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*R. S. A. A. A.*

THE  
**CHRISTIAN GLEANER.**

NEW SERIES.

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VOL. I.

HALIFAX, APRIL, 1838.

No. 11.

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“ PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

SACREDEXTRACTS.

CHRIST WILL COME AGAIN.

THE CHRISTIAN'S HOPE.

“ For I know that my Redeemer liveth, and that he shall stand at the latter day *upon the earth*; and though after my skin worms destroy this body, yet *in my flesh shall I see God.*” Job xix. 25, 26.

“ I saw in the night visions, and, behold, *one like the Son of man came with the clouds of heaven*, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that which shall not be destroyed.*” Dan. vii. 13, 14.

“ Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven.” Acts i. 11.

“ For the Son of man *shall come in the glory of his Father with his angels*; and then he shall reward every man according to his works.” Matt. xvi. 27.

“ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken And then shall they see the Son of man *coming in a cloud with power and great glory.*" Luke xxi. 25-27.

"And as it was in the days of Noe, *so shall it be* also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.— Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. *Even thus shall it be* in the day when the Son of man is revealed." Luke xvii. 26-30.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of *his coming* ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of *the Lord will come* as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 3, 4, 8, 9, 10, 13.

"Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." Luke xii. 40.

"For the grace of God that bringeth salvation hath appeared to all men,—teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious *appearing* of the great God and our Saviour Jesus Christ." Titus ii. 11-13.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in *his own order* ; Christ the first fruits ; afterward they that are *Christ's at his coming.*" 1 Cor. xv. 22, 23

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him.* Wherefore comfort one another with these words." Thes. iv. 14. 18.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love *his appearing.*" 2 Tim. iv. 8.

"So Christ was once offered to bear the sins of many ; and

unto them that look for him shall he appear the *second time* without sin unto salvation." Heb. ix. 28.

"For our conversation is in heaven; *from whence* also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 20.

"He hath begotten us again, unto a lively *hope*, by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be like him; for we shall see him as he is. And every man that hath *this hope* in him, purifieth himself, even as he is pure." 1 John iii. 2. 3.

"When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory." Col. iii. 4.

"For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thes. iv. 16.

"And they sang a new song, saying, Thou art worthy, &c. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, Kings and Priests; and we shall reign on the earth." Rev. v. 9, 10.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4-6.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 1-4.

"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so Amen." Rev. i. 7.

## PREACHING THE COMING SAVIOUR,

BEST ADAPTED TO OUR CONSTITUTION.

I wonder that our popular divines remain so blind to the philosophy of human nature, as they manifestly do, in expecting so much from the annunciation of *Death*. Is it not a fact daily witnessed, that men brave death from considerations in themselves of very small moment? Not only in the field of battle, but in the field of honour, men brave death, rather than submit to the most trifling insult from their fellows. On the other hand, is there a man on earth who would be found brave and fearless, were he to see an appearance from the world of *spirits*—the departed spirit of a *friend*, or an angel of light? In announcing, therefore, the Coming of the Lord with ten thousand of his saints, which the Apostles so frequently do, and our modern preachers so rarely, we of the literal school do touch a string of the human heart, which will be found to vibrate with deeper tones than any which can arise from the consideration of death. Accordingly, it is, I believe, a fact, that wherever this doctrine is preached with any degree of comprehension of its Scriptural bearings, though it at first shocks all the preconceptions and prejudices of our congregations, yet at length, the common people, who are the repositories of so much of the plain common sense of human nature, more valuable by far than the learning of our schools of theology, receive it gladly, and find it to be food for their souls. The saints of God count it as the pearl of great price, and would not part with it were the whole world offered in exchange.—*Wm. Cunningham.*

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 EXPOSITION OF THE PROPHECY OF PETER,  
 CONCERNING THE DAY OF CHRIST'S SECOND COMING.

2 Peter iii. 1, 2. Peter exhorts the believing Jews, unto whom he writes, to be mindful of the words of the holy prophets, Isaiah, Daniel, and Malachi, concerning the Coming of Christ to Judgment, and the restoration then promised; it being also confirmed by the apostles of our Lord and Saviour.

Ver. 3, 4. For howsoever it were then believed both by Jews, and Christianized Gentiles, yet in the last days should come those, who, walking after their own desires, (or humours,) should deny, or deride the expectation of any such promise of the day of Christ, saying, Where is the promise of his coming? Where is the new heaven and the new earth you talk of?

Ver. 4. The reason of this their unbelief, being, because they imagine there hath never yet since the creation of the world,

been any example of such a destruction, and change ensuing it, as this, at the coming of Christ should be. For since the fathers fell asleep, (say they,) even since Adam died, all things have continued as they were from the beginning of the creation. Therefore, the expectation of any such change of the world, and the state of things therein (as is supposed) is vain and frivolous, and never to be fulfilled.

Ver. 5, 6. But those who suppose this, that there hath never yet any such destruction, and change befallen the creation, and thence conclude, there is no such, nor shall ever be, they weigh and consider not the universal deluge in the time of Noah, (when the curse laid upon the creature for man's sin, first solemnly took place,) brought as a like destruction, so a like change upon the world for the degeneration of the creature, as this, at the Second Coming of Christ shall be, for the restoration and renovation of the same, in the day of the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, consisting partly of water, (viz. that of the great deep,) and partly amongst water, to wit, the clouds and flood-gates of heaven hanging about it; all framed by the word of God; by which waters, the world which then was, being overwhelmed with water, perished; as it is written, Gen. vii. 11, &c. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, were all the fountains of the great deep broken up, and the flood-gates (or cataracts) of heaven were opened: and ver. 18, And the water prevailed exceedingly upon the earth. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man, ver. 21.

Ver. 7. But the heavens and the earth (that is, the world) which is now, by the same word are kept in store, reserved unto fire, at the day of judgment and perdition of ungodly men; according to the Prophecy of Daniel, (chap. vii. 10,) who saw a fiery stream issuing and coming forth before the Judge of the world, and the body of the fourth beast burned therewith; and of Isaiah, (chap. xlvi. 15, 16,) who saith of that day, That the Lord shall come with fire; and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. And that by fire, and by his sword (*i. e.* by his sword of fire,) the Lord would plead with all flesh, and the slain of the Lord shall be many. It may be, it is of this day, the same prophet Isaiah also speaks, chap. ix. 5, where he saith, the battle of the Messiah should not be as the "battle of the warrior, with confused noise, and garments rolled in blood, but with burning and fuel of fire." For the old prophets (for the most part) speak of the Coming of Christ indefinitely and in general, without that distinction of *first* and *second* coming, which the Gospel out of Daniel hath more clearly taught us. And so consequently, they spake of the things

to be at Christ's Coming indefinitely and altogether, which we, who are now more fully informed by the revelation of the Gospel of a two-fold coming, must apply each of them to its proper time: those things which befit the state of his *first* Coming unto it: and such things as befit the state of his *second* coming, unto the second; and what befits both alike, may be applied unto both -- So also Mal. iv. 1, that the great and terrible day shall burn as an oven, and all the proud, and all that do wickedly, shall be stubble, which at the coming of that day shall be burnt up.

Ver. 8. But whereas I mentioned (*saith Peter*) the day of judgment, lest ye might mistake it for a short day, or a day of a few hours: I would not, beloved, have you ignorant, that one day with the Lord is as a thousand years, and a thousand years as one day.

Ver. 9. And though this day be long deferred, yet is not the Lord slack concerning his promise, (as some men account slackness, as if he had altered his purpose, or meant never to perform it,) but the cause of this delay is the long-suffering towards us of the seed of Israel, not willing that any should perish at that day, but that our whole nation should come unto repentance, which if that day should surprize them in their unbelief, must inevitably perish with the rest of the enemies of Christ.

Ver. 10. But as for the manner of the coming of this great day of the Lord, it shall be suddenly and unawares, as a thief in the night, in which the heavens with a crackling noise of fire shall pass away, and the host of them shall melt with fervent heat: the earth also, and the works therein shall be burned.

Ver. 11, 12. Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, to make ourselves fireproof, and such as may abide the day of refining? As, namely, becometh those, who by faith, look for, and hasten the coming of the day of the Lord, wherein the heavens being on fire, shall be dissolved, and the host of them melt with fervent heat. For our life and conversation ought to be suitable to our faith, and we are so to walk, as if that were always present, which by faith we look for.

Ver. 13. But this conflagration ended, (whatsoever those scoffers say, who question the promise of Christ's Second Coming,) we look, according to his promise, (Is. lxx. 17, and lxxi. 22,) for a new heaven and a new earth (that is, a new and refined state of the world,) wherein righteousness shall dwell, according as the same prophet saith, (chap. lx. 20, 21,) the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy people also shall be all righteousness, they shall inherit the land (or earth) for ever.

Ver. 14, 15, 16. Wherefore, beloved, (seeing that ye look for such things at his coming,) be diligent, that ye may be found of him in peace, without spot, and blameless, and account

the long-suffering of God in the delay thereof, to be for salvation. Even as our beloved Paul also. (one of the apostles of our Lord, who confirmeth these words of the holy prophets,) according to the wisdom given unto him, hath written unto you : enforcing the like exhortation unto holiness of life, from this our faith and expectation of the Lord Jesus, his appearing to judgment which we now make unto you : namely, Heb. xii. 14, 28, 29. As also in all his epistles, speaking in them of these things, viz. Rom. ii. 4-7. 1 Cor. i. 7, 8, and iii. 13. 2 Cor. v. 9-11, and vii. 1. Phil. i. 10, and ii. 15, 16, also iii. 20, &c. Col. iii. 4, 5. 1 Thess. ii. 12, and iii. 13 v. 23. 2 Thess. i. 8, &c. 1 Tim vi. 14, 15. Tit. ii. 12, 13.

Ver. 16. Amongst which things concerning the Second Coming of Christ, are some things hard to be conceived, which those which are unlearned and not well settled in the faith, like unto these scoffers, stumble at, as they do at other Scriptures, taking occasion thereby to stagger, and doubt of the truth of God ; so perverting the Scriptures from their right end ; by making them the means whereby they might believe and be saved.

We know that the Scriptures make *three* heavens : 1. the air, or sublunary heaven ; 2. ethereal, or starry heaven ; 3. the heaven of glory, or empyreal heaven. Each of these heavens have their *host*, or army. The *host* of the heaven of glory, or the third heaven, are the angels and blessed spirits ; the hosts of the ethereal heaven, are the stars and planets ; the host of the ærial, or sublunary heaven, are either visible, as clouds of heaven, and other meteors, as also the rest of the creatures mansioning therein, as the fowls of heaven ; or invisible, namely, the wicked spirits and devils, whose prince, Satan, is called *the prince of the power of the air*, (Eph. ii. 2,) and his host, *rulers of the world*, that is of the sublunary world, and *wicked spirits in heavenly places*, namely in the lowest or sublunary heavens, (Eph. vi. 12.) and whether Paul (Gal. iv. 8, 9. and Col. ii. 8, &c.) includes not some of those under his, I cannot affirm. Let the learned further consider it, where, namely, he speaks to, and of Gentiles, and not Jews.

Having hitherto prepared the way, let us now come closer home to the words of Peter, which evidently import that *some* of these heavens, or *all* of them, shall suffer a conflagration at the day of Christ. Not *all* of them ; for who ever put the *empyreal heaven*, in that reckoning ? And for the *ethereal heaven*, he that considereth both the supereminent nature and immensity thereof, and of those innumerable bodies therein. in regard of which the whole sublunary world is but a point or centre ; and that it can in no way be proved that those bodies received any curse for man's sin, or contagion by the world's deluge, or that any enemies of God dwell in them to pollute them ; he that considereth this, will not easily be induced to believe that the fire of the day of judg-



ment should burn them. It remaineth, therefore, that these *sub-lunary heavens* only, with their hosts, are to be the subject of this conflagration. MLD..

## THE NEW HEAVENS AND THE NEW EARTH.

THE true apprehension of the Gospel is, that it is the good news of a kingdom; and the true blessedness of Christ's Kingdom is, that he is a righteous King. \* \* \* \*

I would turn your attention, to the fact that *this earth* is to be the scene of the manifest Kingdom of Christ--that here he is to reign. In the 24th Psalm, we see, that it is concerning *the earth* that God is inquiring to whom he shall give it as a Kingdom; it is the earth that is the Lord's and the fulness thereof. The same thing is taught us elsewhere. More especially we find, that the earth is represented as the abode of righteousness in a future condition of it, as in 2 Pet. iii. The Apostle is there warning Christians against scoffers who shall come, after their own lusts, and saying, Where is the promise of his coming? \* \* Now observe, we are there taught to look for new heavens, and a New Earth, while we are taught that the new earth, is this present earth in a new state; for we know that the earth before the flood, was the same earth that exists now; but that a change came on it, and so they are distinguished, and so it is the same earth which now is, that shall be, after the Lord comes; but a change is to come upon it, and therefore they are distinguished.

If you have difficulties as to this matter, I refer you to the 65th chapter of Isaiah. Read it, and see whether it is not manifest that it is this very earth, in another state of it, that is to be called that New Earth,—and that it is this very earth, where God has been dishonoured, that God is to be honoured. \* \* Do you ask, is he to come to this vile earth? Was it not enough that he was once humbled? Shall he again leave glory for it? He will not be on the earth as it now is, but it shall be changed, and you are not to judge of what this earth shall be when the curse is taken off, and the power of God is put forth in beautifying and gloryfying it, by what it now is. You might as well think to know what body a saint shall have at the resurrection, by looking at the body he now has. The saints shall dwell in bodies, but they shall be glorified bodies; and Christ shall reign on earth, but it shall be the earth redeemed from the curse.

The next thing to which I turn your attention, and I do it just in a word, is the fact that we are not only called to honour Christ as a King, but to reign with Christ. \* \* My dear friends, you must have observed in the 5th chapter of the Revelation, that when the inheritance is given to Christ, immediately the saints

say, "Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth." The moment they saw the Book in Christ's hands, they said, "we shall reign on the earth." They saw that he had gotten the earth, and knowing that they were heirs of God, and joint heirs with Christ, they knew that as Christ was to reign, so they would reign.

So in a subsequent chapter, we find them wearying for the fulfilment of this word, and we find that they are told to have patience, and to wait, showing that it is not at death that men get their reward, not till the number of their brethren who were to be put to death as they were, should be accomplished. *Rev. vi. 9-11.* And so we are told that when the number is accomplished, they arise: "And I saw thrones, and they sat on them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." *Rev. xx. 4.*

I would therefore have you to understand, my dear friends, that we are taught to look at this Kingdom as one in which the saints of God are to share, and this is connected with the subject of the Second Resurrection. Immediately after we are told of the Resurrection of the just, it is added, "But the rest of the dead lived not again until the thousand years were finished.—This is the First Resurrection." We find then, that it is the purpose of God that the saints should share with Christ in the glory of the Kingdom, and reign with him on earth—that this is to be a thousand years—this being the First Resurrection, and that the rest of the dead lived not, being still left in their graves. \* \*

My dear hearers, I ask you, are you prepared to meet your God? What will you do when he appears? Where will you hide yourselves when the Judge makes bare his arm, and when his terrors are abroad upon the earth? The Lord has long waited desiring to see the love, and the grace, and the forgiveness that have been extended to you, working eternal life in you; and now he is soon to come to enquire and see what the fruit is. And how are you prepared to meet him? Are you prepared to meet your God? My dear hearers, this is a reasonable question, because we are called to be standing with our loins girt, and our lamps burning, and we ourselves as men who wait for the Coming of the Lord. And it would have been a reasonable question at any time, since the Lord went away, because we are called to be always expecting his return; but it is peculiarly a reasonable question in proportion as the time wears on, in proportion as we

are nearer and nearer the day of the Lord ; and more especially as there are signs of judgment. And are there not signs ? Are there not signs in the state of the nation ? Are there not signs in the heavings of men's minds ? Is there not a vague expectation now abroad, throughout all Christendom, of some great thing to happen ? Men are looking for great things to come upon the earth. \* \* But are you prepared for such a change as this ?

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## EXTRACTS FROM THE "CHRISTIAN PREACHER."

### HOW TO BE SAVED.

BY J. SHANNON, PRESIDENT OF THE LOUISIANA COLLEGE, JACKSON, LA.

*" And he said unto them,— Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned."*—  
Mark xvi. 15, 16.

This is the final commission of our blessed Redeemer, given to his disciples immediately before his ascension to glory. \* \* Though the commission opens up an extensive field of important inquiry, I propose, at present, to consider it no farther than as relates to the conditions on which it offers salvation, viz. " He that believeth, and is baptized, shall be saved."

To form clear conceptions on this subject, we must take a correct view of the character of man,—of his organization, capabilities, and present state,—and what that is, from which he requires to be saved.

That man needs salvation, is obvious from the slightest inspection. In this life, all men are, in a greater or less degree, heirs of misery. But love cannot delight in the misery of the loved object. And as " God is love," it is very certain that the miseries of his creatures cannot justly be charged to him. \* \* No faculty has been given to man in his whole organization, which is even capable of producing misery in its healthy action. \* \* Man perverts and misapplies his powers. Misery is the result. It would be as unjust, however, to lay this to God's account, as to charge him with the pain felt by one who perversely thrusts his hand into the fire, or madly swallows a dose of poison. Whereas, if we can believe the oath of God himself, he has no pleasure in the death (the suffering) even of the wicked. \* \* The laws of God are nothing else than a system of rules, pointing out to his creature the way in which he may avoid misery and secure happiness. \* \* Hence, to become wicked, man had to become a fool. To forsake his God, he had to forsake his own mercies.

\* \* \* \* \*

Whenever, therefore, we find a command or a prohibition in God's word, we should regard it as the voice of boundless benevolence, guided by unerring wisdom, teaching ignorant, erring man the sure way to happiness. \* \* It follows, that every command, or prohibition carries along with it, in the simple fact of its existence, a demonstration that man can no more disobey, and not suffer injury, than he can put his hand into the fire and not be burned.

I can only conceive of one, and that merely an apparent objection to this doctrine. It regards POSITIVE INSTITUTIONS. By positive institutions, I mean such as are indebted wholly for their authority and efficacy, to the will of him who established them. Some deny utterly the existence, or obligation of such institutions, not seeing how they can be reconciled with the foregoing *undenied* and *undeniable* principles. Others, again, profess to believe in their existence, but speak of them so lightly, as fairly to imply that they consider it indicative of bigotry, and bitterness of soul for a Christian to attach much importance to their observance. \* \* \* \* \*

It would be well for all such to remember, that by talking lightly of any requirement of God, they talk lightly of himself and of his authority. They might also recollect, with advantage that positive institutions have had a prominent place in every system of religion that God ever gave to the world; in every system of means devised and revealed by infinite wisdom and goodness for the salvation of ruined man; and consequently, that, in the estimation of God, (who certainly ought to know their value best,) they are by no means regarded as unimportant, or *non-essential*.

But I feel myself prepared to demonstrate, by arguments distinctly written on man's organization by the finger of God himself, that positive institutions, with regard to their importance and obligation, are in perfect harmony with the foregoing principles. \* \* \* \* \*

No man, without the aid of revelation, possesses knowledge sufficient to guide him with unerring certainty in the road to happiness. \* \* It is the *necessity* of the revelation that causes it to be given. \* \* It can be of no benefit, unless it is followed. And it certainly will not be followed by any rational being, unless he possesses such confidence in the revelation, and in its author, as to amount to a conviction that his own views of the relations of things, and of their consequences, are certainly erroneous whenever they deviate from the path that revelation points out. So true is it philosophically, that faith is indispensable in the business of salvation. \* \* Whatever, therefore, is calculated to foster and cherish this state of mind, is vastly important. Observe, too, it must lie at the very commencement of the sinner's return. He cannot even *begin* to come to God, (or to do his will, which

is the same thing,) unless he believes that God exists, and that he is a REWARDER of them that diligently seek him.

Positive institutions make their appeal to this state of mind, and call it into active exercise. Hence, God has not merely incorporated them in every system of religion that he has ever given to the world, but, still farther, he has laid them at *the very foundation* of every such system—the *precise place* they ought to occupy.

That this confidence in God, and in his instructions, as teaching infallibly the way to happiness, is essential to the salvation of man, will not, cannot be questioned. Let it, however, be observed very distinctly, that *the abstract confidence itself is of no value*. Its whole value is derived from the course of action to which it prompts.

In short, all nature unites with revelation in testifying that faith without works is dead, being ALONE. You might select ten thousand examples, and each would prove, that in the whole business of life, as well as of religion, although faith lies at the basis of action, it derives all its value from the action to which it prompts. It is, therefore, in the estimation of sober reason, most manifestly absurd to attach to *faith alone*, and *separately regarded*, that value to which it can only lay claim in consequence of the works that it produces. \* \* The doctrine of justification (or salvation) through the OBEEDIENCE of faith, (not through faith ALONE, or faith *without obedience*, but through the *obedience* of faith,) is a doctrine as perfectly rational and philosophical, as it is scriptural.

View the subject in another light : God is the moral governor of the universe. As such, the object at which he aims is the happiness of his creatures. Now we have already seen, so far as man is concerned, that this object can be secured only *by inducing him to act in harmony with the established laws of his being*. It is by motives alone that he can be influenced to pursue this course of conduct. An action not under the control of motives, is purely mechanical ; and it would be as gross a perversion of terms to call it either virtuous or vicious, as to apply the same epithets to the fall of dew, or the roar of a cannon.

Accordingly, God has placed appropriate motives before his creatures, to induce them to act in harmony with those laws, the observance of which is essential to their happiness, and of which the disobedience cannot fail to be followed with disastrous results. \* \* Motives (in point of inducement) high and glorious as heaven, and (in point of prohibition) deep and terrible as hell. Had he failed to do this, he would not have done ALL that might reasonably be expected of infinite benevolence. As it is, he may appeal, with the utmost confidence, to the rebellious creature himself in the language of the prophet,—“What could have been done more unto my vineyard that I have not done in it ?” \* \*

The motives having thus failed to secure obedience, not because they were unable to do so had they continued in contact with the mind, but in consequence of falsehood and misconception having been interposed between the mind and their influence, it is obvious that the individual must suffer the natural consequences of his disobedient conduct. This is no more than to say, that if he deliberately puts his hand into the fire he must suffer the pain, and blame himself into the bargain.

But this is not all. Besides the natural and necessary consequences of the transgression itself, he must suffer the full weight of the penalty superadded. \* \* Not to inflict the penalty in such a case, would be to tempt others to sin, by spreading before them the hope of impunity. God cannot thus tempt men to sin. \* \* \*

It is, therefore, an undeniable fact, that the hope of impunity does operate as an incentive to sin. "Because judgment against wicked works is not speedily executed, therefore the hearts of men are *fully set to do evil*" Hence it is obvious, that God's BENEVOLENCE, no less than his JUSTICE, renders him *unable* to dispense with the penalty, and thereby foster sin to the ruin of his creatures. \* \* Whatever, therefore, most effectually takes away the hope of impunity, is, to all intents, the most effectual penalty.

His whole soul was moved with compassion for his enemies, and with ardent desires for their salvation. But his goodness—(yes, inner, hear it, his goodness)—*forbade that mercy should be extended to the guilty, on such terms as to endanger the happiness of the innocent.* In this fearful emergency, God's infinite wisdom devised the marvellous scheme that has been the admiration of angels, from the time it was first promulgated, down to the present moment. To give, in the person of a VOLUNTARY substitute, such an exhibition of the evil consequences of sin as might take away the hope of impunity, at least, *as well*, as the punishment of the original transgressor.

But do the sufferings of God's incarnate Son answer this purpose? Assuredly they do, even better than the actual infliction of the whole penalty on every original transgressor. \* \* And if *such a character, in such circumstances*, had to suffer, and he made an example, it surely would be the very height of madness to expect that God ever will, or ever can, allow sin to go unpunished.

The foregoing is evidently the view which the Scriptures, as well as reason, every where take of the sufferings of Christ; and particularly Paul, where he speaks of them as a propitiation for sin, to the end that God "might be JUST, and the JUSTIFIER of him who believed in Jesus." To me this seems very obviously to imply, that, but for this intervention, God could not be just and allow the transgressors to escape punishment. You will

easily discover, that this is precisely the proposition we have already demonstrated. Hence, by the example made on Calvary, in the person of Jesus Christ, every difficulty on God's part is removed out of the way, and his boundless compassion to a world lying in wickedness, gushes forth unrestrained, save by the sinner's own voluntary rejection of the offered mercy. "God is now in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Still, however, it is very manifest that the sinner must be damned—cannot possibly escape—if he *refuses* to be justified on these terms. There are only two ways in which it is possible for a subject of law to be justified. If he has never violated the law at all, as surely as God lives he is justified *meritoriously* by the deeds of the law. "The man that doeth these things shall live by them." But, if he has ever violated the law at all, and *law takes its course*, it is impossible for him to escape,—he must be condemned for the violation. He may indeed escape, but it will not be *by law*; it will be through the operation of a very different principle. It is evident, that, in such a case, if he escapes punishment, it is because mercy has been extended to him,—he has been *pardoned*. Now, as all men are sinners, it is manifest that they are all (little sinners as well as great sinners,) equally incapable of being justified by deeds of law. Hence, if they refuse to be justified *freely* through the redemption that is in Christ Jesus, and insist on being tried in the court of heaven by the merit of their deeds, their case is hopeless, their damnation inevitable.

But this is not all. Sin, to be pardoned, must be relinquished. It would be utterly subversive of all government, and of all righteous principles of government, whether human or divine, to pardon the rebel on any terms not implying the relinquishment of that rebellion. God, therefore, does not, and cannot, consistently with his character, offer salvation to the sinner except on these terms. Though, as we have already seen, the sinner must not claim salvation as his due, but accept of it as a free gift; must be justified freely through the redemption that is in Christ Jesus,—yet, in receiving pardon for his past rebellion, he must from the heart renounce that rebellion.

Now, rebellion against God cannot be relinquished in any other way than by obeying him. \* \* Farther, it is impossible even to conceive of any way in which God can be obeyed, except by doing something that he has commanded. \* \*

From these considerations, it is evident that God cannot consistently make a *conditional offer* of pardon, unaccompanied by a command either expressed or implied, in obedience to which the pardon is to be received. This is fairly implied in the condemnation threatened against those that obey not the Gospel. The Gospel, simply considered as Gospel, is nothing more than

good news, and, in that sense, can neither be obeyed nor disobeyed. These terms obviously are applicable to commands alone. \* \* \* \* \*

Hence also we may clearly see the propriety of attaching the pardon of past sins, to obedience in a positive institution rather than in a moral duty. \* \* The obligation of moral duties naturally grows out of man's organization and relations. Such duties (many of them at least) would consequently be binding, were it possible for the very idea of God to be stricken out of existence.

Not so with a positive institution. Its whole obligation is derived from the fact that it *is commanded* by Him, who has a *right to be obeyed*. No consideration impels the act, but the *obligation of unreserved and universal obedience*. Hence when the pardon of past sins is attached to one such act of obedience, it is at the same time most manifestly, and, by necessary consequence, attached to the acknowledged obligation of **UNIVERSAL OBEDIENCE**. \* \* \* \* \*

On this principle, and on no other, has pardon been offered in all ages from the beginning of the world. Anterior to the introduction of Christianity, the penitent transgressor, in OBEDIENCE to God's command, brought the appointed sacrifice, which was a type of the **LAMB OF GOD**, to the altar, and an atonement was made for him, and he was forgiven. See the law of the sin-offering in the 4th and 5th chapters of Leviticus. In these two chapters, at least as many as nine times, after *prescribing* the appointed sacrifice, *and the manner in which it was to be offered*, we have words to this effect, viz. "and the priest shall make an atonement for him, and it shall be *forgiven* him."

Let us now see on what terms pardon is offered in the Gospel. \* \* The first passage we shall examine is the commission, which lays the foundation of the new institution. Now, what are the conditions on which it offers pardon, as recorded by Mark? "He that *believeth*, and *is baptized*, shall be saved."

If the Saviour meant what he said in these words, the matter is *at once*, and *forever*, put beyond the reach of controversy. He neither meant to be understood as promising he that believes shall be saved, whether he is baptized or not,—nor, on the other hand, he that is baptized shall be saved, whether he believes or not. Had he meant either the one, or the other he would have said so. \* \* \* \* \*

Let us now see how Peter understood the commission, and on what terms he proclaimed pardon to the rebellious. \* \* From the 1st chapter of Acts we learn, that Jesus, after his resurrection, commanded his apostles to remain at Jerusalem till they should realize the fulfilment of the *promised baptism of the Holy Ghost*, in order to qualify them for the performance of their apostolic duties. The fulfilment of the promise was to take place *not many days* from that time. The 2d chapter of Acts opens



with an account of the fulfilment of this promise, and thereby shows us what the *Scriptures* mean by the baptism of the Holy Ghost. \* \* \* \* \*

To the astonished crowd, which this marvellous occasion forthwith called together, Peter boldly preached a risen and ascended Jesus, declaring, that what they witnessed, was, at the same time, a fulfilment of the promise of the Holy Ghost, and a demonstration that Christ had been exalted to glory, and seated on "the right-hand of the throne of the Majesty in the heavens."

He concludes with these emphatic words: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do?"

The reply of Peter was most direct and explicit: "Repent, and be baptized, 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." \* \* \* \* \*

Where there no other passages in the New Testament that said aught on this subject; these two should be regarded as fully sufficient to put this question forever at rest. I should, therefore, consider it wholly unnecessary to examine any other passages, where it not that I design to shew the beautiful harmony between this doctrine and various interesting portions of the New Testament \* \* John's baptism, which was undoubtedly "the baptism of repentance, for the remission of sins." \* \* \*

Let us, therefore, turn to Hebrews. In the eighth and tenth chapters of that letter, Paul draws a contrast between the old and new covenant, or between Judaism and Christianity.—In order to shew the superiority of the new covenant, he quotes a prophecy, in which God specified several particulars, that should appertain to citizens as such, under the new constitution. With but one of these constitutional privileges have we any thing to do at present. It is this,—a perfect remission of sins: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember (bring to their remembrance) no more."—Heb. viii. 12.

If Paul is to be believed (Heb. x. 1,) there was no such thing under the law as a perfect assurance of pardon. We have already seen, that the sacrifices were positive institutions for the remission of sins; but Paul informs us that they never could make the worshippers perfect as pertaining to the conscience. \* \* In that event, they "would have ceased to be offered, because that the worshippers, once purged, would have had no more conscience of sins; but in those sacrifices there is a remembrance again made of sins every year:" Whereas, under the new institution, a perfect remission of sins is a constitutional privilege

appertaining to all the citizens, and therefore there is no necessity for a standing ordinance for remission *within* the kingdom. Where this perfect remission of sins is the constitutional privilege of all the citizens, it is obvious that there need not be, as there is not, any more offering for sin.—(See Heb. x. 18.) Now this perfect conscience (full assurance of pardon) must appertain to each from the first moment of citizenship, viz. so soon as he *believes*, and is *baptized* into Christ, and thus puts on Christ, but not before. It is generally admitted, that faith and baptism are pre-requisites to citizenship in the Gospel kingdom, or membership in the Christian church, which we have already demonstrated to be the fact. \* \* \* \* \*

In the light of this subject, we see the beauty and force of the Saviour's remark about John the Baptist, viz. "the least in the kingdom of heaven (Gospel kingdom) is greater than he."—John belonged to a dispensation that *knew* nothing of that perfect remission which we have already seen to be the constitutional privilege of the least in the kingdom of heaven, the humblest baptized believer.

In harmony with these views, John tells us in the first chapter of his Gospel, that Jesus "came to his own, (the Jews) and his own received him not; but to as many as received him, even to those that believed on his name, to them gave he *power* (*exousian*, permission—from *exesti*, it is allowed, or lawful,) to become the sons of God." \* \* \* \* \*

Paul, tells us how they availed themselves of this privilege, Gal. iii. 26, 27. "For ye are all the *children of God* by faith in Christ Jesus." But how, Paul? By faith *alone*? No; Paul does not say so,—but faith and baptism united. "For," (says he) "so many of you as have been baptized into Christ, have put on Christ." Here we behold the complete process. Faith in Christ gave them a title to baptism, and *both* united made them sons, and put them into the possession and enjoyment of all the privileges of sons of God under the new covenant. One of these privileges was the perfect remission of which we have spoken, and another was the gift of the Holy Spirit. See here also the import of another Scripture: Paul says in Galatians iv. 6. "And *because* ye are sons, (observe now, it is not said, *to make you sons* but, *because ye are sons*,) God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father."

We hear a great deal in modern times, of the Holy Spirit coming into the hearts of sinners to convert them. Neither reason, nor SCRIPTURE makes any other promise to the *disobedient* than that of "indignation and wrath, tribulation and anguish." There is no temple under the canopy of heaven into which the Holy Spirit will condescend to enter, except the body of an *obedient* believer. \* \* This, too, in perfect accordance with the promise, "Repent and be baptized, every one of you, in the

name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Thus did Peter's converts, one and all, purify their souls in obeying the truth, through the Spirit," (1 Pet. i. 23.) Thus did they obtain forgiveness of sins and the gift of the Holy Spirit.— Thus did baptism, the antitype of the flood, save them by the resurrection of Jesus Christ,—not by putting away filth from the flesh, but guilt from the conscience.

John says in his 1st Epistle v. 1, "Whosoever believeth that Jesus is the Christ, is born, (*begotten*, it should be translated, and the same word is so translated twice, immediately after in the same verse—we will then read it so,)—begotten of God." Having thus received Christ by believing on his name, having been *begotten* of God by the Word (belief of the Word) as incorruptible seed, (Jas. i. 13, 1 Pet. i. 23,) it is his privilege, as we have already seen, to be born of God—born into the kingdom—in short, to become a son of God by being baptized into Christ. Here, again, we behold a beautiful harmony between John and Jesus. In the conversation held by the latter with Nicodemus, he says, "VERILY I SAY UNTO YOU, *except a man be born of WATER, and of THE SPIRIT, (not of water alone, nor of Spirit alone,) he cannot enter into the KINGDOM OF GOD.*"

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## MYSTERY.

Is there no room for improvement in the speculative opinions which men, and good men too, have promulgated in reference to religious principles? Are our theological systems so plain that they cannot be simplified, or so harmonious that no arbitrator is required? Will any enlightened man, belonging to any of the controversial parties, undertake to say, that in all points he alone is right? Are not all the contending sects confessedly asserting mysteries? And is there no danger of being in error, when they unhesitatingly admit, that in many respects, *the subjects of their speculations are above their comprehension?* Then again may not their plea of *mystery* be the very circumstance that betrays the necessity for investigation?

What is a MYSTERY? The general idea, if I mistake not, is that a mystery is a certain something, in its own nature *incomprehensible* to human reason; which something is accordingly not to be defined. \* \* Are there really any incomprehensible things in the gospel—might not some humble inquirer ask without giving any serious offence? \* \* Some few quotations, in which instances of the use of the term will be afforded, may determine this question without any great dispute: take the following:

"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xvi. 25, 26.

"But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew: but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 7, 8, 10.

"Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself." Eph. i. 9

"By revelation he made known unto me the mystery, as I wrote afore in few words; whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men." Eph. iii. 4, 5.

The term, therefore, in its scriptural use, is employed as an appellative of a mere secret which may not be, for a time, fully disclosed; and the advocate of incomprehensible things in religion must find out some other argument to justify his view. \* \*

I would not be understood to say, that comparatively speaking, while we are in this world, and are living by faith, we do not "see through a glass darkly," nor yet that there are no matters hard to be understood in the sacred volume, where, as Lactantius elegantly remarked, "an elephant may swim, while a lamb may wade."—The point is here: if one man, or one age—if many men, or many ages, be incompetent to explain a certain truth, is that truth therefore, in its own nature, incomprehensible to the human mind? \* \* Does it follow that what Calvin and Luther did not understand, no one else can elucidate? \* \*

Are not "many running to and fro, seeking after knowledge? Is not intelligence every where diffusing itself? \* \* Children ask their parents, who never thought beyond the range of their catechism, many appropriate questions which they cannot answer. And men, who are but larger children, looking on the world around them, may propose to their ministers, who never travelled out of the periphery of their own sectarian system, many questions which the word *mystery* will no longer answer. The enquirer is not satisfied, and will not submit to rebuke. Whatever may be the final issue, such is the present condition of society. Inquiry is advancing; is growing importunate and intrepid, bold and adventurous; and they who mean to meet the approaching crisis, and to save the world from the delirious misrule of infidelity, must quit their creeds, and turn to their Bibles. If they will not, they may calculate on conse-

quences which will prove these present days to be "but the beginning of sorrows."

We are informed by the Spirit of prophecy that a day of great glory is to dawn upon our world. That day cannot be far distant. A time of tribulation may, and in all probability will intervene; but "the coming of the Lord draweth nigh." Is there any preparation to be made for his appearance? Will he do all by his own fearful judgments, or have we a part to act? Do any imagine, that the church shall remain as she now is,—broken up into parties, and distracted by incessant hostilities? Shall not these sects be dissolved, and some other ecclesiastical ground be marked out, where brethren can meet in unity, and where the divine blessing shall come down like the dew on Hermon. Are not the various parties heaving painfully, as though corroded by some mortal disease? \* \* \* \*

But if such a day as the Spirit of the Lord has predicted is really coming; if the time is at hand, and if a moral revolution is shortly to extend the Redeemer's Kingdom to earth's utmost bounds, how could it be otherwise than that mankind should be greatly excited? Must not old institutions give place to those which a new ecclesiastical regency may establish? What else can any man, who has not given himself up to the sensualities of the scene around him, expect? What else can any man, but the lover of obsolete ordinances, or the child of mere animal feeling, desire? What else can a minister, who is not too superannuated to admire the energy of his children, or too juvenile to understand the value of official influence, or too confident to suffer even the Lord to work according to his good pleasure, anticipate? Have we never read the story of the antediluvian world; the discomfiture of Pharaoh's host, or the tale of Jerusalem's destruction? I protest to you, that, I see not how the millennium can come without such earthly doings as those which are now surprising the world. That they are begun and are in progress, only confirms my confidence in the elder brother, who, sitting as Lord on the throne of glory, presides over the perplexing, but purifying process which his Spirit foretold. The immediate consequences, I confess, are deeply troubling; for society seems to be dissolving, and it is no wonder that "men's hearts are failing them for fear."—*Duncan's Lectures.*

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*Testimony of Dr John Owen.*—"I say, it is certain that in the prescription of this ordinance (baptism) unto his Church, the great intention of the Lord Christ, was to ascertain to us the forgiveness of sins; and sinners are invited to a participation of this ordinance for that end, that they may receive the forgiveness of their sins." Acts ii. 38. "Baptism is God's security of the pardon of our sins, which we may safely trust in."—Owen on the 130th Ps. page 182 & 3.

EXTRACTS FROM  
 "THE SCRIPTURE DOCTRINE OF ORIGINAL SIN,  
 PROPOSED TO FREE AND CANDID EXAMINATION."

Published 1750.

PART 2.—"Wherein the principal Passages of Scripture, which have by Divines been applied in Support of the common Scheme of *Original Sin*," &c. "are particularly and impartially examined.

Acts viii. 30. "*Understandest thou what thou readest?*"

\* \* \* \* \*

PROP. "*Original Sin is conveyed from our first Parents to their Posterity, by natural Generation, so as all that proceed from them in that Way, are conceived and born in Sin.*" \* \*

PROOFS. Psal. li. 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me.* \*

Is a Periphrasis of his being a *Sinner from the Womb*; and is as much as to say, in plain Language, *I am a great Sinner*; I have contracted strong Habits of Sin.

For that this is a Scriptural, figurative Way of aggravating Wickedness is evident See Psal. lvi. 3. *The wicked are estranged from the womb, they go astray as soon as they are born telling lies.* \* \* Isa. xlvi. 8. *And wast called a transgressor from the womb.* That is, a very heinous Offender, set to iniquity by prevailing Habits and Customs. This is spoken of the House of Jacob, a national Body; which sheweth it is a proverbial Speech applicable to communities, as well as single Persons.

On the other hand, it is also used to signify early and settled Habits of Virtue, as Job xxxi. 18. *For from my youth he [the Fatherless] was brought up with me, and I have guided her [the Widow] from my mother's womb.* \* \* \*

These Texts make the Psalmist's Meaning evident, when he saith, *I was shapen in iniquity, and in sin did my mother conceive me*: For who sees not, 'tis an hyperbolical Form of aggravating Sin, whereby he loadeth himself, and strongly condemneth the Impurity of his Heart, and the Loose he hath given to his own unlawful Inclinations? But he no more designed to signify that by *natural Generation*, he had a Nature conveyed to him utterly indisposed, disabled, and opposite to all that is spiritually good, and wholly inclined to Evil, than he intended to signify, strictly and properly, that, the Wicked are *estranged from the Womb, and tell Lies as soon as ever they are born*: or than Job designed to signify that he was born with the Habits of Virtue, and had been a Succour and Guide to the Widow from the very Moment he came from his Mother's Womb. \* \* \*

But however you understand the Text, you cannot take it in the *literal Sense*; nor have you any manner of Ground to conclude, that it relateth to *Adam's Sin*. For,

1. In the whole Psalm there is not one Word, nor Hint about *Adam*, or the Effects of his Sin upon us.

2. It is plain beyond Doubt, that the *Psalmist* is charging himself with his own Sin confessing and lamenting his own personal wickedness before God.

3. But if we take the Words in the *literal* Sense of our Version, then is it manifest, that he chargeth not *himself* with his Sin and Wickedness, but *some other person*. For if he was SHAPEN IN INIQUITY, we all know he did not shape himself: And if he was CONCEIVED IN SIN, that he did not conceive himself. \* \* And this *Davit* understood perfectly well. For he confesseth, Psal. cxix. 73. *Thy hands have fashioned and formed me.* And Psal. cxxxix. 13-16. *For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made.* \* \* Now if God shaped him in the Womb, and if he was *then*, and there shapen in *Iniquity*, pray, tell me, By whom was he shapen in *Iniquity*? Or to whom must his Sinfulness be attributed? Or how could he with Pleasure reflect upon his Fermentation, or praise God, that he was *fearfully and wonderfully made*, if he was shapen and formed with a corrupt Nature, utterly indisposed, disabled, and opposite to all spiritual Good, and inclined to all Evil? \* \* \*

The Inconsistency arising from the former part of the verse is so glaring, that it is needless to insist upon the absurdity of charging his Sin, or Sinfulness, upon his *Mother* who conceived him.

But if, after all, you will adhere to the literal Sense of this Text for the common Doctrine of *Original Sin*, shew me any good Reason why you ought not to admit the literal Sense of that Text, *This is my Body*, for *Transubstantiation*? Will you say, it is absurd to suppose *Christ* speaks of his real, natural Body? And, I say, it is absurd to suppose the *Psalmist* means his being really and properly shapen in *iniquity*, and conceived in *sin*. Will you say, the Sense of, *This is my Body*, may be clearly explained by other Scriptures, where the like Forms of Speech are used? And, I say, and have shewn, that the *Psalmist's* Sense may as clearly and evidently be made out by parallel Texts, where you have the like kind of Expression. Will you say, *Transubstantiation* is attended with Consequences hurtful to Piety? And I will say, So is the common Doctrine of *Original Sin*. For it is a Principle apparently leading to all manner of Iniquity, to believe *Sin is natural to us*, that it is interwoven and ingrafted into our very Constitution, from our Conception, and Formation in the Womb.

Job xiv. 4. *Who can bring a clean thing out of an unclean? Not one.*

Job is here speaking of the common Frailty and Weakness of our Nature, not with regard to SIN; but to the Shortness and

Afflictions of Life. *Ver. 1.* Man that is born of a woman is of few days, and full of trouble. *Ver. 2.* He cometh forth like a flower and is cut down: he flieth also as a shadow, and continueth not. *Ver. 3.* And dost thou open thine eyes upon such a one, already so feeble and wretched, and bringest me into judgment with thee, to add extraordinary Calamities to a transitory, perishing Life? *Ver. 4.* who can bring a clean thing out of an unclean? Not one. 'Tis a Sentence of the proverbial kind, and used to signify, that "nothing can be more perfect than its Original." And therefore, as it suits all like Cases, must be understood according to the Subject to which it is applied. Here it evidently stands in relation to our Mortality. As if he had said; Man is born of a woman: We spring from a mortal Stock, and therefore are frail and mortal. Then he goes on representing, not the Sinfulness, but the Mortality of human nature. *Ver. 5.* Seeing his days are determined, the number of his months with thee,—6. Turn from him that he may rest, &c.—7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.—8. Though the root thereof wax old in the earth,—9. yet though the scent of water it will bud.—10. But man dieth and wasteth away: yea, man giveth up the Ghost, and where is he?—11. As the waters fail from the sea, and the flood decayeth and drieth up:—so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep.

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### SEED TIME.

*"Whatever a man soweth that shall he also reap,"*

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Few persons seem to bear in mind that they are reaping every day what they have sown some days, months, or years before, even in their temporal enjoyments, or sorrows. Still more plain it is to those who believe the words of the Great Teacher sent from God, that men will hereafter reap in the long, long harvest, what they have scattered in the seed time of their existence. Others also will reap, in some sense, the seeds which we are sowing, just as we are now reaping the seeds sown by our ancestors and predecessors. These facts suggest to us the necessity of great attention to our conduct. Ourselves, here and hereafter, our children, and our children's children, with their contemporaries, may, and in many instances will, most assuredly reap what we are

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\* Dr. Patrick's Paraphrase.



this day sowing. As we then regard our present and future happiness, that of our descendants, and that of all connected with them, we are admonished to take heed what we daily sow.

In every sense, then, life is the seed time. To-day for to-morrow; this year for the next. And as we are reaping what others sowed, let us, as christians and as wise men, sow not only for ourselves, but that generations yet unborn shall rise and call us blessed. I trust seed is this day scattering, which shall be reaped in the Millennium by all those engaged in introducing the Bible order of things. If, then, with the wisdom which cometh from above, we go forth scattering the precious seeds of true bliss and real good, how happy for ourselves, and for all that are dear to us, in time and to eternity! But let none despair because he cannot sow and reap in the same day. Remember the patience of the husbandman, and imitate him in preparing for the golden harvest which will never end.

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### RESURRECTION.

*He is not here ; but is risen. LUKE XXIV. 6.*

The Lord, who late was dead,  
Now lives ; then haste away,  
And through the world the tidings spread,  
THE LORD IS RIS'N TO-DAY.

His triumph is complete,  
Let all his people say ;  
And let ten thousand tongues repeat,  
THE LORD IS RIS'N TO-DAY !

Let all his people sing,  
For well his people may :  
The theme is sweet, of hope the spring,  
THE LORD IS RIS'N TO-DAY !

On Him our souls rely,  
Desponding thoughts away ;  
We know 'tis true, and sing with joy,  
THE LORD IS RIS'N TO-DAY !

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*\*\* Persons who have not paid for the Gleaner, are requested to do so. Six Shillings for the volume, and One Shilling additional where it has been sent by post.*