to know, and to consider, the things that make for our peace, though no man is universal, or in possession of all sciences, yet all persons are under some obligation to improve their understanding, for if you wish to act well you

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must first learn to think correctly, otherwise universal ignorance will overspread the mind, like weeds in an uncultivated soil, so that it is as much a man's duty to cultivate his mind, in order to bring forth mental flowers and ornaments of grace, as it is to cultivate his farm in order to procure a sustenance; our blessed Saviour hath testified that it is written "man shall not live by bread alone, but by every word that proceedeth, out of the mouth of God;" (see also the Lords prayer,) "give us this day, our daily bread &c." which signifies spiritual food for the soul, as well as natural food for the body.—

"I have set watchmen upon thy walls, O! Jerusalem, (saith the Lord,) which shall never hold their peace, day nor night, ye that make mention of the Lord keep not silence." Isaiah 62, 6.

However all that the very best of men can do, is to prepare the way of the Lord, by giving men to understand clearly the way in which Christ has offered salvation to a lost and ruined world; and to direct the sinner how to apply for the blessings of salvation, and that by the means of grace, and how it can be obtained, though not merited; he ought to make straight, even, and plain, the way of eternal life, for if the trumpet give an untimely sound, who shall prepare himself for the battle? Our Lord is not like the Egyptian taskmasters, who issued an order, but allowed no means for its accomplishment.—No! no!—there is no unrighteousness with the Lord our God. For although the christian's life, is a warfare, he has given us heavenly armour, and heavenly arms, which if we put on, and wield aright we are sure to conquer and withstand all the fiery darts of the wicked, yea "resist the devil, and he shall flee from thee," "draw near unto God and he will draw near unto thee," in a word, put away thine own sins, and thine own righteousness, and believe on the atoning sacrifice of Christ, and thou shalt surely be saved; saved from sin in

this world, and prepared for glory in the next, which shall never end. So the first thing necessary to salvation, and to keep us steadfast in the way thereof, is to have a right understanding of the Holy and blessed God, and of his attributes. 1st we are told that God is a spirit, as to his nature, "hence arise his knowledge, wisdom, and power; from these arise his moral perfections; truth, Justice, Equity, Goodness, Mercy, and patience; from a combination of the above attributes, arise His Eternity, Immutability, Infinity, Unity, Happiness, Majesty, Glory, sovereignty, and the relative Attributes, Creator, Preserver, Governor and Judge." Therefore, the more true knowledge we have, when the heart is right in the sight of God, the better obedience we can render unto Him. We must think of his justice without rigour, on the one hand, or capricious tenderness on the other; for although he has proclaimed himself the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin; yet that will by no

means clear the guilty. Exo. 34, 6, 7.— Thus as far as justice permits, mercy extends, and as far as mercy does permit, justice proceeds; behold! justice destroys all that mercy should not save. But we are encouraged, to follow on to know the Lord, let us therefore, consider that he alone is omniscient, or all knowing, omnipotent, or all powerful, omnipresent, or every where present, and that no saint, angel, or spirit, have any of these faculties but himself alone; consequently the invocation of saints is both useless and absurd, although thousands are deluded on this point for want of duly considering these things. Nothing should be believed wherein men or angels are put in the place of God; neither should any doctrine be accredited which is contrary to the attributes of God, and this is a never failing rule to walk by.* "For there is no wisdom, nor understanding nor council against the Lord." Pro. 21, 30.

Hear the exclamations of the prophet Isaiah and other inspired writers, against ignorance and the want of knowledge, my people are gone into captivity, because they have not understood. So,

* ON THE NON-OMNIPRESENCE OF ANGELS.—As we pilgrims here below are under the necessity of seeking relief for our grievances, both temporal and spiritual, by supplication and prayer, which is a christian duty; yet we ought to see that our application be rightly directed, and that we apply to a power that is able to deliver and keep us from the evils that are abroad in the world; for we may have a zeal toward God, but not according to knowledge, we may ask and receive not, because we ask amiss. The Lord saith "I hate them that hold superstitious vanities."—Ps. 51. Well, one says I pray to St. Bridget to intercede for me at the throne of grace, another I pray to St. Peter, and another Saint Patrick, another says but I always pray to the Blessed Virgin Mary when I am in distress, that she may come and help or deliver me; others think themselves acting more judiciously, say, I expect only that she will intercede with God for me.—Now prayer implies a condition that if we have support and protection we should return thanks and obedience. What was Jacob's vow? "If God will give me bread and raiment to put on, &c., then the Lord shall be my God,"—Gen. 28, 20.—and it is Jacob testifies, "with my staff I passed over this Jordan," and in the space of twelve years, then he saith, "I am become two bands." But it was to God himself that Jacob made this vow. But how shall we covenant with the Saints? they are in heaven and we on earth; they are not omnipresent, they neither see our tears, nor hear our prayers; omniscience is an attribute of God alone, and no saint or spirit has any thing to do with it. And this has been honestly acknowledged to me by a R. Priest, in this Province, and when asked the reason that he allowed his people to supplicate saints, knowing their incapacity, and how it came that their rosaries and litanies are addressed to saints, saying, pray for us sinners, now, and at the hour of our death, &c. Thus we hear he was sensible that these supposed interceders could neither see their necessity, nor hear their complaint; so that it was impossible that they could receive any benefit

Exo. 34, 6, 7.—
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 joiceth; shall descend into it (Isaiah 5, 13)
 14.) Again "my people are destroyed for
 lack of knowledge and because thou hast re-
 jected knowledge, I will also reject thee,
 for I desired mercy, and not sacrifice, and
 the knowledge of God more than burnt of-
 ferings." Paul testifies, that those who did
 not like to retain God in their knowledge,
 that he gave them over to a "reprobate mind
 to do that which is unseemly, and that
 they were filled with all unrighteousness,
 wickedness, envy, murder, deceit, debate,
 malignity &c. &c. Haters of God, proud
 boasters of evil things, without understand-
 ing, implacable, unmerciful," (Rom. 1.) Also
 the Ephesians were alienated from God
 through the ignorance that was in them.
 Isaiah exclaimeth 27, 11. It is a people of
 no understanding, therefore, he that made
 them will not have mercy upon them, and
 he that formed them will shew them no fa-
 vour. So, no wonder Solomon sayeth

"fools despise wisdom and instruction,"
 (Pro. 1, 7.) O! how he enforceth the ac-
 quisition of wisdom, "my son if thou criest
 after knowledge, and lift up thy voice for
 understanding. if thou seek her, as silver,
 (or with the same diligence) and search for
 her as for hid treasures, then shalt thou un-
 derstand the fear of the Lord, and find the
 knowledge of God. (Pro. 2, 3, 5.) which
 will deliver thee from the evil man and
 from the strange woman." 2, 12, 16.

Wisdom is the principle thing; therefore
 "get wisdom and with all thy getting get
 understanding, exalt her and she shall pro-
 mote thee, she shall bring thee to honour
 when thou dost embrace her, she shall give
 to thy head an ornament of grace, a crown
 of glory shall she deliver unto thee." Pro. 4.

Now Solomon says forget it not, neither
 decline from the words of my mouth; for-
 sake her not and she shall preserve thee,
 love her and she shall keep thee 13 v. take
 fast hold of instruction, let her not go, keep
 her for she is thy life." Again, "doth not
 wisdom cry aloud and understanding put
 forth her voice, unto you O! men I call
 and my voice is to the sons of men" &c.,

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them; his answer was, "it is a rule in our church, and we cannot get over it."—
 told him that I was truly sorry for the unfortunate people who labour under such
 dangerous error. But this Rev. gentleman, (like others,) willing to justify his rules, and
 further consideration asked me, how then is there joy in the presence of the angels
 for a sinner that repenteth if the angels do not see? This was a question. But we
 are sure that none knoweth the sinners acceptance but God himself; but he that gaveth
 the spirit, and he that receiveth it. See remarks on the white stone—Art. 6th. It is
 that no man knoweth save he that receiveth it, It is conveyed to the hidden man of
 heart. Those who are joined to the Lord are one spirit, and the still small voice
 whispers love; again the heart knoweth his own bitterness, and a stranger does not in-
 tervene with his joy. Pro. 14, 10.

Indeed the Holy Ghost has visibly descended upon the Saviour at Jordan in the shape
 of a dove, and on the day of pentecost appeared unto them as cloven tongues like as of
 fire, and it sat upon each of them; but these were not ordinary cases. Now there is
 sufficient proof, how there is joy in the presence of the angels over a sinner that repent-
 eth, from the following passages, and yet angels cannot see nor know any thing of it.
 Daniel saith yea, whiles I was speaking in prayer even the man Gabriel being to fly
 and touch me about the time of the evening oblation—and said, O Daniel, I am
 come forth, to give thee skill and understanding; at the beginning of thy supplica-
 tion the commandment came forth, and I am come to shew thee &c. This evidently
 sheweth that the angel came at the command of God, that of himself he neither saw
 nor heard his prayer, until the commandment from God came forth unto him.
 The eye alone is always over us, and His ears are open unto our prayers, Dan. 9, 21.—
 There is another proof from Gen. 21, 17. when the woman Hager wandered in the wilder-
 ness of Bersheba, when the water was spent in the bottle and she cast her child down un-

Yea doubtless (saith Paul) and I count all things but loss for the excellency of the knowledgo of Christ, and do count them but as dung that I may win Christ, and be found in Him" Phil. 3, 8. Now after all that the pious, the learned, and the wise have said, testifying the great necessity of knowledge, there are still men, who advocate for ignorance; and say it is the mother of devotion, not discerning the difference between heathen wisdom, and christian knowledge, they say God winks at ignorance that the wisdom of the world is foolishness with God, and that the world by wisdom knew not God, that knowledge puffeth up. &c. whereas, these things were spoken of the heathen philosophers who preferred their own wisdom, (as some do now) and despised that which came down from above. Hear how Solomon exclaims against such men, "Oh ye simple, understand wisdom, and ye fools, be ye of an understanding heart" for wisdom is better than rubies, and all things that may be desired, are not even to be compared to it. "O! says wisdom the Lord possessed me in the begin-

ning, of his way, before his works of old. 22. when the morning stars sang together and the sons of God shouted for joy, therefore, blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door." &c.

"For whoso, (or whosoever,) findeth me findeth life, and shall obtain favour of the Lord," so how graciously good are these promises, profitable for ourselves, and others, if humbly received: But I advise my readers, if he would truly profit by these remarks, not to presume to much, on his own natural genius and ready wit, for remember it is spiritual wisdom, and holy joy that breathes through these sacred pages but cannot shine, through a dark lantern; ye must labour, and learn diligently, and there ye must "trust in the Lord with all thy heart and lean not to thine own understanding" For thus sayeth the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that gloryeth, glory in this that he understandeth, and knoweth me, that I am the

der a shrub that she might not see it die, and in her distress she lifted up her voice and wept: but the gracious God who is always ready to protect and succour the distressed soon sent her relief; the angel of God called out of Heaven, and said unto her, what aeth thee Hager? fear not, for God hath heard the voice of the lad where he is. Now the angels of Heaven did not hear that child cry, nor see the extremity of the afflicted mother. Thus we see that the only redress for the afflicted is from God himself, who about our paths, and about our bed, and spieth out all our ways, ps. 139. He also standeth by the tempted, and the weak, and will not suffer those who trust in him to be tempted above that which they are able to bear, but will with the temptation make way to escape; behold! He sent Gabriel to strengthen Daniel, and an angel to succour Hager; David testifies He shall send from Heaven and save me from them that would swallow me up. ps. 57.

So we want no omnipresence of angels "for he that keepeth Israel neither slumber nor sleepeth." Indeed I have been astonished to hear of men and women in this province, in the present enlightened gospel day, that in their greatest extremity and suffering do pray and cry to the Virgin Mary, for her assistance, who can neither see nor danger nor hear their cry, they might just as well stand in N. B. and ask a petition of Victoria in England, David gives God the praise saying thou art He that took me of my mothers womb, my praise shall always be of thee. ps. 71. Also it must be offered to God who is a jealous God and will not give his glory to another, and who shall call upon me in the day of trouble and I will hear thee, and thou shall glorify me. For in all their afflictions he was afflicted, O! the sounding of thy bowels, and thy mercies towards us; doubtless thou art our Father, though Abraham be ignorant of it, and Israel acknowledge us not, thou, O! Lord art our Father, our redeemer, thy name from everlasting. Isa. 63. Here Abraham and Israel are ignorant of us, their spirits are roaming about as some would have them, Solomon saith, the dead know not anything

Lord, which ment, and in these th Jer. 9, 23,

Remember him, and he shall be "like thy bones." and devotion the diligent promise, study without er without sayeth the

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of this wor ning. Job The sufficient affairs here b some do say even in this self, who ha no, would not done for thee at more cu Error ought our own eye, therefore, I fors of those: holy ordinance in the note or

Lord, which exercise loving kindness, judgment, and righteousness, in the earth, for in these things I delight, saith the Lord, Jer. 9, 23, 24.

Remember "in all thy ways acknowledge him, and he will direct thy paths," thus it shall be "health to thy navel and marrow to thy bones." (Pro. 3, 2, 8. So let industry, and devotion, work together, "the hand of the diligent maketh rich," and there is no promise, for either separate, for as one says study without prayer is atheism, and prayer without study is presumption, even so sayeth the poet.—

"No art without a genius will avail,
And parts without the help of art will fail,
But both together jointly must unite :
Or they will never shine, in a transcendent light."

Now ignorance may be divided into three parts; first natural ignorance, for which a man is not accountable for more talents than that which God has given him. 2nd there is a wilful and obstinate ignorance, fostered by prejudice and bigotry, rooted and grounded in some men, from which they will not depart nor let go the old corruptions should these absurdities lead them to eternal destruction, as their stiff necked fathers did so do they, 'they hold fast deceit, they refuse to return. Jer. 8, 5. 3. There is a supine, or indolent ignorance, which is not entirely wilful, nor entirely unconquerable, such as the Laodiceans, having means

of instruction in their power, but will not make use of them. Reader art thou guilty of any of these? Then know for thine unimproved talent that God will bring thee to judgement. Even the priests of old had to offer sacrifice for their sins of ignorance. Let us call to remembrance the careless virgins, who let their lamps go out, and the unprofitable servant who would not improve his one talent, Matt. 25. Let their awful sentence, and separation from God be always sounding in our ears, for "unto every one that hath (or that hath improved,) the talent given unto him shall more be given, and he shall have abundance, but from him that hath not, (or that hath not improved &c.) shall be taken away, even that which he hath,' and "cast ye, the unprofitable servant into outer darkness, there shall be weeping, and gnashing of teeth." May the Lord save the reader, from such an awful destiny

Surely, the Queen of the South, shall rise in judgement against this present generation for she came from a far country, to see and to hear for herself, of the acts and wisdom of Solomon &c. O! that we could be excited to make such experience, as to behold the king in his beauty, but they will not hearken unto the voice of the charmer, charm he never so wisely. Some will not be moved, neither by threatenings nor by promises, solemnity, nor curiosity, Zacheus was desirous to see the Saviour and thereby

of this world) there is neither knowledge nor device in the grave whither we are hastening. Job sayeth of the dead, his sons come to honour and he knoweth it not. So these are sufficient proofs that no departed spirit has any cognizance of our present state of affairs here below, except when sent on some special errand by their great master. But some do say O! that my dear friend would be permitted to be my gaurdian angel; but even in this thou dost not enquire wisely, do you question the friendship of God himself, who has bought thee with His blood, yea laid down His life for thy sake, and also, would not any messenger that He would send do all the faithful services that can be done for thee, do you then despise His wisdom and goodness and prefer thine own; that more could be done to His vineyard that he has not done in it? &c.
Error ought to be exposed wherever it is found, but let us first "cast the beam out of our own eye, and then shall we see clearly to cast the beam out of our brothers eye." Therefore, I shall not say much about Romish errors, until I have first detected the errors of those who protest against error (viz)Protestants, and nevertheless keep aloof from holy ordinances, to maintain a formal rule in their church. This shall be further noticed in the note on Melchisedec.

had the blessing of his presence, and Christ testifies that therefore is salvation come to his house. The heart of him that hath understanding, seeketh after knowledge (Pro. 15, 14.) Solomon sought for a wise and understanding heart, (1 Kings 3, 5, 10) "and the speech pleased the Lord, that Solomon had asked this thing; lo! I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." Nicodemus sought for this wisdom, John 3, the Eunuch Acts 8, 28, and went on his way rejoicing; Mary sat at Jesus's feet, and heard his words; Christ saith it is the one thing needful, and that she hath chosen that good part, which shall not be taken from her." The noble Bereans searched the scriptures for themselves, therefore, many of them believed, even honourable women, and Greeks, and of men, not a few."

Now it is observed that to hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer, for without hearing how can a man understand what God requires of him, and he must understand in order to bring forth fruit, and we must be fruitful if we are Christ's disciples.—

It is also highly necessary, for us to know and to understand the principles upon which we were created, and for want of knowing or studying this point thousands have played the fool, and erred exceedingly. (Though very seldom noticed.) We have a demonstrative proof of this in the book of Job, which states that there was a day when the sons of God came to present themselves before the Lord, and that Satan came also among them to present himself, &c. &c, 1, 6v. he came also, as much as to say, these are all fallen creatures, and consequently sinners; I am but a sinner, send them to hell, or admit me to favour again, as all men have sinned and come short of thy glory; therefore make them as miserable as I am, or make me as happy as they are. Whereas God points out to him that

they are not all such sinners as he is, they have not all apostatised as he has done, nor refused repentance and submission. Satan you have sinned from the beginning, for you abode not in the truth; because there is no truth in you: you are a liar and the father of lies; "when he speaketh a lie he speaketh it of his own." Here God advocates the cause of his people against the roaring lion, or the *accuser*, because, he first tempts to sin, and then he *accuses* for sin. Well, God says, Satan dost thou consider my servant Job, he is one of these whom thou dost accuse, and yet he is a perfect and an upright man,—one that feareth God and escheweth evil, and that even offereth sacrifice for his family continually. Satan still goes on to prove Job to be a hypocrite, and that if He withdraws his favour and protection Job will curse him, even to his face; to prove Satan a liar God gave Job into his wicked hands, and we see that after all his grievous calamities that Job exclaimeth, "though He slay me, yet will I trust in him."

Thus we see that there is something great, so glorious, and so good in the ETERNAL God, which is enough to draw all men unto him, therefore, this subject goes to prove that God has made man an invincible bulwark in himself, that no adulation or temptation is able to compel him to believe a falsehood, if he does not choose to bow down to it himself; we see that even the greatest of all temptations that the devil himself could invent, and yet he withstood them all, and maintained his integrity. Thus God confounds Satan and all his enemies, saying, I can create free and a voluntary agent, and yet he will serve me, glory to God in the highest, his good will towards man.

Thus we find that an upright man is as impregnable, that is by persuasion, as the Antonian towers of Jerusalem against which all the powers of Vespasian could not prevail, until they at last surrendered themselves up, so, no power can turn man aside,

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 pends *his accountability*, for no man is ac-
 countable, rewardable, or punishable, but
 for that in which he acts freely without
 force or compulsion.
 Also it is requisite for us to know that
 the ELONIM, or three persons of the bles-
 sed Trinity, were at the creation of the hea-
 vens and the earth, and when done, said—
 "Let us make man, in our own image, and
 after our own likeness;" we find that the
 whole council of heaven was in consultation
 in the grand design of making man, as if
 one should say, he will not abide in honour,
 his passions shall conquer his will, and he
 will fall.
 Well, saith the Son of God, if he fall I
 will redeem him, I will pay his debt, I will
 be his surety; so they made man, a little
 world in himself, consisting of Heaven and
 earth, fire and water, (fire in the blood, &c.)
 soul and body; his body taken from the
 common dust, to keep him humble, but his
 soul takes its rise from the breath of Hea-
 ven—therefore,
 "Could I by grasping, reach the poles,
 Or bind the ocean in a span,
 It still be measured by the soul;
 The mind's the stature of the man."
 Job says there is a spirit in man, and the
 inspiration of the Almighty giveth him un-
 derstanding—32, 8. The body is but the
 tabernacle in which the soul dwells; but it
 is the soul that shall endure future punish-
 ment, or enjoy happiness. The Greeks
 call *anthropos*, der. from *ana* upwards,
trepo-verto to turn, *et vultus*, the counte-
 nance, shewing thereby, that God gave to
 man a lofty countenance, in order that he
 could look up to heaven for relief and as-
 sistance at all times; while the *quadrupeds*
 made with their heads tending down-
 ward, to pick their sustenance from the
 earth, &c. &c.

Their sight, and to their earthly mother tend,
 Man looks aloft, and with erected eyes,
 Beholds his own hereditary skies."

Now the likeness mentioned (Gen. 1, 27)
 was not corporeal, but intellectual—not of
 the body, but of the mind, in its three noble
 faculties—Understanding, Will, and Active
 Power, and of an everlasting and eternal
 duration, whether in the body, or out of the
 body. Thus we see that the government of
 man by the freedom of his will is the pur-
 est image of God. But as our nature is fal-
 len and now corrupt, therefore Adam was
 justly and mercifully deprived access to the
 tree of life, least he should have eaten of it,
 and thereby we should live for ever in this
 fallen and miserable state. When God cre-
 ated our first parents he called *their* name
 Adam, the woman as much as the man,
 (Gen. 5, 2) which signifies red man, or man
 of flesh and blood. There the name Adam
 is applied to the woman as well as to the
 man, (for woman is man, although man is
 not woman,) hence all the threatenings and
 promises of future life are directed to the
 woman as much as to the man. "For in
 the day that God created man, in the like-
 ness of God made he him; male and female
 created he them; and blessed them, and
 called *their* name Adam, in the day when
 they were created." The woman was made
 out of a rib taken from Adam's side, not
 out of his head to tread upon him, nor out
 of his feet to be trampled upon by him,
 (for she was not subject to him until after
 the fall, Gen. 3, 16, where see—he shall
 rule over thee,) she was taken out of the side
 of man, to be equal with him in time, and in
 eternity; near his heart, to be beloved by
 him; from under his arm, to be supported
 and protected by his superior strength. But
 woe be to that man who betrays the virtue
 and innocence which he as a man is bound
 to protect. So they were created, in right-
 eousness and in true holiness, without any
 propensity to sin, which loudly proclaims,
 "I made them just, and right, sufficient to

have stood, though free to fall. And as to the woman, you have seen that,

"She was not taken out of his head,
To rule or triumph over man,
No, nor yet out of his feet,
By man to be trampled upon;
But she was taken out of his side,
His companion and equal to be:
And tho' they were united in one,
The man was the top of the tree."

The peasantry have had an old remark, which runs thus:—

"Ill thrives the hapless family that shows,
A cock that's silent, or a hen that crows;
I know not which lead most unnatural lives,
Obeying husbands, or commanding wives."

Yea, everything as it ought to be.

It appears that in ancient times, notwithstanding their state of ignorance, there were more peculiar instances of rare felicity and lasting friendship between those joined together by the hymenial band, or conjugal union, than any we have in the present day.

I know no other reason for it than this, that when once mammon has got possession of the heart, there is then no affection left for either God or man. I am just after reading the narrative of a lady in Greece, who laid down her life a sacrifice for her husband when both his parents had refused to do it.

And thou, said the bystanders to his parents, thou wouldst not, neither darest thou to die for thy son, but hast suffered this strange woman to do it. The pure flame of affection must have dwelt here, but alas! the pity is that such a cold hearted man was not worth a dying for, and what savage hearts must these horrid monsters have possessed, that deprived such a glorious woman of life? However, it was, and is the duty of the husband (if so be) to die for his wife. Strange as it may appear, we have sufficient proof from the word of God for it, Ephes. 5 21:—Submit yourselves one to another, in the fear of God. It is here plainly shewn that there ought to be a bene-

volent compliance on both sides. The husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the *body*—23 v. Husbands love your wives, even as Christ also loved the Church, and gave *himself* for it—v. 25. This is a plain proof, therefore, that every man is in duty bound, by the laws of God, (if required to do so,) to suffer in his wife's stead; and the authority of the man over the woman is founded on his love to her, and this love must, or ought to be such, as to lead him to lay down his life for her, as Christ laid down his life for the Church.

There is a fine picture of the conjugal union drawn from the Eastern customs of celebrating marriage. They put a "yoke" upon their necks, to show that they should pull equally together in all the concerns of life. Both are represented as winged, to shew the alacrity with which the husband and wife should help, comfort, and support each other, preventing as much as possible the expressing of a wish or want on either side, by fulfilling it before it can be expressed. Both are veiled, to shew that modesty is an inseparable attendant on pure matrimonial connexions. Hymen, or marriage goes before them with a lighted torch, leading them by a chain, of which each has hold to shew that they are united together and bound to each other, and that they are led to this by the pure flame of love, which at the same instant both enlightens and warms them. This chain is not iron nor brass, to intimate that the marriage union is not a state of thralldom or slavery, but it is a chain of pearls, to shew that the union is precious, beautiful and delightful. They hold a dove, the emblem of conjugal fidelity, which they offer to embrace, affectionately, to shew that they are faithful to each other not merely through duty, but by affection, and that this fidelity contributes to the happiness of their lives. A winged cupid is represented as having gone before them in preparing the nuptial feast, to intimate active affections, warm and cordial love,

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sides. The husband, even as Christ and he is the Saviour, husbands love your Church, v. 25. This is a love every man is in of God, (if required wife's stead; and over the woman to her, and this such, as to lead for her, as Christ Church. of the conjugal Eastern customs of They put a "yoke w that they should all the concerns of God hath yoked them together." which the husband comfort, and support as much as possible h or want on either re it can be expressed shew that modesty ant on pure matrimony, or marriage a lighted torch, lead f which each has are united together er, and that they a flame of love, which both enlightens and chain is not iron n the marriage union or slavery, but it ew that the union and delightful. Th em of conjugal fidelity embrace, affectionate faithful to each other luty, but by affection ontributes to the h A winged cupid's g gone before them n faith and *agape* love and *agiasmo* feast, to intimate n and cordial love,

to be to them a continual source of comfort and enjoyment; and that this is to be the entertainment they are to meet with, at every step of their affectionate lives. Another cupid, or genius of love, comes behind, and places on their heads a basket of ripe fruits, to intimate that a matrimonial union of this kind will generally be blest with children, who shall be as pleasing to their senses, as ripe and delicious fruits to the smell and taste. The genius of love that follows them has his wings shrivelled up, or the feathers all curled backward, so as to render him unfit for flight, to imitate that love is to abide with them, that there is to be no separation of affection, but that they are to continue to love one another with pure hearts fervently. Thus love begins and continues this sacred union; as to end, there can be none, for God hath yoked them together." And the Apostle Paul mentions to Timothy, that this love existed between the first man and woman that ever God made, 2, ch. 13 verse "and Adam was first formed when Eve; and Adam was not deceived;" 14, v.) he knew that the transgression would bring death in whatsoever form it would come, and was fully determined to share the same fate with his wife, and this is beautifully expressed by Milton, Book 9th, Paradise Lost, to which I refer the reader:—
None of my bone thou art and from thy state
None never shall be parted, bliss or woe,
He gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat
Against his better knowledge, not deceived
But fondly overcome with female charm."
Thus Adam, was not deceived, but the man being deceived, was in the transgression, notwithstanding, she shall be saved through child bearing, by or through the means of bearing a child after a long intermission; but mark the condition if they register before them in faith and *agape* love and *agiasmo* feast, to intimate that it implies, to be of a sound mind to have

a right judgement, to be wise, free from violent emotions, to be abstemious, sober, discreet, modest, chaste, &c.; well, here are the terms of salvation, (2ch 15v.) which the Saviour was sent into the world to proclaim He being the seed of the woman without any interference of the man, and which God had promised should bruise the serpent's head. Thus *she* the woman shall be saved by bringing forth the Saviour, the Lord Jesus Christ, *if they continue* &c. Here the apostle includes *all* the fruit of the woman, who love fear, and obey God, and none else, have the promise.—We see here by the original greek, from which I have closely examined the above, that our Saviour's death was not absolute, to a certain number of persons, but liberally to *all*, none prohibited who would take upon them Christ's easy yoke, and light burden, and none accepted who would not come and do so freely, &c., for I made them free and free they must remain.
"Such I created all the ethereal powers
And spirits, both them, who stood, and them
who fall'd;
Freely they stood, who stood, and fell who fell.
If not free what proof could they have given sincere,
Of true allegiance, constant faith and love."
Here some say, did not God foreknow that man would fall, and that angels would fall, and all the evil consequences that would follow. But have we a right to question the foreknowledge of God? I say no. Secret things belong unto the Lord, our God; nor have I ever heard a pious person question about God's foreknowledge, but such as wish to make this an apology for their sins, and obstinacy, and to father their faults upon God, and make him the author of sin. Some indeed have said, that God for his own glory hath foreordained whatsoever comes to pass. But look at the absurdity! (the scriptures declare that the wrath of man worketh not the righteousness of God.) He himself immediately contradicts it, saying behold ye trust in lying words that cannot profit. &c., and asketh these wicked dissemblers, "will

ye soul, murder, and commit adultery, and
 see (Casty?) &c. and come and stand
 before me in this place, and say we are deli-
 vered to do all these abominations?" Jer. 7,
 8, 9.

Now God denies the charge, of foreordain-
 ing these evils, for said he, "They have built
 the high places of Tophet, which is in the val-
 ley of the Son of Hinnun, to burn their sons
 and their daughters in the fire, which I com-
 manded them not, neither came it into my
 heart." Jer. vii, 31. God testifies that he
 made man upright, but that he has sought
 out many inventions; for in all ages men
 have preferred their own way, be it ever so
 harsh or horrid, to the light burden and
 easy yoke of the Lord Jesus Christ. In the
 days of the prophet Micah, 700 years before
 Christ, we hear the people exclaim, "where-
 with shall I come before the Lord, and how
 myself before the high God; shall I come
 before him with burnt offerings, with calves
 of a year old?" No, this wont do.—Another
 asketh, "will the Lord be pleased with
 thousands of rams, or with 10,000 rivers of
 oil?" No, nor this wont purchase your
 salvation.—Another cries, "shall I give my
 first born for my transgressions, the fruit of
 my body for the sin of my soul. Mica. vi.—
 Here you see they had sagacity enough to
 know that salvation was of the utmost val-
 ue. They had zeal enough to give any-
 thing at all for it. But they suffered Satan
 to put out their eyes. "They chose the
 things wherein God delighted not, neither
 came it into his heart," which, in place of
 foreordaining these evils, show plainly that
 he never so much as once thought of them.
 For these wretched people to appease their
 idols, sacrifice their children, or as God calls
 them His children, thy sons and thy daugh-
 ters which thou hast born unto me, these
 that thou sacrificed unto them to be devour-
 ed. Thou hast slain my children (saith the
 Lord) and delivered them to cause
 them to pass through the fire for them
 who are no Gods. (Psa. xvi., 20, 21.)—
 Thou hast thrust them into the devouring

flame of the iron stove to be consumed.
 But wretched as they were their hard hearts
 shrunk at the howling shrieks of their roast-
 ing children: but their diabolical master
 soon found them a blindfold by gathering
 musical instruments, especially the tambu-
 reen or drum, its Hebrew name Tophet, to
 tap or beat, hence the valley took its name
 from the great drumming kept there in
 order to drown the cries of the poor suffer-
 ers. But this the God of justice could not
 let go unpunished, for thus saith the Lord,
 behold the days shall come, that it shall be
 no more called Tophet, nor the valley of the
 son of Hinnun, but the valley of slaughter,
 for they shall bury in Tophet till there be
 no more place. And the carcases of this
 people shall be meat for the fowls of the
 heaven, and for the beasts of the earth, and
 none shall fray them away. (Jer. vii., 32, and well
 33.) These horrid scenes are enough to
 make the feeling ear to tinkle; yet look
 unto you that christian parents, and you may
 yet see a sight more horrible? are you
 children whom you love walking in the
 of God, and in the strait and narrow path-
 which leads to heaven? or are they on
 He adds, 7th ve-
 broad and downward way, which leads
 a worse valley, than that of the son of Hin-
 num where the worm dieth not, and the
 Gen. iv, 7.—pr-
 fire is not quenched? if so be, in the name
 of God give all diligence to pluck thereby
 as brands from the burning, else the last
 case will be ten thousand times worse than
 the sinner, the first, for although life is sweet
 death is bitter, yet eternal life is more
 sweet, and eternal death is more bitter.
 Again, as to foreknowledge, how can God
 know anything as certain which he himself
 has made conditional? see Lev. xxvi. ch.
 If you shall despise my statutes, or if you
 soul abhor my judgements, so that ye
 not do all my commandments, &c., I at
 will do this unto you; I will appoint
 you, terror, consumption, and the burn-
 me to do? &c.
 And if ye will not be reformed
 by me, but will walk contrary unto
 Then will I also walk contrary unto you

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 xx, 7).—"
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and will punish you yet seven times for your sins, &c.

See also the condition offered to Abimelech in regard of Abraham's wife (Gen. xx, 7).—"Now therefore restore the man his wife; for he is a prophet and he shall pray for thee and thou shalt live; and if thou restore her not, know thou, that thou shalt surely die, thou and all that are thine," &c.

The just judgement of the Almighty has been evidently displayed at an early period of the world, in the case of Cain and Abel God himself being the judge, says if thou doest well, shalt thou not be accepted, and if not well, sin lieth at the door.—Or as some say the arrest of justice awaits thee as thou goest out. But for a better understanding of the case, let us consider the Hebrew word *asham* which signifies a sin offering, and well agrees with the whole gospel scheme (see John's 1st Epis. ii ch Iv.) I write unto you that ye sin not, but if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.—

are they on this adds, 7th verse, I write no new commandment unto you but an old commandment which ye had from the beginning, that ye love one another, that ye love not, and that ye do not, Gen. iv, 7.—proof. So believe in the promise, in the name of the Saviour, and shew works meet for the name which ye believe, and thou shalt also be accepted, and thy sins pardoned. O! blessed words, how much better than the sinner, the best that ever were spoken, here is a free acceptance for the guilty, and a life is more well as for the righteous only let him of his own will be the proper sacrifice, that of a broken heart, how can God have a contrite heart which thou O! God which he himself despise, 1st, pe.

This love and condescension in the Saviour towards man, surpasses all human comprehension, and is enough to cause the heart of the most obstinate sinner to submit, and will appoint one to cry out like Saul, Lord, what wilt thou do for me? and then and not tell thee there any hope, of the sinners acceptance with God. Repent and turn yourselves away from all your transgressions, and iniquity

will not be your ruin, Eze. xviii, 30. Be not like unto wicked Cain, who indulged himself in wrath, notwithstanding his Lord's admonition, who asketh him, why art thou in wrath? or why is thy countenance fallen? this was given as a warning against the forboding evil *to*, as can indignation against thy righteous brother do thee any service or clear thy guilt? no this only adds to thy guilt, therefore have recourse to thy maker for mercy.

Look within, see is thy heart right in the sight of God. Man know thyself, how many have wandered over the world and in all their peregrinations have never gone over the threshold of their own heart? so,

"What gain, what bliss, through foreign climes to roam,

When thou O! man a stranger art at home,
Then know thyself, the human mind survey;
The use, the pleasure, will the toil repay."

So when temptations assail, let us submit the event to God, who will not suffer us to be tempted, above that which we are able to bear, or will with the temptation make a way to escape. Let us pray earnestly that God will create in us clean hearts, and renew a right spirit within us. He will most assuredly grant this, to all who diligently seek it, for, 'every one that asketh receiveth and he that seeketh findeth, and to him that knocketh, it shall be opened.' (Mat. vii, 8.)

Then he assured that all malice will soon cease, the joy will be unspeakably your own for "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Pro. xvii, 22.) Also he that hath no rule over his own spirit is like a city that is broken down and without walls, (xxv, 28)—He that taketh a city receiveth indeed honour of men, but he that ruleth his own spirit, receiveth honour of God. "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out." For then we are Kings, and Priests, unto God, as a King to rule and govern our own spirit, and as a

priest to be always in a praying spirit.—For as the Latus have it.*

We find by these premises, that it is necessary for man to know that his great duty, and greatest honour, is to conquer his own unruly passions. and to keep himself unspotted from the world. Alexander the great had more honour from conquering himself by refusing to dishonour the daughter of his unfortunate captive when she was brought to his tent, than from all the victories that ever he had won and all the nations he had conquered. It is well to know Satan's devices and those of his subtle servants, who ought to be cautiously shunned, because "they often do the work for the devil that he himself cannot do."

Yet in order to effect self government principles must be laid down, and rules observed: in short, whatever keeps the passions within due bounds is good, because they are the natural spurs to action, therefore inflammatory eating and drinking, undoubtedly set all the passions in battle array against the soul, and like an unskilful engineer, letting on too much steam, which burst the containers, render the vessel ungovernable and send her headlong into the whirlpool of intemperance. This whirlpool has "cast down many wounded: and many strong men have been slain by her." Pro. vii, 24.

It is said that love, fear, joy, and grief, are the great conductors to eternal happiness, yet they must not walk together disorderly, but religion at the head, grace, therefore does not destroy the passions, but keeps them in due subordination; we are still to love the good, and hate the evil, and also shew our just indignation against it, "be ye angry and sin not saith the Apostle, that is, be angry at nothing but sin, and let not that anger prevail too long lest it con-

quer thee, let not the sun go down on your wrath neither give place to the devil," for he works upon the passions to provoke thee to sin; and anger resteth only in the bosom of fools—therefore

"O'er lust or anger, keep the strictest rein
Subdue thy sloth thine appetite restrain."

It is truly said that the high fed sinner who is overcharged with wine and evil concupiscence, daily adds fuel to the fire of his passions, and has no more power over himself than a roaring bull, or a raging lion,—while the moderate and temperate have the mastery over these unruly passions and power to direct them to their proper channel "drink waters out of thine own cistern (say Solomon) and running waters out of thine own well. Pro. v. read the chapter.

When any evil thoughts arise turn your attention to some serious subject such as death, judgment, Heaven or Hell; 'But if you are determined to commit sin, let us go for a place where God will not see you, and now Brethren you see the great duty of "keeping the body in temperance, soberness and chastity:" and as Paul exhorts the Philippians, "if there be any virtue, and if there be any praise, think of these things, Phil. iv, 8.

I am constrained to conclude this great article at present, far short of what it deserves, and on which I could wear out my pen, but I must proceed, and endeavour to give some account of the following article, and which it is indispensably necessary that all men should know and believe, even if one thing of all others the most needful to be known and believed, and without which the knowledge of all other things are worth the knowing, viz: *the pardon of sin* which brings peace of conscience, and is given in the Holy Ghost.

* Regem non faciunt opes . . . It is not riches that makes a king
Mens regnum bona possidet . . . A good mind possesses a kingdom
Rex est qui mituit nihil . . . He is a king who fears nothing
Rex est qui cupiat nihil . . . He is a king who covets nothing.

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ON GOSPEL LIGHT;

OR, THAT CHRIST ENLIGHTENETH EVERY MAN THAT COMETH INTO THE WORLD.

Now, since we have considered that essential point, the necessity of knowledge; it is also requisite that we should understand that Christ is "the true light that lighteneth every man that cometh into the world." That from him all knowledge, wisdom, and understanding must flow, &c. That this is the divine *Logos*, which was from the beginning; which is called the *word*, and enlighteneth every man (*erkomenon*) on his beginning, or coming into the world.

From him comes the first rays of light or inward assistances which enables us to distinguish right from wrong, or light from darkness, for saith Christ "no man cometh to me except the Father which sent me draw him; for every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jesus says "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." He shall have the radiant glory from me, who am the fountain from whence all intellectual light and spiritual knowledge proceed, and without me all is darkness misery and death.

Now, light is a demonstrative character of the *Deity*, for it is the most omnipresent of all material *things*, and the most conducive to our enjoyment and happiness of any thing here below; so "in Him was life and the life was the light of men, and the light shined in darkness, although darkness understood it not." The Jew supposes God addressing man thus, "I give thee my lamp, give thou me thy lamp; and if thou keep my lamp, I will keep thy lamp; but if thou extinguish my lamp, I will extinguish thy lamp. That is, I give thee my word and testimonies to be a light to thy feet, and a

lamp to thy paths, to guide thee safely through life: therefore give me thy soul, and all its concerns, that I may defend and save thee from all evil; that Satan may not sift thee as wheat; but if you transgress against me, and trample under foot my laws, I will cast thy soul into outer darkness. So while ye have the light, walk in the light, lest darkness come upon you. The Lord hath promised thee divine directions. "Thine ears shall hear a word behind thee saying this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx, 21) Nevertheless a man may be directed the right way though not compelled to walk therein. But every intellectual ray, of the divine *Logos* or word, is none other than that heavenly light, which shineth into the soul of every man, to convince him of the evil of sin, and the beauty of holiness: "The comforter which I will send unto you, (saith God,) he shall convince the world of sin, of righteousness, and of judgement." (John xvi, 8.) Through him we live a life of love, and love by light; both woo'd and aw'd because, the darkness is past, and the true light now shineth, therefore let no man put it under a bushel, or envelope it in mysteries; and then "the Holy Scriptures contain all things necessary to salvation."—Although man (in consequence of the fall) cometh into the world a stock of original corruption and can in no wise deliver himself, any more than the Ethiopian can change his skin or the Leopard his spots, but by the light of that lamp which God hath put into the hand of every man, he can go his own errand, for which of you cannot go to church, or stay at home just as you please; Therefore let him take his corrupt heart to God who never sent one empty a-

way; and he that made it at first will make it again anew; the promise is a new heart I will give thee and a new spirit will I put within thee, and I will take away the heart of stone, and give thee an heart of flesh. Now here is where the great mass of the people do greatly err, by not considering this point aright. They do not consider that *redemption* signifies a restoration, it is der. from *re-* again, and *emo* to purchase back again. So on man's coming into the world, Christ through the merit of his blood, mercifully dispenses to him the true light which is again supernaturally, and graciously given unto him though lost in Adam.

And that by his enlightening, strengthening and crowning grace, man may yet arrive at as great a degree of Holiness as that from which Adam fell, witness the writings of St. John. Let no man deceive you, he that doeth righteousness, is righteous, even as he is righteous.

So now restored and set once more on every ground against his mortal foe sing Heavenly muse,—Milton.

Paul says a "manifestation of the spirit, is given to every man to profit withal (1, Cor. xii, 7.) what plainer can this be made. (Neh. ix, 20.) Thou givest thy good spirit to instruct, and withheldest not the manna from their mouth; also that of his fullness have all we received, and grace, for grace, and as the Greek has it: *karin anti karitos* or grace to re-echo, or redound, or grace upon grace or grace to produce grace; yea, "of the plenitude of his grace, and mercy, by which he made an atonement for sin; and of the plenitude of his wisdom, and truth by which the mysteries of heaven have been revealed, and the science of eternal truth taught: we have all received," and all who continue to walk with us, shall receive *grace upon grace*; one blessing after another, till they are filled with all the fullness of God. 'Tis said 'God is always sparing of his first blessings or graces, and afterwards gives other graces upon them, and a third sort upon the second, and always new ones upon the old ones

when the first are improved. Witness, take the one talent from him who did not improve it, and give it to him that hath ten talents, &c. Titus declares that the grace of God that bringeth salvation, or that which saves, hath appeared unto all men. There is a beauty and energy in the word *epephane* (Tit. ii, 11,) hath appeared or shined out, that is rarely noted: it seems to be a metaphor taken from the sun. As by his rising in the east, and shining out, he enlightens successively the whole world; so the Lord Jesus, who is called the Son of righteousness, (Mal. iv, 2.) arises on the whole human race with healing in his wings. And as the light and heat of the sun are denied to no nation, nor individual; so the grace of the Lord Jesus; this also *shines out upon all*; and God designs that all mankind shall be equally benefitted by it in reference to their souls, as they are in respect to their bodies by the sun that shines in the firmament of heaven.

The Israelites should have said to the Holy and blessed God. "Thou commandest us to light lamps to thee; and yet thou art the light of the world, and with thee the light dwelleth." The holy and blessed God answered, "I do not command this because you need light; but that you may reflect light upon me, as I have illuminated you;—the people may say, behold how the Israelites illustrate him who illuminates them the sight of the whole earth."

And as freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death, to every soul of man.

From the influences of this spiritual sun no soul is reprobated, any more than from the influences of the natural sun. In cases only those who wilfully shut their eyes and hide themselves in darkness are deprived of the gracious benefit. It is no reasonable objection to this view of the subject that whole nations have not received the vine light yet, for in the mean time the lightened parts of the earth are not

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total darkness; for light was created, and in a certain measure dispersed at least three whole days before the sun was formed: for his creation was a part of the fourth day's work; so previously to the incarnation of Christ, there was spiritual light in the world: for He diffused his beams while his orb was yet unseen. And even now, where by the preaching of the Gospel he is not yet manifested, "He is that true light which enlightens every man, that cometh into the world; so that the moral world is no more left to absolute darkness where the gospel is not yet preached, than the earth was the four days which preceded the creation of the sun as those parts of the world are where the Gospel has not yet been preached."—

And now brethren as we have the light let us walk in the light lest darkness come upon us. Some may say there is nothing here about total depravity, though man be born into the world, like the wild asses, colt. True; but the

question is how long does he remain so, when Christ testifies, that he enlighteneth and yet thou art in his coming into the world. Then how can he plead total depravity. He may and so now, as an apology for his sins, and transgressions, but at the day of judgement, God will confound him by proving that he hath not enlightened you;—according to his holy word, he has enlightened every child of man, on his coming into the world. Therefore, your salvation is not by your own strength; but if ye through the

do mortify the deeds of the body, you shall live.

Therefore, we are exhorted by the Apostles Peter to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

so that no one can justly say we can do no more than christian duties until some miraculous grace be imparted to us from above, when that which we have already received grace sufficient to bring forth the fruits of faith, &c., (if not wilfully resisted and caused to depart) for as the apostle tells us (Pro. xx, 11.) that even a man is known by his doings, whether his works be pure, and whether it be right, plainly shews that grace is commu-

nicated to us at an early period of our lives; hence, "every male that openeth the womb shall be called holy unto the Lord." So it appears that when being brought up in Gospel privileges, and Gospel ordinances, we may go on from faith to faith, and from grace to grace, and from glory to glory, until we are perfected in love, "for who can reach the top of a ladder without ascending the lowest part first?" But on the other hand, those who are brought up in a careless and dissolute manner, despising the voice of both reason and conscience; these have certainly more sins to repent of than those who have never led such a course of life, "for this is the condemnation that light is come into the world, but men loved darkness rather than light, because their deeds were evil.—(John iii, 19.)—They would not improve the grace given, nor accept the offered mercy; they would not abandon their sins to save their immortal souls; alas, too many are of this cast in the present day.—Some indeed from their childhood may have a greater degree of sanctity than others, yet all have sufficient for salvation if improved. A Samuel, a Jeremiah, or a John the Baptist needed not such a renovation as a Saul of Tarsus, or rather they needed not such a shock or display of miracle to effect that renovation. But these persons rejected the free gift of sanctifying grace which God in his mercy had provided for all who diligently seek it, and this was their condemnation, for although it was free, it was not compulsory; had it been forced or compelled it would not have been free, but compulsory. My grace is for all who choose the things that please me, saith the Saviour, and take hold of my covenant, I shall give them an everlasting name that shall not be cut off.—Isaiah, liv., 4, 5.

Therefore, none shall perish because of his coming into the world in a corrupt state, nor yet for his living so many years in the practice of sin, for Paul tells us plainly (Rom. iii, 25.) "that through faith in his blood, we have remission of sins that are past through

the forbearance of God." All who "truely repent, and unfeiguelly believe his holy gospel;" but none promised for the future, you must "purpose to lead a new life, have a lively faith in Gods mercies," submit your ways to Him, and he will direct your paths. "Commit thy works unto the Lord and even thy thoughts shall be established." (Pro. xvi, 3.) So if men perish, it is because they will perish, and because they obstinately resist the influence of his grace, prefer sin to holiness, Belial to Christ, and hell to heaven; even after they have been favoured with so clear a revelation, as that which the new testament holds forth to them "as in Adam, all die even so in Christ, shall all be made alive," (1 Cor. xv, 22.) for "there is a spirit in man, and the inspiration of the Almighty, giveth him understanding." Job. xxxii, 8. Or in other words, an universal grace is given to all mankind to enable them to "work out their own salvation," for God is not unrighteous, nor austere, that he would expect to gather where he had not strewed, nor yet to reap where he had not sowed, and that good seed too. (for behold it was an enemy that sowed the tares.) "So that no man is rejected by him, or denied inward assistances; "for the preparation of the heart and the answer of the tongue are both from the Lord" (Pro. xvi, 1.) Exo. xxxi, 13. I am the Lord that sanctifieth you, Sanctify yourselves and be ye holy." (Lev. xx, 7.)

The power is of me, but you must put it in execution; for "he that doeth righteousness, is righteous (John iii, 7.) We must use diligence, to make our calling and election sure, God's blessings are promised to all, who do what in them lieth, to serve him and make the best use they can of their time, talents, and faculties, "having therefore these promises, dearly beloved brethren, let us cleanse ourselves, from all filthiness, of the flesh and spirit, perfecting holiness, in the fear of the Lord." (2 Cor. vii, 1.) For king Hezekiah "prayed, the good Lord, pardon every one that prepareth his heart, to

seek God, the Lord God of his fathers: though; he be not cleansed, according to the purification of the sanctuary," and what was the effect? the Lord hearkened to the prayers of Hezekiah and healed the people. —So, as we are bought with a price, (and have received of the heavenly gift,) we ought to glorify God, "both in our body, and in our spirit, which are his." (1 Cor. vi. 7.) we ought to apply ourselves to every thing, in which his honour, or the honour of his religion, is concerned, or that which is good and well pleasing in his sight. We read (Chron. xix. 3.) that something good was found in Jehoshaphat, because, he prepared his heart, to seek the Lord (xxix, 6.) Jotham became mighty, because he prepared his way before the Lord. Ezra prepared his heart, to seek the law of the Lord, and to do it, and to teach it in Israel: statutes and judgements.

But, "that servant which knew his Lord's will, and prepared not himself, neither according to his will, shall be beaten with many stripes," (Luke xii 47) we have many exhortations, exciting us to use diligence; Paul saith, "Awake thou that sleepest and arise from the dead or deadness of sin and Christ shall give thee light," Eph. v, 14. saith one; but "the spirit that dwell in us lusteth to envy." Well saith the Apostle James iv 5, he will give more grace, if thy latter is grace sufficient to counteract the evil spirit, though, 'God resisteth the proud, yet he giveth grace to the humble.' Christ was sowed in the flesh, to destroy the works of the devil; therefore be not unwise, but understand what the will of the Lord is; his will, that you should be sober, holy, and pure; so acquaint yourself with God, that you may know how to enjoy him for it is his will, even your sanctification. To this end, he offers you divine assistances and tells you (Rom. viii, 26.) That the spirit helpeth your infirmities; that it keth intercession for us with groans which cannot be uttered. You are dead in your sins, hath he quickened you,

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of his fathers: forgiving you all trespasses. The ancients expected, and enjoyed this divine illumination; David says, "My longing eyes look out, for thine enlivening ray, More duly than the morning watch, to spy the dawning day." The gracious Lord has left man without excuse, He has sowed good seed in his field. It was while men slept, that the enemy came and sowed tares; and the seed was progressive, accordingly as it was nourished (by the soil. Matt. xiii, 24.) He testifies that the kingdom of heaven is like a grain of mustard seed, 31 v.—This parable beautifully represents the growth of grace in the soul, that grace which leads to the fulness of glory, may begin (and often does begin,) from a single good desire or a wish to flee from the wrath to come, and to enjoy God in glory.

Again, the kingdom of God, is like unto heaven, &c.—It is well understood that the property of heaven is to turn to its own nature the stuff with which it is mixed; God therefore compares grace given to this leaven working powerfully in the soul, until brought back to the pure image of God,—which it was first created, and "without holiness no man shall see the Lord."—saith "though thy beginning was small, thy latter end shall greatly increase." and to shew that God is not unreasonable, nor will he expect a good growth without good seed, and good soil,—he saith "can the rush grow without mire? can the flax grow without water?" as much as to I know thy weakness, therefore, I have provided help for thee (accept it,) and although thy first notions of grace, or divine light, be faint and weak, yet persevere, and thou wilt surely be cherished by the influences of Heaven, and grow into greater purity, having the image of the Almighty shining into thy soul, by the beams of eternal light, which is to have Christ abiding in you, the hope of glory." There-
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he saith,—

I have redeemed thee, O! man, to light and life, "yea, Brethren saith St. Paul, ye are not debtors to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die, (that is die eternally.) But if ye through the spirit, &c." by the aid and assistance of God's holy spirit, do mortify the deeds of the body, ye shall live;" Rom. viii, 12, yet without divine assistance, no man can find the way to Heaven, nor walk in it when found.—But "I am the way, saith Christ, and I judge no man according to the flesh;" he saith unto the Jews, ye judge after the flesh, I judge no man; what? judge a man according to his fallen nature, no! I am not unreasonable, nor austere, I judge men only by the light and grace I have given them; if they walk in that light I will lead them to life eternal; but if they refuse and choose darkness, that darkness will be eternal.

Also the same Apostle writing to the Philippians, saith, it is God that worketh in you both to will, and to do of his good pleasure. (ii, ch 13.)—"Here the power to will and the power to act must necessarily come from God, who is the author, both of the soul and of the body, and of all these powers and energies; but the act of volition, and the act of working come from the man. God gives the power to will; man wills through that power; without the power to will man can will nothing that is good, for every grace and divine influence is a heavenly seed, which being cultivated by the husbandman and watered with the dews of Heaven, will certainly increase and multiply itself; thus, without the power to work, man can do nothing, but God neither wills for man, nor works in mans stead; but he furnishes him with power to do both; he is therefore accountable to God, for these powers. Because God works in them the power to will, and the power to do; therefore the Apostle exhorts them to work out their own salvation: most manifestly shewing that the use of the powers of volition, and action, belongs to themselves. They cannot do God's work,

they cannot produce in themselves a power to will and to do; and God will not do their work; he will not work out their salvation with *fear and trembling*. Though men have grievously puzzled themselves with questions relative to the *will* and *power* of the human being; yet no case can be plainer than that which the Apostle here lays down, the *power* to will, and to do, comes from God: the use of that power belongs to man. He that has not got this power can neither will nor work," (if there be any such person.) But, God tells us no, He is the true light, he enlighteneth every man that cometh into the world. So, every man verily hath got this power, and can both *will* and *work*. We have certainly brought forth sufficient proofs for this.—But it does not necessarily follow, that He who has got these powers will use them; the *possession* of the powers does not necessarily imply the use of these powers; because a man may have them, and does have them, and not use them, or abuse them, a man may have the key of faith in his bosom, like the pilgrims, and still be confined in doubting castle, therefore the Apostle exhorts "*work out your own salvation.*" This is applied to all men of all churches. There is not a rational being on the face of the earth, who

has not from God power to will, and to act, in the things which concern his salvation, hence mans accountability. For he has first the blade then the ear, next the full corn in the ear. I am Alpha and Omega, the beginning, and the ending, saith the Lord, which is, and which was, and which is to come, saith the Almighty. Rev. 1, 8.

Here, as Alpha is the first letter in the Greek alphabet, so am I the author, and cause of all things, and as Omega is the last letter, so am I the finisher of all things. I lay the foundation, and put on the stones, more over, I am all that is contained in the *septuagint* or greek Bible, I am all that Moses and the prophets did write concerning me, and by these words, God himself sanctions the greek translation of our Bible, which was then extant. It is so remarked that the union of A-Alpha and O-Omega, in greek make the verb,—*to breathe*, and may very probably point to Him in whom we live, and move, and have our being; for having formed man, and breathed into his nostrils the breath of life, and man became a living soul, and it is the inbreathing of the same HOLY SPIRIT that the soul of man is now quickened, made alive from the dead, and fitted for glory henceforth and for ever.—Amen.

ON BAPTISM,

ITS INSTITUTION, END, AND DESIGN.

BRETHREN—believe me that I do not write this article through any cause of controversy, or bad feeling against any church or people; but merely to answer the many inquiries I have met with in this province,—as many persons are desirous to know whether they are justifiable in withholding their children from the ordinance of baptism, or transgressing by having it performed.—I therefore presume to give a fair, unprejudiced, and short statement of this much-con-

tended rite and ceremony of baptism, its institution, end, and design.

"And though to write be now a task of some difficulty, yet I will endeavour to do it as plain and easy, and as short as I can. The task is hard by manly acts to please the world, when all our weakness is exposed to view, and our half our judges are our rivals too." Jewish Church.

Let us, therefore, first consider the institution of baptism, as being the successor of circumcision; and then it appears the reason for which a rite, or ceremony, as circumcision was instituted, was of the renewing

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count of the great degeneracy into which
the human family had fallen. Previous to the
call of Abraham, they were all one mass of
confusion, witness the xi. chapter of Gene-
sis, where God confounded their presump-
tion and scattered the tower which they
had built, and was justly named a *Babel*.—
Then it pleased God, in his wisdom, to
draw a line of distinction between them
who chose to follow their own vain imma-
ginations, and run into absurdities, and
build a babel of confusion for themselves,
and those who cleve to their God, and
were not judges of the law, but doers of the
law and such St. Paul saith shall be justi-
fied, yea, be a peculiar people unto God,
Zealous of good works, &c.—Tit. ii, 16.—
And now, in order to distinguish these two
parties from each other, there must be a
mark or sign between God and his people
that serve him. So we find in the book of
Gen. xvii, 11, that he gave to Abraham the
mark of circumcision as an everlasting co-
venant, and to his seed, throughout their
generations for ever.—On the keeping of
which he promised to give them the land of
Canaan for an everlasting possession; "but
uncircumcised man-child whose flesh
his foreskin is not circumeised, that soul
will be cut off from his people, he hath
broken my covenant."—Gen. xvii, 14.—Now
the sign and seal is derived from *circum-*
und or about, and *scindo*, to cut, signify-
g to cut off all the sinful lusts of the flesh,
and such abominations as the people were
addicted to. Now observe the simili-
tude between this ancient rite and our pre-
sents baptism, and you will soon perceive
that the latter was surely instituted in the
place of the former, though the yoke is
made easy, and the burden more light. By
circumcision children were admitted into
the Jewish Church, and by baptism they are
received into the Christian Church; cir-
cumcision represented the necessity of ex-
ternal holiness; and internal purity, in a
Baptism—the washing of regeneration,
and the renewing of the Holy Ghost in a

Christian, and lays them under the obliga-
tion to be wholly devoted to God, which is
their reasonable service. So the figures
stand good, Canaan being a type of Hea-
ven, which is meant by the everlasting pos-
session and everlasting hills, &c.—By sub-
mitting to the rite of baptism, and living in
accordance thereto, we shall receive sup-
plies of grace to prepare us for that everlas-
ting possession.—Also it was instituted to
shew us our natural depravity, that we
were born in a state of defilement and that we
want a cleansing; as David expresses it in
the 51 ps. Behold! I was shapen in in-
iquity, and in sin did my mother conceive
me;—but thou requirest truth in the inward
parts and shall make me to hear of wisdom
secretly. Now this is the true end and
design of baptism, see baptismal ordinance.
For as much as all men are born in sin, &c.,
and that our Saviour saith none shall enter
the kingdom of heaven except he be born
again.

Sin being always counted a defilement,
hence water is the element for cleansing,
see Numbers xix, 17. This being the sign
of the spiritual cleansing, which all man-
kind require, so, were these things abroga-
ted, the depravity of man, and the means of
recovery would soon be forgotten in the
earth. Baptism points out the disease by
sin; the other sacrament holds forth the
atonement by the body and *blood* of CHRIST'
&c. For which reason these sacraments
are still retained, and shew forth the Lord's
death until He come. We see here the spi-
ritual design of both covenants and that as
circumcision was the seal of the patriarchal
covenant dispensation, so Baptism being
immediately instituted, we are therefore
most rationally bound to believe that it is
the seal of the christian dispensation, &c.
Paul tells the people at Jerusalem, ye are
the children of the covenant which God
made with Abraham; saying in thy seed
shall all the kindred of the earth be blessed.
Acts iii, 25. Some indeed were of the same
opinion then which now prevails among

our Christian brethren, that they can no more sin after being baptized, or at least finally fall, therefore they superstitiously delayed their baptism until the approach of death, hoping that all their sins were then certainly pardoned; if the patient died unbaptized the act was performed by proxy, with a great deal of ridiculous ceremony. They hid a living man under the bed of the deceased, then coming to him asked if he would be baptised, he making no answer the other answered for him, and said, he would be baptised in his stead, so they baptized the living for the dead. It appears that this superstition was practised before the days of the apostle Paul, who says what shall they do, who are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead, &c. But, to return, Peter tells us of the Ark of Noah which saved him and all his family. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1, Pet. iii, 21. Noah believed in God, and obeyed him in building the Ark, and God made it the means of his salvation from the mighty waters, so in like manner doth baptism now save us, that is, if we rightly and faithfully fulfil our covenant engagement, it will be unto us salvation,—witness the christian covenant or baptismal vow. Ye are to renounce the devil, 1 Pet. v, and all his works, 1 John, iii, 9, the pomp and vanity of this wicked world, Gal. i. 4, and all these sinful lusts of the flesh, Gal. v, 19, 21, to believe all the articles of the Christian faith, Heb. xi, 6, and to keep God's holy will and commandments, John xiv, 15, and to walk in the same all the days of thy life. These are Apostolick obligations, which every soul is bound by, and will be judged by, whether they themselves consent to, or enter into it or not. Now baptism is a sacramental seal of divine truth, (Rom. iv, 11.) and according to the nature of a sacrament, it obliges the receivers to the covenant, It

is also justly said, that it is a distinguishing sign between a christian and no christian, between the followers of Christ, and Turks, Pagans, Jews, and all such as will not have the man Christ Jesus to rule over them.—Also, baptism brings the baptized into the privileges of God's Church, over which he has promised a peculiar care, and their federal right to all the promises and blessings of the Gospel.

Now there are in the present day two classes of persons who are excluded from the ordinances of God, viz: infants and adults, who have not professed a change of heart from nature to grace. Let scripture speak for itself on these points, and let him that heareth understand.

And now observe, I dont employ my pen. One man to please, nor yet for to offend, 'Tis simple truth I wish to make my theme. Those this wont please let them not come again.

The Apostle's unlimited commission runs in these words, "go ye therefore and teach all nations;" tell them that the darkness of the past, and that the true light now shines, and that by the power of a three—one and eternal God, I have burst the barriers of the tomb, and that all power is now given unto me, in heaven and in earth; I have shed my most precious blood in order that as many as believe in my name should not perish, but have everlasting life, proclaim this to Jew and Gentile, young and old, bond and free; therefore, teach all nations this, "Baptise them in the name of the Father and of the Son, and of the Holy-Ghost, teaching them to observe all things whatsoever I have commanded you. Matt. xxviii, 19, 20. And lo, I am with you alway, unto the end of the world."—Amen.

We find therefore, that children are not to be baptized in the name of the Father, Son, and Holy-Ghost, but in the name of Christ, and according to the peculiar protection of the word; (Suffer little children to come unto me, and I will baptise them;) because Christ, and forbid them not, for of such is the kingdom of Heaven. Thus, go ye

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into all the world, and preach the gospel
 unto every creature: and if you meet an
 Abraham ninety and nine years old, who
 never has been baptised, or an Isaac thirteen,
 or a mother twenty, and her infant a few
 days old, you know not how soon death may
 seize upon one, or all of them, therefore,
 baptize them in my name, that living or dy-
 ing they may be the Lord's. It is evident
 that anything dedicated to God will most
 assuredly prosper, and except the Lord
 keep the city the watchman watcheth but in
 vain. It is indeed very forcibly stated, that
 the reason we read of so many persons in
 our Lord's day, being possessed with devils,
 was because they had no church fellowship,
 he refused to covenant with God, and there-
 fore the devil, yea legions of devils took
 possession of them and made of them an
 easy prey. But say they, none shall be
 members of our church until they are first
 made holy. Christ says, 'the whole need
 not a physician, but they that are sick,' what
 would you think of a doctor who would give
 his patient no medicine until he is reco-
 vered? and all the preparation that ever God
 required of any person, in joining the church
 militant, was a belief in the Saviour, and a
 desire to flee from the wrath to come; on
 these terms John the Baptist administered
 baptism even to those whom he called a ge-
 neration of vipers; so I presume, that your
 children whom you count unworthy of
 church fellowship are more fit subjects than
 those were. Now the evils derived from
 this unmembership are, it either induces
 those persons to make a feigned profession
 of religion or lulls them into a sort of indo-
 lent langour, and because they are not
 professors of religion, imagine that sin in
 them is not so odious as it is in others. I
 have met with both persons and families
 who would not even kneel at prayer, but
 sit at ease in their chair seemingly regard-
 less of the word of God, (for the same rea-
 son;) because they were not professors of
 religion and thus they refuse submission to
 every thing whereby men are made pro-

fessors. How lamentable is this? a greater
 evil lies here than the difference between
 sprinkling and immersion, that is but a small
 matter.
 We have a similar proof from the Acts
 of the Apostles, (2 ch., 38, 39.) where Peter
 tells the enquirers who said unto him and
 the rest of the Apostles, men and brethren,
 what shall we do to be saved, &c? Then
 Peter said unto them, repent, and be bap-
 tized every one of you, in the name of Jesus
 Christ, for the remission of sins, and ye shall
 receive the gift of the Holy Ghost; for the
 promise is to you and to your children for
 ever, and to all that are afar off, even as ma-
 ny as the Lord our God shall call, &c.
 'Tis said that belief and repentance go
 before baptism, that children cannot believe
 and repent, therefore, they ought not to be
 baptized; but it is also said if any do not
 work neither shall he eat; so on this ac-
 count will ye starve children? It was sure-
 ly necessary that adult heathens and Jews
 should repent of their gross error and idola-
 try, and believe the doctrines of Christ be-
 fore they should be admitted into his church.
 "For baptism is not to be administered yet
 to any that are out of the visible church un-
 til they profess their faith in Christ and
 obedience to him; but the infants of such
 as are members of the visible church are to
 be baptized."
 But the people addressed here being partly
 heathen, and partly obstinate Jews, they
 are now called upon every one to repent,
 and pray for mercy to assume the charac-
 ter of Christ by being baptized in his name.
 Thus the Apostle is pointing out and pro-
 mising the gift of the Holy Ghost on their
 submission, as much as to say, if ye faith-
 fully use the sign ye shall get the substance
 which it represents; for as water cleanses
 away all filth, so the sanctifying influences
 of the Holy Spirit shall cleanse you from all
 sin. This then is to be baptized indeed for
 the remission of sins.
 The ancient prophets are remarkable for
 calling children into covenant from the

earliest period of their lives. We read Deut. xxix. 10, "ye stand this day all of you before God, your Captains of your tribes, your elders, and your officers, with all the men of Israel; your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."

That thou shouldst enter into covenant with the Lord thy God, &c., which plainly shews that children were not overlooked in the earliest stage of the world, neither by God nor man. Children have still been sharers in the blessings and in the curses of the nation and people to which they belonged; see the curse denounced on the children of Edom for their unnatural hatred against the Israelites in the day of their calamity. Ps. cxxxvii. 9.

Isaiah mentions the same of Babylon, (xiii. 16,) their children also shall be dashed to pieces before their eyes, &c.; the prophet Joel in proclaiming a fast, calls upon the children, assemble the elders, (he saith,) gather the children, and even those that suck the breasts. Joel, ii. 16.

Now we have seen how children have been called upon in days of old, and even how they have stood in covenant with the elders of the people, I would therefore ask my reader, whether did these children act for themselves, or did their parents stand in covenant for them? Sure all must acknowledge that it was their parents, for some of these mentioned were infants on the breast. So, if parents stood sponsor, and pledge for their children in the dark ages of the world, I would ask why not now? We are fully assured that God hears the supplication of parents in behalf of their children.—See (Matt. xv. 22, 28.

Where the woman of Canaan besought the Lord to have mercy upon her and heal her daughter who was grievously vexed with a devil, but he for some time seem'd to pay no attention to her, saying that he was not sent, but unto the lost sheep of the house of Israel.—But this admirable and

most excellent woman, sued even for a crumb, from the abundance of her masters table.

And then immediately our gracious Lord says O, woman, great is thy faith, be it unto thee even as thou wilt, and her daughter was made whole, from that very hour. Go seeking sinner and do thou likewise, knock and it shall be opened unto you. We have another example of parental faith prevailing for children, (Mark ix. 24.) where one brought his afflicted son to Jesus, and told him that he was possessed of a dumb spirit, that frequently tore him, and left him wallowing and foaming; Jesus saith unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, Lord I believe, help thou mine unbelief. And Jesus rebuked the foul spirit saying unto him, thou dumb and deaf spirit I charge thee, come out of him and enter no more into him. Hear this ye parents, who refuse to bring your children to God; had this man not come to Christ his son must still have been possessed of the evil demon; do ye then cry mightily fervently and believingly to God in behalf of your children, that their evil propensities and infirmities may be healed; God never sent a soul empty away, who like this man, cried with tears, Lord help thou mine unbelief. We read Luko vii. ch. even of a servant being healed on the belief or faith of his master, and also ten lepers who were cleansed while on their way to the water: which plainly shews that faith is stronger than the fountain, and more sanative, 'for it came to pass that as they went they were cleansed,' &c. Faith is the great instrument which ought to be used by friends, parents, and ministers at the time of the ordinance of baptism. We have often taught this lesson, and I believe it ought to be more strictly enforced by all ministers. How often have we seen a congregation, or company of friends, standing idly gazing at the baptism of an infant, without sending up (we have reason to believe

one fervent "brethren sent ought God in be be sending throne of g tition with this child, which by r We ought the prayers to God, th sed in any thren have children to name, and whom they perty they a mighty prot works.

I conclude by referring to the whole of it is said of and her ho Philipian Ju he same ho that it was a ang praises may be cons these person son, neither cepted of eith I Cor. i. 16 old of Stepl us that op en were ad ith they w of spring, as nderstandin From all th on has ne or his Apo at infants or up in the elligence, unt e the vows ch as confir

OR, PLAN OF SALVATION.

one fervent prayer to God, in its behalf; "brethren this ought not to be." All present ought to be strictly engaged before God in behalf of the young immortal, and be sending up their aspirations to the throne of grace, joining heartily in every petition with the minister, that God may grant this child, who is about to be baptized that which by nature he cannot have, &c.

We ought to place more confidence in the prayers, and faithful dedication of a child to God, than in the application of water used in any form; some of our baptist brethren have indeed done well, by taking their children to the house of God, giving them a name, and offering them up to him from whom they received them; and whose property they are, placing them under his Almighty protection whose eye is over all his works.

I conclude this section, on infant baptism, by referring to the Apostles practice, in baptizing whole households, Acts xvi, 15, where it is said of Lydia, that she was baptized and her household. And 33 verso—The Philippian Jailer and all his straightway, *yea* the same hour of the night, and we are told that it was at midnight that Paul and Silas sang praises to God in the prison. Now this may be considered as a positive proof that these persons were not baptized by immersion, neither do we hear of any being exempted of either family; and Paul mentions (1 Cor. i, 16.) that he baptized the household of Stephanus, which still holds forth to us that on the parents believing, the children were adopted into the same faith, which with they were bound to teach their infant offspring, as soon as they were capable of understanding good from evil.

From all this it appears, that infant baptism has never been forbidden by Christ or his Apostles, therefore we conclude that infants ought to be baptized, and trained up in the knowledge of God, with all diligence, until they come to proper age to take the vows upon themselves, by an act such as confirmation. Though this is not

the system pursued by many in the present day, for we hear men say, I allow my family to choose for themselves,—Thus they affect to be wiser than Solomon, who says "a child left to himself, bringeth his mother to shame." (alas! too often have these words been realised)—but "train up a child in the way *he should* go, and when he is old he will not depart from it. Pro. 22, 6. For want of parents attending to this duty, and not teaching their children the sure foundation of a christian faith which ought to be rooted and grounded on the knowledge of God's holy laws; for this neglect we have seen our youth launched out into a corrupt world unarmed, and for want of discernment return home with all the absurdity of the Unitarian, Universalist, Swedenburgian &c.

History informs us, that the church membership of children, by a religious ordinance as stated, (Gen. xvii, Gal. iii.) &c. was universal for the first 300 years, and no dispute about it, and that from the year 400, to 1150 no society of men in all that period of 750 years, even pretended to say it was unlawful to baptize infants; at which time 1140 the Ana-Baptists took their rise from one Mr. Menno in Friezeland some seven centuries since. We are also informed, that Irenius in the second century, who was acquainted with the great Polycarp, and one of St. John's disciples, declares that the church learned from the Apostles to baptize children. Origin in the 3rd century affirms that the custom was received from Christ and his Apostles, Ciprian and the Council of ministers held about the year 254, no less than 66 unanimously agreed that children might be baptized as soon as they were born. It is said that a great part of Christs kingdom is composed of little children for of such is the kingdom of heaven, and those only who resemble little children shall be received into it, see (Matt. xviii, 3, 4v.) Christ loves little children; because he loves simplicity and innocence, he has sanctified their very age by passing through it himself; the Holy Jesus, was once a little child." So—

" Let parents with thankfulness own,
The encouragement Jesus has given;
Delighted to hear him declare,
Of such is the kingdom of Heaven."

As to the mode there is no direct proof, (as I have already shown,) in what manner baptism has been administered; it is left as secret to us as the body of Moses.— I have searched the matter, I may say with a candle, a microscope, and a telescope, and I confess I cannot find it, and I am persuaded neither can any other man in the present day. I had decided at one time that it was by immersion from the passage in Acts. viii, 39v. where it reads, (*ote-de-aneban ek tou udatos.*)

And when they were came up out of the water. But I found on research of the best Greek Lexicons that *ek* means from, as well as out of, so be assured you have it in plain truth.

But we have not an instance of the Apostles or any of the Christian Fathers waiting until the children of believing parents were grown up, before they baptized them.— Therefore "we conclude that adults are not the only legitimate subjects of baptism; and that immersion is not the only legitimate mode of that sacrament."

We have opinion, but no proof, that there were different forms used then, as well as now; it is said that when heathen proselytes were baptized into Judaism, that they then plunged the whole body in water, in order to put away the great pollution,—as the Jews counted the heathen as dogs, or unclean persons.—But when Jews were baptized into Christianity, the difference not being so much, they only sprinkled or poured water upon them. In the fourth century adults were baptized at Easter, and Whit-Sunday, and were attended with lighted tapers, in order to shew that they had left off heathen darkness, and had entered into the glorious gospel light. Salt also was put into the mouth, shewing the saving nature of the christian religion:— The persons baptized were obliged to go

in white garments for the space of seven days, to shew that they were enlisted under him who is the true light of the world, &c.

The manner in which the ordinance is dispensed is of no importance, if so be that it does not border on, or become superstitious, and then it is no longer to be retained; witness the brazen serpent which Moses made, and was once a cure for all who looked upon it. Num. xxi., 9. But afterwards it became a curse, and was broken to pieces by the good King Hezekiah, (2 Chron., xviii., 4,) for the children of Israel did burn incense to it. From this we see that no rite is to be retained in any church any longer than it is useful and profitable for this antidote had stood for the space of 710 years. Yet as all rites and ceremonies that we read of have been abused, no doubt this also has been abused. Then suppose for a moment that this rite was performed by immersion, as that word has a share in the meaning of the original word *Baptizo* and that men imagining thereby that their sins were all washed away, when their consciences bore no such testimony, the church then had power to abrogate such things, and to bring them to a safe standing. You see a positive proof of this, in the other sacrament of the Lords supper which was used as a feast or common meal in quantity, but seeing that one was gluttonous, and other drunken, they brought it down to a morsel of bread and a sup of wine so that is no longer tempting to the abuse of it, who at present reject the improvement made on this part?

It is said indeed, (John iii, 23) that John was baptizing in Ænon, near to Salem, because there was much water there; it seems to be many streams, or rivulets as the greek verb, (*pollo or poleo*) signifies to be raised aside or the dividing of the water, different ways, and being shallow and fordable give ample space for the great conflux of people to John, as they came by hundreds and thousands to him to be baptized:—no direct proof how water was applied,

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is thought impossible that John could have
baptized all these by immersion. He bap-
tized also in the wilderness, (Mark 1, 4,) and
there is nothing said about what quantity of
water was there.

It is said they were baptized of him in
Jordan, (Matt. iii., 6,) but the original word
en does not signify to plunge or dip; *en*
which they translate *in* is used when it is
said He shall baptize you *en* with the Holy
Ghost, and *en* with fire, so *en* means with
water as well as in water. Also he says I
indeed baptize you *en* with water unto re-
pentance, not in water but with water (Matt.
iii., 11,) water is but a preparatory or "out-
ward and visible sign of the inward and spi-
ritual grace." It is he that cometh after me,
that shall baptise you with the Holy Ghost
and with fire, &c. &c., *en* is more than a
word, and 150 times *with*; so the passage runs
thus, John baptised on the plains, and at the
streamlets of Jordan, with the water of Jor-
dan. But did not our Saviour come up out
of the water. (Matt. iii, 16.) The greek does
not say so, the proposition *apo* signifies from
the water, &c. It is used (7v.) where he
says who hath warned you to flee *apo* from
the wrath to come; surely God hath ex-
pected you, and I his servant hath faithfully,
and affectionately given you warn-
ing, made you the object of my care, &c.
Thus was this great missionary, and har-
binger of our Blessed Lord engaged for the
souls of the people: but what return of gra-

itude? none. But for honest reproof, they
put him in prison, and shortly after took off
his head. And what do we meet with in
the present day, from even those who are
the objects of our care and anxiety? and
for whose souls salvation we are deeply in-
terested, if we speak truth as John did, re-
prove error, &c. &c. So surely then if we
have not the vengeance of their hand, yet
we will have the malice of their heart. Ne-
vertheless the man of God must speak truth,
confound error, and stand firm as a benten
anvil, though he should be flayed alive.
(John iii, 5.) Except a man be born of wa-
ter and of the spirit, he cannot enter into
the kingdom of God. As the soul was in a
state of defilement because of past sin.

So being born of water signifies pardon
of sin, which actually must take place in
every man, before that he is born of the spi-
rit. For the Holy Ghost will not enter the
heart until the temple is first cleansed;
there is no communion between Christ and
Belial. Also being buried with him by
baptism implies; bury thy former conduct
out of sight, be dead unto sin, and alive un-
to righteousness: cease from doing evil as
a dead man ceases from action, &c. &c.—
Philip and the Eunuch went down into the
water. (Acts, viii, 38.) This does not prove
that the Eunuch was immersed, for the
greek *eis* often means *to* or *unto*, so there
is not so much as one proof in all my read-
ing, of any person going into the water
even ancle deep in order to be baptised.

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OF CHRIST DYING FOR ALL MEN.

On this subject negative theorems have
been raised and warmly supported by men
of weak capacity, and confined views. How-
ever I believe that no man can find theolo-
gical weapons weighty enough to beat
down the Apostolical structure which has
been raised on this foundation: viz., that our
Saviour has died for the sins of all men.

This indeed was the greatest event that
the world ever witnessed, too wonderful for
the comprehension of man, and that even
—angels poured into. It was fraught with
wonder, terror and blessings. It was the
first fruit of 4000 years ripening, &c. &c.
It was at that memorable and awful moment
when Christ hung upon the cross, that

he broke down the middle wall of partition between Jew and Gentile, made way for the ingathering of the nations, and opened a fountain in the house of David, for sin and uncleanness, saying look unto me all ye ends of the earth, and be ye saved, &c. This doctrine is essential to our common salvation. But how can Christ's victory be joy to all nations if it be as the Calvinists have it, limited to a certain number? and we know not whether you or I be in that number or not. Therefore how can we have faith in him, of whom it is affirmed by them that we know not, whether He has shed his blood for us or not; if he has not died for us we are yet in our sins, and where Christ is we cannot come, &c.

But the Apostle Paul teacheth us a better lesson. (Rom. v. 6.) Here he testifies, that while we were without strength in due time, Christ died for the ungodly; and he goes on logically reasoning, that "scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Now here is a flat contradiction to the Calvinistic reasoner who says that Christ died only for the elect or holy ones of the earth, while the whole voice of the scriptures cry out that He died for sinners. And Paul testifies that "God commendeth his love towards us in that, while we were yet sinners, Christ died for us." The original, is wonderfully emphatic signifying to set forth a whole by a combination of parts, thus God in the most conspicuous manner, hath recommend his love, to the notice, and admiration of all men in all lauds by dying for them; and at what time was it when they were elect and holy? I tell you nay, but "when they were enemies, they were reconciled to God by the death of his Son." I have not space here even to enter into this great subject, as my pages are limited, but you see here are plain truths, firmly hid down by the Apostle Paul, that Christ died even for the ungodly sinner. So, these facts are sufficient to prove the reality of this doctrine, besides there are an host of others.

(1 Cor xv, 22.) For as in Adam all die even so in Christ shall all be made alive. It is then said by the cavalist that if Christ died for all, then must all be saved. This is most beautifully answered, by the great Milton, in his excellent poem on Paradise Lost, Book 3, line 290.

"As in him *Adam* perish all men, so in thee
Christ,
As from a second root, shall he restor'd
As many as are restor'd, without thee none.
His crime makes guilty all his sons; thy merit
Imputed, (as it were,) shall absolve them who
renounce
Their own, both righteous and unrighteous
deeds,
And live in thee transplanted, and from thee
Receive new life so, man as is most just
Shall satisfy for man, be judg'd and die.
And dying, rise, and rising with him raise,
His brethren ransom'd with his own dear life.
So, heav'nly love shall out-do hellish hate."

This is well expressed by Milton—mark the lines in a brace—they embrace the whole terms of salvation; for although the Saviour has suffered, and also offered salvation to all men, yet it is implied that they must come up to the terms of the act of grace in order to receive the benefit of it Heb. v., 9. And being made perfect he became the author of eternal salvation unto all them that obey him. And again to Timothy he states, that "if we deny him he will also deny us, if we believe not, yet he abideth faithful, remaineth ardently desirous that we should believe and be saved. (*Dunstal*.) He cannot deny himself" or is not able to conquer the yearning of his bowels of compassion for the poor sinner. O! Lord thy love is wonderful! surpassing that of David, Jonathan, or of woman. So without the sacrifice and atonement of Christ there was no salvation offered to the sinner; without believing and obeying there is no way by which he can obtain that salvation. Peter tells us "there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and that many shall follow their pernicious ways and bring upon themselves swift destruction." Satan

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labours first to pervert the judgment, know-
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be the master-piece of heresy; they deny
that Christ shed his blood for *all men* which
is so amply and strongly supported by the
word of God, and that his love and compas-
sion is

As full as perfect to vile man that mourns,
As the wrapt seraph that adores and burns."

They say, none that he shed his blood for,
shall ever perish, notwithstanding their man-
ifold sins and transgressions. But Christ
tells us it is he that doeth the will of God
that abideth for ever.

Paul exhorts, (Cor. viii.) that we ought to
be ware not to put a stumbling block in our
brother's way, advancing the following rea-
sons, "that the weak brother may not perish
for whom Christ died. For when ye sin
against the brethren, and wound their weak
consciences, ye sin against Christ," by send-
ing to perdition, through your bad exam-
ple, a soul for whom Christ has shed his
most precious blood, and so far defeat the
merciful intention of his sacrificial death.

Q! says one this is impossible, can man
defeat the purpose of God? is man stronger
than He? But has not man got free will,
and must only by his own free will yield to
that seduction whatever it may be? for no
power on earth can compel a man to do an
act of sin, nor yet to think one unholy
thought. There are two important truths
set down here, first, that Christ has died
and has made an atonement for all men;
secondly, that notwithstanding, this man
may apostatise, be led to sin and everlasting
destruction, and all this by himself yielding
to it by his own free will. From this we
may see that even a brother in Christ, who
is once in a state of salvation may perish.
Therefore, we ought to use our best endeav-
ours either to light or to lead our brethren
to heaven, seeing that the sinner must either
be burnt or burn; merciful pardon is offered,
debt paid, and the hand writing that
is against us blotted out: yea, "I have

purged thee, saith our God, and yet thou
wast not purged. (Eze., xxiv. 13.) "I am
the good shepherd, saith Christ, I gave my
life for the sheep, and greater love hath no
man than this, that a man lay down his life
for his friends."—Paul says, "destroy not
him with thy meat for whom Christ died,"
which is a clear proof that Christ died
not only for those who are saved, but also
for those who perish. For this reason we
ought to be very careful, not to draw our
neighbour into sin by any delusion on our
part, lest we cause him to stumble and to
fall finally, who is the purchase of Christ's
blood, &c. 'Tis really astonishing that
some men are so desperately wicked as to
use every means in their power to seduce
to sin those whom they pretend to love, to
bring them under the wrath and curse of
God, and doom them to eternal woe; alas!
this is the bighth of diabolic treachery, and
these persons often "do the work for the
devil which he himself cannot do."

Surely such conduct is highly criminal
before God; to destroy the soul or to be
the means of doing it, is a dreadful conse-
quence, and this the original Greek implies,
for the verb *apollue* is used for eternal de-
struction, and nothing less inferred. It is
from *apolluan* that the name of the devil
himself is derived. John says, Christ is the
propitiation for our sins, and not for ours
only, but for the sins of the whole world;
not for us the apostles, nor for us of the Jew-
ish nation; but, *peri-alou-tou-kosmou*, for the
sins of Jew and Gentile, for all, and for every
one of Adam's posterity. And those who
undertake to limit these mercies, violently
contradict the holy scriptures, and is no
less I fear than denying the Lord that
bought them. It is evident that Adam's
crime made guilty all his posterity, and that
it required the second Adam to restore all
that he had taken away, &c.—John (iii. 16,)
reasons largely on this, saying, God so loved
the world that he gave his only begotten
son, that whosoever believeth in him should
not perish, but have everlasting life, &c.

Mark, whosoever you are who have taken refuge in me, the ark of safety, you man, or you woman, ye master or ye servant or whosoever ye are,—of what country, language, clime, or nation, the ocean of my blood is as able to bear thee up as the waters were to bear up the ark of Noah; fear not then, thy debt is paid the moment you believe in me, and I will receipt you with an answer of peace; look for this, look for the receipt, go not without it, if you keep the receipt it will settle the hooks for you at the day of Judgment; fear not then, ye are no longer under the hard task-masters of Egypt; “for God sent not his son into the world to condemn the world, but that the world through him might be saved,”—for “All the souls that are, were forfeit once, And he who might the vantage best have took Found out the remedy;—O! think of this, And mercy then will breathe within your lips Like man new made!!!”

Again God so loved the world! What amplitude of expression is used here? shewing forth God’s indescribable love to his creatures. O! how much rests upon the word—SO—so LOVED, in so wonderful a manner! that he spared not his own son, but delivered him up for us *all*.—Rom. viii. 32.—He was delivered for our sins, and is risen again for our justification; so, “he that believeth on him is not condemned.” But after all this, mark ye the condition, “he that believeth not is condemned already,” being guilty and would not come to Christ for pardon; he therefore continues under the condemnation of divine wrath and justice, which is passed against all sinners that have either slighted or neglected the salvation which God hath provided, in order to redeem his soul from the pit and bring him to eternal felicity. So if we do not use the medicine perscribed, and provided for us, we cannot expect that it will cure us of our disease, nevertheless it still retains its sanative nature, and the skill of the physician who perscribed it, remaineth good. So no man is saved by this sacrifice, but he that believeth in it. Every man must believe

for himself, individually, that Christ died for himself alone, as much as if there were not one other person in the whole world. Now this is the way in which it must be applied in order to become effectual to Salvation. But how can these people believe who know not whither they are within the reach of mercy or not; we must have a firm “faith nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed: and let not that man think that he shall receive anything of the Lord; Thus Jesus double minded man is unstable in *all* his ways”.—James i, 6, 7, 8.

We see here the indispensable necessity of personal faith, and that we must all believe that Christ divested himself of his Glory, left his Father’s Throne above for ever, tabernacled among men, and that for our sakes He became poor, suffered shame and reproach, shed drops of blood, was led as a sheep to the slaughter, was scourged and nailed to the Cross, drank vinegar and yielded up the Ghost, and was pierced with a spear for *my* sins. *All* this we must believe feelingly and firmly believe. O! Sinners, saith the Saviour, ‘this I did for thee, what doest thou for me,’ &c: ah! exclaimeth the believer

“Is this the Heavenly friend who hung,
In blood and anguish on the tree,
Whom Paul proclaim’d, whom David sung,
Who died for *you*, who died for *me*?”

O! ‘Twas the sight of thy dear Cross,
First wean’d my heart from earthly things,
And made me to account as dross,
The mirth of fools, and pomp of Kings.

This, then, is that Saviour mentioned (Heb. ii, 9,) who was made a little lower than the Angels: viz., took our nature up him, and tasted death for every man.

“This seems to point out the whole human family as being accused, tried, found guilty and condemned; each having his own poisoned cup to drink; and Jesus! wonderful Jesus! takes the cup out of the hand of each, and cheerfully, and with alacrity drinks off the dregs. Thus having drunk every man’s poisoned cup; he tastes

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that death which they must have endured, had not their cup been drunk by another."— See Mathew xxvi, 39. *O! my Father if it be possible, let this cup pass from me!* &c. But without His drinking it the Salvation of the world would have been impossible, and therefore he cheerfully drank it in the place of every human soul; thus, and thus He made atonement for the sins of the *whole world*, and this He did (*Kriti Theou*) by the grace, mercy, or infinite goodness of God. Thus Jesus Christ, incarnated, crucified, dying, rising, ascending to Heaven, and becoming our Mediator at God's right hand, is full proof of God's infinite love to the human race, and that without any exception. So by the merit of that sacrifice he obtained pardon for all believers, and it is not merely believers, but obedient believers, that shall be finally saved.—See Heb. v, 9. And being made perfect he became the author of eternal salvation unto

all them that *obey Him*. This text is an absolute evidence that it is not the imputed obedience of Christ that saves any man, although it goes so by phraseology; but it is poor logic to say, I am wicked, but Christ is holy, therefore I must be holy, or his holiness will serve for me. Satan himself might claim this also, but though there be provisions in a rich mans store, yet we may starve out side if we cannot partake of them. Our salvation Christ has purchasrd, but in order to be partaker of it, the sinner must through that grace which he withholds from no man, repent, turn from sin, believe on Jesus as being a sufficient ransom and sacrifice for his soul; receive the gift of the Holy Ghost, be a worker together with him, walk in conformity to the Divine Will, through his Divine aid, and continue faithful unto death through Him out of whose fullness he may receive grace for grace, &c.

GOD NO RESPECTER OF PERSONS.

On this subject one would think little needs to be said in defence of the Divine Attributes: viz., the justice and equity of God, his impartiality and plain dealing with his creatures being generally acknowledged. Nevertheless, there are many of the synic and lurching about in the present day, who secretly by their false phylosophy and vain conceit, try to reason away the gracious properties of that great and benevolent being, and like the presumptuous Jew, "*belie the word*."—Jer. v.—And as much depend on this article; I shall, therefore, endeavour to shew forth God's own testimony of himself, and of his just judgment unto the children of men, from the earliest period to the present day, and which we are bound to believe will continue to the end of all things. The sentence which was from the beginning extendeth thus to the whole habitable earth. If thou doest well shalt thou not be ac-

cepted, (Gen. iv, 7,) which sheweth plainly that the Judge of all the earth will most assuredly do whatsoever is lawful and right. "And now, therefore, stand still that I may reason with you before the Lord of hosts, of all the righteous acts of the Lord, which he did to you and to-your fathers." "Yet the children of thy people say, the way of the Lord is not equal! but as for them, their way is not equal," &c.—He is a respecter of persons says one, for he loved Jacob and hated Easau; therefore, he saves some and destroys others without cause, &c.—But observe the word *hate* refers only to an inferior degree of love, and not to hatred at all, as in the case where it is said, if a man hate not his Father and Mother he cannot be my deciple; that is, love them in a less degree than he loves God, who is his eternal Father.—Also, it was said to Rebecca that it was two nations that was in her womb—two

manner of people—the one to be stronger than the other.—Gen. xxv.—So the were no personal election or reprobation in the case, for the were some good men of Esau's posterity; even Job, one of the most excellent characters in antiquity, was an Edomite. And notwithstanding Esau's making affinity with the Daughters of Cainan, he had no less than fourteen dukes belonging to his family, and they were a flourishing and learned people for nearly seventeen hundred years, and until by their great wickedness and rooted hatred against Israel there were neither woes nor extirpation denounced against them, see Eze. xxv.—As God has nothing either to expect or fear from man, therefore, there is nothing to induce Him to act unjustly to any; a pious Lazarus is accepted by him, and taken in triumph to Heaven by an escort of Angels; when a rich glutton who fared sumptuously every day, is dragged off by the devil, and left calling for a drop of water to cool his parched tongue, &c.—Again say they, God is partial, he hardened the heart of Pharaoh and he softened that of Lydia. But it is also said three times in that chapter that Pharaoh hardened his own heart when he saw that there was respite; (Exo. viii.) and being a vessel filled with wrath and fitted for destruction by his own great wickedness, being sunk in magic and idolatry, therefore God permitted those temptations which from the corrupt state of Pharaoh's heart did harden it, and the sinner being often reprov'd and hardeneth his neck, shall be cut off, and that without mercy.—(Pro. xxix.) And as the sun by the same powerful influence softens wax, and hardens clay, at the same time, yet the effect is owing to the nature of the object on which it shines. So it was here, Lydia attended to the words that were spoken by Paul, while Pharaoh asketh who is the Lord that I should serve him, thus setting him at defiance. Wherefore (saith the inspired word) "with the merciful, thou wilt shew thyself merciful, and with the upright man, thou wilt shew thyself upright,

with the pure, thou wilt shew thyself pure, and with the froward, thou wilt shew thyself unsavoury." So temptation confirm'd Abraham's faith and Pharaoh's impiety. But to think that God hardened Pharaoh, in order to destroy him, is a worse belief than even that of the Philistines.—See 1st Sam. vi, 6, where they held a Council about sending home the Ark of the Lord some hesitated on letting it go, others say "wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts when he had wrought wonderfully among them." Thus the Calvinists in the present day with all their advantages, have a worse belief and less understanding than even the uncircumcised Philistines, for you see here that they did not charge God foolishly as the Calvinists do with having respect of persons, &c. "God's wrath is against the man whosoever he is, no matter what Nation, Church or people who despises his goodness and longsuffering in leading him to repentance, and that after his hard and impenitent heart heapeth up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." But to them that are contentions and do not obey the truth, "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. But glory, honour and peace to every man that worketh good to the Jew first, and also to the Gentile, for there is no respect of persons with God!"—Rom. ii.

The righteous judge will not act according to any principle of partiality, the character and conduct alone of the person shall weigh with him. He will take no wicked man to glory, let his national advantages be what they may; and he will send no righteous man to perdition for being brought up in Gentilism. And as he will judge in the day according to character and conduct, his judgment will proceed on the ground of the graces, privileges and blessings which they had received, improved or abused.

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shew thyself pure, thou wilt shew thy iniquity confirmed. Pharaoh's impiety, hardened Pharaoh, in a worse belief than his.—See 1st Sam. Council about sending the Lord some helpers say "wherefore our hearts, as the hardened their hearts wonderfully among the priests in the present ages, have a worse condition than even the Jews, for you see here the God foolishly as having respect of wrath is against the no matter what he who despises him by leading him after his hard and up wrath against the revelation of the Lord, who will render to his deeds." But nations and do not nation and wrath upon every soul of Jew first and also honour and peace good to the Jew, vile, for there is no God"—Rom. ii. will not act according to partiality, the character of the person shall take no vicarious or special advantages. I will send no righteousness being brought will judge in the and conduct, s on the ground of blessings which loved or abused.

And as there is no respect of persons with God in judgment, so there can be none in the previous administration of his saving blessings: he that will be condemned for his unrighteousness will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul; and his condemnation will rest on the principle that he abused the grace, which was sufficient to save him by acting in opposition to its dictates and influence. No man at the great day shall be brought to Heaven through any partiality of the Judge, and no man sent to Hell because God did not afford him sufficient grace, or because he had made a decree which rendered even his use of it *ineffectual* to his salvation, so in reference to the great design of God in the salvation of man, it shall be said at the day of judgment and throughout eternity that there is no respect of persons with God, &c. Now God himself seems to be displeased if men should entertain such an impious opinion of their most benevolent creator as they do when making him a partial judge; because these things are all derogative to his attributes, and stand in the way of salvation. The word of God asketh the question, saying, "what mean ye that ye use this proverb in the land of Israel? That the father's have eaten sour grapes, and the children's teeth are set on edge." By this I mean to lay all their evil actions to the charge of their fallen nature, and their depraved nature upon God, and to lay him to father their sins. Now see, God denies their charge against him and corrects their misunderstanding. (Jer. ii.)—"For of old time (saith God) I have put thy yoke and burst thy bands:" yea, I did not said, (who cannot lie) the seed of the woman shall bruise the serpent's sin; and I have proclaimed, liberty to the Jews, and the opening of the prison doors to those that were bound by the law of sin. "I have set before you an open door and no man can shut it; and thou shalt not go in, and I will not push thee

in, for thou hast a little strength, (Rev. iii.) therefore use thy strength, onward, onward. Now what mean ye, to say that I left you in darkness, and your teeth set on edge? have you not seen that I am the true light, that lighteneth every man that cometh into the world, nevertheless thou saidest that there is no hope, (Jer. ii, 25,) yet I had planted thee a noble vine, wholly a right seed; gave you both the early and the latter rain. And how then, saith God, art thou turned into the degenerate plant of a strange vine unto me?—Jer. ii, 21.—An enemy hath done this while you slept—he hath sowed tares among my good seed.— But as I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Thinkest thou that I am a God that will charge you with crimes to which you were propelled by the impulse of an evil nature implanted within you, and that which you unavoidably must commit. God testifies against this, "behold all souls are mine, saith the Lord," I am their creator, preserver and saviour; I have redeemed them with my own most precious blood; therefore, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, die for its own sins, and for nothing else. Not for Adam's sins, nor for Eve's sins, nor for Israel's sins, nor for thy father's, nor thy mother's; but for thine own sins, willingly committed against God. Thou dost complain of a fallen and depraved nature; true indeed, and thou canst not of thine own strength change it, no more than the Ethiopian can change his skin or the leopard his spots. But do you not believe me when I tell thee that my spirit helpeth your infirmities, that my grace is sufficient for you, and that, "if through the spirit ye do mortify the deeds of the body, ye shall live."—Rom. viii.—Yet ye say the ways of the Lord are not equal. Hear now, O! house of Israel, is not my way equal; are not your ways unequal—unequal indeed, &c.—Ye ought to be holy livers; but instead of that ye are dying sinners; alas!

have I any pleasure at all that the wicked should die? saith the Lord, and not that he should return from his wickedness and live. Eze. xviii, 23. Is not this one testimony of God sufficient to convince the Calvinist, and all the world, that God never made a man for eternal destruction.

Therefore an Esau, a Pharaoh, and a Judas had each of them their several warnings, their day of grace and offer of mercy as well as others. Judas fell by his own transgression, (Acts, i, 25,) and not by any previous decree. Now, what mean you sinner to have such thoughts of me; am I not a just God and a Saviour, and besides me there is none other. Behold God will not cast away a perfect man; neither will he help the evil doers. Job, viii, 20. I love them that love me, saith the Lord, and those that seek me early shall find me.—Riches and honour are with me, yea, durable riches and righteousness, my fruit is better than gold, yea, than fine gold, and my revenue than choice silver,—Pro. viii, 17. "Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him."—(Acts x, 34) God will never shut out the pious prayers, the sincere fasting or benevolent alms given of any man who fears him; and this is the true meaning of the passage, &c. But he that doeth wrong shall receive for the wrong, and there is no respect of persons

with him. Therefore return unto me O backsliding children saith the Lord, and I will take you, even one of a City and two of a family, and I will bring you unto Zion.

God is not willing to give up the poor sinner, he calls, return and live. He saves one, even Lot, out of a city!! Reader, there should be but one righteous person in the city or place where thou dwellest, thou that person! "and if you be wise ye shall be wise for thy self," &c. Follow not a multitude to do evil," for whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free. Ye masters do the same things, forbearing, threatening, knowing that your Master is also in Heaven; neither is the respect of persons with God." His invitation is, "Ho! every one that thirsteth come ye to the waters, &c. Also, the spirit of the bride say come, and let him that hears say, come, and let him that is athirst come and whosoever will." And this whosoever will redound through the caverns of earth and the arches of Heaven, that this has been proclaimed, "that whosoever will, may come and take of the waters of life freely, (Rev. xxii, 17.) "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Therefore it shall surely be said at the great and terrible day, that there is no iniquity with the Lord our God, nor respect of persons to Him, &c. &c.

ON THE WITNESS OF THE HOLY SPIRIT

OR THE INTERNAL EVIDENCE OF OUR ACCEPTANCE WITH GOD.

THE doctrine of personal assurance has afforded matter of inquiry, both among divines and laymen, and some of both parties have asserted that no man knoweth in this life, neither is it necessary that he should know whether he is living after the flesh or after the spirit. They hold that it is enough for him to be in a hopeful condition, but that he

can have no real or absolute assurance till his debt being paid, and that he is a free man. But this awful and deceitful doctrine is clearly refuted both by holy scripture and positive facts which we have no reason to misbelieve when they are given to us in accordance with the word of God. The blessed Saviour abraded his disciples

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not believing those who testified to them of
his resurrection. However, it is well indeed
to guard against presumption, enthusiasms,
or vain imagination, as many persons in
the present day on being asked if they have
experienced the power of that religion
which they profess, are ready to answer
they hope they do. This is a poor reply,
rather to be decided; deceive not thyself for
mere hope that Christ is yours, is not at
all sufficient, because it is no proof that he
is so. Hence the admonition prove all
things. Some divines have mentioned that
assurance is included in the very essence of
faith. So that a man cannot have faith
without assurance; but we must distinguish
between assurance and justifying faith.
The Apostle, indeed speaks of the full assu-
rance of faith; but then this is a full and
firm persuasion of what the Gospel reveals,
whereas the assurance we speak of relates
to our personal interest in Christ, and is the
effect of this faith and not faith itself. So
that in Christ does not imply an assurance
of our interest in him, for there may be faith
existing before the assurance of personal inter-
est commences. Nevertheless, faith is un-
doubtedly a necessary consequent to expe-
rience, for remark, we must be *pre-positive* as
well as *post-positive*, viz., both before and
after, yea, and also as the Greek has it, we
must be *paulo-post-positive*, (a tense which
expresses that which is on the point of being
done,) before we experience grace. And
just as that business which is of the greatest
importance ought to be attended to with the
greatest alacrity, let us see therefore if there
is not sufficient reason that men should
throw off every encumbrance and use every
diligence in order to secure that great end,
the salvation of their souls. "Because the
being immortal is most worthy of their
faith." God's testimony is "verily, verily,
and in truth, I say unto you, whosoever
believeth in me, shall not see the Kingdom of
God."—(John 3:3) Now as God does nothing
without a witness, it is also most reasonable that he

should require this change in man, on ac-
count of his now fallen and corrupt state,
and that nothing unclean can enter the
Kingdom of Heaven or dwell there, and the
carnal mind is enmity against God, and God
will never open the gates of Heaven to an
enemy. Therefore marvel not, that for these
reasons, and for this cause, ye must be born
again. Therefore every man must have
two births, one from Heaven, the other from
earth, one of his body, the other of his soul,
without the first he cannot see nor enjoy the
world, without the last he cannot see nor
enjoy the Kingdom of God. The new birth
which is here spoken of comprehends not
only what is termed justification or pardon
but also sanctification or holiness. Sin must
be rooted out, pardoned, and the impurity of
the heart washed away before any soul
can possibly enter into the Kingdom of
God. And as this *new birth* implies the re-
newing of the whole soul in righteousness
and true holiness it is not a matter that may
be dispensed with, as the full fruits thereof
is so essentially necessary both to our pre-
sent and eternal happiness, for how can we
rejoice evermore, and in everything give
thanks, if we have not a sense of God's par-
doning love, if the debt be still charged
against us, we cannot rejoice,—for "there
is no peace saith my God, to the wicked."
—(Isa. XLVII, 2.)—Therefore let us next con-
sider how this great and glorious blessing
can be discerned, and how we are to witness
the possession of such an heavenly enjoy-
ment, or whether it is instantaneously or
gradually given or received. It is profitable
to look into the perfect law of liberty, that
those who are looking for deliverance from
their sins may not deceive themselves by
resting in a false peace or feigned pardon, a
pardon that perhaps they have no clear
evidence of, and therefore retard their pro-
gress in pressing forward to that Great being
who has promised that whatsoever ye shall
ask in prayer, believing, ye shall receive.
And also he hath said, who cannot lie,
he will give the Holy Spirit to them that

ask him.—(Luke xi.)—But how can these persons have faith who do not believe the promise attainable in this life? at least that we can be sensible of his pardoning love, and without faith it is impossible to please God, neither to be partakers of his Holy Spirit, as faith is the pivot on which assurance revolves, &c. For all things are possible to him that believeth. David saith he found trouble and heaviness, that the sorrow of death and the pains of hell got hold upon him, that then he called upon the name of the Lord and he helped him, delivered his soul from death, his eyes from tears, and his feet from falling. Then he adds, I believed, therefore have I spoken, I will walk before the Lord in the land of the living.—Psalm 116. Paul tells the Corinthians that “God, who commandeth the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” So he says we believe, and therefore do speak.—(2 Cor. iv.)—The criterion will ask, what did these men say? They first speak the state of the penitent soul and next the forgiveness of sin,—*penitent*. “Like a crane, or a swallow, so did I chatter, I did mourn as a dove, mine eyes fail with looking upward, O! Lord, I am oppressed, undertake for me,” &c.

EXPERIENCE—Behold for peace I had great bitterness, but thou hast in love to my soul, delivered it from the pit of corruption, for thou hast cast all my sins behind thy back.—(Isa. xxxviii.) Now is this not even the words of the Apostle, saying, “to him gave all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.” (Acts x, 43.) “Whereof the Holy Ghost also is a witness to us, for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord. I will put my laws within their hearts, and in their minds will I write them, and their sins and their iniquity will I remember no more. “Now where remission of these are, there is

no more offering for sin,” &c. There is no more need of repentance for these sins; for as Paul saith, “through faith in his blood we have remission of sins that are past, and this is no new doctrine, for it is ever since the days of Eunuch, for “before he was translated he had the witness that he pleased God.”—(Heb. 11, 5.) And there are so many direct proofs that the spirit beareth witness with our spirit when we are the children of God, that I know how any can undertake to explain it away; nevertheless, many deny it, and like Nicodemus, ask, how can these things be? you and pertinaciously ask the professor of religion what did you see or what did you hear? &c. Now we have proof of the inter-evidence by the spirit of God, (1st King xix, 20,) “where Elijah passed by Elisha, he cast his mantle upon him, and he left oxen and ran after Elijah, and said, let me pray thee, kiss my father and my mother, then I will follow thee;” you see there is intimation here that Elijah spoke aught to him, either bad or good, neither did he cast his mantle which he touched him with; yet electric and divine fire blazed upon the alter of his heart, though Elijah seemingly endeavoured to persuade him that nothing was the matter, saying, go back, for what have I done unto thee? But some pretend and so some believe that man can advance no further in christian life than to be always striving to overcome the world, the flesh, and the devil, and striving to the end of his life, never sensible of a change of heart. Now this is a miserable doctrine, for there is preparation and nothing effected; always a teaching the pre-requisite and never a sufficient; always at school, but never a scholar ever learning, but never able to come to the knowledge of the truth. A poor professor, indeed, reader if you die in this state, but you had never been born.—“Whosoever is born of God sinneth not, for his seed remaineth in him and he cannot sin, because he is born of God,” (1st John iii, 9.) This testimony standeth for itself, that a

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under the power of grace, doth not commit sin. Men are not to enquire where is such a man to be found; well, suppose there is not such a man to be found, even that does not derogate from this doctrine, let God be true, and every man a liar. But we rejoice that there have been, and still are men found (some were in the Apostles day,) "walking in the fear of the Lord, and in the commandment of the Holy Ghost."—(Acts ix, 31.) I do not pretend to say how long a man can live without sinning against God. But I testify with the Apostle John, that it is as long "as he abideth in him." "That whosoever abideth in him sinneth not, and he that loveth his brother abideth in the truth, and that there is none occasion of stumbling in him." The grace of God is to keep them that walk in love, my dear saith God is sufficient for you.—(John 10.) But to return, let us examine whether conversion be instantaneous or progressive, so that men may not falsely imagine they have passed through the straight way imperceptibly, when perhaps they have never entered it at all. Now through all the wonderful healing of the impotent folk in the days of our Saviour, were they not instantaneously healed on their instant believing? which always indicated the pardon of all their sins. "Behold thou art made whole, sin no more,"—and whether easier to believe (saith Christ,) arise and walk, or to say, thy sins be forgiven thee. There is no such thing as a half way grace, all gradual or imperceptible grace only giveth light to the way, and is not the action itself, a man may be either a saint or a sinner. "If any man have not the spirit of Christ he is none of his." But when Christ enters the heart, the body is dead or ceases to live. (See Rom. viii.) The man is then either not of the earth holy, *agens* deformed of the earth, and *a* the negative verb *not* which being placed before *gens* is *not* of the earth heavenly, or saint, And as the woman who was a sinner anointed Jesus's feet while he sat at

meat in the Pharisee's house, had but a short space for repentance, and nevertheless she was granted an instantaneous pardon of all her sins. "I say unto thee, her sins which are many, are forgiven." Now surely these persons were quite sensible of their natural maladies being healed, so in like manner must the christian sensibly experience the healing of all his spiritual maladies before that he is fit for the Kingdom of Heaven. The question is, how do you know this? just as consciously as that when I was sick I felt trouble and anguish, and being immediately restored, I felt a transport of joy. Is a man not sensible without any one telling him, when he is cured of the pain of anguish, fear or mourning, and refreshed with the comfortable feeling of rejoicing and delighting in God, by the fruits of a meek and quiet spirit, which is joy, peace, holiness, without which, no man shall see the Lord. Thus blessed is he whose unrighteousness is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile,—he hath put on the new man, who, after God, is created in righteousness and true holiness.—(Eph. iv, 24.) "I write unto you little children, saith John, because your sins are forgiven you, for his name sake," "if the son therefore make you free, you shall be free indeed."—(John viii, 36.) "For it is he who hath sealed us, and given us the earnest of the spirit into our hearts which is the earnest of the inheritance, until the redemption of the purchased-possession unto the praise of his glory."—(Eph. i, 14.) The Holy Spirit being an earnest in the heart, and an earnest of the promised inheritance, means a security given in hand for the fulfilment of all God's promises, relative to grace and eternal life. We may learn from this that eternal life will be given in the great day to all who can produce the *arrabon* or pledge. He who is found then with the earnest of God's spirit in his heart, shall not only be saved from eternal death, but have that

eternal life of which it is the foretaste, the earnest and the evidence, &c. For "*the spirit itself beareth witness with our spirit, that we are the children of God.*"—(Rom. viii, 16.) But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him. Yet thou art inexcusable who ever thou art for denying the sure word of God, because you cannot comprehend it. Ye ought rather to pray to the Father of light to illumine your darkened understanding, "that you may be able with all saints, to know what is the highth, and depth, and length, and breadth of the love of God, which passeth knowledge." For he that is spiritual judgeth all things, thus ye shall know if ye follow on to know the Lord, "after two days he will receive you, and the third day he will raise you up," and to him that overcometh (saith God,) will I give to eat of the hidden manna, and I will give him a white stone, and in it a new name written which no man knoweth, save he that receiveth it.—(Rev. ii, 17.) This was an ancient custom among the judges in acquitting or condemning criminals, when the culprit received a white pebble it was his acquittal, if he received a black one it sealed his condemnation. The spiritual meaning is, that he who receives and retains the witness of the spirit, the same is fed by the hidden manna, viz., every grace of the spirit of God. He acquires a new name, the child of God, and heir of heaven, and *this* no man knoweth, save he that gave, and he that receiveth it. So every one who is born from above feel in their own bosom the glorious effects of Chris's pardoning love which passeth knowledge. "For God hath revealed it to us by his spirit, and the spirit searcheth all things, yea, the deep things of God; but what man knoweth the things of a man, save the spirit of man, which is in him? even so, the things of God knoweth no man, but the spirit of God."—(Cor. ii, 10, 11.) No man knoweth the mind of another, nor can feel his depression or elevation of spirit, or know his joys or sorrows. The heart knoweth his own bit-

terness, and a stranger doth not intermeddle with his joy.—(Pro. xiv, 10.)

Again, "we have not received the spirit of the world, but the spirit which is of God; that we may know the things that are freely given to us of God."—And he shall take you to mine and shall show it unto you, (John xv, 15,) for God hath revealed them unto us by his spirit, and at that day ye shall know that I am in the Father, and you in me, and I in you. John xiv, 20.

The holy women of old experienced the power of grace,—Elizabeth was filled with the Holy Ghost and spoke out, &c.,—the Blessed Virgin Mary also said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour, for he that is mighty hath done to me great things, and holy is his name, and his mercy is on them that fear him, from generation to generation.—Luke i, 49, 50.—So will all God's children bear testimony, every one who hath humbled himself in the sight of God, will hear every other who hath had his sins pardoned speak in his own language; they will all shout victory, through the blood of the Lamb, &c. So we see from all the portions of sacred writ that the witness of the spirit, and even the instantaneous manifestation of it, is so well attested to both the pure word of God, and by the personal experience of thousands, that I know how any can deny it. For my own part I would not deny so glorious a truth for a thousand worlds, lest my Saviour should deny me before my Heavenly Father and before the Holy Angels at that great and terrible day, when the value of this blessing will be fully known; it will be the pearl of great price that men would give all that ever they possessed to purchase but too late, yea, it will be the one thing needful to save them from the wrath of an angry God. And it will be the only path unto the river and tree of life which is in the midst of the paradise of God. And this is of the greatest importance to the salvation of every human being, I have there-

fore advanced strongly supported and the blessing. Also, it is the power of all mankind which is the end eternal now, that the true, and the spirit of God, and "God hath the believeth not because he God gave of gain I say blessed Saviour, and know, and receive not of receiveth his that God is with that holy son of his own the souls of the bear the seal who in the day bear this seal, living truly having been in justified, and truth and sin these are seals giving this sight to eternal dness in the to the sanctifies) by the is the promise me, he whether will love and make r. 23.) I will him and his us bringing n. Acceptation, and joyness to the T

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Also, it is the duty of *all* who have ever felt
the power of grace, to endeavour to excite
all mankind to seek after that heavenly gift,
which is the seed, and seal of eternal life,
and eternal love. Now it is written in the
law, that the testimony of two witnesses are
true, and here are many proofs that the
spirit of God beareth witness with our
spirit, and "he that believeth on the son of
God hath the witness in himself. He that
believeth not God, hath made him a liar,
because he believeth not the record that
God gave of his son."—John, 1 Epis. v. 10.—
again I say unto you in the words of our
blessed Saviour, "we speak that we do
know, and testify that we have seen, and ye
receive not our witness," &c. But he that
receiveth his testimony, hath set to his seal
that God is true; therefore, ye are sealed
with that holy spirit of promise, the impres-
sion of his own eternal purity and truth is in
the souls of them that believe, and thus they
bear the seal of God Almighty. And they
who in the day of Judgment are found to
bear this seal, viz., truth in the inward parts,
having truly repented, truly believed, and
having been in consequence thereof truly
justified, and truly sanctified, having walked
in truth and sincerity towards God and man;
these are seals to the day of redemption, for
having this seal they are seen to have a
right to eternal life; yea, they shall have
boldness in the day of Judgment to enter
into the sanctum sanctorum, (or holy of
holies) by the blood of Christ. Yea, and
this is the promise of Christ, "If any man
love me, he will keep my words, and my
Father will love him, and we will come unto
him and make our abode with him. (John
xv. 23.) I will come in to him and sup-
per with him and he with me.—Rom. iii, 20.—
thus bringing "Reconciliation, Justifica-
tion, Acceptation, Adoption, peace of con-
science, and joy in the Holy Ghost; free-
ness to the Throne of Grace, there to be-

hold the Beatifick Vision, Rivers of Plea-
sure, the Tree of Life, the King in his Beau-
ty, a White Throne, Mansions of Glory, and
the Holy City, New Jerusalem, besides
millions of Glorified Saints walking amongst
the Holy Cherubims and Seraphims, and
all the hosts of Heaven with palms in their
hand, singing hallelujah to God and the
Lamb," for ever and ever.

Reader, you have now seen both reason-
ing and proof on this great article, so let
none rest in a supposed experience; "nor
boast of a false gift" which is far worse.—
(Pro. xxv, 14.) For then you are past all
assistance, you then affect to be whole and
want no physician. Indeed there may be
a foretaste of joy before that the spirit bear
witness with our spirit, that we are the
children of God. But it is by no means
safe to rest here, if you do, it is at the hazard
of your immortal soul. Take Solomon's
advice, "make sure thy friend," &c. Fol-
low the example of the Prophet David, cry
mightily to God, morning and evening, and
at noon time of the day, yea, seven times a
day, says David, I cry unto thee; and also
at midnight will I rise and give thanks and
glory to God. Now David found peace in
this way, and hundreds and thousands be-
sides him, and so may *you reader*, who ever
you are, you may find the blessing of peace
from the same source: hear David's own
testimony, "O! come hither and harken all
ye that fear God, and I will tell you what he
hath done for my soul,—he took me out of
the horrible pit, out of the mire and clay,
and set my feet upon a rock, and ordered
my goings," &c. Therefore the living, the
living, they shall prate thee, as I do this
day. I have declared thy righteousness in
the great congregation, lo! I will not refrain
my lips, O! Lord, and that thou knowest, &c.
But alas, some have fallen from this ex-
perience by suffering trivial things to en-
gross their minds; so truly do "the sorrows
of the world work death." This is beneath
thy character O! christian; ye ought rather
to shout saying:—

This world has no place in my head,
 'Twas made for heavenly thought,
 So neither is it in my heart,
 That's fill'd with love to God.
 I wont permit it at my side,
 The place for an help mate;
 I just have got it where it ought,
 'That is beneath my feet.

Consider now O! my soul what Christ hath done for thee? and yet art thou lean from day to day; thou wast in the gall of bitterness, and bond of iniquity, and God hath brought thee out, and yet dost thou fret. 'Thou wast a child of wrath and now thou art a child of God, yet not content. Hast thou God for thy God? Christ for thy Saviour? the Holy Spirit for thy comforter and yet not content? Art thy sins pardoned, thy soul justified, hast thou union and communion with the Father, Son, and Holy Ghost, and yet not content? Is thy name written in the Lamb's book of life, shalt thou dwell with God for ever? Is Heaven thy inheritance, and yet not content? Art thou an heir to a Crown and a Kingdom that fadeth not away, and yet not content? O! consider that godliness with contentment is great gain. See the christian's course displayed in the following poetic lines.

CHRISTIAN EXPERIENCE.

This man was born of new creation,
 A citizen of regeneration,
 And may its title still survive
 Parish of repentance unto life.
 So temperate was his ingredients
 Taught at the school of sweet obedience,
 While he resides in fond endearments
 Upon the plains of perseverance.

His pious speech is soft persuasion,
 His working trade is keen diligence,
 Though humane frailty oft intimidate,
 Notwithstanding his large estate,
 Posses'd so placid no resentment,
 In the sweet county of contentment,
 To subject passion finds occasion
 'To walk the vale of self abasence,
 And sometimes climbs ordinance mount
 'That rock of ago's spiritual fount.
 He still withstands each fiery trial,
 And finds much gain by self denial,
 His garb is humble you may see,
 The garment of humility.
 He fears not when it will be done
 He has a better to put on,
 Prepar'd for mansions of the bless'd,
 Call'd the robe of CHRIST'S RIGHTEOUSNESS.
 He breakfasts on spiritual prayer,
 His thanks are humble and sincere,
 And as subordination claim,
 He sups each evening on the same,
 He to needy ones his fare dispose of,
 For he has meat that no one knows of,
 He shuns the draught that is absurd,
 His drink sincere milk of the world,
 'Thus he survives while time it flies
 Thus happy lives and happy dies,
 Wishing his course straight to fulfill,
 Gospel submission in his will,
 Humility lodg'd in his breast,
 His soul's delight can't be express'd.
 The good man ploughs, not looking back,
 The REDEEMER'S yoke upon his neck,
 And those that find his burden light,
 Shall be arrayed in robes of white,
 Their views beyond the grave are sweet,
 And have all vanity beneath their feet.

ON THE FALIBILITY OF THE REGENERATE

A CONQUEST of any sort is two fold, first the getting possession, and next the keeping of the same. So, we see, in the foregoing article, that all true christians are in possession of that kingdom which their Heavenly

Father purchased for them at the expence of his own blood. We are now about to consider whether the king has absolutely guaranteed for ever the sure possession to all Saints, whether they turn rebel or whether

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ther they continue true subjects or not.—
 Some hold the final perseverance of the
 Saints, that if once in grace they are for
 ever in grace; notwithstanding their foul
 crimes, of even adultery, murder, &c. Others
 hold that although a man may be pardoned
 of all sin, and be in favour with God, that
 continuance in favour depend on continued
 obedience; without this man may fall from
 grace, be at enmity with God, and so perish
 everlastingly.—Now the history of King
 Saul teacheth us that the holy spirit will
 not abide with transgressors; can any deny
 the Prophet Samuel's testimony to Saul, and
 also its fulfillment, and nevertheless his
 awful falling away. And the spirit of the
 Lord will come upon thee, and thou shalt
 prophesy with them, and shalt be turned into
 another man.—(1st Sam. x.) And the spirit
 of God came upon him, and he prophesied
 among them, (also xith ch.) And the spirit
 of God came upon Saul when he heard the
 things of war, &c. But we find for wicked-
 ness and transgression that the Lord rejected
 him from being either King or Prophet,
 and departed from him. "And when Saul
 required of the Lord, the Lord answered
 him not, neither by dreams, nor by writ-
 ing prophets." So, here is a strong proof
 of the falibility of the regenerate, this man
 became a wicked murderer, and slew four
 score and five Priests of the Lord, without
 cause, besides women, children, and
 sucklings.—(1st Sam. xxii.) And like Cain,
 he sought David's life because he was more
 righteous than himself, we find at last that
 he died by suicide and no word of his re-
 pentance. Now the Apostle John tells us
 that "the branch cannot bear fruit of itself
 except it abide in the vine, no more can ye,
 except ye abide in me; and if a man abide
 not in me, he is cast forth as a branch and
 withered, and men gather them, and cast
 them into the fire, and they are burned."—
 (John xv, 4, 6.) "Our Lord in the plainest
 manner intimates, that a person may as
 well be united to him as the branch is to
 the vine, or tree that produces it, and yet be

afterward cut off and cast into the fire, be-
 cause he has not brought forth fruit, to the
 glory of God." Observe that person who
 abides not in Christ in a believing, loving,
 obedient spirit, is 1st. cut off from Jesus,
 having no longer any right or title to him
 or to his salvation; 2nd. he is withered, de-
 prived of all the influences of God's grace
 and spirit, looses all his heavenly motion,
 becomes indifferent, cold, and dead to every
 holy and spiritual word and work; 3rd. he
 is gathered, because (through the judgment
 of God,) again united with backsliders like
 himself; and other workers of iniquity, like
 Saul, when forsaken of God, have recourse
 to the devil, and being abandoned to his
 own heart and satan, he is 4thly. cast
 into the fire, separated from God's people,
 from God himself, and from the glory of
 his power; and 5thly. he is burned, is
 eternally tormented with the devil and his
 angles, and with all those who have lived
 and died in their iniquity. Reader, pray
 God that this may never be thy portion."
 The strongest and wisest of men have fal-
 len by seduction. Behold Sampson and
 Solomon; Sampson first gave way to sen-
 sual pleasures, after that to the entreaties of
 a heathen wife, who, in proportion, as she
 saw him pliant, increased her solicitations;
 in this way the devil often enforces sin.—
 So Sampson first lost his hair, then his li-
 berty, his eyes and his life. Presumptuous
 christian, take the Apostles safest advice,
 "flee every appearance of evil."—Think of
 Solomon, that precious man of God, his
 wives turned away his heart, for he "walked
 after Ashtora, the abomination of the Sido-
 nians, and after Chamosh, the abomination
 of the Mobites," &c. And the Lord was
 angry with Solomon, because his heart was
 turned from the Lord God of Israel, which
 had appeared unto him twice.—(1st Kings
 ii, 9.) "Hear the awful sentence by the
 Apostle Paul against those who have un-
 gratefully apostatized; "for it is impossible
 for those who were once enlightened and
 have tasted of the Heavenly gift, and were

made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

—(Heb. vi, 6.) The design of these solemn words are evidently to shew to the whole world, that apostacy from the highest degree of grace is possible; the reason is, because men are always free, and voluntary agents, we may say, from the cradle to the grave, and always depending on the grace of God. "God never made an independant man, 'T'woul'd jar the concord of his general plan."

So those who are highest in the favour of God may yet sin against him, and perish everlastingly; and if even they were no scripture to prove this subject, the present state of man which is a state of probation, or trial must necessarily imply it. And although we are well aware that the truly enlightened cannot easily fall; yet we are as certain that they may fall, even those who have had the knowledge of salvation by the remission of their sins, which is meant by being a partaker of the Holy Ghost. Now these admonitions were given, in order that men should not be led away from the heavenly doctrine, either by persuasion, or persecution, for saith Paul, the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.—(Heb. xiv, 38.) My very heart shall be opposed to him who makes shipwreck of faith, and a good conscience, the word (upostellein) signify not only to draw back, but to shy off, shrink, slink and hide oneself, to give way, and hide through fear. As dastards and cowards are hated by all men, so those that slink away from Christ, and his cause, for fear of persecution, or secular loss, God must despise; in them He cannot delight, and his spirit being grieved with their conduct must desert their hearts and leave them to darkness, and hardness of feeling. Again "we are not of them who draw back unto predition, but of them that believe to the

saving of the soul;" we are not the cowards, but the couragious, having the gospel armour, we manfully fight the battles of the Lord. Another proof of the fallibility of the regenerate is recorded.—(1st Gal. vi, 1.) "If any one is overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." The reason given here does plainly shew that even the spiritual man is fallible and liable to his several infirmities, so that every man may be overtaken in a fault. But do not mistake me for friends, he does not, out of necessity, commit those faults. "This I say then, saith the Apostle, walk in the spirit and ye shall not fulfill the lusts of the flesh," (Gal. v, 16,) "and if we live in the spirit, let us also walk in the spirit," &c. The sauntering indolence of David led him to adultery, this committed must be concealed, this cannot be done without intrigue and treachery and the next have recourse to murder. So, "every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bring forth death."—(James i, 14, 15.) So no matter what pardon you may have experienced, or how much grace you have received, no matter what you have heard or seen; Solomon both seen and heard, and felt divine revelation, and after all fell; while Paul who was caught up to the third heaven, &c., blackened his body, and mortified and made a slave of it, lest he should be a cast away. Let none, therefore, walk in careless security, which the principles of infallibility are apt to beget; Solomon saith, keep thy heart with all diligence, for out of it are the issues of life. If you sleep at your post the enemy will sow tares, and you are undone; you must keep in a loving, praying, and obedient spirit; continue in my love, saith Christ, that my joy may remain in you. It is impossible to retain a sense of Gods pardoning love without continuing in the obedience of faith. "For

there is no spirit, to re The promi command The Lord n that we ma the branch and yet, m cut off. (H "well; bec off, and th minded but natrual bra spare not th ness and se felt severity thou contin thou shalt For God sp but cast the them into el unto the ju Here is a pl with a peop and so we Jews took wilful obsti into the fold open, the g wide. Beho "I have set man can shu open to me large as a ne unto you, t through." A turneth awa committeth All his righte not be men hath trespass sinned, in th Also, when t righteousness shall even righteousness day that he s he hath comm

are not the cowards, having the gospel at the battles of the fallibility of the (1st Gal. vi; 1.) in a fault, ye who an one in the spirit thyself, least thou reason given here even the spiritual to his several in- may be over- o not mistake me of necessity, com- I say then, saith spirit and ye shall "flesh," (Gal. v, 16, rit, let us also walk sauntering indo- n to adultery, this ealed, this cannot ue and treachery se to murder. So, when he is drawn d enticed. Then ved, it bringeth en it is finished. ames 1, 14, 15. on you may have h grace you have at you have heard en and heard, and nd after all fell: ht up to the third is body, and mor- f it, lest he should e, therefore, walk h the principles of t; Solomon saith diligence, for out . If you sleep at ow tares, and you keep in a loving- spirit; continue in t my joy may re- possible to retain a love without con- e of faith. "For

there is no man that hath power over the spirit, to retain the spirit."—(Ecc. viii, 8.) The promise is to *all*, that if ye keep my commandments, ye shall abide in my love. The Lord has stated in the plainest manner, that we may be as closely united to him, as the branch is to the tree that produces it, and yet, may through sin, and unbelief, be cut off. (Hear what Paul saith of the Jews.) "*well*; because of unbelief they were broken off, and thou standest by faith; he not high minded but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God on them which felt severity; but toward thee goodness if thou *continue* in his goodness, otherwise thou shalt be cut off."—(Rom. xi. 20, 22.) For God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto the judgment, &c.—(2d Peter ii, 4.) Here is a plain picture of God's just dealing with a people, a nation, or an individual, and so we find that the rejection of the Jews took place in consequence of their wilful obstinacy, and that they may return into the fold, the door of which still stands open, the gate of repentance stands open wide. Behold! says God, (to all the world) "I have set before you an open door, and no man can shut it." "God said to the Jews, open to me a gate of repentance, only so large as a needle's eye, and I will open one unto you, that horned cattle may pass through." Again,—when the righteous man turneth away from his righteousness and committeth iniquity, &c., shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.—(Eze. xviii.) Also, when the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. So that his righteousness will not support him in the day that he sinneth, but for his iniquity that he hath committed, he shall die for it, &c.—

(Eze. xxxiii.) Again, "why should God entreat man to receive his mercy, if He has rendered this impossible? why should He exhort a believer to persevere if it be impossible for him to fall away? What contemptible quibbling have men used to maintain a false and dangerous tenet against the whole tenor of the word of God? Angles fell—Adam fell—Solomon fell—and multitudes of believers have fallen, and, for aught we know, rose no more;" and yet Quacks of Clergy men tell us that the truly converted can never fall. Satan preached this doctrine to our first parents, they believed him, sinned, and fell; and so will all who believe these blind Calvinistic preachers, no matter what church they may belong to. Peter tells us, that if "after men have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than after they have known it, to turn from the Holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb. "The dog is returned to his own vomit again, and the sow that was washed, to her wallowing in the mire."—(2d Peter ii, 20, 22.) This is another awful description of the fallibility of those who were once enlightened, and of their again wallowing in sin, too loathsome to express. No wonder that St. Austin thus remarks human depravity. "The whole world, (says he,) is one great diseased man, lying extended from east to west, from north to south; and to heal this great sick man, the Almighty physician descended from heaven, left his Father's Throne, and came down amongst us." But what? It is immediately discovered, that nothing will heal this sick man, but the blood of the Great Physician himself. *O! astonishing*, then what Doctor will die to cure his patient? yet this most wonderful physician and philanthropist, shed the last drop of his blood, in order to heal this

diseased body; yea, the Lord "saw that there was no man that could effect the cure, and he wondered* that there was no intercessor; therefore, his own arm brought salvation unto him, and his righteousness it sustained him."—(Isa. lix, 16.) This is a great subject, but I must let it pass for want of space at present. "Here is a sad proof of the possibility of falling from grace, and from a very high degree of it too. These had escaped from the contagion of the world, they having had true repentance and cast up their sour sweet morsel of sin, they had been washed from all their filthiness, through the blood of the Lamb, yet after all they went back, got entangled with their old sins, swallowed down their formerly rejected lusts, and re-wallowed in the mire of corruption; no wonder that God should say the latter end is worse with them than the beginning, &c. How dreadful is this state? how dangerous when the person has abandoned himself to his old sins? But deplorable, as his state is, yet it is not utterly hopeless, the leper may

yet be made clean, and the dead may be raised. Reader, is thy backsliding a grief and a burden to thee? Then thou art not far from the Kingdom of Heaven. Seek eagerly and believe on the Lord Jesus Christ, and thou shalt be saved. For we earnestly pray that the devil will never have such a triumph over any of our fellow mortals, as to seduce them from light to darkness, for he is not able to overcome the least of all the saints, if they keep close to their Saviour; none is able to pluck them out of their Heavenly Father's hand, if they do not willingly yield themselves to the delusion; therefore, "turn O! backsliding children saith the Lord, for I am married unto you, &c." Hence ye must plead like the penitent David, saying "create in me a clean heart, O! God, and renew a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." Let these be thy petitions, and may the Lord grant thee the desire of thy heart, peace of conscience, and joy in the Holy Ghost. Mayest thou go in peace and sin no more.

* On quoting this passage to answer a query God, and to defend everlasting decrees, denied this ground, that God knew everything, and therefore need not wonder at anything, &c., on which I have written the following stanza:—

To Mr. Jool, not the Prophet,
Take up and read Isaiah's book,
The fifty ninth division look,
And surely at the sixteenth verse,
You'll find that you may there rehearse,
God wondered that there was no man
Would take the mighty work in hand—
When next you meet with a divine,

To argument do not incline;
For many a man of your own class,
Can't tell the gender of Balam's Ass.
And yet you gird presumption on,
And wield the weapon of your tongue,
Whilst we take up the holy word,
That's sharper than a two edg'd sword.

W. F.—

On the state of the departed soul and where it is lodged, during the interval between the hour of dissolution and day of resurrection.—As it is appointed unto man once to die, but after this the judgment, and for as much as man is endued with an immortal spirit which must exist somewhere, either in the holy or out of the body; it is therefore natural and expedient that we should reflect and meditate on the prospects and precious promises which our God hath given us beyond the grave. Man exclaims! I am now an immortal spirit, strangely connected with a little portion of earth, in a short time I must quit this tabernacle and go into another sphere. But where this is, or what sort of a region it shall be, is the mystery under which we labour at present. I shall therefore endeavour by the help of God, and by virtue of his Holy word, to give such a statement on this subject as I hope will enable my reader to see through this dark and difficult passage. Many are the fabulous conjectures of both ancient and modern writers, concerning the receptacle of the deceased. And not only Roman, but also Protestant writers, mention indeed, a place of separate spirits; which is going half way to purgatory. But for what purpose those spirits should be sent there, we are at a loss to know. The Romans say, this is purgatory, and that after men have suffered there for a certain length of time, they may, by the prayers and intercession of Priests, be delivered from it and finally saved.

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W. F.

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But could men get to Heaven through suffering after death, then their salvation would not be procured by the sacrifice of Christ, nor by the blood of the Lamb, therefore these men "do greatly err, not knowing the Scriptures, nor the power of God." Know ye not, that men can, and must be made holy here, not hereafter? That the "blood of Christ cleanseth from all sin, and it maketh cleann every whit." And as the Temple of God had the stones fitted for their different places, of the building in the mountain and in the wilderness before they were received.—(Kings vi 7.) So, we as spiritual stones must be prepared here, by having a clean heart and a right spirit within us, and then there is no necessity for a purgatory; neither is there any such place, neither in heaven nor in earth, nor under the earth, there is no such passport to Heaven, which these pages do fully prove. But says one, I am a soul sleeper. I believe that my body and soul shall rest together in the grave until the day of judgment, and I shall be very thankful, (says he,) if I shall get to Heaven at last. But friend, remember this is a poor belief to carry you there. I might say, thou fool, is there unrighteousness with God? would he deprive his faithful servants of the felicity of Heaven to the day of judgment? no! 'I go (says the Saviour,) to prepare a place for you, that where I am there my servant shall be also." Did not God give sufficient proof of this at the time of his crucifixion, when "many of the bodies of the saints that slept, arose and went into the holy city, and appeared unto many." But you ask me, where were the spirits of these bodies from the time of their dissolution until the crucifixion? undoubtedly in heaven. John saith, (Rev. vi, 9,) "I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held." So truly God fulfilled his promise, "he that looseth his life for my sake shall find it."—(Math. x, 39.) 1st proof. Again,—"who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—(Ecc. iii, 21.) We have every reason to believe and proof sufficient given that the soul, at the moment of death, goes upward to be judged, either to be acquitted or condemned; immediately sent to the mansion of woe, or received into glory. "The soul of the beast is like a candle blown out, there is an end of it. Whereas, the soul of a man is like a candle taken out of a dark lantern, which leaves the lantern useless indeed, but does itself shine brighter;" a good reason why men should set their faces heavenward, and not cleave to the earth like the brute. Again, Solomon speaking of the dissolution of the body, saith, remember now thy Creator, in the days of thy youth, while the evil days come not, &c. For when the daughters of music be brought low, and the silver chord loosed, the pitcher or fountain of life be broken, and the mourners go about the streets; that then shall the dust return to the earth—then an advert of time—at that time, the time of every man's dissolution, the spirit shall then return to God who gave it.—(Ecl. xii, 12.) 2d proof. The spirits of the blessed pass immediately into glory, it is thought in a radiant form, or body of ethereal substance. "Paul tells us that he shall change our vile bodies, that they may be fashioned like unto his glorious body." Next we read of the generous Lord, who pardoned his servant 10,000 talents, nevertheless that servant would not forgive the man indebted to him an hundred pence, and his Lord was wroth, and immediately delivered him to the tormentors, (Mat. xviii, 34.) and adds, that our Heavenly Father will do likewise, &c. Again, the Lord mentions a case (as it were,) of late occurrence, stating, that a certain beggar died and was carried by the Angels into Abraham's bosom. A rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.—(Luke xvi, 22.)—This is a 3d proof. Both here being fix'd in their station, and no passage between. So, there is no soul sleeping here, the unfortunate rich man cried, saying, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But even this could not be granted, a drop of water will never enter the portals of the infernal pit, hell is a source of indescribable woe, from whence there is no returning; no wonder that the damned soul exclaimeth thus—

"Then grant me this, O! thou great God at least,	When torment is grown weary of his prey,
This one, this slender, almost no request,	When I have ray'd ten thousand years in fire,
When I have wept a thousand lives away,	Ten thousand, thousand, let me then expire."

We have another testimony of the soul's immediate access into glory, where Paul in writing to the Philippians, saith, I am in a strait between two, viz., whether to choose present death, having a desire to depart and to be with Christ, which is far better, or to

live longer to preach the Gospel among you, which is *much more needful*.—(1st ch. 23d. v.)
 —4th proof. The same Apostle (2d Cor. v, 6, 8,) saith, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. Now saith he, we never despair, we have the earnest of the spirit, we have the full assurance of the hope of glory, which every man ought to have. Therefore, “we are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.” We see plainly that there is not the least intimation here of an intermediate state between being at home in the body and being present with the Lord. So it appears from these promises, that at the moment of death, the soul passes to the presence of that God who gave it, and if worthy, it shall be received and made unspeakably happy for ever, for eye hath not seen, &c. But if unworthy, it found without the divine impression, the just judge will consign it to that place where hope never comes, where the gnawing worm never dies, and the fire is not quenched. Then, viz. at the hour of death will the words of the Apostle John be realized. “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”—(Rev. xxii, 11.)—5th proof. I next call your attention by referring to the testimony of our dying Saviour to the penitent thief on the cross. “Jesus saith unto him, verily I say unto thee, to-day shalt thou be with me in paradise.”—(Luke xxiii, 43.) And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.—(44v.) And Mathew tells us (xxvii, 45,) that about the ninth hour, Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI; that is to say, my God, my God, why hast thou forsaken me? All the Evangelists have borne witness to this unparalleled scene. The suffering of our blessed Lord commenced about the sixth hour, or our twelve o’clock, and ended about the ninth hour, or our three o’clock; the promise to the penitent thief to-day, ended at six o’clock, (for six concluded the Jewish day.) So there were but three hours until the precious promise, we are certain, was most literally and most faithfully fulfilled. O! what an animating, soul-cheering emotion does this create in the dying mortal, but three hours between the sufferings of a saint, yea, or even of a penitent sinner who believeth in Christ until eternally happy. O! how glorious is the words of our blessed Saviour ratified here; I will give unto this LAST the same as unto thee, (Mat. xx, 14,) (*esato*) last extremity at the point of death, &c. And now I believe that we have sufficiently explained the true state of the departed soul, and that it is fully proved by six different portions of Holy writ, that there is no intermediate state of existence for the immortal spirit, that there is no tartarus, no elisian fields, no lymbus-patrum, no place of separate spirits. And these six Apostolic blows are sufficient to beat down all the airy castles that ever have been raised on the smoke of purgatory. But one saith, you talk of Paradise, but Paradise is not Heaven, well it must be near the mark, from the derivation of its name *para*, near, and *dico* to speak within speaking of the Throne of Heaven, as God talked with Adam in Paradise, hear below, &c. But it is also said, in my Father’s house are many mansions, but consider the mansions are all in the house, there are no adjuncts to it, the Kingdom of Heaven is represented to us as a city, having walls great and high.—(Rev. xxi, 12.) And that the city high four-square, and that the length is as large as the breadth, the length, and the breadth, and the height of it are equal, &c. So, this representation bring to our understanding, its permanency, stability, compactness, perfection and separation from all pollutions. “For without are dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie.”—(Rev. xxii, 15.) Here we must be either in Heaven or out of Heaven, either fellow citizens with the saints and with the household of God, or foreigners and strangers.—(Eph. ii, 19.) So saith the Saviour to his Apostles, I go to prepare a place for you, that where I am, there ye may be also.—(John xiv, 3.) It is evident then that Paradise is Heaven, in the fullest sense of the word, and that the soul of God, and there behold the beatific vision. Luke tells us (xvii, 28,) of others who will stand without, and knock at the door, but alas! too late; then the lofty looks of man shall be humbled, and the haughtiness of man shall be brought low.—(Isa. ii, 10, 11.) O! what keen despair shall seize the guilty criminal, when sayeth the Evangelist—when at that time, at that awful moment when thou art awaiting thine everlasting doom. Then shall ye see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and ye yourselves thrust out, alas! alas! what shame shall flush the guilty cheek, &c. This showeth that even the condemned sinners must stand before God, be judg’d,

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cast off; and ordered to depart into everlasting fire, before that the devil has any power over them to haul them away. O! the piercing thought, who can hear the doleful shrieks and outcries of the damn'd sinner, that earth has spued out, and that hell has swallowed in, never to be released; reader, tremble, watch and pray, that ye share not this fate. And now having given sufficient proof of the state of the departed soul, and I hope have so far satisfied my reader, on this article, that there is no intermediate recess or lodging place holden forth to us in the word of God; but that they are either received into the mansions of Glory, or sent to the torments of the shades below; as they are found worthy or unworthy, and to one of these places, you have seen, they are sent without delay; that the moment our warfare is ended, our reward begins, for the Lord is not unrighteous to forget his servants, their work and labour of love, &c. Let us now consider how these things are so, and of their agreement with the final judgment to which I now proceed.

REFLECTION.—For me thinks, saith one, that by these statements you make two judgments; well is there not always and in accordance with just laws, first a private examination and committal before a public trial? for there is, and must be a present decision at the time of one's dissolution, else how can the award be assigned either to the good or the bad, to the just or to the unjust, (See Luke xii, 24, 30,) also (Mat. xviii, 23, 35).—And this coincides with our being as we are composed of body and soul, for the will, the mind, and the conscience form a great part of the man, for it is by these that we act and think, the word *conscience* is derived from *con* together and *scio* to know. It knows the good from the evil, and therefore is liable to be judged, for fallen as our nature is, God hath said, "behold the man is become as one of us, to know good and evil.—(Gen. iii, 22.) Therefore we come to this conclusion, by the words of the Apostle Paul, "that there is a natural body, and that there is a spiritual body."—(1st Cor. xv. 44.) For, observe, the private committal passes upon the spiritual body, and it receiveth its appointed destiny. But it is when the arch angel shall sound the trumpet of God, and the dead be raised. That then the soul and body shall be *re-united*, and shall stand the public judgment before men and before angels. Then the tongue that has spoken lies, the hands that have committed murder, and the feet that were swift in running to shed blood, shall all stand in array, and bear witness against themselves; then shall the wicked Herod, the treacherous Judas, and the secret sinner; (who waited for the twilight,) be exposed before the face of the whole world. They have sinned secretly, but God will display their crimes before the Son, yea, even before the SON OF RIGHTEOUSNESS himself; for they shall look on him whom their sins have pierced.

And this is strongly supported and expressed by the Apostle Paul, (1st Cor. xiv, 23,) where he saith, every man shall be raised according to his own order. I have examined the original Greek which signifies marshal or military arrangement, that as some men have performed worthy acts of loyalty, in consequence of which, their Sovereign bestowed upon them titles and badges of honor, which they deservedly wore.—(See the case of Ahasurus to Murdecni, Esther vi.) It will then be seen what shall be done to the man whom the King delighteth to honor, &c. And now in entering upon the great scene of the day of judgment, we are told, (1st Cor. xvi, 52,) *the trumpet shall sound*, and the dead shall be raised incorruptible, for this corruptible must put on incorruption, and this mortal must put on immortality. Yea, saith Paul, behold I show you a mystery, we shall not all sleep, (lie in the grave) but we shall be changed. In a moment, in a twinkling of an eye, (an atom of time) at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, cristalized or fashioned with a body like Christ's most gracious body, &c. "The Jew asketh, how shall the holy and blessed God raise the dead? The Rabin answers, God has a trumpet a thousand ells long, this trumpet he shall blow,—so that the sound of it shall extend from one extremity of the earth to the other.—At the first blast, the earth shall be shaken; at the second, the dust shall be separated; at the third, the bones shall be gathered; at the fourth, the members shall wax warm; at the fifth, the heads shall be covered with skin; at the sixth, the souls shall be rejoined to their bodies; at the seventh, all shall revive and stand clothed." John in his revelation saith, and I saw the dead, small and great, stand before God.—(xxi ch.) No respect of persons here, none of rank or fashion, none so poor but have some talents to account for, none so rich or powerful but must obey the summons when the sound goeth forth; *arise ye dead and come to judgment.*

Then shall the great prison houses be thrown open, and shall surrender their prisoners. We read, (Rev. xx.) "the sea gave up the dead which were in it, and death or the grava

delivered up the dead which were in it; death and hell delivered up the dead which were in them, and hades or hell delivered up the dead which were in it. Thus the grave and the sea will surrender up the body, hell will deliver up the souls of the wicked, to be re-united to their bodies and prepared with an indestructible substance fitted to endure everlasting burning. Here justly judged, justly condemned, before men and before angels, sent back to hades or hell from whence they came, to receive their final doom, for we see, verse 14, that death and hell (after being judged, every man according to his works,) were cast into the lake of fire. This is the second death. O! reader, how horribly plain do you now see this great tragedy, who can dwell on it without tears? or not shudder at the idea of the poor sinners, wretched fate: how fearful to fall into the hands of the living God unpardoned; when they must make their woeful bed in hell; punished with everlasting destruction from the presence of the Lord and from the glory of his power; no wonder that such reasoning made the heathen Felix to tremble. "So marvel not at this, for the hour is coming, in the which, all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—(John v. 28, 29.) What an awful scene will then present itself, when man shall spring forth from the caverns of the earth and sea, all who have been drowned in it, or slain in naval contests shall come forth, and like vast locusts cover countries.

Yea, when the trumpets intermitting sound,
Rolls the wide circle of creation round,
One universal concourse to prepare,
Of all that ever breathe'd the vital air;
Now monuments prove faithful to their trust,
And render back their long committed dust,
Now charnels rattle, scattered limbs and all

The various bones obsequious to the call,
Self mov'd advance, the neck prepar'd to meet
The distant head, the distant legs, the feet,
Dreadful to view, see through the dusky sky,
Fragments of bodies in confusion fly,
To distant regions, journeying there to chime,
Deserted members, and complete the frame, &c.

So, Adam formed in Paradise and the babe born yesterday, will stand alike before the son of God. Some may ask where shall this great scene take place, or where shall the valley of decision be? Joel tells us, that "God will gather all nations and bring them down to the valley of Jehosaphat, for there will I sit to judge the heathen round about. Multitudes, multitudes in the valley of decision, for the day of the Lord is near, &c. For the Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, and reel to and fro; that the Lord shall stand upon Mount Olives, and that the mountain shall cleave in the midst thereof, and that a great valley shall be between." Likely this shall be the place where hell will open her mouth to swallow down the wicked from the left hand of the eternal judge; for we are told, that the righteous will soar aloft to meet the Lord in the air, and so shall they be for ever with the Lord. "And this shall be the day of days, the light shall be neither clear nor dark. But it shall be one day, not day nor night," probably as long as seven days, as God created all in seven days, so may he judge all in the same space of time. "But it shall come to pass, that at evening time it shall be light," &c. Let us now change the scene and see what promise God has left for his loving followers, for "verily there is a reward for the righteous, doubtless there is a God that judgeth in the earth." "For the righteous shall shine forth as the sun in the Kingdom of their Father." The inspired Apostle tells the Thesalonians not to be sorry as men without hope, assuring them that those who sleep in Jesus, will God bring with him, all who have liv'd in the fear, and died in the faith of Jesus Christ, the same will God raise up and restore to union and communion with himself, and all their saintly friends and relatives, for this seems to be the end of their hope, the enjoyment once more of their dear company. For (he adds,) the Lord himself shall descend from heaven with a shout, with the voice of the Arch Angel and the trump of God, and the dead in Christ shall rise first; those who have suffered longest will enjoy soonest, their body saw corruption, but now shall be clothed with celestial light, and shall shine forth like as the brightness of the firmament for ever. Next he shall come with a shout, probably arise ye dead and come to judgment—who? the Lord himself. O! how indescribably grand. Daniel seems to come short of it; "I beheld, (he saith,) till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands, thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books

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were opened, &c.—(Daniel vii, 9, 10.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now observe the glorious splendor of that awful day, the Arch Angel with the trumpet of God whose terrible blast, waxing louder and louder, like that of Sinai, shall echo through Hell, Earth and Heaven, and as the Poet expresses, it—

"Shall the extended circle of creation shake,
The living die with fear, the dead awake,
The judge descending, thunders from afar
And all mankind is summoned to the bar,
Then shouldst thou behold thy friend or wife,
And all the soft companions of thy life,

Divided far, thy wretched self alone
Cast on the left, of all whom thou hast known,
How would it wound? what millions wouldst at
thou give,

For one more trial, one day more to live."

So when all these things come to pass, and are decided by the Judge of Judges; and King of Kings, then saith Paul, then cometh the end, the winding up of the great scene, "when Christ shall have delivered up the Kingdom to God, even the Father."—(1st Cor. xv, 24.) That thou and I, O! Father, may be one as we were at the beginning, &c. This is the mediatorial Kingdom, there will be no more probationers, no more need of an interceder, no more a mediator between God and his people, the fatal die will then be cast; no more displays of God's grace, no influence of his Holy Spirit to convert sinners, as the tree falls so it shall lie. O! that men would be wise in this their day, and know the things that make for their peace. "For they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever." In conclusion, Christ must reign, and the last enemy that shall be destroyed is death. This is the promise of God to Adam, the seed of the woman shall bruise the serpent's head. Now, that serpent was sin, and that sin brought death into the world; but the destruction of sin and of the sinner shall be together, and then there shall be no more death, sin, which was the cause of death being destroyed. Then shall be brought to pass the sayings that is written, DEATH is swallowed up in victory.—(1st Cor. xv. 54.) This is from (Isa xxv, 6,) speaking of the Saviour, that in this mountain shall the Lord make unto all people a feast of fat things full of marrow, and that he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. Thus signifying the renovation of the human body, and the bringing in everlasting life, he will swallow up death in victory, or for ever. "And it shall be said in that day, this is our God, we have waited for him and he will save us, and we shall rejoice in his salvation." The saint shall then triumphantly ask, proud death where is thy sting; it has lost its poison; and thou devil thou that didst boast of bringing temporal death into the world; we rejoice, our God hath brought out of it immortal life. He out of the eater has brought forth meat, and out of the strong brought he forth sweetness. So then shall ye see Sampson's riddle truly expounded. For he hath out of that death brought eternal life. O! death where is now thy poisonous sting that infected all the generations of men? And thou, O! grave, where is thy victory? thou shadow of death, thy empire is destroyed. Our bodies thou must deliver up on demand, and we shall one day stand upon our feet, an exceeding great army.—(Eze. xxxvii.) Yea, and with our much improved body, for in these we faint and be weary. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—(Isa. lx.) Fear not then to go down to Egypt or the land of darkness, for I am with thee, saith our God, and will surely bring thee up again. With this faith and confidence in God, we should commit the bodies of our departed friends to the bosom of the cold earth, repeating over it something such as the following: as "it seems unsuitable to our christian hope to stand by and see the grave, with open mouth take in and swallow down any part of a precious saint, and not bring some testimony against the devourer. Then know, O! grave, that there is in the body considered as once united to such a soul, a divine relation to the Lord of life and glory; this thou must not, thou canst not destroy. But know, and even before thee, and over thee shall this be spoken; that there is a season hastening, wherein we shall expect it from thee again, raised incorruptible, in honour and power. We now sow it unto thee in dishonour, but we expect it again returned from thee in power. We now sow it into thee a natural body; we look for it again from thee a spiritual body, that the prince of life who hath taken thee captive may rejoice over thee, saying, O! death where is now thy sting? O! grave where is now thy victory. I will ransom thee from the power of the grave, (saith God,) I will redeem them from death: O! death I will be thy plague; O! grave I will be thy

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ON GOOD WORKS,

OR CALLING THOSE THINGS WHICH BE NOT, AS THOUGH THEY WERE.

As the subject of good works has been variously handled, let us examine what the sacred writings say concerning them, the origin of which is by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—(Tit. iii, 16.) We wish to see then, how far they are acceptable with God, for many persons are in suspense, with regard to their own endeavours, whether they shall be of any use in bringing them under the influence or favour of God or not. Now the Apostle Paul tells us, that we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—(Eph. ii.) And although we are not saved merely on account of our good works, yet we are saved that we may perform good works to the praise of God, and the good of mankind. But it is "by grace that ye are eternally saved through faith, and that not of yourself, it is the gift of God. Not of works, lest any man should boast." Well, it is evident that if man could have wrought out his own salvation by any other law, that the Saviour would not have suffered in his stead; but being so, it is by faith in his own blood. Although good works belong so much to the christian character, that Paul says, "let every one that nameth the name of Christ, depart from iniquity."—2d Tim. ii, 19.) As much as to say, you need not call yourselves by the name of Christ, while you continue in sin and wickedness, the promise of His eternal salvation is to them that do the things that please him, and take hold of his covenant. It is also stated, that our good works are acceptable, because it is God that

destruction."—(Hos. xiii, 14.) And now friends you have had a fair display as far as my pages do admit, of the state of the departed soul, where it is lodged, and of how it shall be raised and judged, &c. So thou that readest, and thou who hear, prepare to meet thy God, &c. &c. &c.

worketh in us, both to will and to do, so that the real goodness that is in them, flow from those assistances which enable us to do them. In this way God calls those things that he not as though they were. In many instances God has promised to reward good works; but remember, they must be done with a good heart, for if you should give all your goods to feed the poor, and even your body to be burned, without charity, or love, it will profit you nothing. Therefore it is said that God is not unrighteous, to forget your works, and labour of love, for the righteousness of the righteous, shall be upon him. Again, if you receive a righteous man in the name of a righteous man, ye shall have a righteous man's reward, or a cup of cold water given in the name of Christ, shall not be forgotten by him. St. Matthew asketh, do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.—(vth ch.) "A man's works, (says one), are the tongue of his heart, and tell honestly whether he is inwardly corrupt or pure." So the profession of godliness, while the life is ungodly, is hypocrisy and deceit; a man cannot be a saint and a sinner at the same time; love to God and man is the root of the good tree, and from this principle all its fruits are found. But to teach as some do, and still are doing, (to preserve their everlasting decrees. That a state of salvation may be consistent with the greatest crimes, even adultery and murder, and that the righteous necessarily sin in their best works, is really to make the good tree bring forth evil fruit and to give

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 "the righteous and the wise and their works
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 either love or hatred by all that is before
 him *under the sun*, or by their prosperity or
 adversity in this life; all things come alike to
 all, the race is not to the swift, nor the battle
 to the strong, neither bread to the wise, nor
 favour to men of skill; but time and chance
 happeneth to them all."—(Ecl. ix, 11.)

So as these persons are frequently told
 that they must not depend on the merit of
 their good works, either for their prosperity
 or salvation, they are therefore decided to
 have no good works at all, or at least they are
 done in such a luke warm manner that God
 will not accept them. "To what purpose
 is the multitude of your sacrifice unto me,
 saith the Lord, I am weary to hear them;
 wash you, make you clean, put away the
 evil of your doing from before mine eyes,
 cease to do evil, learn to do well," &c. For
 to tell a man that a thing is so, is so far good,
 but tell him how it is so, and he will then
 believe it better, so let us try to develop
 this subject and make it as plain as possible.
 And as faith and works are so inseparably
 connected, they must be jointly considered;
 we read that Abraham believed God, and it
 was counted to him for righteousness. And
 when the disciples asked the Lord, saying,
 what shall we do that we may work the
 works of God? Jesus answered and said
 unto them, this is the work of God, that ye
 believe on him whom he hath sent.—(John
 vi, 28, 29.) Believe, repent and bring forth
 fruits, meet for repentance, have faith and
 prove it by your works, as "faith without
 works is dead being alone."

For faith and works are so together wrought,
 That one's agreed for, when the other's bought,
 Let union bind them, and they'll stand forsooth,
 'Gainst all the powers, of earth and hell they're
 proof.

By this we see that faith is a work, so saith
 Isaiah, let him take hold of my strength, that
 he may make peace with me, and he shall
 make peace with me.—(xxvii, 5.) Never-
 theless, observe that faith and works are

not the conditions performed by us, for the
 merit of which God grants the pardon of
 our sins, for that would destroy the act of
 grace. But they are that, for the obedience
 of which he is pleased to grant the pardon
 of our sins, and to cleanse us from all un-
 righteousness. So, in order to save our
 souls, we must by a lively act lay hold on
 faith and continue to prove it by our sincere
 obedience to the commands of God, for not
 the hearers of the law are just before God,
 but the doers of the law shall be justified
 by him, who is the end of the law. There-
 fore no man's works have so much intrinsic
 value in them as to purchase his own salva-
 tion, not even those of faithful Abraham, so
 let us try to give a clear understanding, even
 to the weakest capacity, of the real nature of
 faith and works. It is well observed that
 whatever is done for Christ's sake, is done
 through Christ's *grace*; and he who does
 the work, attributes to Jesus both the will
 and the power by which the work was done,
 and he seeks and expects the Kingdom of
 Heaven, not as a reward, but a gift of un-
 merited mercy. Yet while workers together
 with his grace, God attributes to them that
 which they do through his influence, as if
 they had done it independently of him; and
 calls those things which be not, as though
 they were. But although God works in them,
 and by them, yet he does not obey for them.
 The works of piety and mercy they perform
 under the influence and by the aid of his
 grace. Thus God preserves the freedom of
 the human soul, and secures his own glory
 at the same time, &c.: and even then the
 glory belongs to the giver, and not to him
 that receiveth the gift; has not the builder
 more honour than the house? &c. There-
 fore be ye *Teleioi* or perfect; arrive at the
 height of your christian privilege. Be com-
 pletely finished; be nor half, not yet almost
 a christian, but be ye sanctified wholly.—
 (1st Thee. v, 23.) Stablish your hearts un-
 blamable in holiness before God, (iii, 13.)
 And this is your christian privilege, to go on
 from faith to faith, and from grace to grace,

and from glory to glory in the fear of the Lord.—(John 1, 16.) (Rom, 1, 17.) (2 Cor. iii, 18.) But to return to the subject of faith and works, we read (Rom. iv, 16,) that salvation "is of faith, that it might be by grace to the end the promise might be sure to all the seed, &c." God's grace require faith in us, and also our faith require God's grace, to water it every moment, I have prayed for thee, (saith the Lord,) to Peter, that thy faith fail not. Divine wisdom has appointed faith the principle, that the promise might be sure to all, as a person can perform an act of faith when it is not in his power to do any other services, either to God or man, for one may be heartily sorry for his sins, and truly grieved for having offended so great and gracious a God, who hath redeemed him at the expence of his own blood, at the same time trusting in its all atoning efficacy for salvation, and it will be imputed to him for righteousness.

"Believe in Him who died for thee,
And sure as he hath died,
Thy debt is paid, thy soul is free,
And thou art justified."

But those who have time and opportunity must show their faith by their works. Faith alone justifies, yet faith alone in some is not sufficient, those who are otherwise privileged, let them do good and bring forth fruits unto righteousness; let your light shine before men, that they may see your good works, and glorify your Father, which is in Heaven. We learn how faith wrought with Abraham's works, and by works was faith made perfect; also, he believed God, and it was imputed to him for righteousness, ("as it is written, I have made thee a Father of many Nations,") before him, whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were.—(Rom. iv, 17.) Now this has been passed over by great and learned men; they say, as Abraham was called the Father of many Nations, which as yet had not come to pass, and this they say was calling those things that be not, as though they were. But that would

be but one case, and the Greek noun *Ta*, or things, is in the prural number and neuter gender, while Abraham is singular number, masculine gender; therefore, it must refer to more cases than one. The Greek text unfolds the true meaning of the passage before us, which runs thus:—*Oti palera pollon ethnon tethixas se, xatenanti ou Epistase Theou, tou riopoiountos Toust narroust xai xaloufst Tu me onta ost outa.* This could not be rightly understood by the present translation for the verb *Tethixas* signifies to constitute, ordain, appoint the same as I have appointed thee to be, or to become the Father of many Nations, and am the God that quickeneth, or enliveneth your mortal body, by the radiant rays of the divine logos, and because even then, that through that influence you have obeyed my voice, in blessing, I will bless thee and multiply thy seed as the stars of Heaven. For behold, to obey is better than sacrifice, and to hearken than the fat of rams.—(1st Sam. xv, 22.) Therefore I have called or counted your works righteous, and I will reward thee as if the works were not of grace, but of debt, (4th v.) and call those things, that be not, as though they were, &c. Again, the negative adverb *me*, denies the thought of a thing, while *ou* denies the thing itself; the one denies the action, the other even the idea of doing it; this is well worthy of notice throughout the whole Greek Testament; because, whenever it is applied, it strikes at the spiritual meaning or thought of the heart. Here is an express proof of the great plan of salvation, both what it is, and how it is, are here plainly laid down in strong language. Thus God saith to Abraham, although I knew that thy works were performed through the efficiency of my grace, yet I have reckoned or counted them as thine own, and will reward thee accordingly, (ost,) or in like manner. So, let all mankind "take hold of my strength, that they may make peace with me, and they shall make peace with me, and I will uphold them by the right hand of my great power.

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e Greek noun *Ta*, number and neuter is singular number, before, it must refer . The Greek text ng of the passage thus:—*Oti patera enanti ou Epistuse Toust nezroust xai ost outa.* This understood by the the verb *Tetheixu* rdain, appoint the thee to be, or to any Nations, and eth, or enliveneth radiant rays of the e even then, that i have obeyed my ss thee and multi- of Heaven. For han sacrifice, and rams.—(1st Sam. called or counted t will reward thee of grace, but of se things, that be &c. Again, the the thought of a thing itself; the other even the worthy of notice eek Testament; plied, it strikes at thought of the proof of the great it is, and *hio it* own in strong h to Abraham, works were Percy of my grace, uted them as ee accordingly, So, let all man- ngth, that they and they shall ill uphold them great power.

For thus, saith the Lord, if there be a messenger, *one among a thousand*, to shew unto man his *uprightness*. Yea, (saith God,) I will render unto man his uprightness, and deliver him from going down to the pit, for I have found a ransom.—(John xxxiii.) The original is most beautiful, and in the perfect tense; O! how God glories in the invention of redeeming the world (though at so great an expence as his own blood,) saying *euraxa, euraxa, I HAVE FOUND, I HAVE FOUND THE RANSOM; I, even I, am he that has done it; and also euraxa signifies to rejoice in some thing that is well done, &c.* Therefore his own arm brought salvation, and his righteousness it sustained him, he has promised to bestow it upon all who continue to believe, love, and obey his Holy Gospel. So if we submit ourselves to him, strive to serve him, suffer our selves to be led by the spirit

of his grace, and obey his voice, then the good Lord will pardon our short comings, and will also call our works good, (although they are not meritoriously good,) and those things that be not, as though they were. "And now, O! man, he hath shewed thee what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—(Mic. vi, 8.) Therefore the salvation of the soul is the result of two wills conjoined; the will of God, and the will of man. If God will not the salvation of man, he cannot be saved. And if man will not the salvation God has prepared for him, he cannot be delivered from his sins," &c., consequently remain under condemnation.

"So, the blessings thy free bounty gives
Let me not cast away,
For God is paid when man receives,
To enjoy is to obey."

ON FAITH;

BUT CHIEFLY, HOW IT IS THE GIFT OF GOD.

This is an important article, for faith comprehends all the acting faculties of the intellect, judgment, reason, and understanding; for these must all be exercised before we have faith in anything, it is applied in different ways, but the chief is that in regard of divine things, belief in the Lord Jesus Christ, and of our salvation by him, and the giving our assent and judgment to his revealed truths. The Greek *pistis*, translated faith, is derived from the verb *peitho*, which signifies to persuade the nature of faith, being a persuasion of the mind on something represented to the senses. Paul says, that faith is the substance of things hoped for, the evidence of things not seen.—(Heb. xi.)

The sure anchor of the soul which keeps a man firm in his place, against every tide and storm. As to the order in which faith stands, it is evident that it precedes repentance, for we must have a sense of sin, before we can repent for it. But this is only a speculative or discerning faith, it foresees the real evil of sin, and the state of holiness which God requires, this is the faith that bringeth repentance, which is an after thought, or sorrowing fors in, which if persevered in, bringeth conversion. Without this "faith, it is impossible to please God, for he that cometh to God, must believe that he is,* and that he is a rewarder of them that diligently seek him.—(Heb. xi, 6.)

* On the three Divine Witnesses, (John's 1st Epis. 5ch. 7, 8v.)—It is said that this subject has given rise to more theological disputes than any other portion of the Sacred Writings. And as we are but short sighted mortals, especially in the deep things of God, therefore let us not be high minded, but fear. For the creature can know nothing of that great and glorious Being, but, whatever he himself has been pleased to reveal, so let us not presume to push our enquiries further. The God of our Fathers appeared unto

It is therefore the substance of things hoped for, which are the peace and approbation of God, and those blessings by which the soul is prepared for the Kingdom of Heaven. A penitent hopes for the pardon of his sins, and the favour of his God; faith in Christ puts him in possession of this pardon, and thus the thing that was hoped for, is enjoyed by faith; yet there is another sort of faith which is called saving faith, this is an active and lively faith, that "lays hold on the hope set before us." This a wrestling, persevering faith, like that of Jacob, which lays hold, and vigorously holds fast the Saviour to his promises, &c., and will not let go until Christ does bless him. Thus, like Abraham, leaps forward and holds fast; let no thunder shake, no terror dismay, though your all be at stake, for when this faith is perfected and received it brings conversion, and then the man has no more doubt of God's approbation, and his own free pardon, than he has of his being, he rests in God; and though the great and strong wind may rend the mountains, and break in pieces the rocks before the Lord,

the stronger the blast, hold thou the faster. For the earth may quake and the fire of affliction may burn for a while, yet, cleave thou close to thy Saviour, believe and love, saying, though he slay me, yet will I trust in him, then my life for yours, that after this will come "the still small voice which whispers love."—(Kings xix, 11, 12.) So faith is said to be the first incentive to Godliness, the principle grace, and standeth first in order, and takes the precedence of all other graces. Now God has dealt to every man a measure of faith, that he may grow in the knowledge of God thereby, and that his righteousness may be revealed from faith to faith, that is from one degree of faith to another, as faith is progressive; if it is improved, our past mercies ought to confirm our faith in the God of mercies, knowing that his watchful eye is always over us, and his ears are open unto our prayers. David had this faith when he assayed to fight Goliath, and firmly advocated that the Lord who had delivered him out of the paws of the lion and the bear, will also deliver him

Moses in a flame of fire in a bush, but he saw no similitude, and Moses asked Him his name, and he said, I AM THAT I AM; moreover he said, I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob; I am he that reulth in the Heavens above, and in the earth beneath, I AM HE. Here are two personal pronouns and a verb. Such is the Father, such is the Son, and such is the Holy Ghost. I AM THAT I AM, and I will send thee unto that herdsman Pharaoh, that thou mayest bring forth my people from under his iron grasp. The Scriptures manifest one living and true God in opposition to the innumerate heathen Idols. And in that divine nature, or Godhead, exists such a distinction, as is between the sender and the sent. The Father sent the Son to be the light and life of the world. The Son says, I will send the Father and he will send you another comforter, "even the spirit of truth." This idea admits of the reciprocal pronouns, I THOU, HE; a plural personage, which was from the beginning, (where see,) "let us make man," &c. Now it is said, that no man hath seen God at any time, yet he hath given us some lively representations whereby our faith may be strengthened, for blessed are they who hath not seen, and yet have believed. So if we come to God we must believe that he is, and that he is a rewarder of them that diligently seek him, whom having not seen ye love.—(1st Peter i, 8, 10.) But to return to the words of the text, John tells us, "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and that these three are one." The best explanation that I have seen of this difficult passage is set forth by the Prophet Ezekiel in his first chapter; he says, "as I was among the captives by the river Chebar, that the Heavens were opened, and I saw visions of God." And the hand of the Lord was there upon me; and I looked and beheld a whirlwind come out of the north, a great cloud and a fire folding itself, and a brightness was about it," &c. Also, out of the midst thereof came the likeness of four living creatures, they had the likeness of a man, and every one had four faces, and every one had four wings. And they had the hands of a man under their wings on their four sides, and the four had their faces and their wings. These were the Cherubims of Glory that came forth out of the whirlwind and out of the fire; and as for the likeness of their faces, the four had the face

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Philistian. Thus "as it is written, the just
shall live by faith," (Rom. xii, iii,) "for by
grace are ye saved through *faith*, and that
not of yourselves; it is the gift of God." Not
of works, least any man should boast.—
(Eph. ii, 8, 9.) For by the deeds of the Law
shall no flesh be saved. Many have misera-
bly misconstrued this text; for seeing that
it allows them neither part nor lot in their
salvation, they therefore disclaim any pre-
tensions to religion, wishing to justify their
indolence, by stating that they must, and
will stupidly perish, or be saved by a mi-
racle. This is the substance of Calvinistic
ignorance; and is quite contrary to the ways
of God, who testifies that he who is faithful
in little, will also be faithful in much; and
to every one that improve, shall more be
given. For although faith is the gift of God,
yet, the exercise of that faith in believing, is
the act of the soul under the aid of that
power or grace, for does not God know that
without the power, it is as impossible for man
to believe, as to create a world? but with

that divine assistance, he can believe and
be saved, &c. "But God never believes for
any man, no more than he repents for him,
the penitent through his grace enabling him,
believes for himself, nor does he believe
necessarily, or impulsively even when he
has that power, for the power to believe may
be present, long before it is exercised; else
why the solemn warnings with which we
meet every where in the word of God, and
threatenings against those who do not be-
lieve? Is not this a full proof that such
persons have the power, but do not use it?
they believe not, and therefore are not es-
tablished. This therefore is the true state
of the case. God gives the power, man uses
the power thus given, and brings glory to
God. Therefore we find that faith is a
warfare, yea, saith Paul, I have fought a
good fight, I have finished my course, I have
kept the *faith*. Henceforth is laid up for
me a crown of righteousness, which the
Lord, the righteous judge shall give me at
that day, &c. Here we see that it is our
great duty, to combat and keep the faith,

of a man, and the face of a Lion on the right side, and the four had the face of an Ox on
the left side; the four also had the face of an Eagle."—(10v.) Here is a Hieroglyphical
representation of the ETERNAL TRINITY. The face of the Lion and of the man represent
Christ in his humanity; and He the Lion of the tribe of Judah, out of which tribe our
Lord sprang, as His genealogy prove.—(Mat. i.) (Luke iii.) Also, (Gen. xxix, 9,) Judah
is a Lion's whelp, &c. The Lion was the emblem of the tribe, and was supposed to
have been embroidered on its ensigns. This is He of whom it was spoken by one of
the elders of Heaven to John when he wept sore; because that no man in Heaven or in
earth, neither under the earth was found able to open the book of REDEMPTION. He
saith, weep not, behold the Lion of the tribe of Judah, the root of David, he hath prevailed
to open the book and to loose the seals thereof. Christ was the root of David, as to his
divine nature. He was a branch out of the stem of Jesse, as to his human nature.
Secondly—The Ox or Oxen were by the ancients mark'd as the emblem of power, or
strength, which represents the Father. Thirdly—The winged Eagle was emblematical
of the *status* or Holy Spirit, &c. And these Cherubims went every one straight forward,
for their wings were joined, one to another, and they turned not when they went, for the
spirit of the living creatures was in the wheels. "The wheels of fortune are blind, but
those of Providence are full of eyes." This was a powerful representation. "Behold
the likeness of a Throne and a man upon it. This was the appearance of the likeness of
the Lord.—(Eze. i, 28.) (10ch.)—In the following year, Ezekiel saw the same vision of
the Cherubims, the likeness of a Throne, the hands of a man, the fire of God's wrath, as
the destroying Angels were about to smite the City. And again, their whole body, and
their backs, and their hands, and their wings, and the wheels were full of eyes round
about, even the wheels that the four had; and the whole four had one likeness as if a
wheel had been in the midst of a wheel, &c. So, no wonder 'tis said "His eyes are to
and fro in the earth, and that a sparrow cannot fall to the ground without His notice."
Now the glorious brightness of His mysterious majesty, and the hieroglyphic our Lord was

and earnestly to "contend for the faith which was once delivered to the saint," as the grace is communicated to every man by the same spirit which enabled St. Paul to go on and conquer.—(1st. Cor. xii, 9.) Who, after he has recited the wonderful effects of faith mentioned in the xth ch. of Hebrews, to which I refer my reader; where he says, the time would fail to carry him out, and directs us to look to Jesus who is the author and finisher of this miraculous faith, whereby men can do wonders. Here men subject to like passions as we are, had power to stop the mouth of lions, quench the violence of fire, saved the lives of hundreds, and of thousands of persons, and you *poor soul*, a partaker of the same light, grace, and liberty, whoever you are, you have the same source to apply to for succour as they had; and alas! have ye not faith enough to save *your own one soul*? What say ye? are ye still under the condemnation; he that believeth not shall be damned; try your own selves, prove your own selves, whither ye be in the faith, I mean saving faith, the end

pleased to manifest unto His servants, nearly 1500 years before the incarnation.—(See Exo. xxiv, 9.) Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in his clearness; and upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink, &c., retained their natural life. Ye now see the veracity of John's testimony, that "there are three that bear record in Heaven, the Father, the word, and the Holy Ghost; and that these three are one," "the same in substance, equal in power and glory." But to come to a plainer demonstration of what we can understand of the Eternal Godhead; the FATHER is the great power, the word is the *spirit* of that power who was made flesh and dwelt among us; and the Holy Ghost is the general and universal spread of that ALMIGHTY BREATH, who sanctifyeth all things, &c. Our reason tells us that there must still be a directing power at the helm. The word when incarnated could not be omnipresent; therefore another personage was wanted to supply general *spirit*, even that of the *Holy Ghost*. So that it was indispensably necessary that a triune, or threefold personality should exist in the Godhead. The term word has been miserably handled, some ignorantly, making it to be the written word, composed of paper and ink. The original Latin *verbum* signifies to beat, or is a body of driving air, as the word from one persons lips, must beat on another's ear, before they can hear it. This is known by the power of sound, or reverberation. The Holy Spirit is sometimes manifested by a mighty rushing wind, as in Acts ii, 2. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, &c. Also it is represented as a fan, or winnow.—(Mat. iii, 12.) The Greek has the word *Logos*, which signifies *fire* or *flame*, which in the Scotch dialect is low. Now, every spark of fire, even the blaze of a candle, has in it three distinct substances, viz., air, light, and heat. Thus the *Logos* is the light, and heat, and life of the word. So "in the beginning was the word, and the word was with God, and the word was God, or God was the *Logos*." Therefore no subordinate being but the most high, the Eternal Jehovah,

of your faith, the salvation of your soul, &c. Have you a clear evidence of your sins being pardoned and washed away through the blood of atonement? if not, then you never have had faith in the Lord Jesus Christ, no matter who you are, be ye peasant or gentleman, layman or clergy, deacon or bishop; if ye have not this testimony, permit me to tell you ye are a faithless generation, and your state by no means enviable; you never have exercised faith, yet God testifies you have had it, for he says, "a measure of faith is dealt out, or distributed to every man," &c.—(Rom. xii, 3.) And had your quota or share have been only as large as a grain of mustard seed, had you improved it by watching and prayer, it would have become a great tree, and afforded you shelter in the day of God's wrath, when he shall come "with His great and sore and strong sword, to take vengeance on them who know not God, and obey not the Gospel of our Lord Jesus Christ." And the exercise of this faith, God requires in all men, behold how he upbraided his disciples oftimes, for not using their faith

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in the time of extremity; ye have power to believe, and a helper always at hand, yet ye do not use it, depend on God, ye have not to go up to Heaven to bring him down, nor over the sea to fetch him, for he is with you always, even to the end of the world; O ye of little faith, you do not use the grace which I have already given you, like many in the world, you are still looking for more, without using that which ye have, what then can be done if ye remain faithless? nothing, nothing can be done, eternal death awaits you, nor will I compel thee to think or believe, any more than to do any other act, the human will must remain free. The Apostles testify to the people of Corinth, saying, we have no dominion over your faith.—(2d Cor. 1, 24.) He is the author, as well as the finisher of our faith; and we are the husbandmen of this gift, and therefore ought to improve

every grace given unto us, and co-operate under the aid or divine influence for the righteousness of God is revealed from faith to faith. Let us therefore pray with the Apostles, Lord increase our faith; and God himself tells them, if that they have faith, as a grain of mustard seed, (that is a thriving, increasing, and growing faith,) that they shall be enabled thereby to work miracles. Whatsoever ye shall ask, believing, ye shall have it. "Having these promises let us lay hold on the hope set before us, as an anchor of the soul, both sure and steadfast; let us ask, in faith, nothing wavering, saying, Lord I believe, help thou mine unbelief, for the double minded man is unstable in all his ways, and shall receive nothing from God."—(James 1.) All force God will repel that oppose our salvation, if we do not yield to it ourselves, neither men nor devils can force

by whom "all things were made, and without him was not anything made that was made."—(John 1.) There is further proof of the divine personality, or three that bear record in Heaven, from the Gospel of Saint Matthew 11, 16. "And Jesus when he was baptised, went up straightway (apo) from the water, and lo! the Heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighted upon him. And lo! a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." It is well stated that this passage affords sufficient proof of the doctrine of the Trinity; also, that three distinct persons are here represented, there can be no doubt. First—The person of Jesus Christ baptized by John. Secondly—The person of the Holy Ghost in a bodily shape, (Luke 11, 22,) like a dove, and abode upon him. Thirdly—The person of the Father; a voice came out of, or from Heaven, which said, thou art my beloved Son, in thee I am well pleased. In the 8th verse, we are told, also, that there are three that bear witness in the earth; the spirit, and the water, and the blood, and that these three agree in one. This surely demonstrates the foregoing text, as much as to say, ye know that ye are rational beings, composed of body and soul, united by spirit, water, and blood, three essential parts to animation, and without any one of these three, you cannot exist a moment. First—For when the Spirit is gone, we are no more. Second—If the fluid water which supplies the vitals of life be withdrawn, we shall soon die of thirst, as Solomon saith; or over the silver cord be loosed, or the golden bowl be broken, &c. That then shall the dust return to the earth, and the spirit shall return to God who gave it.—(Ecc. 12, 6, 7.) Third—If the blood which is the anima sanguis be drained out, we are dead, for the life is in the blood; now these three bear witness in the earth to the life and existence of man on earth. Then wherefore do ye doubt of the three divine essences which exist in the Eternal Godhead, namely, the Father, the Son, and the Holy Ghost. that bear record in Heaven. So "if I have told you earthly things, and believe not, how shall ye believe if I tell you of Heavenly things?" I believe the above to be the plain simple meaning of this great subject, which has puzzled and confounded the learned world; many have thrown it out of the text, because they could not understand it. Henceforth he who pleads so, must be wilfully ignorant; yet I do not say that a man should be burnt with wet faggots, as Calvin did Servetus, for saying, "though I believe the Father is God, the Son is God, and the Holy Ghost is God; yet, I scruple using the words Trinity and persons, because I do not find these terms used in the Bible. These are the words which merciful John Calvin, cited as wrote by Servetus in a letter to himself?"

our salvation from us, nor compel us to do one criminal act, nor make us to think one thought of unbelief to forfeit it. Satan may wheedle, lure, and say cast thyself down, but he cannot, dare not, cast thee down; therefore "resist the devil and he will flee from you." As God does not compel us to be holy, so, no power can compel us to be wicked. But the volition or liberty of the mind, God will not force, because that he himself has made it free; otherwise, why these awful denunciations? he that believeth not shall be damned, and the fearful, and the unbelieving shall have their part in the lake which burneth with *fire and brimstone*, which is the *second* death, &c. Nor can we once think that Christ himself would upbraid his disciples unjustly, or damn those who would not believe their testimony, if he had not thoroughly furnished them with sufficient light, grace and power, to believe and to direct their operations. No, he never said unto the sons of Jacob, seek ye my face in vain. I the Lord spake righteousness, I declare things that are right.—(Isa. lxxv. 19.) But although God gives us the power of our feet, he does not walk for us; he teacheth our hands to war, and our fingers to fight, but he does not fight for us, unless we also fight. Paul tells us to put on the whole armour of God, that we may be able to withstand in the evil day, and above all take the *shield of faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. But the act must still be our own; had David not wielded the sling, would he have slain Goliath? certainly not, therefore let us put forth all our strength, for there is nothing an overmatch for faith; let us come in full assurance of hope, loving, obeying and believ-

ing. Hast thou faith, saith Paul, then have it to *thyself* before God.—(Rom. xiv. 22.) Dost thou believe that there is a Saviour? then make that Saviour thine own, feel his blood applied to the pardoning of thy sins; let him not go unless he bless thee, believe and have, do and live, be faithful unto death, and thou shalt have a crown of life, &c. And now let me drop a word to you who are the firm defenders of our christian faith. Are ye all in possession of the grace which that faith brings? That faith which you so strenuously and justly defend and contend for, even against principalities and powers, &c. O! let it not be horribly exclaimed against any one of you at the day of judgment, "that you have kept your vineyard for others; but that your own vineyard, you have not kept!!"—(Can. i. 6.)

For those who would go into the Heavenly Canaan, must perseveringly fight, even after they have come through the red sea of Christ's blood; they must expel the old inhabitants of their earthly tabernacle, their old sins, and carnal propensities; have no golden calf amongst you. Be not like the Priests mentioned in the 7th ch. of Matthew, who had faith to cure others, but never had faith that God would pardon their own sins. Alas! God testifies that there will be *many* at the day of judgment of this character, and unto whom he will say, depart ye cursed, I never approved of you, &c.; therefore, O! christian, have faith, and have it to *thyself* before God; lay siege to your passions the six days of the week, and on the seventh let all your heart and soul cry out against them; cry mightily to God with a strong belief of victory. Then be ye assured that down comes all your carnal and spiritual enemies; go ye in and possess the land.

ON ST. PAUL'S CONVERSION.

This has generally been called the miraculous conversion of Saint Paul. But this subject goeth to prove that his conversion was not a miracle, and that though there was a miracle made use of in order to bring him to repentance; yet his conversion was in the ordinary way of other penitent sinners. The use of this article is to shew the much

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mistaken idea, that the most of men have on this passage, and how they abuse it, or rather how they abuse themselves by it. They are willingly deluded by Satan to rest in carnal security, or rush forward in sin, pleading their slim hope of being converted as Saint Paul was; by a miracle, or as the thief upon the cross. Now a miracle is an act of God out of the ordinary course of things, and it appears the more amazing to us because it is out of the regular course; yet God never has performed a miracle contrary to his Gospel Law. There is but one state of probation,* &c.

Nor has he two ways of converting sinners; for though different ways may be used in bringing sinners to repentance, yet they

are all, all accepted, on one and the same principle, viz.: on throwing away their own will and submitting to the will of God; and there is no inducement for men refusing the ordinary means of grace and depending for their salvation on the expectation of a miracle; therefore—

None may put off, and persecute,
Like him of sinners chief:
And yet expect Heaven to obtain,
Like the repenting thief.

These acts are gone into oblivion to us, and shall never return; besides, many of the miracles performed by Christ in the days of his humiliation had not the desired effect, for even after raising Lazarus from the dead, the multitude conspired to put them

* *On the Spirits in Prison.*—That our Saviour descended into hell is a doctrine set forth in our common creed; those who advocate this, try to support it by a passage in first Peter iii, 19, where Christ went and preached to the Spirits in Prison, &c. The R. Priest says that this was purgatory. The Protestant writers generally agree that it is a place of *separate spirits*; but you will shortly see that both have missed the mark. However they say that Christ went to this dark region at the time of his crucifixion, triumphed over the devil and his angels, spoiled principalities and powers, and made a shew of them openly. To prove this, they say that Christ was the first that rose from the dead, or that he was the first fruits of them that slept. Consequently there must be a third receptacle for the souls of the deceased, for they cannot think that all the good men who died before Christ's resurrection went down to hell; the gates of Heaven (as they imagine,) being then shut. Therefore they consigned them to a place they called *limbus-patrum*, or hell of the Holy Patriarchs, where all the good men of the old dispensation that had died before Christ were detained; but when he preached there that he released them out of it, and carried them with him to Heaven, &c. Wonderful absurdities have been raised on this, too tedious to mention; a few words are sufficient to explain the whole. Christ never went to the infernal pit, nor intermediate mansion, nor released a soul out of it, as you have seen amply proved on the state of the departed soul. He was indeed the first fruits of them that slept, that is, the first that took his soul and body, *reunited* into Heaven, and for ever sat down as the right hand of God. But to return, who were the Spirits in Prison mentioned by Peter? They were the stiff necked *Antideluvians*, under the arrest of divine Justice, the death warrant being issued against them as condemned criminals for the space of 120 years; and during this time the great power of God the Father strove with them, for Paul testifies that it was the same spirit that raised up Christ from the dead, that preached to these Spirits in Prison, or prisoners of hope, who were disobedient, even when once the long suffering of God waited in the days of Noah, 2400 years before Christ. So much for the mistake by these wise men, who say that it was when he was under the power of death that he preached there. So, these were not disembodied spirits, as some would have them, but men in the body as we are, for every sinner is a condemned criminal before God, &c.; "he that believeth not is condemned already;" we are invited to step into the glorious liberty of the children of God, &c. Hence, sin is counted a bondage, a chain, a prison, a pit, &c. The Saviour's message was "to preach deliverance to the captives, and the opening of the prison to them that were bound," &c.—(Is. lxi.) Yea, "shall the prey be taken from the mighty, and the lawful captive be delivered; also bring out the prisoners from the prison, and them that are in darkness out of the prison house."—(Is. lxi. 7.) So now, O! sinners, "return to your stronghold, ye prisoners of hope."—(Zec. ix, 12.) For in the Lord Jehovah, is everlasting strength.—Amen.

both to death; thus, therefore, that which is the savour of life to some, is the savour of death to others. We find by the 33d chapter of Job, that "God calleth man to repentance by dreams, by visions, and by affliction; lo! all these things worketh God oftimes with man to bring back his soul from the pit; for God speaketh once, yea twice, yet man perceiveth it not," &c. So that an offer of mercy is made to every man, whether he will accept of it or not, and thus God is clear of the blood of those that perish. "That thou, O! God, mightest be justified when thou speakest, and be clear when thou judgest."—(Psalm LI, 4.) Paul himself; though then a persecutor, when he saw the light and heard the voice from Heaven, saying unto him, Saul, Saul, why persecutest thou me? (Acts ix, 4.) he then saith, whereupon, O! King Agrippa, (*oux egenomen apeithest ouranio optasist.*) I was not unbelieving nor disobedient, consequently, I both believed the Heavenly vision and obeyed the Heavenly voice.—(Acts xxvi, 19.) So on these terms may every sinner who now hears the Gospel sound be saved, by believing and obeying as Saint Paul did. The very act or words from chapter ix, prove this; when he saw the light and heard the voice, saying, Saul, Saul, (*Ti me diorcist,*) or why dost thou follow me up, and strike with persecution. Paul asketh, who art thou, (*Kurie*) or sir? I am Jesus of Nazareth, whom thou persecutest, (*Schileron.*) it is hard, rude, disagreeable, violent, austere, implacable; morose, impious, wicked; for these definitions the word (*schileron*) bears. (Parkhurst) hard, difficult, grievous, for thee to kick or lift up thy heel against the points or powder, which rebellion will only serve to make thee suffer more grievously, and to provoke me who am thy Heavenly Father to pierce thee through with everlasting destruction. So God calleth man to repentance by vision, by affliction, and by his ministry. For this awful and merciful admonition was well understood by Saul. So that his reply was (*apeithest.*) I believe and obey: the perse-

cutor immediately became a willing subject, and he trembling and astonished, being overawed by the splendour of the vision, and wondering at the goodness and mercy of God for sparing and offering pardon to such a rebel; for he says himself, through the grace of God, I am what I am, &c. And his grace which was bestowed upon me was not in vain, for I labour more abundantly than they all, for through that grace I willingly submitted and said, (*kurie ti me thelcist poiesai,*) Lord what wouldst thou wish me or have me to do, &c., make me now thy meanest servant; no longer my will, but thine be done; which is the sincere wish of every true, penitent and believing soul. Now the total and willing submission of Saul when the Saviour revealed himself to him, brings the subject into a fair way of being understood; for when once a man submits, there is no more need of compulsion; neither indeed can there be any, it is completely impossible; so this puts the question out of dispute, for ever, that Saul was a subject of *compelling power*. Thus we see that Paul's case, like all others, firmly admits of free agency, nothing compulsory in the whole matter, a strict admonition given, and a plenitude of mercy offered by our gracious REDEEMER, to which Paul most willingly submitted and obeyed with all his heart, and with all his soul. It is worthy of remark, that it was after Paul had yielded obedience, and also was found praying, that the Lord said to Ananias, *he is a chosen vessel unto me*. This is in the present tense, indicative mood, he is *now* a *chosen vessel*, he is *now* become one of my elect; not before this, the word *compel* is not found in the original Greek, in that case (*anagchastin*) is rendered constrain, to advise, persuade, (Mat. xiv, 22,) where Christ constrained his disciples to get into a ship. It is derived from (*egeto,*) or (*anagagon,*) (Luke i, 1, 5,) which signifies to lead or draw.—*Latin, subducliamus,* (Luke xiv, 23.)—The English translation reads *compel* them to come in. There is no such word in the original, either

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of the Old or New Testament, the whole voice of both cry out against it, and we are not to expound one word in contradiction to all the rest; the (*anagchason*) means to urge, to prevail by prayers and entreaties, the most earnest and engaging that can be imagined. Neither does constrain always signify to compel forcibly; it is used (Luke xxiv, 19,) where the disciples constrained the Saviour to abide with them; which was impossible for any power on earth to *compel* him. They entreated him, and he condescended, which is the true meaning of the word. But to be compelled, as some hold that Paul has been, that he was knocked down and made to surrender, is not found in the New Testament, and those that teach such doctrine, shew their total ignorance of the plan of salvation; for let it be observed, that Paul was not at all converted under the shock of the Heavenly vision; no, He was for three days a seeking penitent, before that Ananias said unto him, *Brother Saul, receive thy sight*, and be filled with the Holy Ghost. —(Acts ix, 17.) God's law is a law of liberty, and as he is no respecter of persons, if he would compel one soul to holy obedience, he would also compel all the world;

but then there would be neither merit nor demerit in all the sons of Adam; consequently, neither capability of being rewarded or punished. You ask next how are those called heterodox saved? those who hold doctrines prejudicial to the soul? (To make short) you have heard of the conversion of heathens, but you have also heard that first they threw away their idols; so, in like manner must these persons put away their biassed and prejudicial opinions, and relinquish all those dogmas, and stigmas, which they formerly held as articles of faith, "they must cast them away as a menstruous cloth, thou shalt say unto them, get thee hence." —(Is. xxx, 22.) And then he who received a Saul when he submitted, will also receive you. So, many persons have been converted not through the principles of their Church, Orthodox, but because they threw away those principles and embraced Jesus Christ, as freely offered in the Gospel. And then Greek, Jew, Barbarian, Roman, Protestant, &c., will find acceptance. But no man ever yet has been, or ever will be converted on a false, uncertain, or Calvinistic faith, "he that wavereth is like a wave of the sea, &c.; let not that man think that he shall receive anything of the Lord," &c.—(James i, 7.)

ON THE RESISTING OF THE HOLY SPIRIT.

WE hear Saint Stephen exclaim against the people of Jerusalem, saying, 'ye stiff necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye.'—(Acts vii, 51.) This is called by some, a critical subject, and it is of long debate, whether the words of Stephen be true or not; those who hold irresistible grace say they are not. This doctrine, however, is falling into decline; many learned doctors, and in fact all truly sensible men do wish to throw it into a galloping consumption, so that it may speedily take its departure into another world. I find by the original Greek, that this passage is very powerfully laid down; *antipiptete* is derived from *anti*

against, and *pipto* to fall, to fall against, to resist, to withstand at all times, &c. Thus to be in battle array against every motion of divine grace. Nevertheless men undertake to teach that the assisting grace of God, or what they call sovereign grace, is of its own nature so efficacious and powerful, that it never fails of producing, accomplishing, and keeping good the end for which it was given, it is called here (*pneumatō agio*) the HOLY SPIRIT, and there is no grace more *sovereign* or *powerful*, and this grace sinners have resisted, and do resist." "The Jewish Nation and people of Jerusalem, together with this text, shew fearful proofs that the Almighty energy of the living God may be resisted

and rendered of none effect, unto them who do resist it." Although Isaiah saith that "this was once a faithful City," probably when Melchisedec* reigned there. For "this spirit is not sent to stocks, or stones, or machines, but to human beings endued with rational souls; therefore it is not to work on them with that *irresistible* energy which it must exert on inert matter. But it works upon the understanding, will, judgment, conscience, &c. in order to enlighten, convince, and persuade; if after all, the understanding, the eye of the mind refuses to behold the light, and the will determines to remain obstinate, the judgment purposes to draw false inferences, and the conscience burdens itself against every check and remonstrance; (and all this is possible to a rational soul, which must be dealt with in a rational way,) then the spirit of God being thus resisted, is

grieved, and the sinner is left to reap the fruit of his doings," for God declares "my spirit shall not always strive with man."—(Gen. vi, 3.) Now there has been a question handled in the twelfth Century, "whether God really willed, and actually produced all things that exist; or whether there are certain things whose existance he merely permits; and whose production, instead of being the effect of his will, was quite contrary to it." For proof of this, see the procreation of illegitimate children, which is contrary both to his will and word, &c. It is evident that men go quite contrary to the will of their maker. "This is the will of Him that sent ME, that every one which seeth the Son and believeth on him, may have everlasting life. But yet I say unto you, that ye also have seen ME, and yet believe not."—(John vi.) See also Eze. xx, where the Lord empha-

* *On Melchisedec and Apostolical Succession.*—On this mysterious personage much has been said and to little purpose; St. Paul tells us (Heb. vii.) that he was King of Salem and Priest of the Most High God; two sacred functions, King and Priest. David was King and Prophet of the same City. But in our Saviour alone were united the regal, sacerdotal and prophetic office; He was Prophet, Priest and King.—Paul tells us that Melchisedec was a MAN. (iv.) Now consider how great this man was unto whom even the Patriarch Abraham gave the tenth of the spoils. And he whose *descent* is not counted from them, received tithes of Abraham and blessed him that had the promises. The object of the Apostle in quoting this example was to shew that Jesus was the person spoken of in the 110 Ps. Thou art a Priest for ever after the order of Melchisedec.—Thus shewing the legitimacy of the Priesthood of Christ, and also to prove his own legal authority, although called out of regular order as he was neither of the chosen twelve, nor of the seventy sent out by our Lord. And yet we hear him say, "am I not an Apostle? am I not free? have I not seen the Lord Jesus Christ? &c." And that the authority which he received, and the doctrine that he taught was not from men but from God himself, &c. He states therefore that it was not necessary that the High Priest should come of a particular stock, for that Melchisedec was a Priest of the Most High God, and yet was not of the stock of either Abraham, Levi, or Aaron; but a Cananite, for his parents names were not on the Jewish records at all; therefore he is said to be without life, but made like unto the son of God abideth a Priest continually. He had no ancestry to put him into the High Priesthood; the Gentiles are said to be without sire. He was a typical personage and Christ was an High Priest after his order. (Heb. vi, 10.) For our Saviour had no temporal father, nor spiritually a mother. He is therefore after the order of Melchisedec, &c. So it was in this way that both Christ and Melchisedec were without father and mother; they were not of the sacerdotal stock. "For it is evident that our Lord Sprang out of Judah, of which tribe Moses spoke nothing concerning Priesthood, nor no man gave attendance at the altar." The ancient Church affirms, that after Melchisedec having reigned in Salem 113 years, that he died a righteous man and a bachelor. So this King of Salem was a sort of universal Priest, none being superior to him in all that region; and having his divine commission from God himself, he could not leave it to his posterity: holiness is not hereditary. Therefore we see the foolish claim that some men make of being Priests after the order of Melchisedec. Paul confounded the Jews on this very thing by showing them that the alwise God calleth his

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tically, saith four times, that he *wrought*, and that he *wrought*, for his name sake, &c. "But to force the man to see, feel, repent, believe, and be saved, would be to alter the essential principles of his creation, and reduce him into the state of a machine. Now man cannot be operated upon by any law contrary to that of his creation and nature; nor can the Holy Ghost work on that as a machine, which himself has made a *free agent*. Man therefore *may*, and generally does resist the Holy Ghost, and the whole revelation of God bears unequivocal testimony to this most dreadful possibility and most awful truth." This sentence was indescribably fulfilled in the destruction of Jerusalem by the Roman sword, when eleven hundred thousand of them fell in one mass, for the very charge which Saint Stephen brought against them,

viz.: for resisting the Holy Spirit; and this will be their pining, sickening, and gnawing worm, even in the torments of hell, that they are there for no other reason, but because they refused to walk in the light, and did not choose the fear of the Lord. I shall now set before you a fair statement both of the Calvinistic and of the Arminian doctrine.

Five points of Calvinism established A. D. 1540.—1st. That God had chosen a certain number in Christ to everlasting glory before the foundation of the world, without the least foresight of faith, good works, or any condition performed by the creature; and that the rest of mankind he was pleased to pass by and ordain them to dishonour and wrath for their sins to the praise of his vindictive justice. 2ndly. Jesus Christ, by his death and suffering, made an atonement

Priests when or wherever he pleases, and that no man ought to dare to take this honourable office unto himself, but he that is called of God as was Aaron. Although now even wicked men presume to appoint for the sacred office, "so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a Priest." (2 Chron. xiii. 8.) 'Tis hardly worth mentioning that there is no such thing as an uninterrupted succession of holiness, from one man to another. No man of sense will claim this. The great and good Bishop Burnet says, "a succession of Bishops is kept up among corrupt Churches." For God will never send an unconverted man to teach meekness and holiness, who himself is proud, haughty and ignorant. On the contrary, God says to the ungodly, why dost thou preach my laws, or take my covenant into thy mouth. Therefore, it is impossible for sinful men to have either call or ordination; they may boast of man's authority, but God will laugh them to scorn. It is even lawfully established that an impediment in the parties married render the marriage void. In like manner not so much as one of these who boast of a succession are lawfully ordained. And as one justly remarks, this was invented by Ecclesiastical tyrants, and is supported by clerical coxcombs, who having no authority from God, try to claim it from man, and by so doing prove that they have neither call nor ordination from the great Bishop of Souls.—Therefore, instead of being regularly ordained Ministers, they are regular impostors, undertaking to teach what they never have learnt. This is an awful deception indeed, "that for a piece of bread a man will so transgress," and send souls daily into hell; for if the blind lead the blind both will fall into the ditch. And now look to this, O! ye people for it is not a vain thing, for it is your life,—yea, eternal life. You are not safe under an unconverted minister. The Apostle Paul says, "from such turn away." Such men are not qualified to minister in holy things, no matter that all the Popes in Rome, or all the Bishops in England had laid their hands on them; these are they "who says they are Jews and are not, but do lie." (Rev. iii.) Some of these men deny Christian experience on the ground that they know nothing of it. But such persons may just as well affirm that there are no greater heat at the Torrid than at the Frigid Zone, because they never have been there nor felt it. So the very denying of which is a full proof that they have not arrived at that happy experience which is their christian privilege. See article 6th of this work, which if they embrace they shall then be Apostolical Successors indeed.

"But if fools have ulcers,
And their pride conceal them,
They must have ulcers still,
For none can heal them."

So if their pride forbids them
From this to be reliev'd
Then they're deceiving all
But most themselves deceiv'd.

only for the sins of the elect. 3rdly. That mankind are totally depraved in consequence of the fall. 4thly. That all whom God has predestined to life, he is pleased in his own appointed time effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation. 5th. That those whom God hath effectually called and sanctified by his spirit shall never finally fall from a state of grace. You see these are the tenets of predestination; original sin, particular redemption, irresistible grace, and the perseverance of the Saints. Can any of these be proved by Scripture and by common sense? your conscience will answer no! This little volume has largely proved the contrary; I refer you to the different articles and Scriptural proofs stated herein. Indeed, Calvinists having no steady rule of solid reasoning to go by, differ greatly among themselves, and as the Poet expresses—

“For ever wretched, with themselves at strife,
They lead a puzzled, vex'd, uncertain life;
Their leaders treacherous, who themselves in doubt
Light up false fires and send them far about.
They are seducers of the simple heart,
Who promise knowledge they cannot impart.
Conviction comes, like lightning they do cry,
In vain you seek it, and in vain you fly;
'Tis like the rushing of the mighty wind,
Unseen its progress but its power you find.
It strikes the child ere yet its reason wakes,
His reason fled, the ancient sire it shakes;
The proud learn'd man and him who loves to know,
How and from whence these gusts of grace will blow,
It shuas, but sinners in their way impedes,
And sots and harlots visits in their deeds.
Of faith and penance it supplies the place,
Assures the vilest that they live by grace,
And without running makes them win the race.”

Now this is a fair statement of their doctrine, I do assure you that I have been witness to such awful babbling for several years, given almost verbatim; and yet the villagers thought that this was good preaching; however, it went as it came, the people

were neither edified nor sanctified by the Antinomean preacher, (who teaches a spurious kind of Christianity, saying that the more holy a man is the more miserable he will feel; &c., yet this man passes for a converted christian. But the doctrine proves that he has never been more than convicted,)—so they were just such Priest, such people, and I believe, they remain so until this day. The history of this gentleman is written, though not yet published. The Arminian tenets include the five following prepositions.—1st. That God has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity to bestow salvation on those whom he saw hungering and thirsting after righteousness, and that would continue therein until they are filled with the fulness of God, having his love shed abroad in the heart, by the Holy Spirit given them. And also that he would inflict punishment on those who should continue in their unbelief, and resist to the end his divine assistance. 2ndly. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of this divine benefit. 3rdly. That mankind are not totally depraved, (see article second on Gospel light,) and that depravity does not come upon them by virtue of Adam's being their public head, mortality and natural evil only, being the direct consequences of his sin to posterity. 4thly. That there is no such thing as irresistible grace in the conversion of sinners. And 5thly. That those who are united to Christ by faith may fall, and forfeit finally their state of grace.—(See article 7 on fallibility.) The difference between these two doctrines will not be fully seen until the earth be dissolved, and the Heavens no more, &c.*

* *The new Heavens and the new Earth.*—It is thought something strange that God would destroy this lower world which he has so richly adorned with a pleasing variety of scenery; and also after the wonderful improvement that the art and industry of man has

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ON PRAYER.

PRAYER is that which sheweth our dependence on God, and our reverence to him; also, the Lord has promised to grant that to prayer, which without it we have no reason to hope for. The attitude of Prayer, kneeling;—Paul says, I bow my knee in prayer, and even on the sea shore they knelt down and prayed. The great king Solomon “kneeled down upon his knees before all the congregation of Israel”—(2 Chron. vi, 13.) Preparation.—When you pray, if you have aught against any one, forgive, for this is the terms, if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses; therefore first be reconciled to thy brother, and then come and offer thy gift, for if you regard iniquity in your heart, the Lord will not hear your prayer. Well, one says, I have a heart bent on revenge, I need not pray. You are the person that most needs to pray, that God may deliver you from that evil heart; so let not Satan

shut your mouth, nor keep possession of your soul, for if you do, you are for ever undone. “There is a kind of omnipotence in prayer, &c. It hath loosed iron chains.—(Acts xii, 5, 10.) It hath unlocked the windows of Heaven.—(1st Kings xviii, 41.) It hath broken the bars of death.—(John xi, 40, 43.) Satan hath three titles given him in Scripture; a lion to note his strength; a dragon to note his malice; a serpent to note his subtilty. But none of these can stand before prayer. The malice of Haman sinks under the prayers of Esther; the deepest policy of Athiophel withers before the prayers of David, and an host of a thousand thousand Ethiopians run away like cowards before the prayers of Asa.”—(2 Ch. 14.) There are three degrees of prayer, each surpassing the other: *prayer, crying, and tears*, prayer in silence; crying with a loud voice. *Which tears* surpass all; there is no gate which *tears* cannot pass through, &c.—I must stop short.

made upon the face of nature. However, as the Almighty does nothing without reason, so let us examine the cause wherefore he shall do this. 'Tis said that God is of purer eyes than to behold iniquity, and that nothing defiled shall remain in his sight; let us therefore consider the denunciation made to Adam on account of his transgression.—(Gen. iii, 17.) “And unto Adam he said, cursed is the ground for thy sake, &c.” The Prophet Micah saith, “arise, for this is not your rest, for it is polluted.” The earth has been corrupted by violence, and has opened her mouth to drink down the blood of the slain. Isaiah saith, “the earth also is defiled and the inhabitants thereof; therefore a curse devoureth the earth, and they that dwell therein are desolate. “Fear, and the pit, and the snare are upon thee, O! inhabitants of the earth, more woes, &c., (xviii, xix.) It shall fall and not rise again.” Where then shall be the palaces of the great, and the ornaments of the proud? ah! nothing but the oil of grace can stand the fire of God's wrath. O! reader, ye will one day behold these awful scenes; so consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you. John brings up his last scene, (Rev. xxi,) saying, I saw new Heaven and a new Earth, &c. Isaiah testifies, (Lxvi, 22,) “that the new Heavens and the new Earth which I shall make, shall remain before me for ever saith the Lord, &c.”—So

“When his voice shall rend the skies,
And lightnings burn this globe below,

Saint, you may lift your joyful eyes;
There's a new Heaven and Earth for you,

It appears then, that this earth, although burned up, will not be quite destroyed, but renovated, renewed and refined; purged from all filth, convulsion, or destroying elements, and made the endless abode of the spirits of just men, made perfect, but not until the storm be over and past. And then there will be perfect tranquility, the curse will be removed, and the whole earth become a paradise once more. All destroying elements will then be done away, “there was no more sea,” water is a destroyer, there will be no more use for ships, all will be prepared with angelic bodies, they will run and not weary, they will walk and not faint, they will have no clog of clay, there will be no more earthquakes, no! no more wind, there will be nothing that will destroy in all my holy mountain, saith the Lord God.

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TO THE READER.

And now to conclude, we must all one day stand before the son of man, and should the following questions be put, how shall we answer? Wert thou a poor man? then the command, link'd with a promise, "seek ye first the Kingdom of God and his righteousness, and all things needful shall be added unto you." Have you the pledge? alas! alas! what shall I do? Next, wert thou a servant? care not for that, (saith Paul), Joseph and Nehemiah were servants, and all are servants, either under the Prince of light, or the Prince of darkness; and whosoever they have served with him shall they reign, &c. O! woe-is-me. Next a Mechanic, have you the pledge? no, it took all my time to please my customers. Stand thou on the left hand. But I have been an honest Farmer, says one. Then where is your fruits of righteousness? O! I have added house to house, and field to field, and when you called I was just thinking of throwing down my barns to build greater. Stand thou on the left hand. I have been a Merchant; well, did you seek my merchandise which was better than gold? and my revenue, which was better than choice silver? O! no! I have been casting up accounts seven days in the week, and consulting new projects. But did I not tell you that it would profit you nothing if you should gain the whole world, and lose your own soul? So stand thou off. I have been a gowmsman, a lawyer, did you study my laws? David and Ezra delighted in them. "O! surely I am more brutish than any man, and I have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy."—(Pro. xxx.) I could not afford to keep a conscience, &c. Well "woe unto you lawyers." I was a Squire, a Judge of Justice, or God of the earth. Then whether did you prefer your oath or your interest? "Did you give alike judgment to the stranger as to the man born in the land?"—read the 82d Psalm, and then stand off, and blush for shame. I have been a Gentleman; many bear the name, but few the nature. Hast thou been gentle, humble, and easy to be entreated, and like Job, didst thou hear the cause of thy servant when he contended with thee? Oh! no! then thou hast been proud, and to all such I say, *longe fuge*, stand far off.—(Psalm cxxxviii, 6.) Next, I have been a Gospel Minister; O! indeed; have you the white stone! no; ah! then who made you a Minister? have ye not read that none taketh that honour to himself, but he that is called of God, &c. Also, you have sworn at your ordination that you were moved by My Holy Spirit to take that office upon you, and now it appears that you were foresworn; what is that in your skirts? the blood of my children whom you have deceived. O! depart ye cursed, I never knew, nor approved of you, depart from me, ye that work iniquity.—(Mat. vii, 23.) I have been Governor; well, hast thou sought for a wise and understanding heart to rule and govern my people? *Silence*: or hast thou sent forth a man to inspect and direct my children, who disregard to honour the Sabbath of the Lord thy God, which he commandeth to be kept holy. Then woe be unto the land when thy King is a child.—(Ecc. x, 16.)

N. B.—That each subject and note here, is but an outline of what I have already written on them, I have therefore been obliged to abridge the manuscript, which has considerably marred the harmony of the work, and which claims some grains of allowance; there are also, some few typographical errors but of non-importance. But if the public appreciate the abolition of bigotry; and the adhesion to true principles, disregarding sect or party, let them patronise their humble servant, in the publishing an enlarged edition of this work, including 18 or 20 more subjects of similar importance, which shall be got up in better order, having larger type and better paper; consisting of 300 or 400 pages, octavo, Price 7s. 6d. In the present I have laboured under great disadvantages, the greater part of which being written when in a travelling capacity, having no books to consult, save the small Bible; so that I may say with Tom Green—

"By God's assistance, has the work been wrought,
By his direction, to your dwelling brought."

Wm. FOLYARD.

FREDRICKTON, NOVEMBER, 1844.

and should the
man? then the
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WARD.

THE BIBLE ANALYZED.

The Bible history ceased 430 years before Christ. The Septuagint version was made about 270 years before the Christian Era by Ptolomy King of Egypt: and was first divided into Chapters in 1253.

The first English edition was in 1536; the first authorized edition in English was 1549; the present translation finished September 1610, in which 47 persons who were well acquainted with the oriental languages were employed for the space of three years.—They then compared and published, &c.

The following is a dissection of the Old and New Testament:—

	In the Old Testament.	In the New.	Total
Books,	39	27	66
Chapters,	929	260	1,189
Verses,	23,214	7,959	31,173
Words,	592,493	181,253	773,746
Letters,	2,728,100	838,380	3,566,480

The copulative conjunction *and* occurs in the Old Testament 35,535; the same in the New occurs 10,684 times making in all 46,219 links.

P. 3.—Lo! how the Ancients esteemed the *Sacred Volume*. They carefully numbered in its separate divisions lest the transcribers should either add or diminish.

CHRISTIAN, REMEMBER THAT THOU HAST TO-DAY

A God to glorify 'n your body and in your spirit which are God's.—1 Cor. vi. 20.

A crucified Saviour to believe in, and thou shalt be saved and thy house.—Acts xiv. 5.

A body to mortify through the Spirit.—Rom. viii. 13.

Repentance to seek and perform.—Acts v. 31.—Luke xiii. 3.

Sins to weep over and forsake.—Luke vii. 38.—Prov. xviii. 13.

Graces and virtues to implore by earnest prayer.—Phil. iv. 6.

Works of charity to perform, and a neighbour to edify.—Matt. xxv. 40.—Rom. xv. 2.

Thou shalt in anywise reprove thy neighbour and not suffer sin upon him.—Lev. xix. 17.

"I hate every false way, but thy law do I love."

Thou hast to prepare for death, and to watch for the day of judgment.—Luke xii. 2.

All these must be met and performed.

Not in thine own strength which is perfect weakness.—2 Cor. xii. 10; Phil. iv. 13, but in the

GRACE OF CHRIST.

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