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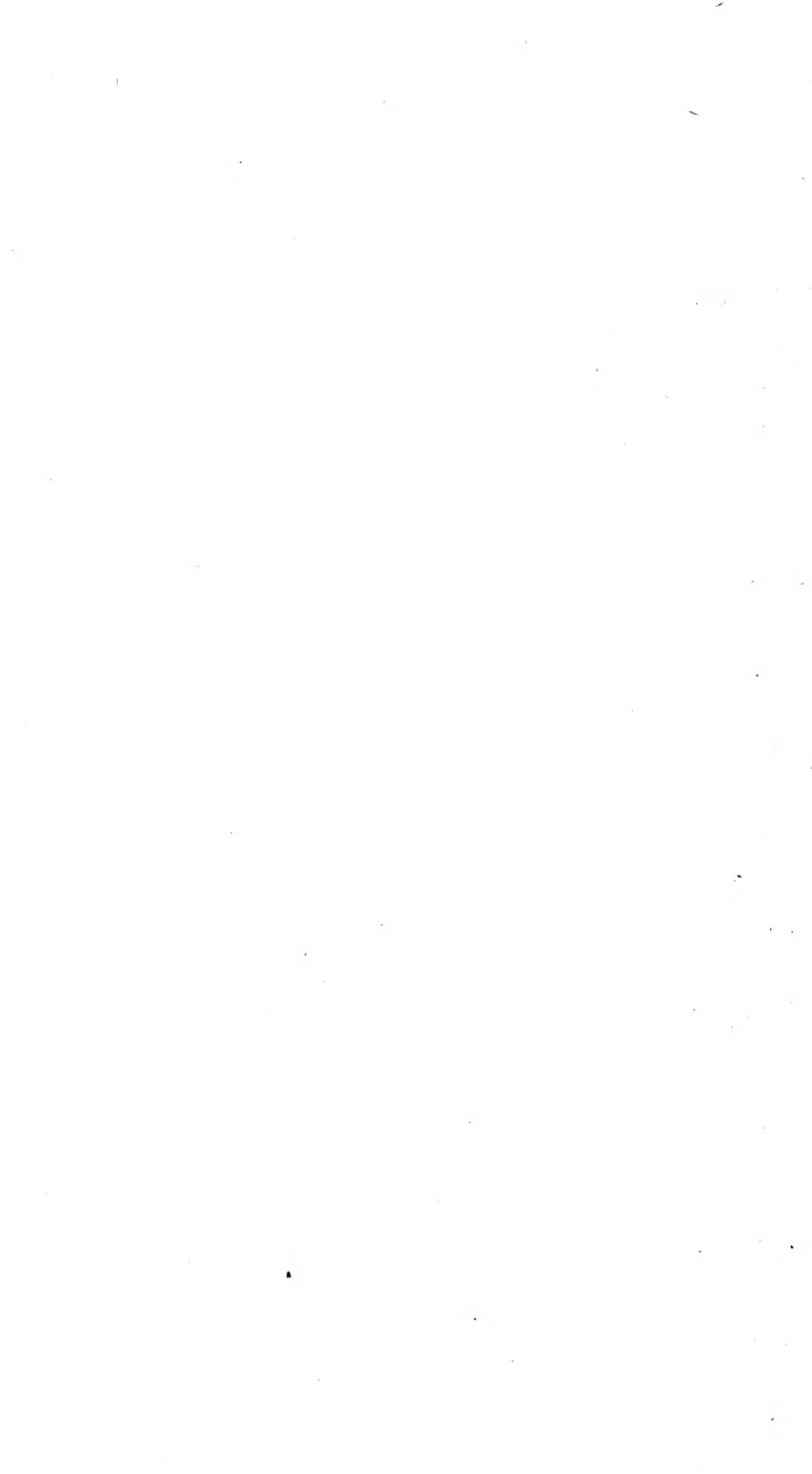














**LETTERS,**  
AND  
**SKETCHES OF SERMONS.**

IN THREE VOLUMES.

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BY JOHN MURRAY,

SENIOR PASTOR OF THE FIRST UNIVERSAL SOCIETY IN BOSTON

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“But sanctify the Lord God in your hearts : and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

“Having a good conscience ; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

“For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing.”

1 PETER iii. 15, 16, 17.

VOL. I.

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## EDITORIAL ADVERTISEMENT.

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THESE volumes were originally written in the form of letters, journal-wise, to various correspondents, and they are now carefully divested of every article foreign to the grand subject which it is contemplated to embrace.\* They may be termed letters, scriptural investigations, dialogues, or sketches of sermons; and they are humbly addressed to the candid consideration of the believer in revealed religion.

Condemned to a lingering and greatly debilitating malady, the writer has become, as far as his bodily organs are involved, helpless as an infant; and while his income is *greatly* and *necessarily* abridged, the exigencies annexed to his melancholy situation, imperiously accumulate many and heavy expenses.

Thus circumstanced, his motive for publishing may not be considered as solitary. But, standing in his own apprehension, upon the threshold of another and a bet-

\* Such was the primary design. But it was believed that among the numerous friends of the author, many would wish to retain a picture of the character of his mind, upon occasions less important, and less generally interesting, and this idea has induced the compiler to depart in some few instances from the plan first contemplated.

ter world, pecuniary hopes and fears, are nearly lost in that blissful futurity, upon which he verges ; and he is especially solicitous to communicate to the sons and daughters of humanity, that sublime and never failing confidence, upon which his imprisoned spirit, through long days of adversity, and through successive nights of sorrow, hath calmly reposed. He unwaveringly believes that every possible felicity is in reserve for his species ; and in humble and devout imitation of his great and adorable Master, while bidding the wandering race farewell, he bestows upon both enemies and friends, the ardent benediction of a spirit, replete with unbounded love for the children of men, for the offspring of Deity.

*Boston, January 1, 1812.*

## CONTENTS.

---

**E**DITORIAL Advertisement Page 3

### LETTER I.

To a Lady, who requested the author's sentiments upon the parable of the rich man and the beggar, contained in St. Luke's Gospel - - - - - 17

### LETTER II.

To a Lady, suffering under a temporary derangement, originating in religious melancholy - - - - - 36

### LETTER III.

To a Friend, narrating a public conference held with the Reverend Mr. L— of C— - - - - 65

### LETTER IV.

To a Clergyman in the city of London, containing sentiments upon various portions of scripture - - - - - 97

### LETTER V.

To a Friend. Dialogues and sentiments, designed as illustrations of many scriptures. The character and destination of Judas. Twenty-fifth chapter of St. Matthew, &c. 123

### LETTER VI.

To the same, designed as explanatory of many divine subjects. The promise to Abraham. Strive to enter in at the strait gate. Sixth Psalm, with a miscellaneous dialogue, &c. &c. - - - - - 145

## LETTER VII.

- To the same. Account of a sermon, text, "Behold the Lamb of God that taketh away the sin of the world." Dialogue. Account of a sermon upon Isaiah, xlv. 20. 174

## LETTER VIII.

- To the same. Interesting conversation with a melancholy man. Conversation with a friend. Sentiments upon the sacramental bread and wine. Some account of a sermon delivered upon the first and second verses of the 183d Psalm. Interesting dialogue - - 219

## LETTER IX.

- To the same. Cursory view of a sermon upon Hebrews ii. 14, 15. Reflections in a storm. Quotation. Conversation with an Elder. Exposition of the 25th of Matthew. Particulars relative to the demise of a young lady, and of a venerable Christian. Various reflections - - - - - 250

## LETTER X.

- To the same. Disquisitions. Dialogues. Letters. Sentiments. Remarks, &c. &c. - - - - 287

## LETTER XI.

- Sermon delivered upon Romans iv. 25. Conversation. Imperfect sketch of the author's first patron in America. Sermon preached in the church, reared by the venerable Christian, in honour of him who is the just God, and the Saviour. Visit to a melancholy lady. Interview with Mr. W——. Expressions of devout gratitude to the Divine Author of every good. View of a sermon delivered upon Hebrews ii. 10. Conversation with an Episcopalian Clergyman. Va-

rious characters introduced. Important decision. Investigation of several passages in the 17th chapter of St. John's Gospel. Conversation with Colonel F——. Extract. Sketches of sermons, &c. &c. 325

## LETTER XII.

To the same. Sermon, text, Mark xvi. 16. Conversation with Mrs. L——. Letter from a young Clergyman. Conversation with an inquirer—with a young man. Conversation with a number of inquirers. Anecdote relative to some children of penury. Conversation with a preacher, and Doctor N—— - - 372

## LETTER XIII.

By another hand. Answer to queries proposed in the preceding letter. - - - - - 400

NOTE. The reader is requested to notice, that in the arrangement of the matter for this volume, the printer incurred a mistake, by leaving *sixteen* pages instead of *eight*, for the title page and introductory matter to the work.



# LETTERS.

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## LETTER I.

TO A LADY.

MY VERY DEAR FRIEND,

AGREEABLY to your request, I shall simply, and briefly, give you my opinion of the rich man, and the beggar. Unaccustomed to arranging my ideas on paper, I shall aim rather at perspicuity, than elegance, well contented if my elucidation should communicate satisfaction, similar to that which abideth in my own bosom. St. Matthew asserts, chapter xiii. 34, All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. "Parables are decidedly a kind of figurative language, and should rarely, if ever, receive a literal acceptance. I should as soon consider Bathsheba a real ewe lamb, killed by the opulent possessor of flocks and herds, as believe the rich man, and the beggar, *individuals* distinct from parabolical description. Such my sentiments, you will conclude that I reject the commonly received ideas; that I do not strip the figurative personages, introduced by the evangelist Luke, of the metaphorical vestments in which they are clothed by the Redeemer; in one word, that I do not regard a parable, as an history. But we will proceed in our investigation. Our subject commencing in the 16th chapter of Luke, in the 19th verse of that chapter, is continued to the close, and is thus worded:

"There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.

"And there was a certain beggar named Lazarus, who was laid at his gate, full of sores.

“ And desiring to be fed with the crumbs from the rich man’s table : moreover the dogs came, and licked his sores.

“ And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom : the rich man also died, and was buried.

“ And in hell he lift up his eyes being in torment, and seeth Abraham afar off, and Lazarus in his bosom.

“ And he cried, and said, 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 Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

“ And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.

“ Then he said, I pray thee therefore, father, that thou wouldst send him to my father’s house :

“ For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

“ Abraham saith unto him, they have Moses and the prophets ; let them hear them.

“ And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

“ And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

We will dwell a moment upon the following particulars,

1. The rich man.
2. His apparel. Purple and fine linen.
3. His provision. He fared sumptuously every day.
4. His death. He died.
5. His burial. He was buried.
6. Hell. In Hell he lift up his eyes.
7. His torment, and particularly his tongue.
8. His calling on his father Abraham for relief.
9. Abraham’s reply.
10. The rich man’s request for his brethren.
11. Abraham’s reply. Neither would they be persuaded though one rose from the dead.
12. The beggar.

13. His place, at the rich man's gate
14. His condition. Full of sores.
15. His request. The crumbs from the rich man's table.
16. The dog's licking his sores.
17. His death.
18. The angels; He was carried by angels into
19. Abraham's bosom.
20. He is comforted.

1st. The rich man. By the rich man I humbly conceive is intended the Jewish nation. This nation is often spoken of in the singular character under the figure of a child, it is described in circumstances the most wretched. Ezekiel, xvi. beginning at the 4th verse. "And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all.

"None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born:" yet when this child, this Israel was in the wretched circumstances, thus impressively delineated, God loved him. Hosea, chapter xi. 1. "When Israel was a child then I loved him and called my son out of Egypt." Deuteronomy, chapter i. verse 31. And in the wilderness, where thou hast seen how that the Lord thy God bare thee as a man doth bare his son, in all the way that ye went, until ye came unto this place. Chapter xxxii. 12, 13, 14, 15. "So the Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock.

"Butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

"But Jeshurun waxed fat, and kicked: thou art waxed fat, thou art grown thick, thou art covered with fatness; then he forsook God who made him, and lightly esteemed the Rock of his salvation."

From these memorable passages it is manifest that the Holy Ghost speaks of the posterity of Abraham in the singular character which perfectly corresponds with the language of the parable; of *certain rich man*.

He is not only *a man*, but he is a rich man, and the truth of this representation will abundantly appear in the grant made to this man. Sundry places in sacred history, give the rent roll of this rich man's inheritance. He was blessed with a good land flowing with milk and honey, with the fatness of the earth and with the dew of Heaven. But this was not all. When the apostle asketh, what advantage hath the Jew, or what profit of circumcision he decisively replies Romans, chapter iii. 2. "Much every way, chiefly because that unto them were committed the oracles of God." Romans chapter ix. 4, 5, contain a more detailed account of Israelitish wealth. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Thus it appears the epithet *man*, rich man, is proper to the Jewish Nation.

2d. His apparel. The sacred writings give us a minute description of his apparel, Ezekiel, chapter xvi. 10, 11, 12, 13.

"I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk.

"I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

"And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

"Thus wast thou decked with gold and silver, and thy raiment was of fine linen, and silk and brodered work: and thou wast exceeding beautiful and thou didst prosper into a kingdom."

We find every person who possessed blue, and purple, and fine linen surrendered those articles. Exodus, chapter xxxv. 25. "And all the Women that were wise hearted, did spin with their hands and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen."

The 21st, 22d, and 23d verses of this chapter, are in point—But the 39th chapter of Exodus exhibits this gorgeous apparel in a superb style.

"And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the Holy Garments for Aaron; as the Lord commanded Moses.

Now as all the tribes of Israel presented themselves before the divine glory, on the mercy seat, in this great high priest, thus adorned in purple, and fine linen, is not the purpose of our Lord fully evinced, when he describes this man as rich, and clothed in purple and fine linen?

3d. His provision. He fared sumptuously every day. And if we consider the grandeur of the prescribed sacrifices, and the account which was made of them, we shall have no hesitancy in pronouncing that Israel did indeed, fare sumptuously every day.

Abundant provision was made, and made by divine appointment. Morning and evening sacrifices called the people unto the mountains, where they offered sacrifices of righteousness, partaking of the abundance of the sea, and of treasures hid in the sands. King Solomon appears, (2 Chronicles, chapter vii. 5.) offering a sacrifice which consisted of twenty and two thousand oxen, and one hundred and twenty thousand sheep, and he and all Israel with him, is said to have kept the feast seven days. But instances, I had almost said, countless instances, of this sort, are to be found in the sacred records.

Our Saviour, speaking to this people (John, chapter vi. 32, 33, 35.) when they told him their Fathers did eat manna in the desert said, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." And on their asking for this bread, Jesus answered "*I am the bread of Life.* Yea assuredly Emmanuel was the true substantial provision made for them by the Father, first, by promise, second, in figure, third, in covenant, and fourth, in person, when he gave them his son, and in him all spiritual blessings; for as all fulness dwells in him, *He* never can be given empty. View, then, this rich man, thus provided for, and tell me if he did not fare sumptuously every day.

4th. His death. The rich man died. This life, thus dignified, finds a period. The dispensation is closed, and at the memorably eventful era, when the sons of Israel, judging themselves unworthy of eternal life, the messengers of the Most High turned to the Gentiles; that elevated life, during which the Jewish world received their good things, was finished. The RICH man therefore is now no more; He is indeed very poor; dead with respect to that hereditary opulence in which he had so much reason to exult.

while to him pertained the adoption, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen. But, we repeat, this distinguished life, as peculiar to that nation, is closed, the middle wall is broken down, and when the Redeemer triumphantly exclaimed, "*It is finished,*" the veil of the temple was rent in twain, *from the top,* to the bottom, that long standing emblem of separation, and whatever gave Israel the character of rich, in contradistinction to the rest of mankind, expired: the rich man died, and

5th. He was buried. As when a body is dead, it is closed in the earth, from whence it was taken, so the Jewish dispensation having terminated, that nation is shut up in as thick darkness, as that from which they were called, when it pleased God to name them his chosen people. This event was clearly predicted by our general head, in Luke, chapter xiii. from the 25th to the 28th verse. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

But, as the body when buried, must remain in that state till the resurrection, so must this once opulent man continue in durance, until the fulness of the Gentiles is brought in. Romans, xi. 25, 26. "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer and turn away ungodliness from Jacob."

6th. In Hell he lift up his eyes. The learned inform us that the radical signification of the term Hell, is darkness, and such darkness as may, or may not be felt. There is a Hell spoken of as proper to the body, the Grave, in which there is darkness without

sensation, for there is no knowledge nor device in the grave ; and there is a Hell proper to the soul and body together. This Hell may be felt. Jonah, ii. 2. " Out of the belly of Hell cried I, and thou heardst my voice." But there is a Hell proper to the soul, when separated from the body. Psalm xvi. 10 " Thou wilt not leave my soul in Hell." The two latter always convey the idea of misery, and I am strongly inclined to think may be in some sense applicable to the rich man before us. It was some such Hell as one of these the inhabitants of the antideluvian world were in, when Jesus went in spirit, and preached to their spirits, thus imprisoned, (1 Peter, iii. 19) thus illumining by the consolations of irradiating mercy, these benighted regions of despair ; and blessed be God, so just so, shall the Hell to which both body and soul is condemned finally deliver up the dead which are in them. Rev. xx. 13. " And the sea gave up the dead which were in it, and death and Hell delivered up the dead which were in them ; and they were judged every man according to his works." But,

7th. He was in torment. In Hell he lift up his eyes being in torment. We have said that the Hebrew word *Sheol*, translated *Hell*, conveys throughout the whole of the Old Testament an idea of unqualified darkness, and this idea exactly corresponds with the condition of the rich, or rather the reduced man in the Parable. In his lifetime he had light, the light of Divine vision, the word of a God, and that word was a light to the feet, and a lanthorn to the path, making plain the things which made for peace. But now the sad reverse prevails, they are shut up in darkness ; in *Sheol* ; the things that make for their peace are hid from their eyes, and though the word be with them still, it is not now a light unto their feet, for when they read Moses, the veil is on their hearts, the commandments of the Lord are rendered void by their traditions, nor is this strange, for whatever maketh manifest is light, but as the light in manifesting to the soul the things that make for peace, gives peace and joy in believing, so, when the soul enveloped in darkness, discerneth not these precious truths, it must have fear and agonizing inquietude—yea verily, the word of our God is true, *fear hath torment*. Indeed as there cannot be a greater heaven than to dwell in the light, as God is in the light, so I cannot conceive of a more gloomy, a more dreadful Hell, than to be shut from this light, into outer darkness. This is the state of this rich man in the parable, and if it be admitted that to dwell in the light of life bestoweth fel-

ness of joy, and that to be excluded therefrom is the source of torment, then it will follow, that the description is striking, and every way adequate to the purpose. Guilt is the parent of terror, and darkness always genders fear. What state can be more dreadful than to possess a consciousness of guilt, without the radiant torch of faith to point us where the mountain is removed, the transgression forever put away. See a person in absolute despair, indeed it is rare in the present state to find an individual utterly deprived of hope: generally amused by the fleeting scenes of time, we do not frequently investigate our future prospects, and the important subject of eternal happiness, or misery, is reserved to a more convenient season. Yet some few there have been, whose souls were so exceedingly dark, and by consequence so distressingly fearful, that they have despised all pleasant meat, have loathed life, and in the bitterness of their spirits have, with great propriety declared themselves already in Hell; their torments they have said were more than they could bear, and indeed this would be the precise situation of every unbeliever, awakened to a just sense of his own demerits. But the children of men are too often like the expiring patient lulled by narcotics, or blinded by the potent influence of a strong delirium. The man in the parable however is not thus circumstanced, here is sensibility, for he is in torment, he did not know the Redeemer of men surely not. He came to his *own*, but his own refused to receive him, because they knew him not; had they known him, they would have asked of him, and he would have given them living water; but then they would not have fulfilled the council of God respecting the Saviour of the world, and the preachers of this Saviour. "*These things shall they do unto you,*" because they have not known the Father, nor me. No. God hath blinded them, so that they shall not know Him, *lest they should see with their eyes, and hear with their ears, and be converted, and he should heal them,* and thus deliver them from torment, by removing their fears, for (1 John, iv. 18.) *fear hath torment, and it is love, perfect love that casteth out fear.* But to love God we must first know him, and we cannot know him without light. The sufferer before us is represented as complaining principally of his tongue. The apostle James, chapter iii. 6. writing to the twelve tribes scattered abroad, thus expresses himself. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on



fire of Hell. Thus this part of the figure becomes strikingly apposite, and of course easy to be understood, we cease to wonder why the offender recurs principally to his tongue, and we comprehend the nature of his sufferings.

8th. He calls on his father Abraham for relief. This is a corroborating proof of what went before; if he had not been blinded he would not have called upon his father after the flesh, who was not able to help him, but on the Father of his spirit, with whom all things were possible. Yet this is perfectly in character for a figure of the Jewish nation; speaking to our Saviour they say, John, chap. viii. 53, "Art thou greater than our father Abraham?" and again, Matthew, chapter iii. 9, "Think not to say within yourselves, We have Abraham to our father," and thus our rich man is represented as calling in his distress upon this comparatively imbecile Father, nay, he is so blind as to pray that Abraham would send Lazarus that he may dip his finger in water, and put it on his tongue; gladly would he derive consolation from a source so recently, and so greatly despised. He who in the days of his prosperity, indignantly refused the crumbs from his table, supplicates aid through the instrumentality of that very forlorn individual, he had treated with such unexampled contumely; this aid, however, must be sent him by his *father Abraham*, whom he beheld a great way off, and Lazarus in his bosom. But

9th. Abraham replies, Son, thou in thy life time receivedst thy good things and Lazarus his evil things, but now he is comforted and thou art tormented. Of the rich man's torment we have already attempted an explanation, and we shall in the sequel, have the pleasure of dwelling upon the consolation administered to the poor man; but Abraham proceeds, "and besides all this, between me and you, there is a great gulf fixed, so that they who would pass from hence to you, cannot, neither can they pass to us who come from thence."

If what has already been said on this subject be consistent with reason, and with scripture, the reply made by the patriarch is in course. If it be conceded that the rich man is a figure of God's peculiar people, and his life time, the dispensation with which they were indulged, then we shall be constrained to acknowledge and with devout admiration, the equal ways of our God. Thus proclaimeth the prophet Ezekiel, chap. xviii. 25, "Hear now, O house of Israel; Is not my way equal?" the 4th verse of the same chapter

furnisheth a reason for the impartial distribution of Deity, "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine," and surely the potter hath not only power to make one vessel to honour, and another to dishonour, but a nation also; Jeremiah, chap. xviii, 7, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it." How transcendently decisive is the exemplification. The righteous God, whose way is always equal, shut up the Gentiles for a long season in darkness, confining his irradiating manifestations to the descendants of Abraham, but now the divine Oracles are in effect, taken away, for they are blinded respecting the things which make for their peace, which renovating truths are, in those sacred records, abundantly contained, and perhaps the way of God may ultimately appear equal even in the term of the duration, should the fulness of the Gentiles be brought in at the close of a similar number of years to those in which his peculiar people enjoyed their inestimable privileges. But what I would, in an especial manner attend to, in this place, is the gulf which Abraham informs this tormented petitioner, is fixed between them, so that it is impossible for one in the state of torment before described to pass to the state which he is in, and equally impossible for any one, circumstanced like Lazarus, to pass over this gulf to him. Is not this gulf the decrees of God? Hath God said it, and shall it not stand? according as it is written, *God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear unto this day.* And David said, *Let their table be made a snare, and a trap and a stumbling block, and a recompense unto them; Let their eyes be darkened that they may not see, and bow down their back away.* That these denunciations pointed to the shutting up the Jews in darkness is manifest from the use the Apostle makes of them, and, he adds, "Behold therefore the goodness and severity of God, on them who fell severity;" and again, Romans, chap. xi. 32, "For God hath concluded them all in unbelief, that he might have mercy upon all." From these testimonies, and others of like import, it is manifest, that God doeth as seemeth good in his sight with respect to the whole of his inheritance, and that with him are the issues of Life, and of Death. He will have mercy on whom he will have mercy. When he shuts, no man can open; and if he vouchsafe to open the eyes of the understanding, the power exists not which can draw the obscuring veil of darkness. Omnipotence

is the attribute of the Creator, the creature can neither do, nor undo. The vision is for an appointed time. But this brings us to consider,

10th. The rich man's request for his brethren. I pray thee, father Abraham, that thou send him to my father's house, for I have five brethren, that he may testify unto them, lest they come into this place of torment. The parabolical style is admirably supported. The rich man is represented as wishing happiness to his own *house*, and evincing much and very tender compassion for the individuals of which it was composed. However obdurate he had been to Lazarus, he is solicitous for their felicity, even should it be procured through the instrumentality of so obnoxious a character as this same Lazarus. As though he had said, if we in this present day are ordained to remain in this miserable state of adversity, let even Lazarus be sent by you, father Abraham, and the morning of felicity may yet dawn upon futurity.

11th. Abraham replies. They have Moses and the Prophets, let them hear them; if they hear not Moses and the prophets, neither will they be persuaded although one should rise from the dead. There is great strength of argument in this reply: as though he had said, the people who are so strongly prejudiced in favour of their own writers, writers who have testified so clearly of the Messiah, of the Shiloh, unto whom the gathering of the people should be, if the veil is continued on their hearts, while they peruse predictions so unequivocal, testimonies so apposite, neither will they be persuaded by a messenger from the Gentiles, from nations who were, who *are* still considered by them as dead, and who would testify of themselves as *dead*, having no life but what is hid with Christ in God; and, as whatever maketh manifest is *light*, and *God* hath shut them up in *darkness*, it would be impossible for any created power, to bring them acquainted with the things which make for their peace—such I conceive is the language of the Patriarch's reply. Thus I have minutely attended to the character of the rich man, in all its parts, my reason is obvious; we are by this arrangement enabled to investigate, without confusion. We are now to consider,

12th. The beggar named Lazarus, in other words a being infested with loathsome diseases. Our inimitable poet, Milton, points out the appalling magnitude of this terrifically comprehensive character, in the view the archangel gives to our first general head:

“—————Immediately a place  
 Before his eyes appear'd, sad, noisome, dark,  
 A lazarus house it seem'd, wherein were laid  
 Numbers of all discas'd, all maladies  
 Of ghastly spasm, or racking torture, qualms  
 Of heart sick agony, all feverous kinds,  
 Convulsions, epilepsies, fierce catarrhs,  
 Intestine stone and ulcer, colic pangs  
 Demoniack phrenzy, moaping melancholy,  
 And moon-struck madness, pining atrophy,  
 Marasmus, and wide wasting pestilence,  
 Dropsies and asthmas, and joint racking rheums.  
 Dire was the tossing, deep the groans ; Despair  
 Tended the sick busiest from couch to couch ;  
 And over them triumphant Death his dart  
 Shook, but delay'd to strike, though oft invoc'd  
 With vows as their chief good, and final hope.  
 Sight so deform'd what heart of rock could long  
 Dry ey'd behold ?”

The account of the Lazar-house is so strikingly impressive, that I could not forbear transcribing it, especially as all these calamities are consequent upon transgression. The character, *rich man*, did not more properly belong to the Jewish nation, while their dispensation continued, than that of a Lazar to the Gentiles, for in almost, every particular wherein the one were considered as rich, the other may be considered as poor. The apostle, writing to the Gentiles, informs them what they were in times past, Ephesians, chapter ii. 11, 12, “Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands ;

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : “Was it possible for this heaven directed master in Israel, to have given a picture more answerable to the character in the Gospel ? How very destitute !

18th. The place of this poor mendicant, at the rich man's door. True, there was but the door between them, neither are they now separated by aught except the door. The door was then shut upon the Gentiles, it is now shut upon the Jews. By the door the believing man enters, whenever he is saved ; within is peace and

plenty, without is misery and want ; it is outside the door this Lazar is found.

14th. His condition, full of sores. How expressive, *full of sores*. Thus saith the Lord, by the prophet Isaiah, chapter i. 5, and 6, "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it ; but wounds, and bruises and putrifying sores ; they have not been closed, neither bound up, neither mollified with ointment," and if the diseases of the Lazar house, enumerated by the poet, are made use of in sacred writ as figures, and if Jesus be the great Physician, and the Gentiles were at that time without Christ, as the Apostle declares they were, the propriety of representing Lazarus as full of sores, while laying at the rich man's door, is sufficiently manifest.

15th. His request. Only the crumbs which fall from the rich man's table ; could there be a less presuming petition?—only the crumbs—and he who preferred his unassuming suit, absolutely ready to perish, under an accumulating weight of calamity. Yet whatever unfeeling parsimony of disposition, the rich man's rude refusal may seem to evince, we find abundantly exemplified in the character of the Jewish nation. Nothing offended this people more than the idea that the Gentiles should be allowed to partake with them in any of their privileges ; indeed we find Jesus Christ himself while sustaining the character of a Jew, as made under the Law, given to them, while that dispensation lasted, while yet the partition wall remained unbroken. *He, even He*, the Redeemer of the world, seemed to act in conformity to the practice of those to whom, as concerning the flesh, he traced his lineage. We are aware that the clothing the Godhead in flesh was but a harbinger of a more blessed era, but ere yet the morning dawned, he not unfrequently suggested to the Jews in general, and to his disciples in particular, his high consideration of their exclusive advantages, and I assert positively, that our Saviour's conduct as a descendant of Abraham, was, in many respects, expressive of what is contained in this division of the parable—refusing the suffering mendicant even a crumb from the table. Many scriptural testimonies are full to this effect—suffer me to turn your attention to the following, Matthew, chapter x. 5, 6, "These twelve Jesus sent forth and commanded them, saying, *Go not into the way of the Gentiles*, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." And again, Matthew, xv. 22, 23, 24, 25,

26, " And behold a woman of Canaan came out of the same coasts, and cried unto him saying, Have mercy on me, O Lord, thou son of David : my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, *It is not meet to take the children's bread, and cast it unto dogs.*" Thus while we trace the footsteps of the benign Redeemer going about, and with divine philanthropy doing good to the evil, and unthankful, bestowing indiscriminately the mighty blessings which could only be in the gift of Omnipotence ; receiving sinners and eating with them. Yet, true to the dispensation, he was ordained to close, we find him, on various occasions conforming to the prevailing spirit of the peculiar people among which he stood. We cannot then wonder that the Jews are uniformly solicitous to confine to themselves the distinguishing privileges which appertained to their house, that they are jealous of covenant blessings, and extremely indignant when the provisions of their table were said to be laid before the Gentiles. Perhaps the unwarrantable parsimony of their appropriations, is in no passage more conspicuous than in Luke, chap. iv. " The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, this day is this scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And he said, *Verily* I say unto you, no prophet is accepted in his own country. But I tell you of a truth many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land : But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them were cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were *filled*

*with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*" And even after the expiring, the risen Saviour had by his life, his sufferings, his death, and his ascension, abolished all distinctions, we still observe the same wrathful spirit, audaciously operating through the Apostolic era, Acts, chap. xxii. 22, 23, "And they gave him audience unto this word," What word? verse 21st, "For I will send thee far hence unto the Gentiles. When they lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit he should live. And as they cried out, and cast off their clothes, they threw dust into the air." But proofs of this sort are so multiplied, that to produce them all would far exceed the compass of a letter, and I pass on to consider,

16th. The dogs licked his sores. What, you demand, do these animals represent? I answer, individuals who could feel compassion for the afflicted, although destitute of the teachings of religion, they espoused no particular sect; and, as the prejudices of the nation in general, against the Gentiles, or, to speak the language of the parable of this rich man against the poor man, were principally of a religious nature, and of that description of religion, the natural tendency of which is to indurate the heart, compassion came more naturally from those who were without. Revelations, chap. xxii. 15, "For without are dogs," and perhaps it is a fact, that no individuals evince a greater want of benevolence, and sympathy, than those who have drank deepest into the spirit of that religion which prevailed amongst the Jews—"Stand off from me, I am holier than thou," this is the language of their every movement, and I hazard an opinion, that were a number of self righteous Pharisees, who are viewed by mankind in general as the excellent of the earth, set on one hand, and an equal number of non-professing Publicans on the other, men who were constrained to exclaim, "God be merciful to us sinners;" thus circumstanced, were an unhappy wretch who had nothing to recommend him but his misery set before them, I am, I say, from observation induced to believe that the aid he would receive from the less assuming part of the family, would be more prompt than from those who were puffed up in their own imaginations; and if my conjecture corresponds with experience, and the latter are viewed as dogs, when compared with the former, then this part of the parable is apposite and easy.

17th. The poor man's death. And the begger died. I have expatiated so largely upon this part of our subject, when treating of the death of the rich man, that I have only here to observe, that this death, is the conclusion of a dispensation of misery ; a life time wherein he received his evil things. But one particular I cannot forbear remarking, although this poor man dies, he is not buried—The rich man was. This division of the parable, as I conceive, decidedly points out the information which our blessed Lord intended to convey. The rich man was buried, because, when his dispensation was closed, a period was put to his illustrious career. He must be shut up in darkness ; not so the mendicant, he dies, and is brought into light. Thus he who would save his life shall lose it, and he who loses his life shall find it. Instead therefore of his being buried, he is carried by

18th. The angels ; a period is put to his life of misery, and the angels carry him. Who are these angels, made use of upon this occasion, to convey this poor man from darkness and despair, to light and happiness? The scriptures inform us that the angels in the parable are properly messengers, indeed the angels of God in heaven are described in this character, as swift messengers, who cheerfully fly to execute the divine will. But as the portion of the sacred volume, now under consideration, is indubitably a grand allegory, after the eastern manner, it would be as absurd to suppose that the individuals of the celestial hierarchy had really left the abodes of blessedness, as to contemplate a material gulf between Abraham and the rich man, or that our Saviour was a door, a vine, a piece of bread, &c. &c. I conceive there is nothing more intended by these angels, than what the character contains—messengers ; and this may with beautiful propriety be applied to the first preachers of the Gospel of God our Saviour, for they were indeed messengers, sent forth to publish glad tidings. The angels of the several churches were severally addressed. The apostle, in the 13th chapter, ver. 2, of his Epistle to the Hebrews, exhorts his kindred, not “to be forgetful to entertain strangers,” and, he adds, for thereby some have entertained “angels unawares.” Concurring sentiments have induced a conclusion, that by the angels in this passage, the apostle undoubtedly intended preachers of the gospel. These itinerant messengers were at that period travelling from place to place, and as after the resurrection of our Saviour from the dead, they were, by his positive command, sent to the Gentiles, for the express pur-



pose of turning them from darkness to light, Acts, xxvi. 17, 18, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, " and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of *sins* and inheritance among them who are sanctified by faith that is in me." Thus I ground my opinion that these evangelical preachers are the angels of the parable. He was carried by angels into, where ?

19. *Abraham's bosom.* What are we to understand by the bosom of Abraham ? The character of Abraham was rendered illustrious by faith, and the bosom is the proper seat of this grace. With the heart man believeth. The apostle James, ii. 21. asketh " Was not Abraham our father justified by works." But the apostle Paul in his Epistle to the Galatians, iii. 6, 7, 8, 9, fully explains whatever may appear problematical "even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." From these testimonies may we not conclude that the angel's carrying this poor man into Abraham's bosom is a striking figure of the apostles, by their administration, bringing the Gentiles into that same irradiating faith, by which the mind of Abraham was illumined, when he confidently believed, that in his seed, which the apostle informs us is Christ, all the nations of the earth should be blessed ? And was not this the view of our blessed Lord, when he told the Jews, Matthew, viii. 11, 12. "That many should come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom should be cast out into outer darkness where should be weeping and gnashing of teeth." Blessed, forever blessed be the God of our salvation, that even this darkness, this gnashing of teeth, shall, at the winding up of the great drama, be no more : for the word of omnipotence is pledged, Matthew, xix. 30, that though this peculiar nation, once the *first*, hath, for wise, and paternal reasons, become the *last*, yet the *last* shall be *first*, and thus the individuals who make up the race of Adam being included in

unbelief, the head of every man will have mercy upon every member of his extensive family.

20. He is comforted—Certainly, for as a state of darkness is a state of gloom, and consequent terror, so light, the refulgent light of life, dispelleth those terrific, and heart appalling fears, which so deeply torture the reflecting mind, yea verily, there is peace and joy, light, and life, in believing. The prophet Isaiah seems to have the aggregate plan of Jehovah in view, when under the influence of holy inspiration, he says, chapter xxxii, 13, 14, 15, 16, 17, “Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks.” Here the destruction of this city is explicitly foretold, until how long? Let the evangelical prophet give the answer. “*Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be a forest.* Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.” This is indeed an exhaustless source of consolation. The beatified state of this poor man, or the Geniles brought into the faith of Abraham, is very beautifully described by our Lord under the metaphor of a marriage, or a wedding feast, and in Matthew, xiii. 16, he says, “Blessed are your eyes, for they see: and your ears, for they hear. Incalculable indeed are the blessings consequent upon hearing and seeing the things that make for our eternal peace. Justly then does the Patriarch observe “*He is comforted.*” He is under the influence of, and continually taught by that spirit, who is by way of eminence, called the *comforter*, and this spirit is constantly taking of the things of Jesus, and exhibiting them to the believing soul. So great is the peace of the Christian man, that it floweth like a river, it is to him like a well of water springing up unto everlasting life. Nay, so incommunicable is the felicity of those carried by angels into the bosom of Abraham that after every figure expressive of completely perfect bliss is introduced, for the purpose of evincing their unclouded, unexampled happiness, it is added, “a stranger intermeddlet<sup>h</sup> not with their joy.

I could dwell with peculiar pleasure upon this last head, but I may already be considered as sufficiently prolix, yet I have but just

touched on the proposed particulars, though it must be confessed that however brief, and even obscure, these hints may be, the disciple of Jesus Christ will not fail to trace, and understand them, and were they much more explicit, and copious, upon the disciple of Moses, the veil would still be continued.

Should my views appear to consist with those holy records which you treasure as the good words of your God, you will gladly adopt them, although they may not correspond with the creeds and traditions of men. I am aware that among those who are hailed as scribes, instructed in the kingdom of Heaven, there are, who departing from the idea of metaphor, regard the parable as an historical fact, among those we, in times past, had our conversation, and we know they will raise objections to our ideas, and exposition, if for no other reason than because they are not in unison with the sentiments they have adopted. Such persons will demand "How can this parable be figurative of the Jewish, and Gentile nations, when it is notorious that many of the former are brought into the light, and many of the latter remain in darkness, after the time of shutting up the one, and emancipating the other."

To which we answer, that as much the greatest number of the Jews *then*, and *all now*, were, and are, enveloped in thick darkness, and as there were a greater number of the Gentiles *then*, and *all shall* be, illumined by the light of life, ere the people of Israel recover their elevated standing, ere the deliverer shall turn away ungodliness from Jacob, and all Israel shall be saved, and as God often speaketh of things that are not yet accomplished (prescience ranking among the attributes of Deity, and giving a decided knowledge of futurity) as though events had absolutely succeeded. I conceive our foundation is too deeply laid, for objections like these to demolish a superstructure, consisting in every part, and cemented by, I had almost said, numerous scripture testimonies.

I do not however assume the chair of infallibility: I but deliver my sentiments. If I can meet an exposition more agreeable to reason, and scripture, I will unhesitatingly embrace it, surrendering, without a sigh, the conjecture I have hazarded.

I am, &c. &c. &c.

## LETTER II.

TO A LADY,

*Who had written to the Author, while suffering under a temporary derangement, originating in fearful apprehensions relative to her situation in the World of Spirits.*

MADAM,

I HAVE before me a collection of writings from your pen, forwarded to me by a philanthropic friend. It is unnecessary to say that I greatly lament the present state of your mind: but I rejoice in the assurance that in the Saviour's time you will be brought out of darkness, into the light of life, and be translated from the kingdom and power of Satan, our inveterate, implacable adversary, into the kingdom of our everlasting, never failing, unalterable friend, the friend of sinners, the son of the ever living God.

Yes, Madam, I do remember, that many years since I was providentially introduced to a lady, who being then under the influence of the arch-deceiver, (who was from the beginning a liar) imagined herself a devil, and that she endeavoured to persuade me to credit her wild, and irrational assertion; but I remember too, that I had then the inexpressible pleasure of convincing her of the utter impossibility of her assertion, the devil being a spirit, and a spirit being without flesh, or bones, both of which it was manifest she possessed. I remember, I informed her, that although my commission, as a preacher of the Gospel, did not extend to the fallen angels, having received no command to preach the gospel to devils, I was yet authorized to preach to her; she was of my own order, a fallen sinner of the race of Adam. I granted, indeed, that this suffering lady might have been possessed by the devil, and I pointed the mourner, to one of her own sex, who was afflicted by seven of these infernal spirits, and I adverted to the man among the tombs, possessed by a legion; but, I added, that as the Redeemer of men distinguished, in both these instances, between the tormented individuals, and the beings by whom they were tormented, accepting

the former, with never failing compassion, and dismissing the latter ; so I was enabled to assure her, that God would do with her, and every part of his inheritance, held by this strong man armed. I do remember also, that while I preached peace by Jesus, who is Lord of all, the spirit of God took of the things of Jesus, and shewed them unto the sufferer, and that the evil spirit, not being able to continue (for light and darkness, Christ and Belial cannot dwell together) left her, and she had peace and joy in believing, and consequent upon believing, she was saved from all the misery, and torment she now endures in consequence of *not* believing.

However, let not the enemy rejoice over her, although she be fallen, she shall arise again, although she now sits in darkness, the Lord will be a light unto her, for he who gave himself for her hath said *I will never leave thee nor forsake thee*. He hath said, *when thou passest through the waters I will be with thee and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*, so thou shalt not be drowned by the one element, nor burned by the other.

You ask me “ why I pretended to cast out Satan by the power of Satan ?” But, my dear Madam, *I* did not pretend to cast out Satan at all, I only made mention of the power and loving kindness of our Saviour, who as a *conqueror* of death, and *him* who had the power of death, that is the *devil*, could by a single word, separate him from you, and every individual of the human family, and who has moreover promised that he will, in his own due time, accomplish this peace-establishing, predetermined division. But if the power of Satan could cast out Satan, then it should be remembered *the kingdom would be divided against itself, and, of course, could not stand*.

Poor, stricken sufferer, you have indeed fallen among thieves and robbers, who have cruelly mangled and plundered you, but although you may be robbed and wounded, and left half dead, the good Samaritan still lives, and is as full of compassion as ever, and what the high Priest and the Levite will not, cannot do, he is both *able and willing to perform*.

You desire me to read the prophecies of Isaiah, Jeremiah, and Ezekiel. I will, I do, and whenever I take them to read, I will remember the words of our Saviour. Search, says he, the scriptures, *they testify of me*. All the prophets testify of him, and what do they testify of him ? What says Isaiah ? *Surely he hath borne our*

*griefs, and carried our sorrows*, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. *All we like sheep have gone astray, we have turned every one to his own way, and the Lord has laid on him the iniquity of us all.* Chapter liii.—For *unto us a child is born, unto us a son is given, and the government shall be upon his shoulder : and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.* Of the increase of his government and peace there shall be no end, ix. 6, 7. And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over *all people*, and the veil that is spread over *all nations*. He will swallow up *death in victory*, and the Lord God will wipe away tears from *off all faces*, and the rebuke of his people shall he take away from *off all the earth*, for the Lord hath spoken it. Chapter xxv. 6, 7, 8.

What says Jeremiah ? Why criest thou for thine affliction ? thy sorrow is incurable ? For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee an outcast, saying this is Zion whom no man seeketh after. Thus saith the Lord, Behold *I will bring again the captivity of Jacob's tents*, and have mercy on his dwelling places : and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry, and I will multiply them, and they shall not be few ; I will also glorify them and they shall not be small. And ye shall be my people, and I will be your God. Chapter xxx. and all this in consequence of the fearful exhibition narrated verse 23. Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the *head of the wicked*. Either on Jesus Christ *who was made sin for us*, who is the *head of every man*, or, finally, on that wicked spoken of by the apostle Paul, in his second epistle to the Thessalonians, ii. 8. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. Again, Jeremiah, xxxiii. 5, 6, 7, 8. I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. Behold *I will bring health and cures*, and I will cure them, and will reveal unto them the abundance of

peace and truth. And I will cause the *captivity of Judah, and the captivity of Israel to return, and will build them as at the first*. And I will cleanse them from *all their iniquity*, whereby they have sinned against me, and I will *pardon all their iniquities* whereby they have sinned, and whereby they have transgressed against me. And, verses 15, 16, In those days, and at that time will I cause the branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith *she* shall be called, *The Lord our righteousness*.

But let us inquire of the prophet Ezekiel, who, notwithstanding all that is said of the blind and rebellious people, assures us, chapter xvi. 60, 62, 63, that God remembers his covenant, I will establish my covenant with *thee*, and thou shalt know that I am the Lord. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done saith the Lord God." Ezekiel informs us, xxxiv. 29. "And I will raise up *for them a filant of renown* and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more." We are told, verse 30, Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God." The prophet Daniel in the second chapter, and forty-fourth verse, asserts positively, that the God of heaven will set up a kingdom that shall never be destroyed, and, in his 7th chapter, and 17th verse, we are made acquainted with the nature of this kingdom which is *never to be destroyed*. "And there was given him a kingdom, dominion, and glory, *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." But why, permit me to ask, shall not this kingdom be destroyed? are not sinners threatened with destruction, and is there an individual who liveth, and sinneth not? This illustrious writer, (ix. 24,) furnisheth a ready answer. "Seventy weeks are determined upon thy people, and upon thy holy city, to *finish* the transgression, and to make *an end* of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" and again, verse 26, "And after three score and two weeks shall Messiah be cut off, *but not for himself*:" This ministry of reconciliation was committed unto the apostles, to wit, God was *in Christ reconciling*

*the world unto himself, not imputing unto them their transgressions.* So says the prophet Isaiah. "The Lord laid on him (Jesus) *the iniquities of us all*, he was wounded for our transgressions." The testimony of Daniel is strongly corroborative. "He shall be cut off, but not for himself, he shall finish the transgression, he shall make an end of sin: after which, adds the apostle, having put away sin by the sacrifice of himself, he shall appear the second time without sin unto salvation."

My preaching, both in private and publick, amounts to no more than affectionate and devout solicitations to the wandering children of men, to behold the Lamb of God who taketh away the sins of *the world*, who died for the sins of *the world*, who was the propitiation for the sins of *the whole world*, who came into the world, not to condemn *the world*, but that *the world through him might be saved*; who gave himself a ransom for all, to be testified in due time, who tasted death for every man, and who, by consequence, became indeed, and not in word only, *the perfect, unequivocal Saviour of all men.* It was this redeeming God who I preached unto you when I first saw you. Your mental agonies were then very great, you did not know that God was your father, your *reconciled father.* The whisperer had separated between you, and your *choice friend*, he had persuaded you that he who *created* you was your enemy, and you therefore *feared*, but did not *love* your maker. But when I had the felicity of showing you, that this tender, kind, compassionate father of your immortal spirit, so loved you as to give you his son, and with this son freely gave you *all things*, you believed this good report, and you had peace and joy in believing. You joined your glad voice, gratefully declaring, We love him, because he *first loved us*, you continued for a time strong in this faith, giving glory to God.

No, positively no, this was no "*dream*," no vision of an inflated, or heated imagination. It was a well grounded hope, *full of immortality*, the self-same hope which Abraham cherished, when he believed, that in his seed all the nations of the earth should be blessed. No, I did not retail to you a "*cunningly devised fable*," but I faithfully delivered the message of my God, I found you in a perturbed sleep, scared by *dreams*, and *terrified* by visions, but God directed me to awaken you from sleep, and to point you to the irradiating morning of light, and your eyes *were* opened, you saw the light, and you joyfully exclaimed, "now I believe, not because



he told me, but because I see for myself, yea, you walked in the light, for you walked by faith, and not by sight, yea, you did cheerfully run the race set before you, looking unto Jesus the author and finisher of your faith, even that faith which is not of yourself, which faith, blessed be God, will *never fail*, no, not even when the faith which is of ourselves becomes the victim of despair. Thus, my friend, you did run well, who hath hindered you? Alas! the inquiry is unnecessary. It is the same who hindered the apostle from visiting his Christian brethren. It is that *wicked* who sitteth in the temple of God, shewing himself that he is God, and opposing himself to all that is called God, and worshipped. It is he who, enveloping the mind, preventeth the light of the knowledge of the glorious gospel from shining upon the heart. It is this arch-deceiver that *hinders* you from running the race that was set before you. But, blessed be the name of our God, he that *now lets* will soon be taken out of the way, he shall be revealed *in his time*, and with his false spirit of prophecy, who now deceives the nations, shall both be cast into the lake of fire. The nations shall then be deceived no more. *The whole earth shall be filled with the knowledge of the Lord.* And to know God is life eternal. We shall then see the *perfect love of God* which *perfect love will cast out fear*, we shall then *feel* that *in love there is no fear*, and of course we shall not then be tormented. It is not the spirit of Emmanuel which gendereth fear. The spirit of Emmanuel is eminently a *comforter*, but it is the spirit of *bondage*, which produceth fear, and the fear originating in this spirit, hath *torment*. While you were looking with a single eye to the Redeemer, and the peace established between the offended, and offending natures, by the blood of the cross, you had no *fear*, and having no *fear* you had no torment, and if you would again turn to your redeeming God, you would be rescued from the torment you now endure. O! that you could hear the voice of your beloved saying, *return unto me, my poor backsliding daughter, I will heal your infirmities and love you freely.* O! that you could hear the voice of your *faithful Creator*, who says *thy maker is thy husband*, and who hateth *putting away*. Yea, he declareth, although you have played the harlot with many lovers, yet return unto me, for I am married unto you, saith the Lord." Could you, I say, thus hear the voice of your God, and even if you be deaf to its language, He still speaketh, you would then know *you were beloved of your friend* although an adulteress, Hosea, iii. 1. you would then listen while

this Almighty friend proclaimeth, in the 13th chapter of this same prophecy. "And I will visit upon her the days of Baalim, wherein she burned incense to them, and went after her lovers, and forgot me, saith the Lord. *Therefore will I allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And I will betroth thee unto me forever: Yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. And I will have mercy upon her that hath not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*" Such is the character of the Creator, and such that of the creature, and these the expressive figures made use of to delineate the attributes of the one, and the other. Could you, I repeat, hear the just God, and the Saviour, thus speaking to your nature in the aggregate, *life and peace* would result, and you would rapturously exclaim, as when you first caught the soul reviving sound, "O Lord, I will praise thee, for thou hast clothed me with the garments of salvation; and covered me with the *robe of righteousness*. You would then *feel*, and *confess* that your doubts were your infirmities. The voice of omnipotence mildly reproofing you, and soothingly questioning, Wherefore didst thou doubt, O ye of little faith! benignly adding, "It is I, be not afraid."—This question, and this assurance from the lip of truth, would banish your sorrows, and silence every complaint, your soul would magnify the Lord, and your spirit rejoice in God your Saviour. You would unite with the angels of heaven, saying, glory to God in the highest, and on earth peace, and good will toward men; you would hail the era which rescued you from the power of Satan, which emancipated you from the dominion of the law, and placed you under a dispensation of grace. No, assuredly I have not dealt lightly with the sacred word of my God. I was serious when I addressed you as a *lost sinner*, and when I added that *Jesus Christ, coming to seek and save such as were lost*, found, and restored all those who were driven away. I was very serious when I told you, the *wrath of God was revealed from heaven against all ungodliness, and unrighteousness of men* and I was devoutly serious, when I added, that we were delivered from wrath, through

Christ, and you, madam, were also serious, when you believed this good report, no indeed, we did not lightly esteem the words of Jehovah, when we used it as a lanthorn to our paths, thus walking safely through thick darkness. We did not then see occasion for stumbling, and blessed be the God of truth, and grace that by the light of life, my own soul is still irradiated. What I first told you, when I preached unto you the gospel, assuring you that Christ died for your sins, according to the scriptures, is, I am confident, as true now as when you first believed, for as it was not your belief that *created* a truth, neither can your ceasing to believe, convert *truth* into *falsehood*. The assurance I first gave you that while we were yet *sinners*, we were reconciled to God by the death of his Son, is now as true as when believing it you found therein peace and joy. The gospel I preached unto you, was not *yea*, and *nay*, *yea* when you believed, and *nay* when you ceased to believe. No, assuredly, it is like its divine Author, the same yesterday, to-day, and forever. Therefore, though you believe not, he is faithful, though you *deny* him, he will not *deny* himself, though we by unbelief deny that he is our Saviour, he will never deny himself, but on the contrary he will finally prove himself our Saviour, to the praise and glory of him, who so loved the *world* as to send him to be the *world's Saviour*.

When you first received the truth, you did not say with the unbeliever, adverted to in your letter, "Behold if there be windows in heaven." You then had no doubt of the truth delivered by the man of God, but, however faithless we may be, whatever has been written under the direction of the spirit of God, shall surely come to pass. If therefore you and I, concurring in opinion, should unite to say, Jesus Christ is *not* our Saviour, he is *not* the Saviour of the world, he is *not* the Lamb of God who taketh away the sin of the world, he is *not* the Saviour of all men, the whole earth shall *not* be filled with the knowledge of the Lord, the nations of the earth shall *not* be blessed in Christ. I say, should we, and every individual among mankind, thus absurdly, thus blasphemously affirm, should every son and daughter of Adam, under the influence of an evil spirit, thus, by unbelief, make God a liar, yet my God would still be true, and finally, all who thus gave to Deity the lie, would themselves be found liars, and although they would not enjoy the present good, because of unbelief, yet when that which is written shall be fulfilled, they shall be all taugh of God, and, when thus taught.

they shall believe, and be *ashamed*, and *confounded*, for that false testimony, which, in their unbelieving state, they bore against their all-sufficient Redeemer.

You observe, "*there is a sin unto death.*" There is indeed, and, as you further say, "lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death," it does indeed, *the wages of sin is death, the soul that sinneth shall die. God will by no means clear the guilty.*" All these are the true sayings of my Father and my God. The apostle had not known lust was sin, till the commandment said, thou shalt not covet. Lust was the first sin; our first parents coveted what they had not. The adversary told our general mother, she should be as God, this she coveted, and when this *lust* conceived, it brought forth *sin*, and this sin brought forth death. This death was the patrimony left us by our parents; we, as their descendants, are conceived in sin, and brought forth in iniquity, and yet there are individuals of our contaminated race, who fancy themselves righteous, righteous in the sight of God, and boldly demand a reward: yea, they speak peace to themselves in consequence of their righteousness! yet, if the sacred records be true, which declare there are *none righteous, no, not one*, then these deluded persons, indubitably speak peace to themselves, *where there is no peace.* The apostle was once of this number, "*but when the commandment came it slew him, and he died, hence the law is called a killing letter, and by this sword of the spirit, with which Saul was killed, the Lord will slay the nations. I kill, saith the Lord, and I make alive*, but it is not till after they are thus killed, and made alive, that they become sensible how much they are indebted to the reconciled God, for the unspeakable gift with which he hath blessed them, in the seed of Abraham, which seed, is the life of the world. But there is a sin unto death. The soul that sinneth it shall die, says the prophet, and this sin when it was finished brought forth death, *and as there is no man who liveth, and sinneth not*, so the sentence of death is passed upon all men, and as God declared *he would by no means clear the guilty*, this sentence of death has been fully executed on every man. When Jesus died for the *ungodly*, when he died for the sins of the *world*, when by the grace of God he tasted death for *every man*, then *sin being finished*, brought forth *death*. He, says the prophet, shall finish the transgression, he shall make an end of sin. The apostle informs us, he put it away by the sacrifice of himself. Peter declares, he bore

our sins in his own body on the tree. John says, God sent his Son into the world, that we might *live* through him, but we could not *live* through him, if we had not *died* through him, for then the soul that sinned would not have died, God would then have *cleared the guilty*; nay, should we *believe* that we, as *sinners*, could obtain heaven, without, in some way consistent with divine justice, suffering the sentence of the *righteous law*, then would *our faith make void the law*. But Jesus came not into the world to *destroy* the *law*, but to *fulfil* the *law*. The law said the soul that sinned should die, but Jesus came to fulfil this law, yea, every jot, and tittle thereof, therefore he died *once for all*, he, by the grace of God, tasted death for every man, but, it was the *finishing of transgression* which brought forth death, when he cried with a loud voice it is finished, he bowed himself and gave up the ghost. The love of Christ, saith the apostle, constraineth us, because we thus judge, *that if one died for all, then were all dead*. Thus God, instead of clearing the guilty, exacted the uttermost farthing, hence he is a *just God*, and a Saviour, hence he is just in justifying the ungodly, and hence also appears the justice of God, in the sufferings and death of him, who in himself, detached from the race of Adam, was pure, and undefiled perfectly *sinless*. But, it should be remembered, Christ is the head of *every man*, the individuals of the lost nature constitute the aggregate of our Lord's mystical body, the comprehensive term union is the key by which we unlock this mystery, the head and members are united, and the iniquity of the members, is visited upon the head. In any other view that law, which is holy, just, and good, could not have condemned to death an immaculate being; there would be as much *injustice* in punishing the *innocent*, as in clearing the guilty, but I repeat, our Almighty Saviour was the head of the lost nature, and he became accountable for the sins committed by the members of his body; yes, he bore the sins of all those who went astray, and, thus standing in our place, it was *just* the *effect* should follow *the cause*, that death, the wages of sin, should fall on the transgressor. It is therefore that when the Redeemer was wounded for our transgressions, and bruised for our iniquities, he was dumb, and opened not his mouth. No, certainly, for the iniquity of his heels, at that awful period, tremendously compassed him about. Thus then, in this stupendous connexion, bearing the sins of his body, it became divinely just that he should suffer the death, that the punishment should follow the offence, but if it were

*just* to inflict the penalty of death upon Jesus Christ for our sins, then it becomes *just* that we should *live through him*, hence as he died for us, that whether we wake or sleep we should be the Lord's, so he is *now our life*, and when he who is *our life* shall appear, then shall we appear with him in glory. Now, therefore, may every soul that hath sinned, say, with the apostle Paul, *who styled himself the chief of sinners*, "O death, where is thy sting? O grave, where is thy victory? *The sting of death is sin*, but we behold the Lamb of God who *taketh away the sin of the world*. The strength of sin is the law, but Jesus was made under the law, to redeem them who were under the law, being made a curse for us. He has blotted out the hand writing of ordinances that was against us, *nailing it to the cross*, so that beholding Jesus, who hath thus conquered death, and him that had the power of death, we are authorized to say, *Thanks be to God* who hath given us the victory, *through our Lord Jesus Christ*, and that this victory is given to every sinner, is abundantly evident from the command given to the disciples, to preach the gospel to every creature. Thus are we *delivered from death by the dying of the Lord Jesus*, and from the *fear of death by yielding credence* to the message, the disciples were commissioned to deliver. There was a time when you believed the message of peace I was sent to declare unto you, and you will again say, return unto thy rest, O my soul. Yes, I know the wages of sin is death, the scriptures assure me of this, and I believe their testimony, but the *gift of God* is eternal life. I am persuaded it is, the scriptures declare it, and I believe it, and *believing that my life is hid with Christ in God*, I am assured when Christ, who is my life, *shall appear*, I shall appear with him in glory. Were any spirit to tell me this will never be, I should know it to be a lying spirit, were any of my fellow men solicitous to rob me of my confidence in my God, I should know they were under the influence of an evil spirit. Yea, were every man in the world to unite in their testimony against this truth, viz. that God hath given *me*, and *every man*, life, and that *this life is in his son*, I should still say, *Let God be true, and every man a liar*. Yes, my friend, God hath given me life, I should make him a liar if I said he had not. But in this our day, the mystery of iniquity worketh in the hearts of a very large proportion of the children of men, so that they believe not. However, as you very justly observe, "God will *destroy this mystery of iniquity, by the brightness of his coming*," and when this mystery is destroyed, it

cannot work, then every eye shall see, then *every tongue shall confess Jesus*, and whoever shall *confess, shall be saved*. True, this is a time of probation, a time to determine who hath faith, and who hath not, who, as believers, are not of this world, and who, as unbelievers, are of the world, who, as believing, God hath given them life in his son, are giving him glory by setting to their seals that God is true, and who are uniting with him, who was a liar from the beginning, in giving God the lie.

Your are perfectly right, the apostles never worked miracles by the power of Satan ; no, the true apostles, delivered from the power of Satan, make mention of the loving kindness of the Lord, and ascribe all glory unto our God. Thine, say they, is the kingdom, and the power, and the glory. The false apostles say, the arch-fiend, combining with the evil heart, has power to destroy what Christ came to save ! The false apostles affirm, that what Emmanuel came into the world to destroy, will never be destroyed. Jesus came into the world to destroy sin, which is the work of the devil, he came into the world as the Lamb of God to take away the sin of the world, which is the work of the devil ; he came into the world to destroy death, which is the wages of sin, and him that had the power of death, that is the devil. But the false apostles constantly affirm, that sin, death and the devil will never be destroyed, that they shall continue forever. The true apostles affirm that God so loved the world, he gave them his son, that the son so loved the world he gave himself a *ransom for all*, that by the grace of God he tasted death for *every man*. The false apostles declare that God does *not* love the world, that he did *not* give them his son, that the son did *not* die for their sins, or that if he did, it was to no purpose, that God has *not* compassion on every man, and that Jesus did *not* taste death for every man.

The true apostles assert positively, that while we were *yet sinners* we were reconciled unto God by the death of his son, and that God was *in Christ reconciling the world unto himself, not imputing unto them their trespasses*. The false apostles assert as positively, that while we are sinners, we are *not* reconciled to God by the death of his son, and that God still does, and ever will impute unto the world their trespasses. The true apostles pronounce God the Saviour of *all men* ; the false apostles declare he is *not* the Saviour of all men, that he never will be the Saviour of all men. The true apostles confidently say, that in the seed of Abraham all the nations

of the earth shall be blessed; the false apostles declare that *out of*, and banished from the seed of Abraham, which is Christ, a very large proportion of the families of the earth shall be cursed.

I might go on in many other instances to point out the difference between the *true* and the *false* apostles, were not my proofs already sufficiently multiplied.

Thus having proceeded with you through one of your papers, I turn to another, and had I leisure, and you were able to bear it, I would minutely attend to every particular.

The raven, you observe, was in the ark; he left it, you add, and returned not. The raven is the emblem of uncleanness, he was pronounced unclean under the law. The ark is Christ. In Christ, as in the ark, we are saved, we are accepted in the beloved. All the families of the earth are, and shall be blessed, for when all we like sheep had gone astray, the Lord laid on him the iniquities of us all, and he bear all our sins in his own body on the tree, but, having put away our sins by the sacrifice of himself, the raven left the ark, and returned no more, so that in the resurrection morning, our true saving ark, appeared the second time, without sin unto salvation. The uncleanness thus effectually put away, the apostle Peter, who was a *true* apostle, says, *God hath shewed me, that I should not call any Man common or unclean.* It is therefore no matter of divine consolation, that the raven was in the ark, that he left the ark, and that he returned no more into the ark.—You desire me to read the 13th and 19th chapters of Revelations; I have read them, and I have to assure you, that the prophecy of the destruction of the beast, and the false prophet, gives me ineffable satisfaction, when those deceivers of the nations, when the roaring lion, and his deceiving spirit, are both destroyed, then they will no more work in the hearts of the children of men, then they will no more blind their minds, preventing the light of the knowledge of the glorious gospel from shining into their hearts. The nations will then be deceived no more, the blessed consequences of which will be, that they shall, from the *least* to the *greatest*, know him, whom to know is life eternal.

Agreeably to your wishes I have also turned to Deuteronomy xiii. and I greatly admire the counsel given by my God to his chosen people, through the instrumentality of his servant Moses. Happy for you could you have followed this counsel. The Apostles of the Lamb, acquainted with the true God, assure you that the only wise



God is your Saviour, and that the *just* God is a Saviour, but you have met with false prophets, who deceived you by their *dreams*, while they have *dreamed* of a *just God who is not a Saviour*. Such dreamers as these have a mouth, speaking great things, Daniel vii. last clause of the 8th verse. They are wells without water, &c. &c. Epistle of Jude. But why multiply passages, since, as you well observe, from Genesis to Revelations the scriptures abound with prophecies, alluding to this monster, this deceiver, this liar, this murderer from the beginning, this evil worker who worketh in the hearts of the children of disobedience, this man of sin, who sitteth in God's temple, shewing himself that he is God, *yet opposing himself to all that is called God*. But blessed be God, while the scriptures from their commencement, to their conclusion, give an account of him, and the dreadful havoc he has made, the same scriptures give as full, and as clear an account of that superior Being, who was ordained *to bruise his head, to cast him out, to lead captivity captive, to save that which was lost, to bring again that which was driven away, to heal that which was sick, to burn the evil seed sown by the enemy, in one word, to be more than Conqueror over death, and him who had the power of death, that is the Devil*. Finally, although the enemy of your peace should persuade you to believe that when I preached Jesus unto you, I was a false prophet, yet, as we have already seen, his deceptive powers will terminate this he himself knows, and he is come down, having great wrath knowing he shall reign but a short time.

But you next direct me to Isaiah lxvi. 23 and 24. Thus runs the divine declaration: "And it shall come to pass, that from one new moon unto another, and from one sabbath unto another, *shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses, of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*"

Who are the men that have transgressed against God? certainly all flesh, Genesis vi. 12. "All flesh had corrupted his way upon the earth," *all have sinned*, but it shall come to pass that from one new moon to another shall all flesh come to worship before me, saith the Lord, and they, *that is all flesh, or all men*, shall, when they come to worship before God, look on the carcasses, &c. But what are these carcasses? Let us consult the oracles of truth. Jeremiah xvi. 18. "And first I will recompense their iniquity and their

sin, double because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable, and abominable things. The *carcasses* then, are the detestable and abominable things, which defiled God's inheritance. What is God's inheritance? unquestionably the lost nature. I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession, when Jesus was wounded for our transgressions, and bruised for our iniquities, the sins and iniquities of God's inheritance, were recompensed double. Isaiah xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath *received of the Lord's hands double* for all her sins. Again, these carcasses are *dead bodies*, the apostle complains of one of these same carcasses, in his Epistle to the Romans. "O wretched man that I am, who shall deliver me from this *body of sin and death*?" and as every man bears about with him this body of sin and death, termed by the Prophet Isaiah a *carcase*, and Jesus came into the world to destroy the works of the devil, so in the end of the world, when Jesus makes known his great salvation, he will separate the evil body of sin and death from the purchased body, which is the human nature, and the nature thus saved shall look on the carcasses of their detestable things, from which, according to the word of the Lord, they are thus saved, beholding with ineffable satisfaction, their final destruction. For *they*, that is the *carcasses*, shall be destroyed, and their worm, the *worm* of the *carcasses*, shall not die, and *their fire*, that is the *fire of the carcasses* shall not be quenched. And *they*, that is the *carcasses*, shall be an *abhorring* unto *all flesh*.

Now, a large proportion of mankind are, and will for a season continue, *pleased* with these carcasses! they take delight in this body of sin and death! but when the face of the covering shall be taken from all people, and the veil from all nations, and when the whole earth is filled with the knowledge of the Lord, as the waters cover the sea, then every individual shall look on those carcasses, with the same genuine abhorrence, which, even in the present moment, powerfully operates in the heart of every true believer, and all, with one accord, shall say, "O Lord, other Lords beside thee have had dominion over us, but by thee only will we make mention of thy name. Be assured then, it will be for our advantage, and the advantage of every son and daughter of Adam, that the detestable-carcasses of all flesh shall be destroyed; and here, suffer me to

repeat, that the whole Bible agrees in this one divine testimony, that Jesus is, and will be, the complete saviour of his own, that is the human family, which for his pleasure are, and were created, and the complete, all-sufficient, all-glorious conqueror, of his, and all men's inveterate adversary, the complete destruction of death, and of sin, which originated *with*, is the work *of*, and springs from, this baleful foe. Hosea xiii. 14. "O grave I will be thy destruction." Glory therefore to our incarnate God, the *just God, and the Saviour* who will render unto Cæsar, the things which are Cæsar's, and unto God the things which are God's. The descendants of the first dwellers in Paradise are, unquestionably, the things which are God's. Sin, that now abideth in our hearts, is indubitably the work of the devil, and the sins of mankind may, with propriety, be considered the things of Cæsar. This Prince of the power of the air, who now worketh in the hearts of the children of disobedience, and thus letteth, and will let, until he be taken out of the way. But out of the way he shall be taken, for the mouth of the Lord hath spoken it, and he is faithful, who hath promised, and who will perform.

Again, Zachariah v. The prophet saw in vision a woman, in the midst of an epha, and the spirit "said, this is *Wickedness*." Thus you see wickedness is called a Woman, the woman spoken of in the Revelations, who made the nations drunk with the wine of fornication. But this wickedness was carried into the land of Shinar. Babylon was in the land of Shinar, and being the residence of iniquity, is properly styled the abomination of the whole earth. Revelations xvii. 5. The Prophet Ezekiel, in the 18th chapter of his prophecy, gives us a view of God's righteous Law, we are there assured that the *soul that sinneth shall die*. We have before considered this positive declaration, we have before concluded all under sin, every soul hath sinned, death, we have seen, is the wages of sin, and Jesus by suffering death, hath paid the wages which were due, by the grace of God, tasting death for every man. 'Tis therefore that the love of Christ constrained the apostle to judge, that if one died for all, then were all dead, so that what Moses and the prophets say of *sin* and of *death, the wages of sin*, only serves to shew the greatness of the grace which came by Christ Jesus, and of the *gift of God through him*. The sum and substance of the *Old and New Testament* results in two eminently consolatory facts. The *wages of sin* is *death*, but the *gift of God* is eternal life. *Death, the wages of sin, was due to every man, to the whole world, and the*

*gift of God, which is eternal life, is given to every man, to the whole world.* But the *gifts*, as well as the *callings of God*, are *without repentance*. God having so loved the world as to *give them his Son*, that this son, *thus given*, may be the life of the world, will never repent, or call back again the mighty gift. Jesus Christ is now, and will forever be, the life of the world, which divine truth will, in due time, be testified, for it is written. They shall be all taught of God, and when they are all taught of God they shall know him, and when they know him they shall believe in him, and when they believe in him they shall be saved from the misery which is consequent upon unbelief. Unbelief is the work of the devil, every unbeliever is blind, but it is the God of this world that blinds the children of men. Jesus, however, as we before observed, was manifested to destroy the works of the devil, and he will assuredly accomplish his purpose. Indeed the revelation of Jesus, who is the light of the world, will destroy the darkness which covers the earth, the gross darkness which covers the people : like the rising sun, he will dispel by the brightness of his coming, the long night of error which hath enshrouded his inheritance.

You observe "you will now preach to me." I am ready to hear every one, who is willing to preach to me, because I possess a criterion, by which I can distinguish the ministers of Christ from the ministers of antichrist. The ministers of Christ are under the influence of the spirit of Christ, nor can we be deceived in the character of this spirit ; our Saviour has told us, *his spirit is a comforter*, who shall take of his and shew it unto us. Every one taught by this spirit when preaching to their fellow sinners will preach the same doctrines which the apostles preached, "to wit, God was in Christ reconciling the world unto himself, not imputing unto them their trespasses," and whoever lends credence to this divine report, will have peace and joy in believing.

The spirit of Antichrist, on the contrary, is a spirit of bondage ; they who are under the influence of this spirit, will assure us that God does not love sinners, that Jesus Christ is not their Saviour. They do not preach peace by Christ Jesus, they assure sinners God is not reconciled to them, nor ever will be, and the believers of these doctrines will have neither peace nor joy. If you be under the influence of the spirit of God, your preaching to me will be in the following manner. "Thou art a guilty, an ungodly man, thou art a poor undone lost sinner, but listen to the word of the Lord by

the prophet Isaiah, i. 18. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool: and you would add, behold, by grace thou art saved, for when thou wert without strength, in due time Christ died for the ungodly, yea verily, and his errand into the world was to seek and to save that which was lost." If my unbelieving heart should reply, But he did not die for me, I must therefore assuredly die for myself. Taught, and sent of God, you would confidently return, "Jesus Christ by the grace of God tasted death for every man, Death as the last enemy shall be destroyed, shall be swallowed up of victory." In fine, God is love, and every one directed by his spirit will preach the truth, as it is in Jesus, they will shew sinners that the love of God, is the love that thinketh no evil, that *God's thoughts from everlasting, were thoughts of peace, and not of evil*, and that even where he chastises, he loves, and where he scourges, he receives, and that though his offspring forsake his Law, and walk not in his statutes, and that in consequence he may visit their *transgressions with a rod*, and their *iniquities with stripes*, *nevertheless his loving kindness will he not take away, nor suffer his faithfulness to fail.*

Be assured I am too well acquainted with my *faithful Creator*, my merciful Preserver, my divinely glorious Redeemer, my complete, and all-sufficient Saviour, be assured, I know too well what belongs to all these characters, ever to consider myself unsafe in his hand. I shall never harbour suspicions of this my best friend, I shall place unwavering confidence in every word he hath uttered, and although angels and men were to unite in their endeavours, to render me afraid of the august Parent of my spirit, I would boldly say, Let God be true, though every other individual thus become liars—Yes, when you told me "we should meet at the judgment seat, and spend an eternity together," I blessed God for the truth which you uttered, and I do so still, because I firmly believe the word of the Lord, which word assures me, that the *just* God, before whom we shall stand, and who will be our judge, will also be our Saviour, and that when, in that day, we shall meet our Saviour, we shall find him in the very same disposition of mind he was in, on Mount Calvary, when he gave himself a ransom for all, and when praying for his murderers, he said, "Father, forgive them, for they know not what they do." When I blessed God that we should spend an eternity together, I fully believed it would be a blessed

eternity ; this I believed on the authority of God, and on the same divine authority I still base my unwavering faith nor can any thing you say, nor any thing advanced by any other person or persons, ever create doubts of my Saviour's veracity. Indeed I did not expect a blessed eternity in consequence of any thing in you, or me, to merit the divine favour. No, I had a much better ground for my hope, such a ground as gives me an hope *full of immortality*, of a blessed immortality, for you, and for me, and for all the fallen race. On testimonies similar to the following, this, my enduring hope reposes, "*Be it known unto you, not for your sakes do I do this, but for mine own name sake. But his name is an everlasting name. It is Jesus, his name shall be called Jesus, for he shall save his people from their sins, and all souls are his : and as nothing can hurt mankind but sin, this is glad tidings to all people. The name Jesus disarms my fears, and bids my sorrows cease ; it is musick in the sinner's ears ; it is life, health and peace. While this is the name of God, my Lawgiver, and my Judge, I say again, not all the men on earth, nor all the Devils under the dominion of the Prince of the power of the air, can ever make me afraid. No, certainly, it is impossible to know his name and not to trust therem. They, said the inspired writer, who know thy name will trust in thee. You direct me, in your next page, to attend to the prophet Isaiah, where he declares, I am God, and there is none else, well, I am satisfied this is the same God, who affirms, by the same Prophet, "I am God the Saviour, and beside me there is no other."* Is there no God, but the Saviour ? and can I expect any thing but salvation from a Saviour ? From the same divinely instructed, heaven-taught scribe, you add "*My council shall stand, and I will do all my pleasure.*" His council, was a council of *peace*, the council of peace was *between them both*, this peace was made by the blood of the Cross, and the Covenant of *his peace shall not be removed*. This is the peace the angels preached to the shepherds this is the peace the Saviour gives us ; this is the peace *signed, and sealed*, by the blood of the covenant, and delivered to the Apostles, when they were sent forth to proclaim *peace to them that were nigh, and to them that were afar off*. The true apostles all preach this peace, and they preach it to all, to every creature, How beautiful on the mountains, are the feet of those that publish this peace.

Again, The Lord saith I will do all my pleasure ; God taketh no pleasure in the death of the sinner, but rather than the sinner should

die, it pleased the Lord to "bruise the Saviour, and to put him to pain," to make his soul an offering for sin, God's *will* is his *pleasure*, but *God willeth that all men should be saved*. It is therefore his *pleasure that all men should be saved*, that all men should come unto the knowledge of the truth, and the God of truth declares, *I will do all my pleasure*. If I had no other support than this, it would not be in the power of men or devils to shake my confidence. Indeed if God had said, by his prophet, The Devil, and the evil heart, will not suffer me to do all my pleasure, but *they*, by *their* opposition, will execute all *their* pleasure, then assuredly, I should be filled with the most terrifying apprehensions; but, blessed be God, neither the one, nor the other of these are almighty, Omnipotence is the attribute of no other being, but of him who says, "I will do all my pleasure. Yes, blessed be his glorious name, He is *mighty to save*, and *strong to deliver*, and it is therefore, that when we, by *his direction*, *pray for the salvation of all men*, we *pray in faith*, *nothing doubting*. We cannot doubt his *power*, for he is *Almighty*; we cannot doubt his *will*, for he is *love*; and he hath moreover assured us, that it is *his will all should be saved*, we pray therefore in faith, knowing that whatsoever we ask, *according to his will*, we shall receive. When therefore I pray for your salvation, and the salvation of every individual, who says I shall not receive an answer of peace? Not the spirit of God, for then the promises would not be yea, and Amen to the glory of the Father: and, authorized by the word of my God, I pronounce positively, that whatever spirit affirms I shall not have my petition granted, when I ask the salvation of all men, and ask according to the *will of God*, and by *his direction*, such spirit, I say, must be a *liar*, even that spirit who hath been a liar from the beginning.

Again, you add, *I have spoken, I will also bring it to pass*. *I have purposed, I will also do it*. "The Lord hath spoken, what? And in this mountain shall the Lord of hosts, make unto all people a feast of fat things, he will destroy in this mountain the *face of the covering*, cast over all people, and the *veil that is spread over all nations*, he will swallow up death in victory: and the Lord will wipe away all tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the mouth of the Lord hath spoken it. If therefore the Lord says, *I have spoken, I will bring it to pass*, what have I to fear respecting myself, or any other of the children of men? though they may be now blinded by the face of the cov-

oring, though the veil should be now upon their hearts, though in consequence they may be greatly terrified, and their eyes run down with tears, God, who cannot lie, has pledged his sacred word, that *he himself* will remove the face of the covering, that *he himself* will take away the veil, that *he himself* will wipe away tears from all faces, and that he will swallow up death in victory. Yes, I join issue with your quotation from the prophet Isaiah, "*because God knew that his people were obstinate, and their neck as an iron sinew and their brow brass, therefore he expects nothing good from them,* acquainted with their character from the beginning, he knows *it is not in them to will, or to do* ; but it is *in God both to will and to do*. He *can*, and *will* remove the brow of brass, he *can* unbind the iron sinew, he *can*, and he *will* make *them willing in the day of his power*. You say, the fat and the strong shall be filled with judgment, and that the abomination, that maketh desolation standeth where it ought not. The fat and the strong must intend either that wicked, which the Lord will destroy, or self-righteous individuals, who are full of their own fleshly excellence, and glorying in their own strength, such shall indeed be filled with judgment, for every high and lofty imagination shall be brought low, and the Lord alone shall be exalted. Isaiah, x. 23 "For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land." And in chapter xxviii. 22. of the same prophecy, "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts, a consumption even determined on the whole earth. Thus the Lord will consume that flesh which causes men to glory in his presence, after which era, whoever is found glorying will glory in the Lord.

But, the abomination that maketh desolation standeth where it ought not. The *Mystery of iniquity*, is the abomination of the whole earth. Therefore, saith the Lord, Isaiah iii. 26, "she being desolate shall sit upon the ground." Sin has made dreadful desolation in the earth. But Jesus came into the world to destroy this abomination, he found it, he still finds it *in his purchased possession*, where it *ought not to be*. It was the work of an enemy to sow it there, but behold the Lamb of God who taketh away the sin of the world. God knows the abomination standeth where it *ought not*, and therefore he will take it away, and when he has done this, it shall be so completely removed, that it shall be sought for, but shall not be found. Its place, the human nature, shall know it no more.



And for this we will enter his courts with thanksgiving; for this we will sing hallelujah to the name of our God.

Your list of quotations continues—Ye compass sea and land, to make one proselyte, &c. &c. Our divine Master is here preaching to the scribes and Pharisees. Let us hear how he who spake as never man spake, describes them. First, they shut up the kingdom of heaven against men, they would neither go in themselves, nor suffer those to go in who were entering. Secondly, for a pretence they made long prayers. Thirdly, they devoured widows' houses. Fourthly, they paid the tenth of mint, but omitted the weightier matters of the law, *judgment, mercy, and faith*. Fifthly, they made clean the outside of the cup and platter, but within they were full of extortion and excess. Sixthly, they scourged such as God sent unto them. Yet, seventhly, and lastly, to complete their character, they were so very good, and had so much zeal for the welfare of mankind, and so much pity for the souls of men, that they compassed sea and land to make one proselyte. This character you seem disposed to apply to me. With me, however, it is a light thing to be judged of men's judgment. Such as are acquainted with me, will know I never attempted to shut up the kingdom of heaven against any individual. Having, by the grace of God, entered myself, I do not take pains to hinder those who are entering. I make no pretensions to superior excellence, nor do I assay to prove the sanctity of my heart by the lengths of my prayers; I have not availed myself of my unblemished rectitude of character, for the purpose of devouring widows' houses. I have not insisted upon the payment of the tenths of mint, &c. I have, by the grace of God, spoken of judgment, mercy and faith; of *judgment, because the Prince of this world is judged; of mercy, because it shall be built up forever; of faith, because it is the evidence of things not seen, and the substance of things hoped for*, by it the Elders obtained a good report, without it it is impossible to please God. I have never approved of scourging a messenger, whether he was sent by God or man. Lastly, I have never crossed sea nor land *for the purpose of making proselytes*. I am no maker of *proselytes, nor of any thing else*. I make mention of the loving kindness of our Saviour, and of his righteousness all the day long. The scribes and Pharisees, as *proud, vain boasters, self-righteous, and bitterly opposed to Jesus of Nazareth*, were properly called the children of Hell, and when they made proselytes, the young zealous converts were two fold more proud, vain,

self-righteous, and opposed to the true Christ, and his righteousness, than the old moderate deceivers who made them. When I preached to you, I did not hide from you the righteousness of God, in order to stimulate you to go about to establish a righteousness of your own. I endeavoured to prove you had no righteousness of your own. I strove to prevail upon you to submit to the righteousness of God, which is by faith. You believed, and submitted; what was the consequence? You had *peace and joy*, you rejoiced *in Christ Jesus, and had no confidence in the flesh*. You passed from darkness unto light, and from the power of Satan unto God, and you then found that you loved the children of our common father.

Again, you turn my attention to the marriage of the King's son. *When the whole company were assembled, the King entered, &c. &c.* When the servants went out into the high-way, they gathered all they found, but the King on his entrance *found there a man who had not on the wedding garment; this man was bound and then cast out*. Now who is the King? and who the Son of the King? The everlasting Father, the faithful Creator, the divine Nature is the King. The head of every man, the second Adam, in whom it pleased the Father all fulness should dwell, is the beloved Son. The guests are the children of men, *men of every description*. *The wedding garment is the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference*. But who is the man found among the *wedding guests, without a wedding garment?* The man of sin who opposeth, and exalteth himself, &c. &c. The man who made the world as a wilderness. Isaiah xiv. 16, 17. This man had not on the wedding garment, when our Saviour took on him the seed of Abraham, that he might be the Saviour of the world, by becoming their righteousness. That he might be the life of the world, he passed by the *nature of Angels*. This enemy is however *with, or in the midst of the guests*, and will continue there, until the King, as Almighty, gives orders to *bind him, and cast him out*. Then will it be emphatically said, "*The accuser of the brethren is cast out*." Then shall this evil spirit be *taken, and separated from the guests*. Then, when the sons of God, and we are all his offspring, shall assemble together, this adversary shall no more be in the midst of them.

When he shall be questioned in the last day, he shall be speechless. The Prince of darkness shall no more mix with God's inheritance, but the *King* shall cast him out into his own kingdom, *into*

*outer darkness.* The guests are very *numerous*, but there is but *one* amongst them without a wedding garment, even that *one* who was found among the sons of God, in former times, Job i. 6. Thus is the salvation of the human nature, the destruction and torment of your adversary the Devil, who said to our Saviour, on seeing him draw near, in order to cast him out, “Art thou come to torment us before the time?” Let us then give glory to our strong deliverer, who will, in his own time, complete the work of salvation by binding this strong man armed, and spoiling his goods.

You say, “it is not in your power to manifest unto me, the torment of your body and soul.” God help you, my afflicted friend, I sympathize with you most sincerely, you are indeed in the *dark*; *darkness* genders *fear*, and *fear* hath torment. But if you had power to look with a *single eye* on that Saviour, who was the *propitiation for your sins, and not for your sins only, but also for the sins of the whole world*, your whole body would be full of light. *Darkness is Hell, Light is Heaven.* In Hell there is torment; in Heaven peace and joy. You are dead, but your life is hid with Christ in God. Shut up in darkness, you cannot see this life, but God our Saviour is not in the dark. He knows he is your life, and he knows when he who is your life shall appear, you will appear with him in glory. The things which make for your peace are *now, in this your day of darkness, hid from your eyes.* But the day of the Lord cometh. The *Lord’s day* will be a *day of light*, and *this light will manifest what the darkness concealeth.* Why God who is emphatically styled *Love*, Love in the abstract, should suffer so many of his purchased possession to remain so long under the power and dominion of the grand adversary, is a secret which belongeth unto him, and *him* alone. But blessed, forever blessed, be the merciful High Priest of our profession, he has not left us in the dark, with respect to his divinely gracious purposes. The things which make for peace, will not always be hid from the eyes of his inheritance; you, as a part of his purchase, will shortly know your Redeemer, and live to sing his praises. Yea, even while you set in darkness, and see no light, the Lord Jesus is your light, and your salvation, and as he is now, and ever will be, the light of the world, so, in his own time, he will assuredly lighten every man who cometh into the world. I know this, and am not afraid; that is I believe God, and I am in consequence saved from fear. If I should believe you, and not God, I should be in as much torment as you are; but God is true, *he is faith-*

*ful who has promised, and he has said, I will never leave thee, nor forsake thee.* He is faithful and just to *forgive us our sins*, and to cleanse us *from all unrighteousness*. You tell me of *my casting out the unclean spirit*, “when you had power to cast out the unclean spirit, &c. &c.” Alas! I never had any such power, when I preached the gospel unto you, and you believed the good report. The power that drove from your heart the spirit of unbelief, of bondage, and of fear, was not the power of the imbecile individual who was sent to you, on an errand of peace; all the power which was delegated to me, was to proclaim the truth of God. I trust I did not arrogate any thing to myself, I meant not to assume the attributes of Deity, I only took of the things of the power of Jesus, and shewed them unto you, and we beheld his salvation, and rejoicing therein, we united in doing homage to the Redeemer of men.

Again, you direct me to the book of Revelations, anxious to attach to me the character of the false prophet. This reference necessitates me to repeat myself, or rather the good sayings of my God. That there are two spirits cannot be denied; the one benign, the other baneful; the one a *true*, and the other a *lying* spirit; the one affectionate, the other malignant, the one the *friend*, the other the *adversary* of man; the one the accuser, the other the advocate, or mediator. Both these beings have their kingdoms, and dominions, the one a *purchased* kingdom, consisting of all nations, and kindreds, and people, and tongues, the other a kingdom usurped by an adversary, and by deceit and violence, enchained until an appointed time; the former is a kingdom which shall never be destroyed, the latter a dominion ordained for destruction. Again, these two powers have their kingdoms, the one consisting of righteousness, and peace, and joy in the Holy Ghost, the other of unrighteousness, confusion, and sorrow, engendered by an evil spirit. The former of these kingdoms is *eternal*, the latter is only temporary; certainly not, for the time is rapidly approaching, when there shall be no more pain, when there shall be a new heaven, and a new earth, and the *tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and he will 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.* Revelations xxi. 3, 4. Thus shall the kingdom of Satan pass away, while the kingdom of the Prince of Peace shall endure forever.

But, again, while the kingdom of Satan continues, he will, as a *deceiver*, transforming himself into the likeness of an angel of light, and shewing himself that he is God, have his *synagogues*, his *religion*, and his ministers, and, as the ministers of Christ, receive power from the Prince of Peace, to proclaim the Gospel to every creature, assuring every individual that Christ died for their sins, according to the Scripture; and, in defence of this God-glorifying, soul-satisfying doctrine, they have *power given them to stand before rulers*, and to rejoice *when all manner of evil is said of them falsely, for the Saviour's sake*. So the ministers of Satan, or the false prophet receive power from the arch-fiend, to make *God a liar*. The *true* prophet receives power from the Holy Ghost to declare to every child of Adam, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. The false prophets receive power from the being denominated in the Revelations, a Beast, to assure the children of men that God was not in Christ reconciling the world unto himself, that he is the irreconcilable enemy of the world, and that God imputes their trespasses unto them, and that they have more to dread from him than from the most obdurate and inveterate adversary. The true prophets have power given them by the Holy Ghost to declare to every creature, that by grace they are saved, and that Jesus is the Saviour of all men. The false prophets, as we have already seen, have power from the Beast, to declare that the sinners of mankind, are not saved by grace, that Jesus is not the Saviour of all men. The true prophets have power *given them* to declare that there are none righteous, no, not one; that the righteousness which is of God, by faith of Jesus Christ, is unto all, and upon all them that believe, for there is no difference. The false prophets receive power from the Beast, to assure us there are many righteous, and that the righteousness of God is not by *faith of Jesus Christ* unto all, and that there is as much *difference* between believers and unbelievers, as between *heaven* and *hell*, and that as many as are interested in Christ at all, are interested in his righteousness, not by the *faith of Christ*, but by their own faith.

The true prophets, *by the power of the Holy Ghost*, continually preach peace, by the blood of Jesus, to every individual of the fallen race; assuring them, by divine authority, that *Christ died for their sins*, and rose again for their justification, that the Saviour hath *abolished death*, and *him who had the power of death, that is the Devil*. In one word, that Christ Jesus is the Saviour of *all men*, as *God's*

work, and the *destroyer of all sin*, as the *Devil's work*. And, as a Christian poet, on the authority of sacred writ, figuratively declares,

“ On Grace's door this motto's grav'd,  
Let *sin* be *damn'd*, the *sinner sav'd*.”

The false prophets, by the power of the adversary, are continually preaching wrath and destruction, representing Jesus as the Saviour of the righteous and the destroyer of sinners, as the *friend* of the self righteous and the *enemy* of sinners, that he hath not abolished death or him who had the power of death, and that death and the Devil will both continue, in full power, through the wasteless ages of eternity, that Jesus, instead of destroying the work of the Devil, will destroy the Human Nature, his own work.

“ And down our throats this lie is cramm'd,  
Let *sin* be *sav'd*, the *sinner damn'd*.”

I appeal to your conscience, madam, and I appeal to the conscience of every individual who hears me, to which of these characters I belong.

No, truly, had I been the false prophet you seem to suppose, the world would have loved its own, and unbelievers would not thus malign and hate me.

You assert that your first death was at 35, and your second at 47. But here too, you are deceived. Your first death was in Eden, your second death on Mount Calvary. In Adam you and every one died, and Jesus, having died once for all, his death is, in the eye of divine justice, their death. You and I, therefore, having passed through these deaths, are directed to look with a single eye to Jesus, giving to him the glory which is due unto his name, saying, “ Thanks be to God who hath given us the victory, through our Lord Jesus Christ.” The *wages* of sin is *death*, but the *gift* of God is *eternal life*, through Jesus Christ our Lord.

You say I shall, “ if I examine, find a woman should exceed all that had been ;” I have examined, and I find a woman was the instrument of bringing death into the world, and through a woman came the destruction of death and him who had death's power. The seed of the woman bruised the serpent's head. Again, I find the human nature spoken of as a woman, and her Maker is her husband. Isaiah, liv. 5. The human nature, in its fallen state, is spoken of as a woman, and a very bad woman. Jeremiah iii. 20. Ezekiel xvi. In

consequence of which, this our nature is represented as a sorrowful woman, as a barren woman, as a widow woman. Yet, when life and immortality, as *God's gift*, were brought to light by the gospel, this sorrowful woman was called upon to rejoice evermore in the Lord. The barren woman has become fruitful, for unto us a *child is born, unto us a son is given*: and the widow, whose *first husband, the law, is dead*, is now married unto another, which is Christ.

Finally, this woman, or the human nature, enduring in this world, much tribulation consequent upon great turpitude and manifold transgressions, when separated from inherent contamination and every atrocious propensity, when her chaff and her tares shall be burned, shall then be found, where John, in vision, saw her, viz. in Heaven, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. I join issue with you, and exclaim, "a woman exceeds all that has been."

You say, "We once had fellowship of the spirit." So we had, and then our fellowship was with the Father, and with the son Jesus Christ, and while this blessed fellowship continued, and we *abode in the light*, we found none occasion of stumbling. 1 John ii. 10. We then had fellowship in the gospel. Philip. i. 5. We then saw our fellowship in his sufferings (as crucified with Christ.) Philip. iii. 10. If you had continued to walk in the light, we should still have fellowship one with another. We should see, and be assured, that the blood of Jesus Christ, our Lord, cleanseth from all sin. 1 John i. 7. When we believed this, we believed the truth; and though you no longer believe, I still unwaveringly believe, that the blood of Jesus Christ cleanseth from all sin, even the sin of unbelief. But, should I cease to believe, it will nevertheless remain a divinely glorious truth; and when we with every eye shall see, then shall we know, and be ashamed of our opposition; then shall we regard our doubts, and our incredulity, as instances of folly and infirmity.

You pronounce positively, that I "am doomed to spend a long eternity with you." Not in your present state, I trust. Blessed be God, eternity begins when time ends; but at the end of the world, God will command his angels to gather out of his kingdom (that is all people, nations, and languages,) every thing that offends (that is every thing which is sinful) and them that do iniquity, (that is the evil spirits who now work in the hearts of the children of disobedience,) he will then command his angels to separate the seed sowed by the enemy, from the seed sowed by the son of man, and binding

the one in bundles, ordained for the flames, the seed sown by the faithful Creator, viz. the human nature, shall be gathered clean into his garner. Then shall we hold sweet converse, where nothing unclean, nothing which can irritate, shall enter.

Thus have I gone through every part of your letter, and the similarity of your objections has necessitated repetitions. However, upon the ear of the Christian, the good sayings of our God cannot too often vibrate.

Should I adopt your sentiments, I must, consequently, be wretched; but I confide in the sacred records of truth, and have peace. Possibly your heaviness may continue through the *whole night of time*; yet God, I trust, will avert so deep a calamity: but even in this deplorable case joy, *joy in the Lord*, and rejoicing in Christ Jesus, will, in the unclouded morning of eternity, irradiate the benighted region of your immortal spirit. Then will be accomplished what John saw in vision, Rev. v. 13, and *we also shall see, and we also shall hear*. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb, forever and ever. Amen and Amen."

This, my ransomed friend, shall be our employ, and the employment of every creature in heaven, earth, and sea, through that never ending eternity, we are doomed to spend together. In the full assurance of this incontrovertible, this blessed truth, I faithfully, cheerfully, and unwaveringly exclaim, "Come, Lord Jesus, come quickly: make no long tarrying, O! my God."

It is in our divinely glorious Saviour, that I am, my afflicted friend, your ever faithful servant, &c. &c. &c.



## LETTER III.

MY beloved friend is anxious for particulars of the conversation I have recently held with the Reverend Mr L—— of C——, and I hasten to gratify a curiosity, which has for its object information most important and interesting. My memory is seldom equal to a verbatim recitation, but, be assured, I shall not willingly misrepresent. Words may vary, but the substance shall not be changed.

I am not certain if I apprized you of the circumstances which produced a result that seems so warmly to engage your whole mind. Mr. S——, a gentleman whose moral character is unblemished, and of high consideration in the church, was, in consequence of his uniform attendance upon, and firm persuasion of the truth of that gospel, which, by the will of God, I have repeatedly delivered, censured by his brethren as a Heretic. He was frequently called upon to acknowledge his error, while his mind, unconscious of deviating either in faith or practice, from the apostolical establishment, firmly resisted the encroachments of religious despotism. The church, at length, officially desired he would render a reason of the presumptuous hope he so confidently indulged: when, new to exhibitions of this kind, and totally unassuming, he modestly replied, that he stood alone, and did not possess the ability to explain himself or his tenets with that method or freedom which the subject deserved. Mr L—— observed, that as I was in town, I had liberty to act as his Attorney—I give you his own words: accordingly Mr. S—— solicited my attendance; he felt assured of my ready compliance with his wishes, and it gave me pain to raise an objection; but, as I had no connexion with his church, I could not think it consistent to accompany him there. If, indeed, they would commence a *public* examination, if they would, in the face of their assembled congregation, require a reason of the hope that was in him, I would then be present; and if his *hope* appeared to me a *hope full of immortality*, and his reasons reasonable, yet not acknowledged by his judges; should they think proper to raise an opposition to this blessed hope, and then and there call upon me to defend it, assuredly I would not shrink from the appeal. Mr. S—— hastened to report; the church

accepted the proposed arrangement; they appointed a day; they met on the appointed day, at two o'clock, P. M. when were assembled many of the clerical order and a very large congregation. Mr. S—— was directed to declare his principles. He requested the meeting might be opened by prayer; when the Moderator, officiating Minister of the church, addressed heaven, apparently, in a truly christian spirit. He next explained to the audience the occasion of the meeting, and directed Mr. S—— to proceed. The christian then arose and said,

“We are, my friends, assembled on a very serious account.” (I shall aim at giving you his own words.) “We are now in the presence of the great God; we have been addressing his throne, and I hope we shall every one of us consider ourselves as interested in these great concerns. I am thankful to my brethren for the privilege of being thus permitted to declare my principles, and I hope I shall be able to prove them, by Scripture testimony, both rational and divine.” Then, taking his Bible, he addressed the people with great solemnity; observing, that, called upon by the authority which he revered, to declare his sentiments respecting the gospel of Jesus Christ, he hoped he should be under the influence of sincerity and truth. “I do then,” proceeded he, “in this public manner, declare that I believe in Jesus Christ as the Saviour of all mankind; that he came into the world for this purpose; that he accomplished that for which he came, and, that what he accomplished is alone the salvation of mankind. That this redemption is proclaimed by the gospel, and that no man can be happy until he be enabled to believe the gospel of our Saviour. But I do firmly believe that all mankind will be taught of God, will see his salvation. Thus I hope, thus I believe, and I request your patience while I render a few of the words of my God, which first present, as reasons of the hope that abideth in me. God, speaking to our first parents in the garden of Eden immediately after the transgression, manifested divine compassion. Genesis iii. 14, 15. ‘And the Lord God said unto the serpent, Because *thou* hast done this, *thou* art *cursed* above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy *head*, and thou shalt bruise his *heel*.’ To me it appears very plain that God gave Adam to understand he should suffer in consequence of his disobedience, but not like the serpent. God did not

curse our first parents, but he cursed the serpent who beguiled them ; and he preached unto them the gospel, assuring them that the seed of that woman should bruise the serpent's head. This enemy is he who goeth about like a roaring lion, *seeking* to devour ; and if it were not that his head is *bruised*, *he would devour*. But that all mankind are, as Adam, interested in this promise, is *doubted*—but not by me : I am a believer in its universality, and I request your attention to another witness in this same book of Genesis, (chap. xii. verse 3.) After God told Abraham that he would bless him and make him great, and that he should be a blessing, he adds, ‘ And I will bless *them* that bless thee, and curse *him* that curseth thee ; and in thee shall all the families of the earth be blessed.’ Now if the seed of Abraham was the same that God spake of to Adam, then I think I ought to believe that all mankind are interested with him in this great promise. In the 18th chapter, verse 18, of this same book, the grace contained in this rich promise is confirmed : ‘ And all the nations of the earth shall be blessed in him.’ And in the 22d chapter, verses 17, 18, ‘ In blessing I will bless thee, in multiplying I will multiply thy seed as the stars of heaven and the sand upon the sea shore, and thy seed shall possess the gate of *his* enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.’ Thus, by the mouth of God himself, is this promise three times repeated to Abraham. Can I hesitate to give it unlimited credit ? In the 26th chapter, verse 4, of this book, God proclaimeth unto Isaac the self same grace. ‘ And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed.’ Chap. 28, verse 14. The God-honouring, man-restoring promise is reiterated to Jacob. ‘ And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south ; and in thee, and in thy seed, shall all the families of the earth be blessed.’ Thus God appears in the magnitude of his mercy proclaiming to the family, to the families of the earth, grace and peace in Christ Jesus ; and I am constrained to believe the word of a God, yea, and I confidently expect, that every thing which yet remaineth to be fulfilled, will, in due time, be accomplished.

“ Isaiah, in his 25th chapter, from the 6th to the 9th verse, furnishes additional reason for the hope that is in me. ‘ And in this mountain shall the Lord of Hosts make unto all people a feast of fat

things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined : and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth—for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for him and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.’ Can the human mind be furnished with a better reason for the indulgence of hope ? God assures us that he will destroy the face of the covering that is cast over all people. What is this covering but the veil of ignorance ? which veil prevents them from seeing their lost state by nature, and their recovery by Christ Jesus. But our God further proclaimeth, ‘ Death shall be swallowed up of victory.’ How then can death have power over any individual of the race of Adam : and it is added, ‘ The Lord God will wipe away all tears from all faces.’ Can I then believe any part of mankind will be eternally miserable ? In the 28th chapter of this evangelical prophet, it is written, ‘ Because ye have said, We have made a covenant with death, and with hell are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us : for we have made lies our refuge, and under falsehood have we hid ourselves : Therefore thus saith the Lord God, Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet : and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place ; and your covenant with death shall be disannulled, and your agreement with hell shall not stand.’ Is not God in this passage speaking to those who make lies their refuge ? and does he not consequently say, Behold I, who ? the Lord God, lay in Zion for a foundation a stone, &c. ? yet were those deluded wanderers never to be rescued from perdition, their covenant with death would be confirmed by God himself, and God himself would permit their agreement with hell to stand. Again, saith Isaiah xl. 1. 2. ‘ Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned ; for she hath received of the Lord’s hand double for all her sins.’ Isaiah proceeds, ‘ The voice of him that

crieth in the wilderness. Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed and *all flesh* shall see it together; for the mouth of the Lord hath spoken it.' What is this but a declaration that God's people are sinners, but that the word of God is given to console them? by what means, by bidding them expect misery at his hands, if they be not righteous? Indeed this would be no consolation at all, nor would it console them to tell them, that they should suffer hereafter for their sins, or that they should be excused if they would not again transgress; all these things would give them no comfort. But when God assures the children of men that their warfare is accomplished, that their iniquity is pardoned, *for they have received of the Lord's hand double for all their sins*, it is in truth *divinely* consolatory, and it is manifest to my understanding that the passages I have collected point to Jesus Christ: and when God declares every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, I rejoice in the conviction that Jesus will set every thing in order, that the oppressed will be raised up, that every proud and lofty imagination will be humbled, the crooked and perverse spirit be made straight, every rough adverse disposition smoothed; in that day, when not a cloud shall obscure the mental faculties, when the glory of the Lord shall be revealed and all flesh shall see it together. When such are the words proclaimed by the mouth of the Lord, is there who can regard them as questionable? In the close of Isaiah's prophecy the sovereign of the universe declareth. For as the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain. And it shall come to pass, that from one new moon unto another, and from one sabbath to another, shall *all flesh* come to worship before me, saith the Lord. Is not this *seed* and this *name* the human nature. God alone implanted our nature, and took to himself our name, therefore he is called *the man*, and *the son of man*; that name then, and that seed shall never be banished from God, but shall remain before him: and this must intend *all flesh*, or the human nature complete; for the Lord saith *all flesh shall* come and worship before him. Blessed be God for this *shall*, for they would not if they were left to themselves.

“Jeremiah in his 31st chapter, verses 33, 34, informs us, that this shall be the covenant which God will make with the house of Israel, ‘After those days, saith the Lord, I *will* put my law in their inward parts, and write it in their hearts; and I *will* be their God and they *shall* be my people:’ blessed be God for this *I will*, and *you shall*. But the Lord goes on to say, ‘*They shall* all know me, from the least of them unto the greatest of them; for I *will* forgive their iniquity, and I *will* remember their sin *no more*.’ Thus as it is written in the prophets that they shall all be taught of God, I do in this public manner accept their report, and acknowledge a firm belief that the covenant of grace embraceth the Gentile as well as the Jew, for the middle wall of partition is broken down; that it embraceth the ignorant, the sinful man; for I receive the declaration of my God who saith, ‘I will write my law in their hearts, they *shall* all know me, and I will remember their sins no more. In the 32d chapter and 40th verse of this prophecy, our God repeats, ‘And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.’ Thus runs God’s everlasting covenant. Not if they will not depart from him, he will not turn away from them. But he *will not* turn away from them, and they *shall not* turn away from him. Thus the time shall come, when the sheep shall no more wander; when God shall hide his blessed countenance no more. Again, in the 33d chapter and 6th verse of this prophecy, God says, ‘Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.’ Can those who are healed by the physician of value, be any more spiritually sick, or pained? especially when God will reveal unto them abundance of peace and truth. Yet if multitudes of disordered souls are left in an incurable state, in ignorance of God the Saviour, who is peace and truth, through the wasteless ages of eternity will the words of Jehovah be established?

“In the prophet Daniel vii. 13, 14, it is recorded, ‘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.’ Are we not by this sacred testimony instructed that the kingdom of

the Son is all people, nations, and languages? not *some* of all people, nations, and languages, and are we not informed that this kingdom shall never be destroyed?

“Hosea i. 10. is full to our purpose. ‘Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God.’ What is this, but in other words saying, while we were sinners, dead in trespasses and sins, and enmity against God, while we were in the place where our first parents left us by the fall, we were not God’s people; but when reconciled to God, while we were yet sinners, and brought nigh by the blood of Jesus, having obtained the adoption of sons by him; is it not in the same place now said unto us, ‘Ye are the children of the living God.’ The first verse of the third chapter of this prophecy furnishes a striking confirmation of this fundamental truth, ‘Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord to the children of Israel, who look to other gods, and love flagons of wine.’ Thus, it was in the place where it was said unto them, ye are not my people, that it is now said unto them, ye are the children of the living God. I will now solicit your attention to the prophecy of

——Mr. L—— interrupted, expressing an opinion that it would be better Mr. S—— should submit some of his texts to consideration as he went on. To which Mr. S—— replied, he was willing to close immediately, if it were wished; it was not his design to monopolize the opportunity, but to select a few of the many passages which had originated in his bosom a hope full of immortality, and he continued, “as I have no other principles but those which I have derived from the word of God, I conceived it right to produce such scriptures as expressly pointed out the doctrine on account of which I am this day questioned. I will however pass over the prophets, and summoning a few evidences from the New Testament, hasten to a close. In Luke ii. 10, 11. a descending angel preacheth the everlasting gospel. ‘And the angel said unto them, Fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord.’ Verses 13, 14. ‘And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory be to God in the highest, and on

earth peace, good will toward men.' Doth not the angel say these good tidings to the shepherds should be great joy unto all people? did not attending angels celebrate this soul-satisfying truth, when they sang glory to God in the highest, and on earth peace, good will toward men? Simeon also coming into the temple, joined issue with the angelic choir: when taking the child Jesus in his arms he blessed God and said, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation; which thou hast prepared before the *face* of *all* people, a light to lighten the Gentiles, and the glory of thy people Israel.' Thus am I bound to believe Jesus was appointed to be the light of Israel, the light of the Jews, and the glory of the Gentiles, nor do I know any other description of human beings.

"In the first chapter of John, the spirit, speaking of Jesus as the word by whom all things were made, saith in the 4th verse, 'In him was life and the life was the light of men.' And in the 7th verse John is said to come for a witness of the light, that *all men* through him might believe. Again, in the 9th verse, John speaking of the same light, proclaimeth it, 'the true light, which lighteth every man that cometh into the world.'

"When I read these scriptures, and look at the world laying in the wicked one, and when I hear our Saviour say, 'Holy Father, the world know thee not, but I know thee.' John xvii. 25. I am necessitated to believe, that Jesus, as thus manifested, was the life and the light of men. It is in him, therefore, every man who cometh into the world is lighted, and I doubt not but the promise made to Abraham, saying, in thy seed shall all the nations of the earth be blessed, is thus wonderfully and gloriously fulfilled.

"In the 12th chapter, verses 31, 32, 33, of this book, our Saviour 'answered and said, *Now* is the judgment of this world: *now* shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.' Is not this a declaration from the lip of truth, that the world was then judged, that the prince of this world was then cast out, and that when Jesus was lifted up from the earth all men were drawn unto him. He was indeed the second Adam, the people constituted the fulness of his character, the world were *judged in him, were condemned in him, and in him punished, and by him, as the seed of the woman, the Prince of this world is cast*



out. The Redeemer addeth, 'I am come a light into the world, that whosoever believeth in me should not abide in darkness, and if any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world;' in the 31st verse it is said, 'Now is the judgment of this world,' and here Jesus says, I came not to judge the world: how then was the world judged, and by whom? let us inquire further, verse 48th of this same chapter is thus expressed, 'He that rejecteth me, and receiveth not my words, hath one that judgeth him, the words that I have spoken, the same shall judge him in the last day.' This word he received from the Father, and he says, I know his commandment is life everlasting: whatsoever I speak therefore even as the Father said unto me, so I speak. Thus we are instructed to believe, that all which the Father spake concerning men, and all which the Son said receiving the words of the Father, pointed out everlasting life, and everlasting life can in no sense be considered as everlasting death. Yea verily, I devoutly and gratefully believe that God's design in giving Jesus to the *lost* world was to give them life, that his thoughts respecting us are thoughts of peace, and not of evil: there is not death and life in Christ Jesus. Death and life were set before us in the law, and all mankind as breakers of this law have merited death. As this law, therefore, which came by Moses is only an administration of death, so grace and truth is brought to light by Christ Jesus, and I believe that he was full of grace and truth; his grace will extend to the whole family of Man, he will have compassion on the ignorant and such as are out of the way. He is, and ever will be, loving unto every man, and his mercy is over all his works. I do not wish to be unnecessarily tedious, but thus called upon to render a reason for the hope that is in me, I cannot forbear pointing out a very few passages in the Epistles of the apostles, whose opportunities of knowing the mind of the redeeming God have not perhaps been equalled. In the 3d chapter of Romans, the apostle Paul asserts, that by the *deeds of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin.* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto *all*, and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God. Here I am taught that God's righteousness, not *by my faith*, but *by the faith of Jesus Christ*, is unto all, and upon all them that

believe, and as it is not by the *believer's faith*, but by the *faith of Christ*, there can be no difference. In the 5th chapter of this Epistle it is recorded, 'And not as it was by one that sinned so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ;' and lest we should imagine that they who received this abundance of grace were a small distinguished number, the apostle adds, 'Therefore, as by the offence of one judgment came upon *all men to condemnation*, even so by the righteousness of one, the free gift came upon all men to justification of life.' Can words be more explicit, more emphatic; can we hesitate to declare Jesus is indeed the Saviour of all men? our Saviour saith, every one that seeketh findeth, but in the 10th chapter and 20th verse of this Epistle to the Romans, the apostle thus repeats from the prophet, 'But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest to them that asked not after me.' There can be but two sorts, those who seek the Lord and those who do not; we concur in sentiment respecting those who seek him, and I unite with Isaiah and Paul, in believing that in due time those who have not yet sought him will find him. The scripture saith, He that believeth shall be saved, and he that believeth not shall be damned. But this damnation must be of a kind which cannot exclude them from Divine mercy, since it is written, 'God hath included them all in *unbelief* that he may have *mercy upon all*.' Thus the mercy of God must be upon all, even upon them that believe not; but when this mercy is upon them they will know the Lord, and then the heart of unbelief will be removed, and they shall confess him to the glory of the Father. Paul, writing to the Corinthians, observes, 'If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that sleep. For since by man came death, by man came also the resurrection from the dead, for as in Adam all die, even so in Christ shall all be made alive.' The same gracious word which informs us all died in Adam, assures us that all shall be made alive in Christ. Thus is the oath of God to Abraham confirmed; and in thy seed shall all the nations of the earth be blessed, then was this oath performed which he swore to our fathers, to Abraham, to Isaac, and to Jacob, when as in 1 Cor. xv. 45.

The last Adam was made a quickening spirit. Jesus Christ is the second Adam, and whoever died in the first will be quickened in the second, made alive in him. Even as we have borne the image of the earthy, we shall also bear the image of the heavenly ; and as it is impossible we should enter into heaven in the image of the earthy, polluted as it is, the apostle in the 50th verse of this chapter asserts, that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption. And, therefore, he adds, 'Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' Thus it is evident that corruption intends sin, and mortality death, both which must be done away in the second Adam, that all who died in the first might be made alive in him, in whom all the families of the earth will be, nay, *are* blessed. Paul in the 5th chapter of his second Epistle to these Corinthians, says, 'For the love of Christ constraineth us ; because, we thus judge, that, if one died for all, then were all dead : And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.' Thus it is only them for whom Jesus died, who are exhorted to live to him, and not unto themselves. The apostle is so well confirmed in the belief of this evangelical truth, that he makes it a consequence of the universality of the redemption. Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we even him no more. Hath not Paul reference to the flesh which he assures us cannot enter into the kingdom of heaven to the body of sin and death, of which he so feelingly complains, and from which he was so anxious to be delivered to that carcase which cleaveth to all flesh, and which will finally become an abhorrence to all flesh. The Lord Jesus has now a body in heaven, which body the disciples felt and handled. But he was known *after the flesh* when he was made in the likeness of *sinful* flesh, and when he bare all our sins in his *own body* on the tree : but having now put away this sin by the sacrifice of himself, and appearing the second time in his

resurrection from the dead without sin unto salvation, we now no longer know him after the flesh, and when we consider the 19th verse of this 5th chapter, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and that this abundant grace was in Christ the promised seed; when we attend in the 17th verse, to the new creation. 'Therefore, if any man be in Christ he is a new creature: old things are passed away: behold, all things are become new;' 18th verse, and all things are of God who hath reconciled us to himself by Jesus Christ; and in the 21st verse for he hath made him to be *sin for us* who knew no sin, that we might be made the *righteousness of God in him*. When we consider these passages, we are constrained to acknowledge that no man can now be known after the flesh. Thus it is plain that we are blessed in Christ, with all spiritual blessings. With life, with new creation, created anew in Christ Jesus; with reconciliation, God was in Christ reconciling the world unto himself; with unspotted rectitude, not imputing unto them their trespasses; with a righteous character, made the righteousness of God *in him*. No wonder then that the apostle says, 'Old things are passed away, behold, all things are made new.' Again, this same apostle in his Epistle to the Colossians, i. 16, sayeth, 'For by him, Jesus, were all things created that are in heaven, and that are in earth, visible and invisible.' Verse 17th, 'And by him all things consist.' Verse 19, 'For it pleased the Father that in him should all fulness dwell.' Verse 20, 'And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.' Verse 21, 'And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.' Verse 22, 'In the body of his flesh through death, to present you holy and unblameable, and unproveable in his sight.' Thus, as in the close of the 16th verse of this chapter, it is manifest that by Jesus all things were created, and that they were created for him, all fulness dwelleth in him, all things were reconciled to God by him, and he is indeed the Alpha and Omega. The apostle writing to Timothy, chapter i. verse 15, affirms, 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' God be thanked that he came 'not to destroy them, that he came to do the will of God; which will, Paul assures us in the next chapter is, 'that all men should be saved and come unto the knowledge of the truth. Now

if all do not come unto the knowledge of the truth in this world, as they cannot in every sense of the word, be saved until they know the Lord ; as God is *omnipotent* and his will *absolute*, it must follow that a period will come when all shall know him from the least unto the greatest : nor is justice opposed to this well conducted plan, for there is one mediator between God and man ; the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Hastening to a close, I pass by a variety of testimonies ; yet I cannot forbear citing one or two passages from the Revelation of St. John the divine, chap. 5th, ‘ And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals. And I saw a strong angel, proclaiming with a loud voice, who is worthy to open the book and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not ; behold, the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.’ Jesus is the lion of the tribe of Judah, he prevails, and effectuates that which no one beside could accomplish—no certainly, there is none righteous, no not one ; but his righteousness is *upon all* and there is therefore no cause for weeping. Hence when he had taken the book a new song was sung, saying, ‘ Thou art worthy to take the book, and 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 upon the earth.’ Are not these individuals who on this occasion, are found hymning the praises of their God, the chosen few who were sealed by the spirit’s seal, those to whom it is given to believe on the name of the Son of God, those who first rejoice, who are the first fruits of God ? In fact as we proceed, we are necessitated to acknowledge that the mercy of God knoweth neither pause nor limit ; for John beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, ‘ Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory, and blessing.’ Nor is this enough—  
 • And every creature which is in heaven, and on the earth, and under

the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.' Here every knee bends and every tongue confesses Jesus. Here all men honour the Son even as they honour the Father, and here all flesh worship the Lamb together. I might go on, for the subject is exhaustless. I know no part of the Bible which doth not either remotely or directly point to Jesus Christ as the fulfiller of the law, and the Saviour of mankind. I am right happy in an opportunity of thus rendering a reason for the hope which is in me: I do assure you my hope doth not make me ashamed, for I know it is a hope full of immortality; I know that God can be faithful and just in forgiving our sins, and I once more declare I do believe that God will annihilate sin and save the sinner: his promise, his oath compel me to believe his sacred word, may I always give him such credit as I will yield to no created being. But my God will lead us into all truth, that we may be all taught of God, and that knowing God we may love God, for we cannot know God and not love him; and we cannot love God whom we have not seen without loving our brethren whom we have seen; I am grateful for the patience you have exercised toward me, and I close by devoutly wishing that God may shed abroad his love in our hearts."

Mr. L—— then arose and opening his Bible began, "Here is a passage I have been looking over, which I have thought much of: I will beg leave to read it. Isaiah, chap. lxiii. the six first verses of that chapter: 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

'I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

'For the day of vengeance is in mine heart, and the year of my redeemed is come.

'And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me.

‘ And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.’

Now as Mr. S—— has read so many scriptures, I should be glad he would consider this, or rather I should be glad Mr. Murray would consider it for him.”

Thus the way being opened, I addressed the audience in words to the following effect: Brethren, I am thankful to God that I have this day so good an opportunity, in this public manner to enquire of the oracles of God, respecting the truth of the gospel of Jesus Christ. It is a providential opportunity, for it was not sought by me. Indeed I have always had a great aversion from religious disputes. I bear about with me such a consciousness of inability, as is abundantly sufficient to deter me from any effort to produce such a result: and disputes of this nature more frequently create wrath, than issue in conviction. Yet I will indulge a hope that the present occasion will be productive of harmony. Attending to the petitions of the respectable moderator devoutly offered up, I flattered myself as they breathed the Christian spirit, the same spirit would conduct this conversation, and I do still believe that we shall be able with calmness, and moderation to search after truth, that we may mutually profit by the inquiry. For myself, if I know any thing of my own heart, truth is my object: I have no interest in supporting error. I am opposed to error; I value truth beyond hidden treasure, and should it in the course of this conversation be made evident from this book, (the Bible) that I have advocated any fallacy, I will in this public manner unequivocally renounce it, and hold myself under great obligation to the person who shall make it appear. Such my sentiments. I proceed without fear, to the consideration of the passage just read.

Mr. L—— recommends it to investigation after the many scriptures produced by Mr. S——, if this scripture be introduced by way of contradiction, to the testimonies brought forward upon this occasion; even admitting it really contained a view diametrically opposite to what has been read, I might, however, content myself with observing that Mr. S—— is as orthodox as Mr. L——, since they derive their authority from the same source. But I shall not take this method; I shall do as I would be done by. Had I recommended a passage to the consideration of Mr. L——, I should have wished him to consider it. I will do likewise.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?

The prophet beholding at a distance a surprising phenomenon approaching toward him, seems fixt with astonishment! and enquires with unusual consternation, "Who is this that cometh from Edom, the country of the enemy, from Bozrah, the capital of that country; and, what is truly surprising with dyed garments. The wonder increases when we consider, that although these garments be dyed, yet he is glorious in his apparel and travelling in the greatness of his strength. The answer to all these enquiries, which the astonished prophet receives from the advancing vision is very striking. 'I that speak in righteousness *mighty to save*. This answer seems far from satisfactory, the difficulty is not solved, it only produces another and another question Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? as though he had said, If thou art righteous, how is it thou art from Edom and Bozrah; wherefore art thou in such circumstances, red in thine apparel? If thou be mighty, why shouldst thou appear in the likeness of one treading in the winefat? If thou art good, if thou art mighty, wherefore doth thy appearance indicate wickedness and weakness?

The vision at length unfolds the mystery. I have trodden the winepress alone, and of the people there was none with me. So far from my being injured by an adversary, so far from being unable to help myself, of the people there was none with me; and so far from being subjected to punishment for my own individual guilt, I only show you in figure what I will do as a righteous judge. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in my heart, and the year of my redeemed is come. Permit me to say, that far from reading in this passage the work of destruction, I trace in it the gracious purpose of my God, whose is the work of salvation. Yea verily, the anger and fury of the avenging Deity finally terminates in the salvation of the sinner, and thus becomes a proof of the love of God to the world which he hath made, for God so loved the world as to give unto them his unoffending Son.

L——. "Mr. Murray has said a great deal, but I cannot say I understand him! Is it possible that I have lost my reasoning powers? or that I do not understand language? I wish I could know what Mr. Murray means: I confess he has been ingenious while considering the first part of the passage in question, respecting the



enemy's country, the capital of that country, and the manner of the prophet's address on the approach of the vision: but I must repeat, I am wholly at a loss what he can intend when he would insinuate that God's declaration of anger and fury intends good will to sinners, or how what is here threatened points out salvation to the party threatened. Who, I should be glad to know, does this gentleman suppose is speaking, and to whom? or of whom, when he says, 'I will trample them in my fury, and their blood shall be sprinkled upon my garments;' and again, 'I will tread down the the people in mine anger, and make them drunk in fury.' Who, I desire to know, is intended by these characters? who is it that thus threatened, and who is to stain his garments? I wish to understand what Mr. Murray would be at, and what he conceives of treading them as in a winepress?"

*M.* There is nothing I more ardently wish than to be understood I do not wish to darken counsel by words without knowledge, and that I may be fully understood not only by Mr. L——, but by every individual present, I will first consider the character of our Saviour Jesus Christ himself, as held forth to us in the sacred records. He is styled the *root* and the *offspring* of David: Revelations v. 5. Isaiah xi. 10. and also by the Psalmist. The root, as in the fore cited passages, the offspring, as in Isaiah xi. 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Jeremiah xxiii. 5. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, behold I will bring forth my servant the branch." But the Holy Ghost, in Isaiah chap. 9, verse 6, exhibits a perfect character of the God man, "A child born and a Son given; the government upon his shoulders his name Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Or as Jude, in the conclusion of his Epistle, expresses himself, "The only wise God our Saviour."

From all these testimonies of sacred writ, and sundry others which might be produced, it is manifest that our Saviour Jesus Christ, is both *God* and *man*. All fulness dwelleth in him. He was the God with us. The fulness of the God-head dwelling in him was the offended Being; the fulness of our humanity in him was the offending nature. From the fulness of the God-head came the law by Moses; through the fulness of the humanity came grace and truth. Sometimes the divine nature appeareth as a severely just and sin avenging God, and in his holy law the divine vengeance is de-

nounced against every child of man that doeth evil, with every other calamity which the ministration of condemnation contains. Nor is this sentence of condemnation delivered by a partial judge, in a partial manner; assuredly not, it extended to every son and daughter of Adam, and this is its language: Galatians iii. 10. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Deuteronomy xxvii. 26. "And heaven and earth shall pass away before one jot or one tittle of this law shall fail." Now that our God might be a just God and a Saviour, (Isaiah xlv. 21,) that he might according to his sacred word take vengeance on the offender, and yet at the same time prove, that from the beginning his thoughts concerning this offender, were thoughts of peace, and not of evil (Jeremiah, xxix. 11,) and that he might abundantly manifest his love to the world, against which all these soul-appalling threats were denounced, he bowed his heavens and came down, the everlasting Father appeared in the nature of the offending Creature, the holy undefiled immaculate God assumed the likeness of sinful flesh, was made under his own law. Galatians iv. 4. Wherefore? be astonished, O Heavens! *to redeem them who were under the law!* Gal. iv. 5. Thus Jesus being God and man, and it being the choice of the Father that in him all fulness should dwell. Colossians i. 19. The just God can speak in righteousness, and yet be *mighty* to save; he can manifest the day of his vengeance in the same moment that he announceth the year of his redeemed; he can tread down the people in his anger, and make them drunk in his fury till he brings down their strength, while his own arm obtaineth salvation. Thus the figure——In order to save mankind, and continue inflexibly just, our God is represented as gathering the sinners as grapes are collected in a winepress, and the vengeance of God falls upon them there, in the second Adam, that the word might be fulfilled which is written in the prophet Isaiah xxvi. "Thy dead men shall live, together with my dead body shall they arise;" or as in Hosea vi. 3. "After two days will he revive us: in the third day will he raise us up, and we shall live in his sight."

Mr. L—— is desirous of being informed, who I conceive is speaking in the passage before us. "I pray thee," said an inquirer reading in the prophecies of Isaiah, to Philip one of our Lord's disciples, Acts viii. 34, "I pray thee of whom speaketh the prophet this; of himself, or of some other man?" verse 35, "then Philip opened his mouth and began at the same scripture, and preached

unto him Jesus." The complex character of Deity frequently includes the *created*, as well as the *Creator*. It can be no other than Emmanuel, the God man ; who is thus represented as treading the winepress. Many parts of scripture may be termed sacred Dramas. The portion to which our attention is called, may be considered of this description. Jesus, of whom the apostles, as well as the prophets, bore testimony issues forth ; his sword is said to be on his thigh, and, in Zachariah xiii. 7, by a beautiful prosopœia, this sword is called upon to awake against the man who is God's fellow ! Paul saith in his epistle to the Romans vii. 9, 10, 11. "For I was alive without the law once : but when the commandment came, sin revived and *I died.*" And the commandment "which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it *slaw me.*" John beheld, Revelations xix. "Him who sat on the white horse, the faithful and true, who judgeth righteously. And out of his mouth proceeded a sharp sword, that with it he might smite the nations." Surely no being, save this King of kings, and Lord of lords, was able to tread the winepress of the fierceness and wrath of Almighty God. "The word of God," says the writer of the Epistle to the Hebrews, iii. 12, "is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." In consequence of the complete redemption, the "price, all price beyond," paid by him who trod the winepress alone. Paul submitted to, and was slain by this same two edged sword. "I kill and I make alive," saith God, 'I wound and I heal,' Deuteronomy chap. xiii. verse 39. Observe, *first* our Creator wounds, first he kills, afterwards he heals and makes alive. This is in other words visiting transgression with a rod, and iniquity with stripes ; but, blessed be God who assures us, his loving kindness he will not utterly take away, nor suffer his faithfulness to fail. Psalm xxxix. But what logic can reconcile the idea of continued destruction ; destruction from an everlasting Father ; destruction of the creatures he had called into existence, and whom *by his omnipotent power* he could have upheld ; what reasoning, I say, can reconcile such views with the character of an august Being, who is described by the pen of inspiration as love in the abstract ? Our adversary indeed is said to be a roaring lion *seeking to destroy*. But the Redeemer of men assures us he came not to destroy the world, but that the world may have life. Yet, in order that we may have life we must first have death, and

in this arrangement mercy and truth meet together ; righteousness and peace embrace each other. An anecdote in the annals of China this moment presses upon my recollection, and I never recur to it without experiencing ineffable satisfaction. The empire is large, the provinces numerous. A sanguinary minister informed his imperial Majesty, that one of his distant provinces revolting from his dominion, was in an actual state of rebellion. The Emperor immediately gave orders for embodying and equipping a large and powerful army, declared a resolution to head it in person, and lifting up his hand he swore by the Almighty Architect of all worlds, that not a single rebel should be spared. Eager to execute judgment in all the magnificence of Asiatic grandeur, he commenced his journey of extirpation. Mounted on an elephant upon which was elevated a throne of ivory and gold, studded with orient pearl, and accompanied by the swift ministers of his wrath, he reached with all possible dispatch the frontier of the revolted province. His offending subjects were apprised of his advance, and clad in robes of mourning advanced to meet him, when prostrating themselves on their faces to the earth, they momentarily expected the death which they felt they had merited. But what language can describe their astonishment on hearing the Emperor, who raising himself from his throne, and bending over them pronounced with a loud voice the soul animating word, "LIVE !" Rendered nearly breathless by wonder and surprise, they dared not credit the testimony of their senses until their sovereign again repeated the renovating sound, LIVE, when they were restored to life, to *obedience*, and to liberty. The disappointed minister approached, "Sire, what becomes of your oath ! did you not swear by the great God of heaven and earth, that not a single rebel should be spared ?" True, returned the Emperor, most true, assuredly I did, and *show me the rebel*, and he dies this instant. But, alas ! for this poor disappointed vindictive man, not a *rebel* was to be found ; the *rebels were already dead*.— Perhaps this digression may not appear altogether foreign to our purpose, when it is remembered that ministers of a disposition similar to this revengeful Chinese are to be found in sacred writ. The prophet Jonah lamented the preservation of Nineveh, in which city were more than six score thousand persons, that could not discern between their right hand and their left. Elijah called for fire from heaven, and the immediate disciples of our Lord would have followed his example ; but the master rebuked them and said,

“Ye know not what manner of spirit ye are of. For the Son of man is not come to *destroy* men’s lives, but to save them.” ’Tis thus I read, and I have confidence in confessing that I believe every scripture is fulfilled in Christ Jesus, for he is before all things, and in him all things consist.

L——. “According to Mr. Murray’s way of treating scripture, it would seem as if he conceived of God, as having more love and compassion for the rebellious part of mankind than for his *own Son* who was his delight, and the language of God on his plan seems to be, O ye obstinate rebels, though I have declared I will punish you as you deserve, yet I don’t intend it. I love you so well that I shall not punish you as I promised; on the contrary I will treat my *innocent Son* who always *doeth the things* that please me, with the utmost severity; I will greatly afflict him that never displeased me, but you that have been going on in wickedness, in a course of transgression, I never will injure you. This seems to be the language we have been attending to, and that when God threatens to gather them as grapes in a winepress, and to trample them in his fury, sprinkling their blood on his garments, staining all his raiment, treading them down in his anger, and making them drunk in his fury; all this means nothing respecting them, there is nothing for them to fear: it is not with them as sinners he is angry, it is with his holy immaculate Son! I should be glad to know whether this is what Mr. Murray means, and whether he supposes God never punishes sinners?”

M——. Mr. L—— has represented me in a very obnoxious point of view, perhaps without design. It is a little unfortunate for us, that we do not understand one another. We are not accustomed to each other’s dialect. If it is believed I conceive of things as this gentleman seems to understand, I must be considered as a maniac. Suffer me to explain myself. I do not believe that God so loved the world *as sinners*, as to embrace them in the arms of his mercy. I do not believe that he punishes his Son, in consequence of not having so much affection for him, as for the offender. God forbid I should thus speak, thus think. On the contrary I believe God loves no one *for sin*, or *as a sinner*; sin is ever the object of divine displeasure, of *divine* hatred and the punishment inflicted on the Son of his love renders this fundamental truth incontrovertible. But the surrendering this Son from eternity so dearly beloved, completely evinces his love for the human nature, that was found lying in the wicked

one. God so loved the world, that he gave them his Son. He prepared for him a body in the which he might do his *will*, which *will* was to save that which was lost, and to bring again that which was driven away, to endure the punishment merited by our transgressions, to do the things that were commanded, and to destroy the works of the Devil. In all these particulars we behold our God an irreconcilable enemy to sin, and an unalterable friend to the ruined nature, on whom this sin was found ; we behold him too a God of such strict justice and truth, that rather than one sin should go unpunished, or not meet with a punishment adequate to the nature both of the offended and the offence, he himself will lay them on his own dearly beloved Son and there punish them. Surely this is not a novel doctrine, the great Milton observes,

“ He with his whole posterity must die,  
 Die he, or justice must, unless for him  
 Some other able, and as willing, pay  
 The rigid satisfaction, death for death.  
 Say heavenly powers, where shall we find such love  
 Which of ye will be mortal to redeem  
 Man’s mortal crime, and *just* the unjust to save ?  
 Dwells in all heaven charity so dear ?

He ask’d, but all the heavenly quire stood mute,  
 And silence was in heaven ; on man’s behalf  
 Patron or intercessor none appeared,  
 Much less that durst upon his own head draw  
 The deadly forfeiture, and ransom set.

And now without redemption all mankind  
 Must have been lost, adjudg’d to death and hell  
 By doom severe, had not the Son of God,  
 In whom the fulness dwells of love divine,  
 His dearest mediation thus renew’d.

Father thy word is past, man shall find grace :  
 And shall grace not find means, that finds her way  
 The speediest of thy winged messengers,  
 To visit all thy creatures, and to all,  
 Comes *unprevented, unimplored, unsought* ?  
 Happy for man, so coming ; he her aid  
 Can never seek, once dead in sins and lost ;  
 Atonement for himself or offering meet,  
 Indebted and undone, hath none to bring :  
 Behold me then ; me for him, life for life  
 I offer ; on me let thine anger fall ;

*Account me man ; I for his sake will leave  
 Thy bosom, and this glory next to thee  
 Freely put off, and for him lastly die  
 Well pleas'd ; on me let death wreak all his rage :  
 Under his gloomy power I shall not long  
 Lie vanquished : thou hast given me to possess  
 Life in myself forever ; by thee I live,  
 Though now to death I yield, and am his due  
 All that of me can die ; yet that debt paid,  
 Thou wilt not leave me in the loathsome grave  
 His prey, nor suffer my unspotted soul  
 For ever with corruption there to dwell :  
 But I shall rise victorious, and subdue  
 My vanquisher, spoil'd of his vaunted spoil :  
 Death his death's wound shall then receive and stoop  
 Inglorious, of his mortal sting disarmed.  
 I through the ample air in triumph high  
 Shall lead hell captive maugre hell, and show  
 The powers of darkness bound. Thou at the sight  
 Pleased out of heaven shalt look down and smile,  
 While by thee raised, I ruin all my foes  
 Death last, and with his carcass glut the grave :  
 Then with the multitude of my redeem'd  
 Shall enter heaven, long absent, and return,  
 Father, to see thy face, wherein no cloud  
 Of anger shall remain, but peace assur'd  
 And reconciliation ; wrath shall be no more  
 Thenceforth, but in thy presence joy entire."*

It is a fact, the belief of vicarious punishment, and imputed righteousness, are the strongest features, nay, the very foundation and topstone of orthodox Calvinism. I know that Calvin's ideas of the grace of God were extremely limited, but, whether his opinions were more consistent with the omnipotent power, and exhaustless mercy of the Redeemer, than that sentiment which embraces through the instrumentality of the never failing love of God, the whole family of man, let reason, let scripture decide. It is *conceded that all have sinned*, and come short of the glory of God, and the sacred oracles assure us, the mighty, all-sufficient ransom, was paid for all.

The justice of the God Man suffering in our stead, becomes strikingly apparent, when we recur to the UNION OR KINDRED RELATION SUBSISTING BETWEEN JESUS CHRIST AND THE PEOPLE. 28

pointed out in their figure, Adam, where the twain was one, both before and after the fall. Thus the Psalmist, speaking as a figure of the Redeemer, Psalm xlix. 5. "Wherefore should I fear in the days of evil, when the *iniquity of my heels* shall compass me about?" The Apostle assures us, 1 Corinthians, xi. 3. *that the head of every man is Christ.* When Satan is spoken of as an adversary to mankind, he is said to bruise the *heel of this head of every man.* Thus are the iniquities of mankind equitably laid on the Son of Man, on the Son of God, and every individual of the fallen race, may as fully and as justly be considered with him, in a passive sense, as they were in the first Adam, and what was said of the one may in some respects be said of the other. When I expressed an opinion that the scripture under consideration, was fulfilled in Christ Jesus, I did not mean as wholly *distinct* from the people in a *passive* sense. In the language of sacred writ, the people are his fulness as a sufferer, and the divine nature his fulness as a God of justice and truth. Whatever this divine nature, offended by sin, denounced on the sinner, as a sinner, was executed on them, as the fulness of the human nature of Christ Jesus. This, in the view of the scripturarian incontrovertible truth, is, I conceive, illustrated in the similitude under consideration, where the fruit of the vintage is brought together and put into a winepress, the owner of the vintage gathers together *all the grapes*, no one supposes he has any aversion to his grapes, his aim is to collect the pure juice, and to discard whatever is unprofitable. But, to preserve the similitude in the text, upon the principle on which Mr. L—— seems to proceed, the owner of the vineyard should, in a very great passion, trample on the grapes, not to receive any profit therefrom, but totally to destroy them. But if this be not his motive, but on the contrary, he determines to make the juice of the many grapes one, reserving whatever is valuable, and throwing away whatever is unprofitable, should not God do likewise, it will not appear he has as much love for the work of his hands, as he who cultivates the earth has for the fruit of the vineyard. But when I hear the Holy Ghost declare, God hath made of one blood all nations of men that are upon the earth, and when I behold our Saviour himself, taking the concentrated juice of the many grapes, and declaring it to be his blood, and when I hear an Apostle say, Galatians ii. 20. "I am crucified with Christ," from these passages, and indeed from all I can learn in the sacred writings, I am constrained to believe, that when Jesus Christ suffered the *just*



for the *unjust*, the scriptures were fulfilled on the criminals, congregated in his person. And I, said the adorable Redeemer, if I be lifted up, will draw all men unto me, and the sacred historian remarks, "This he said, signifying what death he should die." Was it not at this memorable, sublime, stupendous period, that the Lord God made *the earth empty*? Isaiah, xxiv. 1. And again, as he saith in Zephaniah, iii. 6. "I have cut off the nations: their towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant." It is undeniable that our Saviour, speaking of the manner of his death, clearly pointed out that his death should be the death of all men; the apostle Paul received this impression, for he says, 2 Corinthians, v. 14. "For the love of Christ constraineth us; because we thus judge, that if one *died for all, then were all dead*;" But, perhaps the sacred records contain no passage more strikingly descriptive of this grand, momentous event, than is to be found in the prophecy of Jeremiah, chapter xxv. beginning at the 15th verse:

"For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it.

And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Askelon, and Azzah, and Ekron, and the remnant of Ashdod,

Edom, and Moab, and the children of Ammon,

And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth:

Therefore thou shalt say unto them, thus saith the Lord of hosts, the God of Israel; drink ye, and be drunken, fall and rise no more.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of hosts; ye shall *certainly drink*.

For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

Therefore prophecy thou against them all these words, and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord.

And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth.

And the shepherds shall have no way to flee, nor the *principal* of the flock to escape." Yet, it is plain to my understanding, that when Jesus lifted from the earth, drew all men unto him, *then*, at that *period*, the earth became empty. Its nations were cut off, their towers were desolate, their streets waste, that none passed by, their cities destroyed, so that there was no man, none inhabitant. At what other period was this prophecy fulfilled except when the shepherd, the *principal* of the flock, was smitten, and the sheep scattered? When did all the nations of the earth drink the wine cup of God's fury together, except in their federal head? At that tremendous era, when his soul became exceeding sorrowful, even unto death, when, being in an agony, he sweat, as it were, great drops of blood, and with reiterated supplications, earnestly prayed, "Father, if it be possible, let this cup pass from me." But he drank the cup, drank it to the very dregs; he fell, and the wickedness of his heels, which had most sorely compassed him about, rose no more, for he appeared the second time, without sin. Yea, verily when this iniquity is sought for, it will not be found, for God hath cast all our sins, like a stone into the depths of the sea.

Thus hath mercy and truth met together, thus hath righteousness and peace embraced each other.

L——. "My objection is still unanswered. In Mr. Murray's view, God takes more pleasure in punishing the righteous, and the innocent, than the guilty. I should rather suppose, that if God could with so much severity, punish his unoffending son, it would teach offending sinners, what they were to expect."

M——. Have I not pointed to the union of the two natures, in consequence of which mysterious kindred, the transgression of the one nature became attached to the other, even as the iniquity of the members is visited upon the head? thus *justice created a necessity for the sufferings of the Redeemer*. It was necessary that Jesus should make his soul an offering for sin, and when he was delivered up to death for the world, it was then the mighty debt was cancelled. That the attributes of Deity might no longer appear at odds, our Emmanuel was made under the law, and whatsoever the law saith, it saith to them that are under the law, and the Redeemer assures us that he came to fulfil the law and the prophets.

It was at this stage of our conversation that an officer in the church eagerly interrupted—

“I would ask Mr. Murray, if he really thinks whores and rogues, and such characters will ever go to Heaven?”

M——. Sit down, Sir, sit down, if you please, and endeavour to compose yourself; I shall not answer you a single question. Not that I dislike you, or your question; but should I reply to you, interrogations might pour upon me from every quarter, this would produce confusion, and I am a lover of order. But if you will give your question to the gentleman with whom I have the honour to be engaged, I will tell him in the words of our blessed Saviour, Matthew xxi. 31. “Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you,” and even this would be rather in your favour. For as *before*, and *after*, are *relative terms*, and these justly obnoxious characters enter *before*, it must follow that you would assuredly enter *afterward*. Yet, on a transfer of your question, I would add, that as nothing which defileth, can enter the courts of heaven, so every individual must be separated from the body of sin and death which cleaveth unto him here before they can gain admittance into the regions of blessedness. And I would further observe that it will be greatly to the honour of the Redeemer of men, to bring into his kingdom sinners of your description, who are sinners of a spiritual nature, who are found committing spiritual wickedness in high places, whose splendid transgressions are more obstinately embraced, than those grosser crimes which degrade our species.

Several interrogations, the order of which I do not exactly remember, succeeded, when, fatigued with answering, and observing the day drawing toward a close, I ventured to say,

*M*——. I will in my turn, beg leave to ask you, Sir, one question. The doctrine of the restitution of all things, what is it Sir? Peter informs us, Acts iii. 21, that heaven must receive our Lord, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. What is this doctrine, Sir? if we can determine what this doctrine is, we shall be able to determine whether we stand in the character of *God's holy prophets* or in that of the accuser of the brethren.

*L*——. “Why, Sir, the doctrine of the restitution of all things is a scripture doctrine, and perfectly consistent with this sentence, ‘These shall go away into everlasting fire.’”

*M*——. True, Sir, most true, this sentence is perfectly consistent with the doctrine of the restitution of all things; blessed be God there is no *yea* and *nay* in the words of the divine Author of our holy religion. Our gospel, says an apostle, is not *yea* and *nay*, but *yea* and *amen* to the glory of the Father.

But permit me to ask, if after the fall, Adam had been sent into everlasting fire, would that have been the restitution of Adam?

*L*——. “No, Sir.”

*M*——. Thank you, Sir. This is in fact answering my question, but, that your answer may appear unequivocal to every understanding, permit me to ask, should any part of Adam be sent into everlasting fire, will such a destination be the restitution of that part?

*L*——. “Part, Sir? I do not know what you mean by part. Do you mean legs or arms?”

*M*——. O no, Sir, I mean any individual dying in Adam; would the sending any such individual into everlasting fire, be the restitution of that individual?

*L*——. “I cannot tell what you would be at. Let me ask you one question.”

*M*——. Pray excuse me, until we have adjusted this important business, the restitution of all things; I know that you have answered it in the aggregate, but as we are told that in Adam all died, I wish you to tell me whether any of those who died in the first Adam, will be sent into everlasting fire, there to continue through the wasteless ages of eternity; and whether such characters being thus condemned to endure everlasting burning without a period, will be their restitution?

*L*——. “I would ask you one question.”

*M*——. No, Sir, I have answered many questions ; suffer me to repeat, the present question must be determined before I reply to another. The restitution of all things. It is preached by all God's holy prophets. How are we to understand it?—The moderator here interposed with a declaration that Mr. L—— had answered the question as well as he was able.

*M*——. Will Mr. L—— make this acknowledgment, Sir? If he will I am indeed answered.

*L*——. “ Yes, Sir, I have answered your question, except a remark which I propose by way of illustration. Suppose a piece of mechanism, a clock for example, is damaged, the artist comes and puts it in order, restores every part to its original place, thus rendering it fit for use.”

*M*——. Thank you, sir, most sincerely I thank you. This is a very beautiful figure and as excellent as beautiful. Yes, I believe it will be realized, and that whatever is wrong in the human family will assuredly be *rectified*—The shades of evening becoming prevalent, it was observed it would be well to come to a conclusion ; when a very respectable character addressing the moderator, informed him he believed it would be pleasing to the congregation, if the meeting instead of being dissolved, were adjourned to another day ; and he added some expressions indicating a confidence that both pleasure and profit would result from such an arrangement.

The moderator replied, this must be left to the gentlemen themselves.

*L*——. “ I am so well satisfied with my own sentiments, that I do not wish to hear any thing further upon the subject. Yet, if Mr. M—— be desirous to pursue the inquiry, I have no objection to a future day, provided we can have a moderator able to keep us like lawyers to our point, that we may not wander from it by unnecessary harangues.”

*M*——. For myself it was not my wish to be present on this occasion, but being thus unexpectedly engaged I have no objection to a future opportunity ; nor have I the smallest objection to our moderator, I think he has conducted with the utmost propriety : but Mr. L—— has originated an idea with which I confess myself much pleased. “ If we can be kept like lawyers to our point.” We are indeed lawyers ; a lawyer is an advocate ; we are advocates, we have a most capital cause to plead ; what language can describe its magnitude ! all heaven and earth are more or less interested in its issue.

Would to God that I possessed abilities to do justice to this cause<sup>1</sup> to enter upon the subject with all the advantage of which it is susceptible and which it indubitably merits. But I shall examine the sacred records. Those records, which are the result of the united labours of the most eminent lawyers of ancient and modern times, I confess I am fond of introducing them. They have one striking advantage which cannot fail to please. The veracity of their reports is acknowledged by all professing Christians. They are what lawyers may not always be, holy men of God and holding the infallible pen of inspiration; and when I name such men as Moses, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, with many other less voluminous writers, though of equal respectability, I conceive their testimony will be considered as decisive. With those ancient authorities, I shall, as I said, combine some of a later date, Matthew, Mark, Luke and John. It is upon the reports of all these celebrated lawyers collected and arranged in the Oracles of God that I shall rest the merits of the cause.

L——. “Mr. Murray seems to lay much stress upon the *number* of texts which he can produce, but if he could name nine hundred and ninety-nine to my one, I should pay no regard to that; it is to the *tenor* of scripture I look.”

M——. I have always supposed the *tenor* of scripture, was to be found in the major part. However, if Mr. L—— will have the goodness to appoint his day, we will, by divine favour, enter on the subject. I, as an humble advocate for the Redeemer of men, will undertake to prove, that every individual son and daughter of Adam, belongeth unto God by creation, by redemption, and by preservation.

Mr. L—— may urge, that although it may be proved we were in the first instance the property of the Most High, we are not so *now*, that we have sold ourselves, that we have made a covenant with death, and an agreement with hell. On which I shall *endeavour* to prove, that this same covenant is not good in law, that not being our own, we have not in ourselves the right of disposal, and that consequently our agreement cannot stand. But it may be said, we are in captivity, and that he who hath led us captive, will continue us in his chains. But I shall reply by observing, that the original proprietor was able and willing to lead *captivity captive*. It may be insisted that the people led captive, will not come to their original owner, that they may have life. To which I shall answer, they *shall be willing* in the day of *God's power*.

Yes, we are ; I repeat it, we are advocates, we are lawyers, and we have a mighty cause to plead ; there are two Gods, the God of heaven, the God and Father of our Lord Jesus Christ, the Father of *the spirits of all flesh*. These characters are concentrated in the character of *our God*. The other God is styled the God of this world ; the Prince of the power of the air. This God, although a deceiver and the adversary of God, and his inheritance, yet, appearing as an angel of light, has deceived the nations. He began his work of deception in the garden of Eden, and was recompensed by the curse then denounced upon him. He beguiled our general mother, who gave to our father Adam, and he transgressed. An advocate for the arch destroyer, may urge, that possession is a great point gained, and that the enemy of mankind is endowed with the strength of a lion, but as an advocate for God the Saviour, we will undertake to prove, that the lion of the tribe of Judah is infinite in strength, that he is mighty to prevail, even to the bruising the head of this roaring adversary of his inheritance. My opponent may insist, that under the denunciations of the righteous law, God himself will give the greatest part of the human family to that enemy, who hath from the beginning been indefatigably employed to procure their destruction. Producing however, testimonies which it will be impossible to invalidate, I shall prove, incontrovertibly, that this can never be, inasmuch as the Divine Nature hath already made a *deed of gift of the fulness of the human nature to his Son*, and, that although, while the fiends of darkness continue to work in the hearts of countless individuals, they may, with one voice declare they will not have this man to reign over them. Yet in the day of separation, they shall unite in the grand hallelujah, which shall resound through the universe. These dark spirits, that now work in the hearts of the ransomed of the Lord, shall be separated from those who are redeemed ; God himself will make the separation, yea, even as a shepherd divideth his sheep from the goats. God hath reserved those instigators of mischief unto the judgment of the great day, when the curse denounced upon their general head, in the garden of Paradise, shall be completely accomplished. Yes, the world's Saviour shall, at this august period, separate the Devil and his angels, from the individuals of that nature, whom they are hourly stimulating to evil ; and, placing himself as a barrier between them, so that they may never again intermingle. The Redeemer of ALL MEN, shall say to these fallen angels, "depart ye

cursed into everlasting fire, prepared for you, from before the foundation of the world.”

Should I, in such a contest obtain a victory, will it not become evident, that there is indeed abundant cause for rejoicing? my very respectable opponent himself will rejoice, all the angels of heaven will rejoice, every faithful individual that dwelleth upon the face of the earth will hymn the praises of the mighty, the redeeming God, in fact, every creature in heaven, and on earth, and under the earth, and in the sea, and all that are in them, will, with emancipated spirits and enraptured hearts, unite to swell the grand chorus of never ending praise to Almighty God, and the Lamb who hath redeemed us by his blood.

In truth, I know of but one, who will mourn, our adversary; this adversary, who was a murderer from the beginning, will behold with accumulating indignation, the redemption of the human family. The restitution of our nature hath been, and will yet continue to be, the torment of the fallen angelic nature. Already he anticipates this God honouring man, restoring event. He believes, and trembles. Art thou, said a number of these infernals, when our Saviour dispossessed them of a part of his inheritance, “Art thou come to torment us before our time. What have we to do with thee, Jesus, thou Son of God?” Matthew, viii. 29. We are told the adversary is come down among us, having great wrath, because he *knoweth* he shall reign but a short time. Blessed be God, his knowledge in this respect is the superstructure of truth.

Soliciting your kind forgiveness, for the liberty I have taken to expatiate thus far. I beg leave to add, that I wait the day appointed.

A solemn pause ensued; until a gentleman requested Mr. L—— to name a day, to which he answered, he would have nothing further to do with the business, and the contest of course closed.

Many remarks were made, such as, that it could not be matter of wonder Mr. L—— disliked his client, &c. &c. But, on these I forbear to dwell. I have, to the best of my memory, which is not always tenacious, rendered the account you have so frequently solicited, and I have only to add, that I continue with unalterable affection, your faithful friend.



## LETTER IV.

*To a Clergyman in the city of London, Great Britain.*

MY FRIEND,

I AM seated at my writing desk, for the purpose of conversing with you, on the subject of your invaluable epistle. Had it been less estimable, I should have answered it at a much earlier period, and our good friend P—— will be able to add some palliating circumstances, for my long silence.

Never did I see the grand truths of the gospel more clearly taught, than in this precious letter. I am delighted with it, so are all those to whom it has been communicated; and, after praying you to accept my cordial thanks for this proof of your affection, I shall take this opportunity to assure you, I should not have resumed the character of a public preacher, had I not, by the grace of God, been made to understand, and with my heart to believe, the sacred truths upon which you so ably expatiate.

I feel a deep and solemn conviction, that our Saviour led me into an acquaintance with the great salvation, not for my sake only, but for the advantage of many: and that I may answer the end for which, in the course of his divine providence, he brought me into this *new world*, he has, by his mighty power, kept my mind steady to one grand object, the redemption of mankind. I began in my present character, with the apostolic resolution, to *know nothing amongst this people, but Christ Jesus, and him crucified*, and, by the grace of God, I have been hitherto enabled to abide thereby.

But while this great and effectual door is opened, my adversaries are multiplied, and if I encountered those adversaries, only among those who are without, I think I could be well content. But alas! I find them within, my worst foes, are of my own household; the plague of the heart is a tormenting plague, it is a burden which makes me groan, so that I frequently, and earnestly cry out, “to be delivered from this *body of sin and death*.”

When I reflect that in heaven I have *durable riches, with righteousness*, and that here I am doomed to struggle with many

imperious necessities, pointed by imperfection ; that *there* I have *life* in the best sense of the word, and *here* *death* in the *worst* sense ; *there* *rest*, here *weariness* ; *there* *joy*, here *sorrow* ; *there* *pleasure*, here *pain* ; *there* *crowns*, here *crosses* ; in one word, here *tribulation*, which it is impossible to avoid, *there* *peace* which it is impossible to lose : these considerations do indeed make me long to be dissolved.

I do assure you I never feared death so much, while under a spirit of bondage, as I now fear a continuance of this suffering embryo kind of life. But, blessed be God, these fears and this impatience to be gone, is not perpetual. I have moments of joy, and hours of happy insensibility.

But whither am I wandering ; my design was to talk of our Saviour, and his great salvation, yet self becomes, upon every plan, a monopolizing intruder.

True, my valued friend, since the glorious truths contained in the verse you introduced remain for ever solid, for ever permanent, it is indeed sufficient for us, “ *to put off the old man*, and denying the character of the first Adam, follow after to apprehend (the risen character) that for which also we are apprehended of Christ Jesus.” This would in truth be “ *to attain to the resurrection of the dead*,” and I think it is hardly possible to deviate from this course, while we *see*, and *feel* our perfection in the Redeemer. But did Paul see it, and feel it *in him*, when he said, “ *Not as though I had already attained, or were already perfect* ?” It appears the Apostle could not have the least idea of personal perfection in the present state, as described by the self righteous, and yet, did he continually see himself complete in that Redeemer, to whom he directed the people ?

Ye are not, says the Apostle, *under the law, but under grace*. By grace ye are saved, and, he adds, in this grace ye stand. Doubtless then, to know more and more of *this salvation*, is to grow in grace. We first learn we are saved from the damnation due to our *past sins*, by his death, and immediately look for holiness in *ourselves* ; but, being *in grace*, we soon grow strong enough to know that *He* who was our *death*, is also our *life*, *by being our holiness*. Thus by little and little we grow into him, in all things, until we are enabled to believe we are *wise* in his *wisdom*, *righteous* in his *righteousness*, *holy* in his *holiness*, *strong* in his *strength*, suffering all things in his sufferings, doing all things commanded in the law, in his doings ; and from hence we proceed to believe, that he who is *our head*, is

the head of *every man*, that He, who by the grace of God tasted death *for us*, by the same grace tasted death for *every man*; that he who is *our* wisdom, is every man's wisdom; that he who is *our* righteousness, is *every man's* righteousness, that he who is *our* sanctification, or holiness, is *every man's* sanctification or holiness; that he who hath *accepted* us, hath accepted *every man*, in the beloved, and that if we have a legal title to that kingdom, which the unrighteous cannot inherit, in consequence of our being righteous in the Lord our righteousness, every man hath the same title; and that as he who gave himself a ransom for all, must be testified in due time, every one, in due time, shall know him, as well as we know him, shall believe in him, and believing in him, shall be saved from all that misery, which is consequent upon a disbelief of these God honouring, man restoring truths.

We know of what the world in general think, when they talk of *grace*. Nothing is farther from their thoughts than being *in* grace, or *growing in* grace. They have, indeed, an idea of grace being *in* them, and of this grace *growing* in them, and all the business of the priestly gardener, is, either to sow this very rare seed, or sedulously to attend its cultivation, wherever it may be discovered.

But the north and the south wind blowing on their garden is death to all their flattering expectations. The former kills the sickly plants of human goodness, the latter conveys on its wings the odour of that name which is as ointment poured forth.

There is no sound so terrifying to the advocate for holiness, as the proclamation of the holy *One* of Israel, nor any thing so galling to the children of pride, who *denominate themselves* believers, as to be told that *God hath concluded them all in unbelief, that he might have mercy on all*. I was once preaching in a meeting in the metropolis of New-England, on the parable of the *ten virgins*. The congregation was very large, and, as is usual throughout this country, very attentive. It happened that among my hearers was a clerical gentleman, of great respectability, and not altogether destitute of candour.

I endeavoured to point out what we were to understand by the *kingdom of heaven*, why likened to *ten virgins*, rather than to those five, characterized as *wise*.

What by the *midnight cry*;

What by their *slumbering* and *sleeping together*;

What by their rising *together*;

What by their lamps ;

What by their vessels with their lamps ;

What by their going forth to meet the bridegroom ;

What by the oil ;

What by the lamps belonging to the foolish virgins *going out*, &c. &c. and having shewn that the kingdom, was the kingdom spoken of by the prophet Daniel, made up of all nations, and kindreds, and people, and tongues, that when darkness covered the earth, and gross darkness the people, there was in this state of midnight darkness, a voice heard of one crying in the wilderness, "Repent ye, for the kingdom of heaven (the gathering together of all men, united to their head the Shilo) is at hand : and that then both Jew and Gentile, the only existing scriptural distinction of characters, were roused from the state of torpid insensibility in which they had long slumbered, and slept together." I took occasion to observe, that the kingdom of heaven is likened, *equally* likened, to the *foolish* as to the *wise* virgins ; that while the bridegroom tarried *they all slumbered and slept* ; that they arose together, trimmed their lamps together, and together went forth to meet the bridegroom. The only discernible difference between these virgins was, the *wise* had oil in their lamps, but the foolish had none.

If we suppose the wise virgins in the parable figures of the Gentile nations, and for the foolish read the people of the Jews, the exposition becomes easy and natural.

They all slumbered and slept together. They trimmed their lamps, exercised their reasoning powers, and searched the medium through which knowledge is conveyed.

But they, the foolish virgins, had no oil in their vessels, with their lamps they had once, but their lamps were *gone out*. They once had *oil*, that is *light*, but it was gone out.

The word which was once made a light to their feet, and a lantern to their paths, was now made void by their traditions. And is not this literally true, when Christ, who was once known through the medium of the *oil* which *illumed* their dark understandings, bowed the heavens and came down, they knew him not. Like persons grouping in the dark, they stumbled over *him, as a stumbling stone, or a rock of offence*.

But as many as God by his grace turned from *darkness to light*, giving them *oil* in their *vessels*, with their *lamps*, had *light*, saw the things which made for their peace : and believing the good report,

entered into rest. While those who were destitute of this oil, this light of life, rather turned to the spiritual agents, who assumed the disposal of genuine wisdom, bargaining with them for the intelligence which they needed.

But on their return, when they essayed to enter into that rest, which they sought, although not according to knowledge, the door was shut.

Yes, and it will remain shut, until the fulness of time, until that auspicious era, when whatsoever was hid shall be made manifest. When the Redeemer shall come to Zion, and turn away ungodliness from Jacob, then shall there be no more foolish individuals. but all "shall be taught of God, and all knowing him, who made, and redeemed them, from the least unto the greatest, shall enter into the enjoyment of that, to which the knowledge of God is uniformly introductory.

All the difference between the one and the other, which exists in the present state, is no more than this: the one has *oil, light*, and the other has none: one is a child of darkness, the other is a child of light; and the sole legitimate purpose of preaching, is to turn the children of men from *darkness to light*, and in thus doing, from the power of Satan, whose kingdom is a kingdom of darkness, and who has power only in his own kingdom, to the light of life, to the full enjoyment of the true God, and Jesus Christ whom he hath sent.

It was not my design in this hasty sketch, to give a specimen of my manner of preaching; indeed I am not able, if I were ever so willing: I never was a writer, I never shall be: I write no notes; I sometimes sketch for my corresponding friends a few of the particulars, which I deliver in public; but they must of necessity be imperfect, and they will be still more so, for accumulating years will weaken the powers of a memory, already rapidly declining. I speak to my audience precisely as I feel, and I believe, in general, I obtain as much information from my labours as those who hear me.

But my whole design in introducing this particular discourse, was to inform you, that on my concluding my sermon, this clerical gentleman arose, and in a very cool, dispassionate manner, addressed the multitude; affectionately exhorting them, not to suffer themselves to be led away, by the cunning craftiness of men, who lay in wait to deceive. That whatever was the design of the gentleman

to whom they had been attending, he had assuredly taught them wrong, and given a very erroneous view of the scriptures. That the kingdom of heaven was nothing more than the visible church, and that there were among them, some hypocrites who had not true *saving grace*, and that those would be eternally excluded from heaven, and then, after warmly admonishing the people to beware of false doctrine, and damnable heresies, he resumed his seat.

You will admit it was incumbent upon me to reply, and I confess I was very happy in the opportunity. I expressed obligations to the objector, and gave him credit for candour, and sincerity, and I proceeded to reconsider what I had passed over, and the great Author of my existence, and of my redemption, vouchsafed to bring to recollection, a variety of corroborating proofs, which did not before occur.

He again arose, and his opposition evinced augmenting warmth, until ultimately, he positively affirmed, that no individual quitting this world, in a state of unbelief, could ever know any thing of God hereafter : and, he added, “the present state is the only accepted time, this the only day of salvation.”

Upon every objection which he advanced, I had great boldness in remarking, and having my Bible in my hand, I turned to a variety of passages, which proclaimed, as plain as language could utter, the good tidings brought to light by that Saviour, for whose honour they were recorded. But, previous to this investigation I took leave to assure the very respectable objector, that *he himself* did not believe what he had advanced, viz. that no individual of the human race, could ever obtain advantage by the salvation we are blessed with in Christ Jesus, without *repentance* and *faith* in the *present state*. However, he repeatedly declared that such, upon strong conviction, was his firm persuasion.

I asked him, if he really thought all infants, who we know, if called from time to eternity, in their infantile state, can have neither *repentance*, nor *faith*, were sent into everlasting misery ?

He seemed confounded, and said he did not, at the moment of making his assertion recur to infants, and besides they could not be supposed to have *power* to know or to believe.

I requested him to *tell* me if all of *every age* were not in *this respect* infants, seeing it is *God who worketh in us both to will and to do* of his good pleasure ?

Again he paused.

And to put the matter beyond dispute I begged he would attend to the following scriptures, which I immediately proceeded to read : Numbers xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord."

Pslams xxii. 27, "All the ends of the world shall remember and turn unto the Lord : and all the kindred of the nations shall worship before thee." Again, 29, "All they that *go down to the dust shall bow before him.*"

1. Peter iii. 18, 19, "For Christ also hath once suffered for sins, the *just for the unjust*, that he might bring us to God, being put to death in the flesh, but quickened by the spirit :

"By which he went and preached unto the spirits in prison :

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah."

1. Corinthians xv. 22, "For as in Adam all die, even so in Christ shall all be made alive."

Romans xi. from the 24th verse to the conclusion of that chapter : "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree ; how *much more* shall these which be the natural branches, be grafted into their own olive tree ?

"For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceits ; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.

"And so *all Israel shall be saved* : as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob :

"For this is my covenant unto them, when I shall take away their sins.

"As concerning the gospel they are enemies for your sakes : but as touching the election, they are beloved for the Father's sake.

"For the gifts and calling of God are without repentance.

"*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ;*

"Even so have these also now *not believed*, that through your mercy they also may obtain mercy.

"*For God hath concluded them all in unbelief, that he might have mercy upon all.*

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!

“For who hath known the mind of the Lord? or who hath been his counsellor?

“Or who hath *first* given to him, and it shall be recompensed unto him again?

“For *of him*, and *through him*, and *to him*, are all things: to whom be glory forever. Amen.”

Shutting my Bible I begged leave to observe: That the world, the whole world did not in the present state, appear filled with the glory of the Lord. Nor do all the ends of the earth with all the kindreds of the nations, as yet remember and turn to the Lord. All who are taught of God are made to *know God*, and this is life eternal *to know thee* the only true God. But the elder world were *taught* of God after he had by his grace tasted death for every man. On your principles, Sir, all are not made alive in Christ in the present state; it follows then they shall be made alive in a better state, *for all shall be made alive in Christ*. The Israelites, who were cut off and blinded, and who were to remain in that state of blindness and ignorance, until the fulness of the Gentiles are brought in; which fulness, by the way you will readily admit are not brought in here, shall nevertheless be all saved. And it is the ignorance of this mystery which make so many wise in their own conceit. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness *in part* has happened unto Israel.—(All of them were not blinded, certainly not; the Apostle himself was an Israelite) until the fulness of the Gentiles be come in. And so all Israel shall be saved.

Yes, truly, God having given Christ Jesus, the promised seed, to these unbelieving, rebellious Israelites, and having called them to the participation of all spiritual blessings *in him*. Having, in one word so loved them as to give them his Son, he will never repent thereof: but as ye Gentiles in time past have not believed God yet have now obtained mercy, even so have these also *now not believed* that they also may obtain mercy. For God hath concluded them all in unbelief; for what purpose? that he may have mercy upon all.

I should have observed that on my reading this passage the objector ascended the pulpit, and looked over my shoulder suspecting that my reading was false! yes, truly, although he had been many years



a public teacher, he absolutely supposed I had produced for scripture what was not to be found in the Bible.

See, Sir, I observed ; please to read for yourself, that you may be assured I am not guilty of deception. With some confusion he replied, I am convinced, Sir, it is so written. Upon this an old gentleman, a lawyer, who had quitted the ministerial gown and band for the emoluments of the bar, exclaimed, “ You should have made yourself better acquainted with the scripture in private, before you pretended to talk about it in public.”

After reproving this remarker, by observing that no man was obliged to carry a concordance in his head, nor could it be expected he should render every text of scripture verbatim, I once more read the passage, when in a conceding tone of voice and gentlemanly manner, my discomfited opponent hesitatingly questioned, “ But, *what all*, Sir, are concluded in unbelief?”

I could not avoid responding, *All unbelievers*, Sir, God cannot conclude in unbelief, such who have power given them to believe in the name of the Son of God.

Upon this my clerical opposer left the church uttering himself in an under tone, and in a manner too indistinct for my comprehension. He has been severely censured by his brethren of the clergy, for, as they say, officiously encountering me, especially in public, as they pronounce that every attempt of this sort will have a tendency to spread the heresy.

You are solicitous to know if it be a fact that I have been pelted by stones while engaged in the pulpit. Assuredly, and that more than once, and in the metropolis of New-England ! one stone weighing one pound and a half was thrown violently in at the window but missed me ; I lifted it up, and waving it in the view of the people, observed, this argument is *solid* and *weighty*, but it is *neither rational* nor *convincing*. Exclamations from various parts of the house were echoed, and re-echoed. “ Pray, Sir, leave the pulpit ; your life is at hazard.” Be it so, I returned, the debt of nature must be paid, and I am as ready and as willing to discharge it now, as I shall be fifty years hence. Yet, for your consolation, suffer me to say, I am *immortal*, while He who called me into existence has any business for me to perform, and when he has executed those purposes for which he designed me as the humble instrument, he will graciously sign the passport for my emancipation. With your good leave then I will pursue my subject, and while I have a “ Thus

saith the Lord for every point of doctrine which I advance, not all the stones in Boston, except they stop my breath, shall shut my mouth or arrest my testimony.

The congregation was astonishingly large, but order and silence were gradually restored, and I had uncommon freedom in the illustration and defence of those sacred truths which will be ultimately triumphant.

But I had no idea of dwelling so tediously upon this mighty subject, *self*. I designed only to show you that there is no proposition which the clergy in this country and all who are under their dominion so much abhor, as that God *will have mercy upon unbelievers*; and yet, while these spiritual merchants *who eat the sins of God's people* and tremble at the idea of their believing that these sins have been put away by the great sacrifice, I say, while they are continually denouncing eternal wrath and damnation on every one who does not believe, they never tell their terrified hearers *what* they are to believe. Some years since I was in company with a person deemed one of the greatest luminaries in this part of the Christian world. He has given his name to a set of dreamers in New-England, and has written against the truth and its very able advocate, Mr. Relly. I happened to travel by his side one whole day, and journeying to his place of residence he said,

*A.* Well, Sir, I suppose you will preach in N. P.

*M.* Very likely, Sir.

*A.* You have friends there, I presume?

*M.* No, Sir, I do not know a single soul.

*A.* You have letters of recommendation, perhaps?

*M.* Not a line, Sir.

*A.* Where then do you intend to go, and what do you intend to do?

*M.* I have laid no plans, Sir.

*A.* I promise you, you shall not preach in my meeting.

*M.* I should be very much surprised if I did, Sir.

*A.* And I suppose you think you are called of God to go to N. P.?

*M.* I think it is not unlikely, Sir.

*A.* I believe you will find yourself mistaken.

*M.* It is possible.

*A.* Suppose you should find no place to preach in, what would you do then?

*M.* Devote myself to private conversation.

*A.* But suppose you could find no one to converse with?

*M.* Then I would turn about and go back again.

*A.* But what would you think of your faith ?

*M.* Call it fancy, no doubt. But at present I think I shall preach the gospel in N. P. and although I am an utter stranger, knowing no one, nor known by any one ; yet, I expect before I leave the place to have many friends.

*A.* Aye, these are fine fancies, fine fancies, indeed.

*M.* Had you not better suspend your decision until you witness the result ? will it not then be full time to determine whether it be faith or fancy ?

*A.* If it should not be as I predict, I should not be ashamed to own my error ; if it should, you ought to blush for your unwarrantable confidence. But as it is not impossible you may preach in that city, and that some of my people may be among the number of your hearers, I think I have a right to question you.

*M.* If God will give me leave to preach to his people, I am content.

*A.* What do you mean by that, Sir ?

*M.* Your observation brought to my mind, what on a certain occasion a very distinguished servant of God said unto his master, when he was told to go down and see what his people were doing : " O Lord," said he, " they are not *my people*, they are *thy people*." However, Moses was not settled on your plan.

*A.* Well, Sir, I look upon my people to be God's people.

*M.* You are perfectly right, Sir, so indeed they are ; and if I speak to them at all I shall speak to them in that character.

*A.* Well, Sir, as you call yourself a preacher of the gospel, and *may*, as I have said, preach to my people, it is proper I should know what ideas you have of gospel. Tell me, Sir, what is gospel ?

*M.* I am happy, Sir, in being able to give you a direct answer. The gospel is a solemn declaration given upon the oath of Jehovah, that in the seed of Abraham all the nations of the earth should be blessed.

*A.* Is that all you know of gospel ?

*M.* Would it not, my good Sir, require a very long season to inform mankind *who* and *what* that seed is ; how, and in what manner all the nations of the earth *are*, and *shall be blessed therein* ; and what blessings they are blessed with *in Christ Jesus* ? The apostle Paul, although he laboured more abundantly than his brethren, found this vast, this important subject abundantly sufficient for his *whole*

*life*; and those who are blessed in that seed, will find the contemplation of that blessedness, which they shall be blessed with *in him* sufficient to furnish a song, which, although never ending, will be ever new.

*A.* If such be your views, you know nothing at all of gospel.

*M.* You could not so absolutely determine this matter, Sir, if you yourself were not acquainted with the meaning of the term gospel. Tell me then, if you please, what is gospel?

*A.* Why, Sir, this is gospel: He that believeth shall be saved, and he that believeth not shall be damned.

*M.* Indeed, Sir, I had thought the *literal, simple* meaning of the term gospel was *glad tidings*. Which part of the passage you have cited is gospel, that which announces *salvation* or that which announces *damnation*?

*A.* Well then, if you please, this is gospel: "He that believeth shall be saved."

*M.* Believeth what, Sir?

*A.* That.

*M.* What, Sir.

*A.* That, I tell you.

*M.* What, Sir?

*A.* That, I tell you, "He that *believeth* shall be saved."

*M.* *Believeth what*, Sir? what is he to believe?

*A.* Why that, I tell you.

*M.* I wished, Sir, to treat this investigation seriously, but as you seem disposed to be rather ludicrous, we will, if you please, dismiss the subject.

*A.* No, Sir, I do not mean to be ludicrous; I am very serious.

*M.* Well, Sir, if so, then I beg leave to ask what is it I am *to believe*, the *believing of which will save me*?

*A.* That Jesus Christ made it *possible* for sinners to be saved.

*M.* By what means?

*A.* By believing.

*M.* Believing what?

*A.* That.

*M.* What?

*A.* That Jesus Christ made it possible for sinners to be saved.

*M.* By what means is it now possible sinners may be saved?

*A.* By believing, I tell you.

*M.* Believing what?

*A.* That, I tell you.

Mr. A. could not but be conscious the ground he had taken was untenable. Had he answered in scripture language, that the truth to be believed, and which we make *God a liar by not believing*, was that Christ *had given himself a ransom for all to be in due time testified to all, that he had absolutely tasted death for every man*, and that *every man* should be made alive in Christ Jesus, &c. &c. the inference was unavoidable, nor man nor Devil could undo what God had done, except the same Almighty power had so decreed, and if he had, the power exists not which can set aside the decrees of God.

If the Redeemer *did not* taste death for all, if he has *not* purchased all, then those for whom he has not tasted death, whom he has not purchased, have no right to believe he has, and were they so to believe they must indubitably believe a lie. But finding the temper of Mr. A. rise higher and higher every time I repeated my question. I endeavoured to bring the matter to a conclusion, by observing that I was astonished to find a master in Israel, and a writer too, either not *able* or not *willing* to answer a simple question, viz. what I am to believe is the foundation of my salvation; what I am to believe procures my justification in the sight of God.

*A.* And I am astonished at your blasphemy!

*M.* This is in character, Sir. Men of your description were long since fond of fixing this charge on both the master and his witnesses.

*A.* Well, Sir, I take back the charge.

But I have, I fear, been unreasonably tedious. And, upon this subject I will only add, that I found in N. P. a confirmation of my *faith*, and Mr. A. witnessed my triumph, and that there are, blessed be God, numbers in that place to this day, who are steadfast in faith giving glory to that almighty Power who called them into being, who redeemed, and who preserves them.

I have given you this account, wherein I have been again induced to say more of myself than I intended, purely to give you some idea of the *Gospel* preached by those who are accounted *orthodox* in this country; and what is very extraordinary, this gentleman with whom I thus conversed is by profession a strong *Calvinist*, and positively asserts, we must be *content* to be *damm'd* before we can have any reason to think we shall be saved; that the sufferings of the reprobate will constitute a large part of the felicity of the blessed; that those unhappy beings were destined to perdition, condemned to

everlasting burnings before the foundation of the world. Is not this doctrine the doctrine of Devils?

This is a land of liberty. Every one not only thinks but speaks for himself, and although this sun of liberty giveth the good seed, the words of the kingdom not only to take root but to spread and flourish exceedingly; yet this same sun gives life and nourishment to the poisonous weeds of soul-perverting error. I am however persuaded that this *new world* will be greatly distinguished, by the increase of the knowledge of the blessings of the *new covenant*. May the God of glory cause this good seed to take deep root downward, and bring forth much fruit upward, to the praise of his great and holy name.

I am more and more convinced, that nothing short of omnipotent power can make the Saviour known. Nothing can be more strictly true than an observation frequently made by *moderate unbelievers*; when I am labouring by arguments that appear to me as clear as a meridian sun, to convince them of the truth, they coolly reply, "It would be excellent if it were true, but we cannot believe it." They cannot indeed; no man can know the things of God but by the spirit of God. It is this blessed spirit alone, whoever may be the instrument, that can take of the things of Jesus as found in the Old and New Testaments, and shew them to us. The ceremonial law is a grand field in which to find by the teaching of the spirit our heavenly treasure. But with the best intention in the world, it is very easy to err. There is one of the Mosiac ceremonies which I conceive I once greatly misunderstood, and perhaps respecting this law of ceremonies I have yet much to learn. But the ceremony to which I at present particularly advert, to the consideration of which I am led by an observation in your inestimable Epistle, page 5 of that Epistle, is the *Scape Goat*. Thus you express yourself—"The sin of Adam was annihilated in the person of Jesus Christ, for when sin was laid upon him, of which the scape-goat was a figure or type, he bore it away into a land not inhabited!"

We are, my dear Sir, perfectly agreed in believing that when all we like sheep went astray, the Lord laid on the Saviour of the world the iniquities of us all; and that he suffered not only all the misery attached to the threatened death as the wages of sin; but effectually put away the sin by his one sacrifice, that the death belonging thereto may be swallowed up in victory, and therefore when the iniquities of the world are sought for, they shall not be found. My ideas of this scape-goat were once in unison with yours. But

you will pardon me if I take leave to say, I now regard my former opinion as impious. Bear with me, my dear Sir, while I request you to turn your attention once more to the 16th chapter of Leviticus : “ And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

“ And Aaron shall cast lots upon the two goats ; one lot for the Lord and the other lot for the scape-goat.

“ And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering.

“ But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

“ Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

“ And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins ; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

“ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat :

“ And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

“ And the goat shall bear upon him all their iniquities unto a land not inhabited : and he shall let go the goat into the wilderness.”

Now the grand question is, of whom were these goats figures, and of what were the transactions respecting each of them typical ? We are at no loss to determine of whom the goat on which the Lord’s lot fell, was a figure ; of the Lord Jesus Christ, no doubt. He was made sin for us. He was offered once for all, he made peace for us by the blood of his cross, &c. &c. and his blood cleanseth from all sin.

Again, of what were the transactions respecting this offering typical ?

“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil.” Nothing can be more clear than the comment of the apostle upon this place: it may be found in Hebrews ix. 7, and onwards. You have no doubt reflected, and with ineffable delight, upon this portion of the book of God. In all this we perfectly agree, and if, on what follows, our conceptions should be different, we will, my dear Sir, agree to differ.

To me it is clearly manifest that the scape-goat was a grand type of the Arch Adversary, from whom the sin for which the Saviour bled originated, and in these great transactions we are led to the consideration of the complete work of salvation.

Our Saviour was called Jesus, *because he should save his people from their sins*. I can conceive of but two ways in which this can be effected; first, by the great sacrifice, where our sins are put away from him, on whom they were laid, and of course from us as we are his fulness, and from before the Father as viewing us in him. And secondly, from us individually by removing evil from our natures, and cleansing us in ourselves from all filthiness of flesh and spirit, so that even our vile bodies shall be fashioned like unto the glorious body of the Son of God; that as we have borne the *image of the earthly*, we may also bear *the image of the heavenly*.

But when shall this grand work be completed? the former part of this great salvation was completed, when our glorious high-priest entered with his own blood within the veil. The latter will be completed when that is fulfilled, which is written by the prophet Isaiah lxvi. 23, 24.

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

“And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”

For their worm (the worm of the carcasses) shall not die, neither shall their fire (the fire of the carcasses) be quenched, and they (the carcasses) shall be an abhorring *unto all flesh*.

A carcase is a dead body, of which the apostle makes such grievous complaint in the 7th chapter of his Epistle to the Romans: “O! wretched man that I am, who shall deliver me from the *body* of this



sin and death." And the spirit of our God, by the prophet Jeremiah xvi. 18, thus expresses this matter :

"And I will recompense their iniquity and their sin double ; because they have defiled my land, they have filled mine inheritance with the *carcases* of their detestable and abominable things." These *carcases* are *the flesh*, the works of which are so very manifest. These *carcases* are the flesh that cannot enter into the kingdom of heaven. When the nations are slain (as Saul was, when the commandment slew him) by the sharp sword, which goeth out of the mouth of him who is called the word of God, who trod the winepress of the fierceness of Almighty wrath ; then shall we find the result precisely as predicted, Revelations xix. from the 17th verse to the close of that chapter.

"And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven ; come and gather yourselves together unto the supper of the great God ;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them, that received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh."

In the parable of the sower, who went out to sow, we find some seed fell by the way side, and the *fowls of the air* caught them away. Our Saviour in his explanation of this parable says, and these are they by the way side where the word is sown ; but when they have heard Satan cometh immediately and taketh away the word that was sown in their hearts.

We learn in Revelations xviii. 6. that she who made the nations drunk with the wine of fornication, is to be rewarded. "Reward

her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled, fill to her double.”

Many other passages might be introduced to illustrate this matter, but I am apprehensive I shall fatigue you.

Upon the whole, I must confess it appears to me from what little acquaintance I have with the sacred oracles, that they constantly hold up two beings, *one the Father of spirits*, the other the *Father of lies* ; one the *preserver of men*, the other a *murderer* from the beginning ; one an *advocate* for sinners, the other an accuser of the brethren ; one the *giver* of every *good and perfect gift*, the other the worker of *every evil* work in the hearts of the children of disobedience. It is true those two beings are *mighty*, but they are not, nor cannot *both be Almighty* : One only can be Almighty, and in order to strengthen our faith, in the good words spoken to us respecting what he is still to do, when he shall put the finishing hand to what he came to do, he hath already in many instances indulged us with specimens of his omnipotent power.

Yes, the pit digged by the Arch-Adversary, shall open and receive him who prepared it. Yes, the nations who are destined to walk in the likeness of the desire of nations, shall be gathered together at the very threshold of the holy place, where our immaculate fore-runner hath already entered for us, and where nothing that defileth or maketh a lie can enter : nor could we possibly find undisturbed repose even in the presence of God, if sin or evil of any description could obtain admittance there.

At this august period, this grand enemy of our nature, shall by the great high-priest of our profession be brought forth, and his works, the iniquities of all mankind, shall be removed *from them and laid on him to whom they properly belong* ; and when this is effected, the eternal separation shall then be made. The adversary and his vile abominations, shall be separated from the purchased possession, and sent into a land of forgetfulness, a state which the human family can never inhabit, neither shall it be dwelt in from generation to generation ; neither shall the Arabian pitch his tent there, the shepherds shall not make their folds there, nor aught but emblems of darkness and uncleanness abide there.

But the ransomed of the Lord, thus completely saved, shall be made partakers of, and shine as the sun for ever in the kingdom of the Father.

All this is plainly exhibited to my understanding, in that memorable transaction before the door of the tabernacle, and there is one grand argument which serves to corroborate ; nay, in my opinion, which puts my view of this interesting passage beyond a doubt : the *names* of the beings to whom the lots belonged. There were, you will recollect, *two lots* ; one for the Lord, and one for *Azazel*, thus written in the margin of many Bibles. The word *Azazel*, says the Hebrew student, is literally translated Devil. This indeed is rendering to Cæsar the things which are Cæsar's, and to God the things which are God's. Amen, so be it.

I confess this view of things furnishes a key to many other parts of divine Revelation ; those, however, I will not at present introduce, and it is with great difficulty I can ever explain myself in this way, on any subject. I am not, I repeat, I never was designed for a writer, nor, even in speaking, did I ever gain any thing by premeditation.

I persuade myself my Redeemer has given me a *consistent* view of his sacred word, and devout gratitude for his gracious and designating goodness, lives in my heart. It is in consequence of the great and elucidating mercy of my God, that I am rarely at a loss. The scriptures thus seen are mighty in my view ; there is no standing before them ; and it is by this sword of the spirit, that I so uniformly triumph over all opposition. I would not meddle with him on any consideration, said a clergyman, who was urged to encounter me, he does not argue fair, he is continually taking refuge behind the strong ramparts of scripture : he has absolutely embodied a number of texts, forming them into a kind of phalanx ; these are his fortifications, his strong holds, from which we cannot route him, and until we can meet upon even ground, the contest would be unequal and vain.

I pity from my soul those who make use of scripture, without a view of its consistency. I acknowledge, said a preacher with whom I have had frequent opportunity of conversing, I acknowledge *I am not consistent* : but am I not as much so as the scripture ?

There are few things more surprising, than that *such* men as you introduce in the favour before me, who seemed so well acquainted with truth, should be such warm advocates for falsehood. Who can more fully display the extensiveness of the great salvation, or the universality of the redemption of man, than Mr. Wesley ; or its freeness, than Mr. Erskine ; or both, than Mr. Hervey ? yet they all agree in the number saved.

Those who are made holy, are elected, and saved, says Mr Wesley.

Such as are elected, are made holy, and then saved, says Mr. Erskine.

But of all who have written upon this subject, Mr. Hervey is to me the greatest mystery. Our invaluable friend, Mr. Relly, soon after I was indulged by his distinguishing regards, made me acquainted with the book you mention, and applauded it much. "I think," said he, "I may say of this book, as it is storied king Charles said of Barckley's Apology, it is as near the thing, and not the thing, as any thing I ever met with." I sometimes exclaim, is it possible these preachers, these writers, do not see their own absurdities? But why not *possible*, when it is not yet given them to know the things which make for their own peace, and for the peace of their fellow men.

The high priest of this place, who once called the people who hear me, *his people*, and who held them as long as he could, some time since paid a visit to a very old lady, once of high standing in his church, and after pathetically lamenting her relinquishment of principles, and dereliction of orthodoxy, the following conversation ensued.

*B.* It appears to me, Madam, that James Relly's Union is the bible of you Universalists, and yet it is plain he denies the work of the Spirit!

*T.* Mr. Relly, Sir, speaks of the work of the Spirit, the same way it is spoken of in the sacred scriptures. He speaks of it as glorifying the Redeemer.

*B.* But he denies the work of sanctification.

*T.* Sir, he assures us Jesus Christ is made of God, unto us sanctification.

*B.* But the scriptures declare *we are sanctified in part*.

*T.* Where, Sir?

*B.* In the Bible.

*T.* Where, Sir?

*B.* I cannot remember the chapter and verse. But you surely do not doubt there is such a scripture?

*T.* I do indeed, Sir.

*B.* What, when I positively assert there is?

*T.* Excuse me, Sir, I do believe you think there is, and there was a time when I should have conceived it criminal, to have called in

question any thing you had asserted ; but although my attachment to you is not lessened, yet I do not depend so much upon you, nor am I so much awed by you, as I formerly was, except therefore you can point out the passage, where we are said to be *sancified in part*, I must be pardoned for calling it in question.

He then called for the Bible, and, with an air of self-importance, turned over many leaves, and not being able to find such a text, he told her he would look for it at his leisure, and she begged that when he found it, he would show it to her. This he readily promised, and then proceeded to admonish her, warmly cautioning her to beware of false teachers.

*T.* Thank you, Sir, assuredly I will follow your counsel.

*B.* I hope you will be brought back to your high standing in our church, for if you are not, you will give evidence, however bright may be your career, that you are not of God, and you will find, that awful scripture fulfilled, *God out of Christ is a consuming fire.*

*T.* Pray, Sir, where do you find that scripture ?

*B.* Why, do you call that in question too ?

*T.* Yes, Sir ; and I am peculiarly happy, in being assured there is no such text in the Bible. I should be indeed miserable if you could prove there was a God out of Christ.

The disappointed gentleman arose in anger, literally gnashed his teeth, and after addressing her in the wrathful spirit of excommunication, quitted her, and has never since honoured her by the smallest attention.

But these masters in Israel, of whatever description, are continually preaching up a *God out of Christ* ; a *righteousness out of Christ* ; a *holiness out of Christ* ; and instead of gathering *with* him, they are continually gathering *from* him ; and instead of having the faith of Abraham, believing that in the promised seed, all the families of the earth shall be blessed, with all spiritual blessings, they do not seem to have any idea of any one of the sons of men, being blessed with any spiritual blessing *in Christ Jesus* ; and hence they are constantly directing their hearers to seek for the *sweet water* in the *bitter fountain*, *light in darkness* ; a *new piece* in an *old garment*, *new wine* in an *old bottle* ; *grapes* on *thorns* ; *figs* on *thistles* ; the *living* amongst the *dead*, and indeed, it is the divine spirit alone, whose office it is to glorify the Saviour of the world, that can manifest him as the *sweet water* flowing from the fount of Deity ; the true light of the world ; the new divine nature ; the new and heart-

gladdening wine ; his righteousness alone being the blessed grapes, produced by the true vine ; his divinely satisfying sufferings, the precious fruit of the fig tree ; and it is when we are taught by this true spirit, that we shall set under our own vine, and our own fig tree, none making us afraid.

The spiritual task masters wonder they are not able to make us afraid ; that when they thunder out the curses of the divine law, we do not tremble.

They know not that we are reposing under the shadow of our *mighty rock*, in this very weary land ; and that our acquaintance with the *perfect* love of God, has most effectually cast out all our fears.

I have been once more looking over your extract from Hervey's letters, "Sin," says he, "*is a thing that is not, &c.*" What could be this honest philanthropic man's reflection, when he penned this glorious truth ? He could not possibly think as he spoke. The paragraph in which this sentence is found, contains as full a display of gospel grace as was ever written by Paul, or Rely, and yet Mr. Hervey speaks of sin as still in being, *and as of eternal duration !* If the religious world were not fully convinced, that although he frequently delivered sentiments perfectly in unison with Mr. Rely, yet neither his head, nor his heart, embraced those sentiments, they would not allow him the character of *wise* or *good*, they would not hold his writings in such high estimation. But they can bear *with him*, when he preaches the gospel, because they have the pleasure to think he *does not believe it himself*.

Application was once made by a gentleman of great respectability in the state of Rhode Island, to one of the rulers of a Presbyterian meeting-house, for permission to open it for me. "By no means," replied the elder. Why, Sir ? "Because, Sir, he preaches false doctrine, and has so much devilish art in dressing it up, that multitudes are deceived by him."

Why, Sir, what does he preach ? "Preach, why, he says that Christ *is all, and in all, &c. &c.*" Well, my dear Sir, your own ministers make use of precisely the same language, you know they do. "Well, what then if they do, we know they do not believe it." Very true, Sir, we do know it ; and if we were assured that Mr. Murray was equally false, equally faithless, we should find no difficulty in getting the house open for him upon any, and every occasion.

I am entirely of your opinion respecting Mr. Reilly's Union, and am happy to find it has been greatly blest in this country. Our venerable friend, in one of his letters, informed me, if he were a younger man, he would join me in my mission in this country. In effect he has joined me; and although now dead, he yet speaketh, and he has effectuated more by his writings, than I could possibly do by my preaching: wherever these writings are known, they have been greatly blessed.

One part of your letter remains unanswered, and by way of response I have one more short conversation to transcribe; it was occasioned by the death of a malefactor, and handed me by a friend.

A. No, Sir, you have not taken the life of a fellow creature, but have you not murdered a reputation? It is true the laws of your country do not bring you to an ignominious death for this crime: but is not the weapon of the divine law equally pointed against you? The Psalmist says, "whoso slandereth his neighbour, him will I cut off." And the apostle Paul in his Epistle to the Romans, chapter 1st, from the 28th verse to the close, thus associates the backbiter:

"And even as they did not like to retain God in their knowledge; God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, *murder*, debate, deceit, malignity: *whisperers*,

"*Backbiters*, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

"Who knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them."

Thus we see in what a catalogue the backbiter and slanderer are found. Indeed it is a fact, that the law of God makes one crime as heinous as another, since they are all committed against the majesty of heaven, and equally merit the wrath, and curse of God. It is not said the soul that committeth murder shall die, exclusively, but simply, the soul that sinneth shall die; and an Apostle saith, "Know ye not, brethren, that he who keepeth the whole law, offending but in one point, is guilty of all." Why then should this poor unhappy sufferer, be in more danger than you?

*B.* But he did not repent ; I believe he was a deist, nay, perhaps an atheist.

*A.* That I am sure was not the case, I can testify he would have given worlds he had not done this atrocious deed, and I am well persuaded he believed in Jesus Christ, or he could not have met his fate with so much meek composure.

*B.* O yes, he thought there would be no existence hereafter.

*A.* Impossible ; he could not have left the world with the blessed beam of hope irradiating his countenance, had he calculated upon annihilation. No idea is more abhorrent to human nature, than annihilation. But even now, you are as really breaking the commandment of your redeemer, as he who has so recently suffered for his transgression. You are *judging*, and the commandment expressly says, *judge not*. Truly, my friend, by the law of God we all deserve damnation, and if there be salvation for any, there must be for him. I supplicate Almighty God, that I may be forever preserved from the enormous crime he has committed, and the punishment he has endured ; yet, I do say, I can conceive of no greater blessedness, this side heaven, than to die such a death as he died.

*B.* Then you think he had true repentance.

*A.* I think he had a true Saviour. It is not repentance that taketh away the sins of the world : it is the Lamb of God.

*B.* But could he, or any one else, be saved without faith and repentance ?

*A.* No, nor with faith, and repentance, except they had it as perfect as the law of God requires, which perfection every lost sinner hath, as the free gift of God, in Jesus Christ.

*B.* Ay, that is Murray's doctrine.

*A.* You pay Mr. Murray a very great compliment, Sir, for assuredly it is the doctrine which is found in the Bible.

*B.* No, it is the doctrine of Universal Salvation.

*A.* Universal Salvation clearly points out the merits of the life, death, and sufferings of the Saviour.

*B.* It is a very dangerous doctrine, Sir, I am sorry you have attended to such a preacher ; you would do well not to attempt defending either him, or his principle.

*A.* I do not contemplate defending either. I am not skilled in disputation ; I wish Mr. Murray was here, he would be able to defend himself. But if what you have advanced be a fact, that the doctrine delivered by that gentleman, is that Christ hath wrought



out a robe of righteousness for lost sinners, this doctrine will, I am convinced, defend itself.

*B.* Sir, it is a doctrine that leads to licentiousness.

*A.* Not a thousandth part so much as the doctrine of Calvin, which involves the idea of nearly universal damnation. Without love to God, and love to man, there can be no obedience at all, and what so likely to make us love God, as the assurance, that while we were yet sinners, he loved us, and gave himself for us?

What will so certainly attach us to our fellow men, as the knowledge that they were created and ransomed, and that they are still preserved, by the same Omnipotent Power, which upholdeth us, and that we are destined to spend an eternity together?

On the contrary, what doctrine is so likely to promote licentiousness, and enmity both against God and man, as that which teaches me I was probably destined by the powerful Being who created me, destined, even from the foundation of the world, to everlasting burnings? If God hateth a very large proportion of those individuals whom he hath called into existence, if it be true that he hath for his own pleasure elected but a small number to eternal life, consigning the rest to perdition; what reasoning can condemn me for setting at nought those whom God hath appointed to destruction?

*B.* But is not the doctrine of election a scripture doctrine?

*A.* Assuredly, some are elected to the knowledge of the truth at one period, some at another; some are ordained messengers of glad tidings; these are the sealed, and the chosen, but afterwards, we hear of an innumerable company, and we are told that the promise is not only to the *chosen*, but to the *called*, even to as many as the Lord our God shall *call*. Yes, God electeth witnesses for *himself*. But the doctrine of election is perfectly consistent with the Saviour's *tasting death for every man*. The doctrine of election is one thing, it is assuredly a scripture doctrine, and the doctrine of reprobation is another. I do not believe the doctrine of reprobation to be a scripture doctrine. However, I confess I am not fully acquainted with the gospel system. I think, that Christ Jesus is a complete Saviour; this is all I know, and this is enough for me to know.

*B.* Aye, he is a complete Saviour to all who see their need of him.

*A.* And most undoubtedly every individual in the world, will sooner or later, see their need of this all-sufficient Saviour.

*B.* Aye, Murray's doctrine again.

*A.* Why, you will absolutely give that gentleman the credit of promulgating whatever may be denominated glad tidings. He is certainly very much obliged to you, Sir. Thus ended the confab.

And here, I think, I ought to end this tedious letter. It is not because I love writing, that I have thus enlarged, but I wish to converse with you, and I love to cultivate the acquaintance of real christian friends. Such, blessed be God, I have found not only here, but in that city, which I confess, is very dear to my heart.

I cannot for my soul, divest myself of local prejudices, and I am of course happy in being still able to number some christian friends in London.

I regret that while I had it in my power, I did not cultivate a personal acquaintance with those, who by the grace of God, had drank deep into the spirit of the gospel; but these opportunities are forever lost! and it only remains that I accept as a substitute, the letters of those friends: which solace, I humbly hope, I shall not be deprived of, while yet I am permitted to labour in the vineyard of my Saviour. As your heart pants for the success of the gospel of God the Redeemer, you will kindly continue to feel for, and refresh me by your consolatory communications, and in this cheering hope I will conclude, only requesting you to present my grateful acknowledgements, for their kind remembrance, to your lady and daughter.

I am, with unfeigned affection,

Your obliged friend, &c. &c.

## LETTER V.

As you are, my friend, pleased with my conversation pieces, I shall, as often as leisure will permit, endeavour to gratify you, by recording such as I may conceive interesting, especially upon our grand subject.

I was visited yesterday by a serious inquirer after truth. He presented himself with diffidence and hesitation, but his countenance expressed that kind of ingenuous candour which is irresistibly prepossessing. Perhaps my communication will be less encumbered with superfluous words, if it be given in the form of a dialogue : Thus commenced our conversation :

*Stranger.* I beg, Sir, you will do me the favour to believe, I have no other design in asking you questions but to obtain information. My mind has been, for many years, wavering and embarrassed, and, to confess a truth, I have sometimes doubted whether there were any reality in religion. When I seek for truth, contradictions abound, until perplexed, and weary, the most melancholy conclusions have been forced upon my understanding, and I have, perhaps impiously, exclaimed, "Surely this that we call the *word of God*, is only the *word of man*, and is thus written, to keep mankind in the dark."

I have often heard of you, and I have been told you exhibit the scriptures in a consistent point of view. Other reports are not so favourable ; but the various opinions which are formed have given me an anxious desire to see and hear you. I never heard you preach until last evening, and I then heard sufficient to encourage me, with your permission, to ask you a few questions.

*M.* I shall take pleasure in attending to you, Sir.

*Stranger.* I am convinced I have an immortal soul, and there is nothing I am so anxious to be acquainted with as the future state of that soul.

*M.* It is, Sir, one of my greatest enjoyments, to hold communication with a serious inquiring mind ; when I am made instrumental in making manifest the truth of God, it is then I am most happy. It is assuredly rational to aim at a certainty respecting futurity. It

is not absolutely necessary to become acquainted with military arrangements, for we may never be soldiers; nor with civil, for we may never become magistrates; nor with political, for we may not be designed for statesmen; but it is absolutely necessary to acquaint ourselves with religion, for we shall indubitably become inhabitants of the world of spirits. The inference is obvious, we ought diligently to investigate the tenor on which we hold our future hopes and fears.

*Stranger.* Well, Sir, this is my opinion; and as I am convinced I am a *sinner*, because I have broken the law of God, and as Judas Iscariot was no more than a sinner, by what rule can I determine I shall be saved, when the scriptures expressly declare *he* was lost?

*M.* It is very hard, Sir, to determine by what rule you are to obtain a certainty respecting your own salvation, if the scriptures expressly declare Judas was lost.

*Stranger.* Why, Sir, do not the scriptures say, "Of all that thou hast given me I have lost none, save the son of perdition, that the scriptures might be fulfilled?"

*M.* Yes, Sir; but where, I pray you, do the scriptures expressly declare that Judas was that son?

*Stranger.* Was not Judas the son of perdition? Does not his Master say, "I have chosen you twelve, and one of you is a devil?"

*M.* That assertion would only prove that the Devil was the son of perdition; for the character, *devil*, was applicable neither to the body nor soul of Judas. First, not to his body: the Devil is a spirit, and our Saviour says, a spirit has neither flesh nor bones. Nor, secondly, to his soul: for then Judas had no soul until he took the sop. It was at that period, we are told, the Devil entered into him. Again, as we have no account that Jesus Christ has redeemed the Devil, and have an account of the redemption of the soul, we cannot apply the character of the soul, and Devil, indiscriminately. Besides, we know that our Saviour gave the same character to another disciple, when he said to Peter, on his remonstrating against his going up to Jerusalem, "Get thee behind me, *Satan*, thou savourest not the things that be of God, but the things that be of men." Judas is said to go to a place, to his own place. Where was this place? Not Hell, for that is the property of the Devil and his angels. But where could he go, that he would, strictly speaking, be lost? "If," says the Royal Prophet, "I descend into hell,

thou art there ; if I ascend into heaven, thou art there ; if I take the wings of the morning, and flee to the uttermost parts of the earth, there thy right hand will find me."

Thus, my good Sir, Judas could not be lost ; *but the son of perdition could, and was, and therein the scriptures were fulfilled.* But having found what the son of perdition is not, let us inquire at the Oracles of God, what the son of perdition is ? First, we do not hear of *sons, in the plural.* No, it is the *son of perdition* in the singular. Now, Perdition is not God, nor man ; therefore the son of perdition could not be the son of God, nor man.

Again ; what is a son ? Some being begotten by a father. Hence the Lord Jesus is called the Son of God, and the Son of Man, because he was the offspring of both natures. Every father produces a son in his own likeness, as every tree brings forth fruit after its kind. From these considerations we discover the propriety of the apostolic argument, when treating on this subject in one of the epistles. He says, " There shall come a falling away first, *then shall that man of sin be revealed the SON OF PERDITION, who sitteth in the temple of God ;* and opposeth himself to all that is called God, and worshipped ; whom God shall destroy with the breath of his mouth, &c. &c. Thus, my good Sir, we discover the *real son of perdition*, the real offspring of the Devil, which son proceedeth from him, as much as every good and perfect gift cometh from God. And we find this offspring *in the offspring of God.* In God's temple : know ye not your bodies are the temple of the Holy Ghost ? It is in this body, this son of perdition is made manifest, as it was in Judas.

But how did our Saviour lose this son of perdition ? "*Of all that thou hast given me I have lost none, save the son of perdition, that the scriptures might be fulfilled.*"

First, the offspring of God was given to Jesus, that he may keep them. Who are the offspring of God ? *All mankind*, for so said the apostle, we are all his offspring, and therefore God is the Father *of the spirits of all flesh.* Hence Jesus hath the heathen for his inheritance, and the uttermost parts of the earth for his possession : *All souls are mine, says the Father ; and all that the Father hath is mine, says the Son.* This inheritance is ransomed from the power of the grave, for Jesus gave himself a *ransom for all.* Hence the kingdom of our Saviour shall be a universal kingdom, and it shall be delivered up to God, even the Father, that God may be all *in all.*

But beside this offspring of God, given to Jesus that he may save and keep them, as the fulness of his human character, God gave him another son, to *put away and lose*, that when it was sought for, it should not be found.

Hence we are informed, that when all we, like sheep, had gone astray, every one wandering after his own devices, the Lord laid on him the iniquities of us all. It is undeniable, that by the Lord here spoken of, is intended the Universal Father: the *Him* on whom the iniquities of mankind were laid, is the same Father, assuming our nature, taking the name of *Jesus*, because he saved the people from their sins, and in this subordinate character, he received upon his own sacred person, the iniquities of us all. Now, as we have before found, that *sin*, as collectively contaminating the ruined nature, is said, in the inspired writings, to be the *man of sin*, the son of perdition, and as we find this aggregate was given to Jesus, when the Lord laid upon him the iniquities of us all, and that this constituted a part of the fulness of his character, as *made sin for us*, inasmuch as the *human nature* was the fulness of his character as the second Adam, that he may appear the second time without sin, unto salvation; in his sufferings and death he lost this *son*, that the scripture might be fulfilled. And in this view the scriptures were fulfilled, for thus the sacred oracles declare: "Messiah shall be cut off, but not for himself." It was for the transgressions of my people he was smitten; that when thus cut off, he should make an end of sin, and bring in everlasting righteousness. Again, thou wilt cast all our sins as a stone into the depths of the sea; and again, when the iniquities of Jacob are sought for, they shall not be found. Wherefore? *Because Jesus should lose them*, and thus, when he destroyed the works of the Devil, he could with safety say, "*Of all that thou hast given me, I have lost none, save the son of perdition, that the scripture might be fulfilled.*"

This, Sir, is the grace contained in the ministry of reconciliation, given to the Apostles, which was, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. It is in consequence of the son of perdition being *lost* by Christ Jesus, that we have the answer of a good conscience, by his resurrection from the dead, and that we are exhorted to reckon ourselves dead indeed unto sin, and alive unto God by Jesus Christ.

If our Saviour had not *lost* this son of perdition, God could not say, I have not seen iniquity in Jacob, nor perverseness in Israel.

Nor could we Gentiles be presented before him without spot, and blameless; nor could we finally enter, where nothing that defileth can have place. But now, our Saviour is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness. In this view, and in this view only, we are as he is, even in this present world. When our eye is single, our whole body is full of light. The fulness of God, and the fulness of man, constituting the one Emmanuel, which being interpreted is God with us; this union gives us to see the two natures perfect in one. It is here, in consequence of the son of perdition *being lost*, that we become the righteousness of God in him; and *perfect* as our Father, who is in heaven, is perfect; and *holy* as God is *holy*. In one word, it is the destruction of that son, which is the salvation of the human family. It is thus that Jesus saves his people from their sins. It was the blood of Jesus, that like a mighty torrent bore away the iniquities of the world: and it is to this purifying blood, that *You* and *I* and every child of Adam, are exhorted to look, when called upon to *behold the Lamb of God that taketh away the sin of the world*.

*Stranger*. Thank you, Sir, ten thousand times I thank you; I am more than convinced, it is glorious! I never saw it on this fashion! I am astonished that I never saw it before. But still, dear Sir, there is one observation I would beg leave to make: "*It would have been better* for that man, that he had never been born!" how is this? excuse me, Sir, was this said of Judas?

*M*. I do believe it was.

*Stranger*. How then, I beseech you, if he could be interested in the great atonement, and, by consequence happy through all eternity, could it be said of him, it had been better for him he had never been born?

*M*. First, Sir, you must prove that he never could have had any interest in the great salvation, except he had been born. But, this I presume, a gentleman of your good sense, will not attempt to prove. Some eminent men not uniting with me in sentiment, in other respects, agree with me in this particular. A Christian poet asserts,

"Babes thither caught from womb and breast,  
Claim right to sing above the rest,  
Because they found the happy shore,  
They never saw, nor sought before."

*Stranger.* This is extremely striking ; it carries conviction to the soul ; I feel ashamed of my own folly.

*M.* You need not, Sir, for *the things that make for our peace*, are not frequently objects of attention ; and indeed, it is God only who can make them manifest.

*Stranger.* Surely it is strange that all eyes are not open.

*M.* Sir, I can remember the time when my own eyes were shut.

*Stranger.* True, Sir, I ask your pardon ; from my birth until one hour since, the veil has been upon my heart. But, Sir, do you think it possible for any one to hear the truth thus plainly pointed out, and not see and acknowledge its manifold beauties ?

*M.* Yes, Sir, as possible as for a blind man not to discern colours, no man can see the things of God but by the spirit of God, and it is that spirit which must take of the things of Jesus and show them unto us, or we shall never be able to see them.

*Stranger.* Your words carry demonstration. Have I your permission to continue this conversation ?

*M.* Assuredly.

*Stranger.* We are told, that he who believeth shall be saved, and he who believeth not shall be damned. I would be furnished with weapons against every opponent ; how are we to understand this text ?

*M.* Precisely as it is written.

*Stranger.* Your explanation of your text last evening is objected to ; particularly where, after asserting that the Galatians were bewitched, you supposed that their bewitchery appeared in their becoming *more* zealous, in what they called works of righteousness ; and it is demanded what authority you have from scripture for so bold an assertion, or how you can determine that their offence or bewitchery, was not manifested by their turning back to a vicious course of life ?

*M.* My answer is ready, and my authority unquestionable ; first, the apostle says, he bear them record they had a zeal for God, that they were diligent in the observance of days, and weeks, and months, and that in a religious point of view. And second, he strictly questions them, “ This only would I learn of you ? received ye the Spirit by the works of the law, or by the hearing of faith ? are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? O foolish Galatians, who hath bewitched you ? ” Surely neither the Galatians, nor any other set of men in the wide world, ever ex-



pected to make themselves *perfect* before God by vicious practices.

*Stranger.* Certainly not; your answer is perfectly satisfactory. But, it will be asked, can there be any reason urged on this plan, why, consistent with the scripture, "God should not surrender some to a reprobate mind that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness?"

*M.* No, Sir, not even the shadow of reason; so far from it, that the plan of Universal Redemption, not only admits a possibility of the circumstance you mention, but receives it as a fact. The Christian Universalist firmly believes, that every one who *continues* in a state of unbelief, is, during his infidelity, given up by "God to a reprobate mind that he may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness."

*Stranger.* There may be different ideas of damnation.

*M.* It is generally supposed that unbelievers in the present state are damned. Is it not?

*Stranger.* Certainly.

*M.* Well, Sir, this is my opinion.

*Stranger.* But it is customary to suppose this damnation eternal.

*M.* And, Sir, if you can prove unbelief eternal, I will undertake to prove damnation eternal.

*Stranger.* This, it is thought, can easily be done.

*M.* I hope not; but before I set my fellow labourers so Herculean a task, I would request them preparatory thereto, to consider first what the truth is which they do not believe; and secondly, what is the lie which they do believe?

*Stranger.* We should be told in a few words, that faith was in their judgment, giving *credit* to the divine word because it was divine. We give credit to the word of man, which may notwithstanding be false, because man *may lie*; but as God *cannot lie*, there can be no doubt of his word.

*M.* This idea of faith seems correct; but the present inquiry is not so much what faith is, as what that word is which the race of Adam are commanded to believe, and which they are damned for not believing; and what the lie is, that such damned individuals do believe?

*Stranger.* Why, my dear Sir, they will tell us, the truth, we are every where commanded to believe, is, that Jesus Christ is the Son

of God, and that he did every thing that was necessary for the justification of all mankind, and that by his Almighty power he will raise us up at the last day.

*M.* Well, Sir, if this be the truth we are commanded to believe, we can be at no loss to determine what the lie is, which these damned individuals believe. If it be true that Jesus is the Son of God, and that in the character *Son*, he has done all that was necessary for the justification of all mankind; it follows, that to believe he is not the Son of God, is to believe a *lie*. If Jesus has performed all that was necessary for the justification of all mankind, then to believe he did not perform all that was necessary for the justification of all mankind, is to believe a lie. If to believe that he, by his own power, will raise us up at the great day, is to believe the truth; then to believe he will not raise us up at the great day, is to believe a lie. Suppose it should be found at last that Jesus was not the Son of God, then these people would be found believers of the truth, and then they could not be damned for believing a lie; and suppose it should be found hereafter, that he did not perform in his own person all that was necessary for their justification before God, they would then be found believers of the truth, and so, consequently, could not be damned for believing a lie. And if it be a truth that Jesus Christ has done all that was necessary for the justification of all mankind, then it is a truth that he has finished transgression, made an end of sin and brought in everlasting righteousness; that when all we like sheep went astray, the Lord laid on him the iniquities of us all, and that he hath presented all mankind in himself as the second Adam, without spot and blameless. It is also a truth, that God was in Christ reconciling the world unto himself, *not imputing* unto them their trespasses, that he hath blotted out their transgressions as a cloud, and their iniquities as a thick cloud; and that he will not remember their sins. All this is the truth, and all this was necessary to be done by Jesus Christ, in order to the justification of Adam and his posterity before God. Now if all this be done, I would ask how is it possible all mankind can be eternally damned?

*Stranger.* No one believes *all mankind* will be eternally damned.

*M.* But why not all mankind, as well as any individual among mankind, if what was done by Jesus for the justification of any one, was done for the justification of all?

*Stranger.* Many will say Jesus did not die for all.

*M.* Well, Sir, if Jesus did not die for all, the individuals for whom he did not die cannot be commanded to believe he did, and as they are excluded from the grace, they cannot be subjects of it and of course they are not condemned for believing a lie.

*Stranger.* I know not what answer they could produce to this observation; except, perhaps, that God hath done all on his part for the justification of mankind.

*M.* Then, Sir, if God has done all on his part, there can be no more condemnation, for we are accountable to none but God; and if it be God that justifieth, who is he that condemneth? it is all therefore of him, and to do all that was necessary on his part, was to deliver all mankind from condemnation and eternal death.

*Stranger.* But it will be questioned: Doth not God say ye will not come unto me that ye may have life?

*M.* To which I would answer, yea, verily. But the same God says, "They *shall* be willing in the day of my power."

*Stranger.* But will he force salvation upon them, whether they will or not?

*M.* No, Sir, he will not use force; although he will compel them to come in that his house may be full, it will be a divine compulsion, with which they will be so well pleased, that it will appear their own free act and deed. I repeat, our God does not say I will save them, whether they will or not; but they shall be *willing in the day of my power*.

*Stranger.* It will be urged, no individual can be in a happy state, without believing.

*M.* This is assuredly true; the scripture fully expresses this sentiment, and I unwaveringly assert, that as long as the belief of the lie is continued, so long, and no longer, will the damnation continue; and no longer, for unbelief as a cause, and damnation as an effect, run coeval with each other. Now, as we have the word, and oath of Jehovah, two immutable things in which it is impossible for God to lie, that ALL shall know him from the least to the greatest, and as we are assured that to know the only true God, and Jesus Christ whom he has sent, is life eternal, and as the word is gone forth in righteousness and shall not return, that every knee shall bow and every tongue confess to God; as we are assured of all this, so we are as well assured that all mankind will become believers; and that when they believe the truth, they will no longer believe a lie; and when they no longer believe a lie, they will no longer have

pleasure in unrighteousness ; and when they no longer have pleasure in unrighteousness, they will no longer be damned.

*Stranger.* Suffer me, dear Sir, to ask when will this blessed period arrive ?

*M.* God himself hath answered this question, in due time.

*Stranger.* From me the veil is removed, conviction is forced upon my soul, and I wonder and adore. But still the objector will repeat, are mankind brought into a state of felicity whether they will or not ?

*M.* To such objectors I would meekly reiterate my answer : Pray, I would say, have the goodness to attend to what I have to urge. God informs us that man in his fallen state, *will* not come unto him that they may have life. Here we are apprized that the *wil* of the wandering nature is opposed to God ; for God assures us that it is his *will*, all should come unto the knowledge of the truth and be saved. Now if it be true that God is unchangeable, then it will always be *his will* that all men should come unto the knowledge of the truth and be saved. But if man, any man, should remain forever in a state of damnation, consequent upon not coming to the knowledge of the truth, and so be eventually lost ; then our God not obtaining his *wil* must remain eternally unsatisfied, while the adversary of mankind will obtain a most signal victory over the *wil* of his Creator. God wills one thing, the Devil and the unbelieving heart another ; one or other of these powers must prevail. Let the worshipper of Omnipotence determine the question.

*Stranger.* This difficulty is insurmountable.

*M.* I pity those who would wish to surmount it, or who would style it a difficulty.

*Stranger.* The world, my dear Sir, are unaccustomed to think ; they will not investigate, they will not determine ; they acknowledge the subject deserves serious consideration ; but they will refer it to a more convenient season. And, in the interim, they accuse you of deep art, of a plausibility, an ingenuity, which can make right wrong, and wrong right.

*M.* How greatly do such accusers err. The illuminating power dwelleth not in me, Sir, it dwelleth in the divine testimony itself. Were I to occupy the ground my opponents have taken, I should soon be discomfited. A preacher in the city of Philadelphia, undertook to preach against me, and in order to confute me, selected that precious text, "Behold the Lamb of God that taketh away the sin of the world." "Now, my friends," said the preacher, "I shall un-

dertake to prove he did *not* take away the sin of the world!" Had I, Sir, undertook such a task, I should have been embarrassed, distressed, and confounded. I could not set my face against the phalanx embodied against me, were I not on all sides defended by a "thus saith the Lord."

*Stranger.* Alas! alas! I know not who will support this testimony when you are gone.

*M.* Nor I, Sir, but I am convinced the God who sent me, is able to send out others, abundantly better qualified to defend his cause. He will not leave himself without a witness.

*Stranger.* Are you, my dear Sir, never perplexed by doubts?

*M.* No, Sir, as long as I believe the authority of divine revelation, or the being of a God, or the existence of my soul in a future state, when it shall depart from this body, so long I shall believe, without wavering, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; so long I shall be firmly persuaded, that it is the *will of God all men should be saved*, and come unto the knowledge of the truth, and so long I shall be confident, that the *will of God will fully and finally prevail over all opposition, for he ruleth in the armies of heaven, and every where performeth all his pleasure.*

*Stranger.* I bless God on your behalf, my brother: and although convinced for myself, there are many scriptures that I am unable to understand, among which, the conclusion of the 25th of Matthew is most prominent, and, to confess the truth, I find many of your hearers with whom I have conversed, unable to give an idea of that portion of God's word; they seem to shrink from it, or would willingly leap over it.

*M.* And, Sir, if they did leap over it, they would but imitate their opponents, who are necessitated to evade, or pass over, a great part of the Bible. I regret, however, that any of my hearers should be at a loss for the sense of that very plain passage; for, give me leave to assure you, if I were called upon by all the clergy of this continent, to defend by scripture, the gospel of our Saviour, I do not know any single portion of holy writ, which I would prefer to the conclusion of the 25th chapter of Matthew: and, to the honour of the Divine Being be it spoken, I am not obliged to bring it, as the professed advocates for revelation generally do; for the purpose of making a great part of the Bible a palpable falsehood. Thus it is frequently introduced. When we say Jesus is the Saviour of all

men, the 25th of Matthew is brought to prove he is not ; when we say he is the propitiation for the sins of the whole world, the 25th of Matthew, they exclaim, confutes this idea. When we declare the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, the 25th of Matthew is brought forward, to prove our testimony false. And thus to whatever sentence we produce as a voucher for the sovereign universal grace of God, this redoubtable passage, is supposed to contain an incontrovertible negative. But we have not so learned Christ. We confidently believe the scriptures are all *yea* and *amen* to the glory of God, by Him who is the Saviour of the body. We think that this divine passage is so far from militating with any sacred record, that we view it as a glorious confirmation of every consolatory testimony, and this is made plain to our understanding when we consider,

1st. Who are the subjects of the general judgment.

2d. The sentence pronounced upon those subjects.

1st. Who are the subjects of the general judgment? They are two distinct characters of sinners, held up under the figure of sheep and goats. The character of the judge points out his near relation to the sheep. He is described under the figure of a shepherd, whose property the sheep are : and when he shall come in the clouds of heaven with power, (which by the way is *the day of his power*, of which we just now had occasion to speak,) and great glory, and all his holy angels with him, then shall be gathered before him all nations, and he shall separate them one from another, (not one sheep from another,) as a shepherd divideth his sheep from the goats ; and he shall set the sheep upon his right hand, but the goats on his left.

It is observable that sheep are every where, throughout the sacred writings, held up as a figure of the fallen human nature. *Like sheep they go astray* ; our Saviour was sent to the *lost sheep* of the house of Israel, but he saith, he has other sheep, which are not of this fold, and those also, he graciously declares he must bring in. Further, even when they are *restored* to the true shepherd, and bishop of souls, still we find them described by the same unvarying figure, they are still sheep, so that it becomes evident there are wandering, and there are restored sheep.

But the sheep are not more certainly considered, by the inspired writers, as figurative of the fallen human nature, than the goat is of the fallen angelic nature. Persons conversant in the Hebrew

language, inform us that the Hebrew word, rendered by our translators DEVIL, is, strictly speaking, GOAT ; and, they add, it was in ancient times supposed that evil spirits presented themselves in the form of goats. Our Saviour, to whom the term angel is frequently applied, and who is emphatically styled the angel of the covenant, uniting the divine and human nature, and offered up for the sins of the people, is, himself, in this expiatory transaction, Leviticus xvi. figured, in reference to his divine nature, by the goat on which the Lord's lot fell ; while the *scape goat*, to whom the restitution of all things, will ultimately return every evil, of every description, is, in the margin of my Bible, denominated Azazel, another title for the adversary of mankind ; and this Azazel, we are assured, shall bear these evils, into a land not inhabited.

But, in the great day of decision, he shall say to them on his right hand. "Come, ye blessed of my Father, enter ye into the kingdom prepared for you, from before the foundation of the world." Yes, indeed, those seated on the right hand were the blessed of the Father, and this from the foundation of the world ; and although wandering, *going astray*, they had forfeited their right to the kingdom of heaven, for in truth they were deplorably bewildered, every one pursuing his own way, yet at this period, they are brought back by the great shepherd and bishop of souls : for while they were yet sinners they were reconciled to God by the death of his Son, and so blessed by the Father, that he gave them his Son, that in him all the families of the earth should be blessed. It was therefore, that while the sheep, all of them, were going astray, the Lord laid on him the iniquities of us all. Wherefore ? That we may be all ultimately restored to the kingdom prepared for us from the foundation of the world. These were the nations on the right hand.

But who then are those on the left hand, which the shepherd divideth from the sheep ?

Undoubtedly goats ; yes, we repeat, if the human sinners are described by the metaphor sheep, the angelic sinners are described under the metaphor goat. In this metaphor there is great propriety, for as goats are mischievous, driving, and harassing the sheep, so these angels, who kept not their first estate, have always been industriously employed in tormenting the human nature. Until this predicted period, they will continue to intermingle with the individuals of mankind, working in their hearts, and so rendering them children of disobedience.

But at this splendid era, they will be separated one from the other; the sheep from the goat; the man from the Devil; the evil spirit from the heart in which he worked; every sufferer shall be separated from his body of sin and death: Luke xvii. "*Two men shall be in one bed.*" Observe, not three. Every person clothed in flesh, is more or less under the dominion of that man of sin, who made the world a wilderness. The redeemed shall be separated from the fallen angel, whose nature our Emmanuel passed by. "The sheep from the goat; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken and the other left."

But the Shepherd addresses himself to one description of sheep, upon his right hand; I say to *one description*, for he doth not address them all, he speaks of some, and to *others*. He says to some, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Then shall the righteous answer him, saying, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?"

And the King shall answer, and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The least of his brethren were those spoken of; those who were benefited by these charities, who partook the food, whose thirst was slaked, who were covered with the garment; those who were sick, strangers, and in prison, not those who tendered them consolation. Thus, as I said, he spake to some, and of *others*.

Who were those he spake to, and who were those he spake of?

The Redeemer himself, in his sermon on the mount, answers this question, Matthew v. 19, after many divine precepts, precepts which exhibited the full perfection of his characters, he adds—

"Whosoever therefore shall break one of the least of these commandments, and teach men so, he shall be called the *least in the kingdom of heaven*; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.



It is thus we determine who the *least in the kingdom of heaven are*; and even these, the meek and lowly Jesus was not ashamed to call his brethren. Assuredly not, for he was made in their likeness, he was made in the likeness of sinful flesh. Whatever is done for the most heinous offender, our Saviour considers as done to himself! for he bowed the heavens, assumed the nature, and died for that offender; and having bought the transgressor with so great a price, and when he was lifted up from the earth, having drawn this sinner unto himself, whatever was done unto him as belonging to Jesus, he considered as done to himself; and placed on the seat of judgment, he will, on the appointed day graciously render his acknowledgements. Nor can any thing which may happen in this state of vicissitudes, prevent the whole of the stray sheep from inheriting the kingdom prepared for them, before the foundation of the world. But as they were all blessed in their first head, Adam, and as the Father that blessed them *in him* in Eden, after they had fallen, sware unto Abraham, that in his seed all the families of the earth should be blessed; then, in that great day of restitution, when the top stone is to be brought forth with shouting grace, grace unto it. The kingdom will be delivered up unto God the father, that God may be all in all.

But we will turn to those on the left hand, and

2d. The shepherd of the sheep will say to these goats, "Depart ye cursed into everlasting fire, *prepared for the Devil and his angels.*" Thus every thing shall be according to the former preparation. The blessing pronounced on our nature in the beginning is confirmed in the end, and the reason is urged.

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

"Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me."

They shall say, Lord, for by his Omnipotent power, they shall be obliged to own him Lord of all.

Such is the malignity of fallen spirits, as effectually to prevent

their promoting, by any means the happiness of human nature. So far are they from the smallest exertions in our favour, that when the children of philanthropy would feed the hungry, or give drink to the thirsty; when they would send garments to the naked, or visit the sick and imprisoned; when they would bring home the stranger to their houses, these evil spirits are ever with them to prevent them, by producing in their hearts opposition to every correct and humane sentiment.

Yes, truly these fallen spirits, *these goats*, may with propriety be considered as adversaries to every human being, even to the *least* in the kingdom of heaven. Therefore will the head of every man say to these foes of every man, "Depart ye cursed into everlasting fire, prepared for the Devil and his angels." And these shall go away into everlasting fire; but the human nature no longer operated upon by evil spirits, clothed with the garments of salvation, and covered with the robe of righteousness, even *the righteousness of God*, which *is upon all*, and filled with the knowledge of the Lord, as the waters cover the sea: these ransomed of the Lord, ascending with the God who made them, with the God man who redeemed them, with Jesus who saved them from their sins: the whole posterity of Adam complete, shall inherit the kingdom; shall enter into life eternal.

Thus, my dear Sir, you see that the whole is consistent.

*Stranger.* I do, I do; I have not, I cannot have any thing to object: while I live I shall bless the instrument who hath thrown aside the veil, that until this hour was drawn over my heart. Yes, I see the good and consistent words of my God, and my happiness is ineffable.

This same 25th of Matthew, as I before observed to you, is upon every occasion brought forward. I acknowledge my views of this subject are dissimilar from any preacher or writer, who hath indulged us with their sentiments upon this passage. In this particular I am not in unison even with Mr. Rely; and yet it is exceeding strange, for really it appears to me, there is not in the whole book of God a more lucid passage. But, like many other passages equally unequivocal, it is encrusted, rendered obscure by confused expositions, or perverted views of those sacred testimonies which are recorded for our consolation. But all these perversions arise from unbelief. The sufferings of Christ Jesus are supposed insufficient, and therefore there are a class, even of Universalists, who suppose that pain and sorrow must be extended to some unknown period, beyond the general judgment, in order that indi-

dividuals may pay the mighty debt, which our Surety has left unpaid; while the advocate for eternal misery, pronounces positively that this debt can *never be paid, and that God Almighty was well asprized of this awful truth, when he sent the souls which he breathed into the children of men, which souls were consequently his own breath, into prison for the ostensible purpose of discharging to divine justice their full arrears!* But, says the unbelieving Universalist, they *can* and *will pay to the uttermost farthing*, and when they do God will be satisfied. Thus it is not the sufferings of the Saviour which are accepted as satisfactory, although never sorrow was like unto his sorrow, and it is therefore that the sorrows and sufferings of the sinner must be added!

I will give you a specimen of a conversation handed me, one hour since, between a Priest and a Layman; it is the reverse of the dialogue contained in these sheets, but it is a short sketch of the *manner* in which I am *judged* by my opponents.

*Priest.* Have you been to hear this strange preacher, Sir?

*Layman.* Yes, Sir.

*P.* Well, Sir, and how did you like him?

*L.* Why really, Sir, I cannot say but I liked to hear him very much; I think he is a very extraordinary preacher indeed.

*P.* So do I, I think he is a very extraordinary preacher indeed.

*L.* Pray, Sir, did you ever hear him?

*P.* Not I, Sir, I hear him! No indeed, Sir.

*L.* I thought you had, Sir, by your saying he was so very extraordinary.

*P.* No, Sir, it would be much out of character for me to hear such a preacher.

*L.* I wish, Sir, you had heard him last evening, I am sure you would have liked him.

*P.* I am sure I should not.

*L.* Why, Sir?

*P.* Because I think him to be a very dangerous man.

*L.* I see nothing dangerous in him, Sir.

*P.* How, Sir, nothing dangerous in him! nothing dangerous in a man who preaches Universal Salvation?

*L.* Sir, I heard him declare nothing contrary to the word of God.

*P.* May be not, in one discourse. But indeed, Sir, it is dangerous to go upon the Devil's ground.

*L.* The Devil's ground, Sir! the Baptist meeting, "the Devil's ground?"

*P.* Sir, I did not mean the Baptist meeting; I meant the false and dangerous doctrines that man holds up.

*L.* I repeat, I heard him say nothing that was false.

*P.* It is probable you did not understand him.

*L.* Perhaps not. I wish you had been there, you would have understood him, and you could have communicated to me your knowledge.

*P.* Sir, you may depend upon it I will never hear him.

*L.* Well, Sir, I think with submission you ought to hear him, that you may be able to point out his errors.

*P.* Sir, I can point out his errors without hearing him; I say he preaches false doctrine, and that is enough.

*L.* But, Sir, you never heard him preach false doctrine.

*P.* I have been told he preaches Universal Salvation, which is certainly false doctrine.

*L.* Sir, he defends what he teaches by scripture vouchers.

*P.* So, Sir, would the Devil.

*L.* Well, Sir, and should the Devil himself mention scripture I should believe it.

*P.* But you would not think he intended to make a good use of the scriptures he might mention?

*L.* I should not, Sir, but it is judging rather severely to suppose this man has no better design, than would in like circumstances be evinced by Devils.

But enough of this.

How malignant are my opposers. Occurrences of this description render me unhappy; they originate murmuring and discontent, and frequently produce something like the following dialogue with myself.

I am sick of this bad world.

You will presently feel more composed.

No, positively, the disease is incurable; I shall never be separated therefrom, while I am clothed in mortality. There is nothing below the sky that can tend to remove my disgust. But every thing in its nature tends to increase my aversion from my present mode of existence.

Are you not ungrateful? look round, and behold if you be not encompassed about by a variety of mercies; nor are those mercies always in disguise. Is it not inconsistent for a preacher of glad tidings, whose future prospects are so unclouded, to be thus fre-

quently complaining of his accommodations on the journey through life, especially as he knows it is no more than a journey, short, when the longest ; and while he sees so many of his fellow travellers, in circumstances much worse than his own.

Glad of the opportunity, I hastily reply.—This last consideration is so far from contributing to my pleasure, that it is rather an aggravation. I feel in a great measure all the miseries I see ; and this is one capital evil which serves to embitter my life.

But certainly you will not say, that there are not many things which serve as sweeteners of life ? have you not the light of life as a lantern to your paths ?

Yes ; but give me leave to say, this serves to make the darkness visible.

But you are thereby able to walk through the darkness.

But I leave multitudes behind me.

Have you not many choice friends ?

And I have many inveterate adversaries.

Your friends are near, and industriously contributing to your happiness.

My enemies, although at a distance, are ever shooting at me their envenomed arrows, and sometimes they take such aim, as effectually to transfix my peace.

You have pleasure in reading the works of well instructed scribes.

Yes ; but I read as a glutton eats, till I lose my appetite, and spoil my digestion.

You have pleasure in sentimental conversation with Christian friends.

But I sometimes make them angry, and that makes me angry, first with them, and afterwards with myself.

How great must be your happiness when offended friends kindly forgive your petulances.

How great must be my pain when I cannot forgive myself.

The attachment of your friends, and their reluctance to part with you, should be a source of consolation.

And how miserable to be necessitated to leave such friends.

But you should find felicity in anticipating a future meeting.

What, when this meeting will be only a prelude to another parting ?

You should reflect you will in no long time meet to part no more for ever.

Yes ; but how many days of misery may first revolve, and how much of previous sufferings may I yet endure.

Then I suppose you are solicitous for a garden without weeds, a meadow without snakes, summer without heat, winter without cold, or, to present the sum total at once, you languish for a new heaven in the old earth.

True.

But you know this cannot be.

And is there any pleasure in this knowledge ?

Such are, I had almost said the impious repinings, which too frequently triumph over my more correct judgment. Would to God I were in possession of that uniform and calm resignation, so proper to the character I have to support. That I were content to go just where the spirit of truth shall point my path ; a cheerful labourer in the vineyard of my Master—But O ! this self ! this God dishonouring self ! But can this same self the Almighty's will control ? Can I take a step counter to his pleasure ? O no, the supposition is replete with absurdity. If here, or there, still I am his creature, the creature of unerring Deity, and he will make such use of me as he pleases : and, gracious Father, let thy arrangements produce in thy wayward child cheerful obedience ; give me to join the general choir of never ending praise. Shall I, because I have not every wish, unthankful feel ? Shall I, so greatly blest abroad, at home, with friends, with friendship, precious gifts of heaven, unthankfully repine at heaven's high will, thus forfeiting the blessings I possess ? Shall I be thus indulged, the care of Providence, and yet complain my mercies are so few ? Forbid it, heaven, that my tongue should thus speak, while mercies, clustering mercies, compass me about. Give me, great God, with every other gift, that best of all thy gifts, a grateful heart ; it is this alone which gives a zest to every other enjoyment. With this I'll patient wait thy gracious nod, and live or die, just as thy wisdom points. Let no rebellious muttering pass my heart. Give me in patience to possess my soul.

I am this day by appointment to minister at the altar of my God. Divine Author of my existence, vouchsafe this day thy gracious presence. Give to my labouring bosom firm composure. Enable me, precious Redeemer of men, to stay myself on thee the God of my salvation, that I may calmly say to the acrimonious spirit of re-

sentment, to every distracting care, as Abraham said to his attendants, tarry ye here while the lad and I go up to worship.

I proceeded to church under an unusual dejection of mind. I entered the pulpit; a tear of despondence moistened my eye. I had not selected my subject. I opened the Bible. The prophet Isaiah presented a cordial; my bosom glowed; I was myself again. You may find my text in the three last verses of the forty-fifth chapter of our evangelical prophet:

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

“Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed.”

“In the Lord shall all the seed of Israel be justified, and shall glory.”

Need I say that I expatiated upon these passages with immeasurable satisfaction, that they chased from my bosom every gloom, and elevated my soul in thanksgiving to the God of my salvation?

After the close of the church service I passed the evening with Madam W.: a very respectable circle was collected; a number of interrogations were successively proposed, and, having a large flow of spirits from the cordial so recently furnished by Isaiah, I endeavoured to return satisfactory answers; and every feature in a number of intelligent countenances seemed to assure me they listened joyfully to the sound of the gospel trumpet: until Madam W. observed, “Certainly every one that asketh receiveth, and every one that seeketh findeth.”

“Yes, Madam,” said a stranger, to whom I had not been introduced, and he spake with great asperity, and in a manner truly sarcastic, “but we never knew, until we had the happiness of hearing Mr. Murray, that every one receiveth, whether they ask or not; that they find, whether they seek or not.”

I turned to this oblique objector, and recollecting that a soft answer turneth away wrath, mildly replied,

No, Sir, nor did the idea you suggest, originate with me. No one ever heard me say, that any individual ever found rest to his soul, until he discovered his misery, and called upon God for mercy; nor shall he find, until he seeks, and with persevering diligence,

the way of life ; and, turning to the lady, I added, they are in an error, Madam, who suppose that I ever taught, or thought the unbeliever, or the sinner, could be found in a state of beatification. The only difference between me and my opponents is, *I* believe “that *every* eye shall see, that *every* tongue shall confess,” and that the knowledge of God is followed by that peace, which passeth understanding. *They* teach, that millions shall be shut up in darkness through a never ending eternity. *I* believe that *every individual* shall in due time be separated from sin, and rendered fit to associate with the denizens of heaven. *They* believe, that millions of millions shall continue without a period to their heinous offences, to curse God, and their own existence, to the unspeakable gratification of that adversary, who from the beginning hath sought their destruction.

Thus, as God has called into action every effort for their redemption, and as he has sworn that he wills the salvation of every sinner, as his spotless life, and suffering death, has proved ineffectual to snatch the ransomed prey from the *almighty* prince of darkness, combined with *almighty man*, he cannot obtain his will, and consequently must remain, worlds without end, unsatisfied.

I have received your letter, and you have my thanks. You ask me from whence proceeds the passion for dress, universally manifested, more or less, by every individual? I answer, it took place in the garden of Eden. The first discovery, that the pernicious poison infused by the adversary, had become operative, was made in the answer given by our general father, on being questioned by his Creator.

“And the Lord God called unto Adam, and said unto him, where art thou ?

“And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.”

If our fallen father, thus on the threshold of error, was rendered unhappy by false shame, it cannot be matter of wonder that his descendants partake his sensations? But this universal passion may be traced to a good or a bad source. If we consider Adam as stripped of his integrity, and the clothing him in the skins of the first animals, slain perhaps for that purpose, as typical of that robe of righteousness, which the lamb slain from the foundation of the world wrought out for them ; dress becomes an interesting, important and glorious theme : but if it be made use of, as contributing to



create undue pride, it should not be cherished, it should be returned to the author of every evil.

I am not quite satisfied with our friend P——. He should hold up the light of life, and thus give light to all who are in the house. How can he put the light he has received under a bushel? But I trust he will not continue thus to conduct. I trust he will do all in his power to spread abroad the savour of that name, which I am assured must be ever dear to his soul.

Farewell; may God forever bless you.



## LETTER VI.

**T**HIS letter, my friend, may be termed a letter of fragments; indeed many, if not all my letters, may be thus characterized. Frequently shifting the scene, I gather only from memory, and time is seldom allowed me, either to be circumstantial, or to methodize my ideas.

I preached last evening; it was not my intention to be thus employed; and when it was proposed I objected: after six o'clock, however, I repented, and the bell summoned the multitude. The congregation was large, and attentive, and I dwelt with much freedom on the 22d chapter and 18th verse of the book of Genesis. "And in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed my voice.*" I endeavoured, in the first place, to point out from Paul's Epistle to the Galatians, who this seed was; secondly, a few of the innumerable blessings the *God of Abraham* promised to *all* the nations of the earth *in* this seed; and, thirdly, the *cause assigned*.

In the first place, it was beyond a doubt, if the testimony of Paul were admitted, that Jesus Christ was the seed of which God spake to Abraham; for, said that well instructed scribe, "To Abraham and his *seed* were the promises made, and he saith not unto *seeds as of many*, but as of *one*, and to thy *seed* which is *Christ.*" The truth being thus fully ascertained, respecting the seed, I proceeded.

secondly, to enumerate a small part of the blessings God gave to the nations of the earth in this seed. The first blessing recorded, was manifested to our fallen parents in the garden of Eden, when the Lord God gave him to understand that the seed of the woman should bruise the serpent's head. The seed spoken of to Adam, and that spoken of to Abraham, was undoubtedly the same, and as the nations of the earth had but one foe, their adversary the Devil, the crushing his head, must, of necessity, be considered as a very singular blessing.

But, secondly, the works of this enemy, had taken place amongst the works of God, and before mankind could be completely blessed, the works of the adversary must be destroyed. To fulfil, therefore, this great promise, made to Abraham, Jesus was manifested in this world, that he might destroy the works of the Devil.

Thirdly, as there can be no happiness without peace, and there can be no peace to the wicked, it is necessary, in order that the nations should be blessed in this seed, that they be purified from all uncleanness of flesh and spirit; to effect this most important purpose, the promised seed shed his precious blood, when he became a sacrifice for *sin*, and thus cleansed us from all sin, thus put it away by this one sacrifice of his blessed self. To complete the blessedness of the nations which, contaminated by sin, had contracted enmity against God, while God manifested himself angry with the wicked every day, it was expedient that peace should be made, and reconciliation take place.

These mighty blessings the nations obtain in this seed, for he has made peace by the blood of his cross for them that were nigh, and for them that were afar off. It was in this seed, that the Divine Nature reconciled the world unto himself, not imputing unto them their trespasses. And, finally, to complete the blessedness of the nations, by accomplishing every thing contained in this divine grant, these ransomed nations shall be made acquainted with the goodness of their God. They shall all know him, from the least to the greatest: the covering shall be taken from every face, and the veil from every heart. The corruptible shall put on incorruption, and this mortal immortality. The Jews shall be brought in with the fulness of the Gentiles; the earth shall be filled with the knowledge of the Lord, as the waters cover the sea; every enemy to human nature shall be destroyed, even to the last, which is death. All tears shall be wiped from all faces, and there shall be no more

pain ; the former things shall pass away, and all things shall become new. The beast and the false prophet, that deceived the nations, must be both cast into the lake of fire, and the tabernacle of God must be with men, &c. &c. All this the God of Abraham has bound himself by oath to accomplish. But, lastly, the reason.

“Because *thou* hast obeyed my voice.” The nations had not obeyed the voice of God, the nations therefore could not obtain these blessings for themselves. The peculiar people of God did not obey the voice of God, therefore the promises could not be unto *seeds* as of many. No individual among the nations could inherit these blessings, in his own right, for *all have sinned, and come short of the glory of God*. Neither Noah, Daniel, nor Job, could obtain for a single nation, a *temporal* good ; therefore the nations of the earth could not be blessed in them. But, they themselves were blessed, with the nations of which they were a part, in the *one seed*, for no man can come unto the Father, but by Christ ; and it is observable, that even Abraham, could not *in his own character*, after the most *earnest* supplications, reverse the sentence passed by his God, upon Sodom and Gomorrah. Yea, it is a fact that his *faith* failed him in more instances than one, yet was his confidence in God stronger than that of any other mortal : an Apostle tells us it was accounted to him for righteousness, that he was the friend of God ; that he staggered not at the *promises* through unbelief, and his failure on less important occasions may be recorded to manifest that he was in truth a mere man, and although in a variety of instances surpassing the children of men in various excellences, yet still stopping short of perfection.

Thus is our attention turned from the creature to the Creator, thus are we practically taught not to seek the living among the dead, to render devout homage and all adoration to that immaculate Being who only at all times, and upon all occasions, obeyed the voice of God. Thus are we brought to the divine source of every good, to the head of every man, to him, to whom alone it could with propriety be said, “because thou hast obeyed my voice.”

Just as I had penned the last sentence, I was called off. But you can supply every deficiency. I have passed my morning in searching the scriptures, and in imagining myself, while thus employed, in the midst of my little flock. Yes, I was with them in fancy, and I dwelt with delight upon the countenances of those, whom I know to be *winter friends*. Now, said my full heart, they are perhaps

addressing the God of all grace on my behalf ; my bosom swelled, my eyes gushed, and gratitude triumphed in my soul. Why, permit me to ask, are those strong ties of attachment suffered to bind a person, destined a wanderer ? But no more.

I have again held forth the words of life to a large congregation. The subject I thought most proper to dwell upon, after the one which hath so recently engaged our attention, may be found in Luke, chapter xiii. verses 24, 25, 26, 27, 28, 29, and 30.

“ Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

“ When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer, and say unto you, I know you not whence ye are :

“ Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

“ But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity.

“ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

“ And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

“ And, behold, there are last, which shall be first, and there are first, which shall be last.”

As there are, perhaps, no two passages in sacred writ, which appear to the generality of hearers more contradictory than the declaration in Genesis, made to the patriarch Abraham, and this in Luke, you will conclude the audience were very attentive. And you will no doubt suppose, that as many as were not utterly blinded by prejudice, found no difficulty in acknowledging, that this passage was, in fact, a confirmation of the former. The subject was naturally divided into the following heads of discourse :

First, What is intended by the gate, why denominated a straight gate ?

Secondly, Why many should strive to enter in, and should not be able ?

Thirdly, Who is the master of the house ?

Fourthly, What is the house ?

Fifthly, What is designed by the master of the house rising up?

Sixthly, What by his shutting the door?

Seventhly, The arguments made use of by those who were without.

Eighthly, The reply made to them.

Ninthly, What by the weeping and gnashing of teeth?

Tenthly, What by the East and by the West, by the many coming from thence, and uniting with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God?

Eleventh, What by the kingdom of God?

And lastly, What by the first being last, and the last first?

You will anticipate my comments upon this passage, your illumined understanding will decisively pronounce, that the gate, *the strait gate*, could be no other than the Redeemer of the world. "I am the door," said our Saviour, the door of the sheep, John x. 7. and again in the 9th verse, "*I am the door* ; by me if any man enter in, he shall be saved, and go in and out, and find pasture." Assuredly he shall, and all who would propose any other mode of entrance, are, (in as much as they derogate from the all-sufficient and complete righteousness of him who died for us, thus robbing him of the glory which is due unto his great name,) properly styled, as in the eighth verse of this same chapter, "thieves and robbers." But why is this gate termed a strait gate? to announce its difficulty; the carnal mind is enmity against God; no man can know the things of God but by the spirit of God. It is elsewhere said, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." Few indeed; if thou wouldst enter into life keep the commandments. No man, save the God Man, ever was able to perform this condition. But the exhortation is admonitory, "strive to enter in." In other words, "Work out your own salvation with fear and trembling." I recollect an exposition of this last text, given me by an able minister of the reconciliation, with which I was perfectly charmed. "A certain man, "said he," had a field supposed to contain a mine of inestimable value, which he forebore to work, although his necessities were urgent. Under the most acute sensations of poverty, his soul was still soothed, and buoyed up, by contemplating his latent treasure; believing that he had it in his power at his pleasure, to raise himself from want, and beggary, to the highest affluence. But *more* sensibly pinched, and nearly sinking under oppression, he at last resolves to open his mine. He

does it, and gains shining ore in abundance, upon which he is crowned with his own, and his neighbour's applause, and considered as a man increasing in goods.

"Domestic calls still encroaching upon his forbearance, at last compel him to assay the glittering fossible. Upon trial it is found to be a deception! From an infinite mass not an ingot, nay, not a grain of pure metal can be produced. Stimulated by disappointment, and the dread of what his mistake might produce in futurity, he works more eagerly, until his mine is worn out, and what had the appearance of riches and stability is totally exhausted.

"Who can depict the countenance of this disappointed man, or describe the anguish of his mind? It will readily be answered, none but such whom experience teaches. His dream of riches and power, or of dignity and pleasure as dependant thereon, vanishes forever, and makes him, *for the first time sensible of his real poverty*; yea, makes him content to receive *his daily bread from the hand of the bountiful*.

"I have used this similitude with a pure view to elucidate the sacred text, 'Work out your own salvation with fear and trembling.' Every man by nature dreams of having the mine of salvation *in himself*; nor is he sensible to the contrary, until he has *worked it out*. Then, he not only *hears*, but *feels* that he is miserable, poor, blind, and naked; in other words, *he knows himself*, and although the lesson be painful, yet it is absolutely necessary to the certain sound of the gospel trumpet."

Thus, it is true that the trial of our most perfect performances, will not abide the test: brought to the standard of the divine law, they are weighed in the balance and found wanting. It is the law that convinces us of sin; it slays us, and we die: but we revive again in our federal head. If any man can build upon the foundation laid in Zion, "Gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; *but he himself shall be saved: yet so as by fire.*" 1 Corinthians iii. 12, 13, 14, 15.

Secondly, Why do many who strive, find themselves not able to enter in ? Because they seek to obtain entrance by the deeds of the law ; and Paul informs us, Romans iii. 20, “ That by the deeds of the law no flesh shall be justified, for by the law is the knowledge of sin.”

Thirdly, Who is the master of the house ? Ye call me Lord and Master, said Jesus, and ye say well, for so I am.

Fourthly, What is the house ? Most undoubtedly human nature, “ I will glorify the house of my glory,” saith God by the mouth of the prophet Isaiah. “ But Christ as a Son over his own house ; whose house are we.” Hebrews iii. 6. “ Having an high-priest over the house of God.” Hebrews x. 21. and 1 Corinthians iii. 16. “ Know ye not that ye are the temple of God,” chapter vi. 19. “ What ? know ye not that your body is the temple of the Holy Ghost ?” 2 Corinthians vi. 16, “ For ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.” 1 Corinthians iii. 9, “ Ye are God’s husbandry, ye are God’s building.” Ephesians ii. 21, “ In whom all the building fitly framed together, groweth unto a holy temple in the Lord.” Thus it is plain the human nature is the house, the temple, the building of God. Christ Jesus is a wise master builder. His house is the superstructure of his own Omnipotence, and it is consequently founded upon a rock, against which the gates of hell shall never prevail. The rain may descend, the floods arise, and the winds blow, all these may beat upon this house, and it will not fall—certainly not, for it is founded upon a rock.

Fifthly, What is intended by the master of the house rising up ? The morning of *his* resurrection ; when he burst the barriers of the grave, and showed himself alive unto many.

Sixthly, What by his shutting the door ? Previous to his crucifixion he addressed himself solely to the descendants of Israel ; but when our Saviour quitted the chambers of the tomb, the scene was reversed ; and he commissioned his immediate disciples to go forth into all the world, and preach the gospel to every creature ; but it appears the door was shut against the Jews. I shut, says God, and no man can open. God hath shut them up, or included them in unbelief ; as saith Isaiah vi. 10, “ Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand

with their hearts, and convert and be healed." Romans xi. 8, 9, 10, "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

"And David said, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them :

"Let their eyes be darkened that they may not see, and bow down their back away."

Seventhly, The arguments made use of by those who are without.

These Jews still seek to enter this narrow way, this strait gate, by the deeds of the law ! this is manifest by the nature of their plea ; grant us admittance, for our own personal excellence—" We have eaten and drank in thy presence, and thou hast taught in our streets." Yet, saith Paul, Romans iii. 20, " By the deeds of the law shall no flesh living be justified," and again, verse 23, " For all have sinned, and come short of the glory of God."

Eighthly, Our Saviour's reply cannot therefore be a matter of wonder, " I tell you, I know you not, whence ye are; depart from me all ye workers of iniquity." That he knew them *as men* cannot be denied, for he was their Creator, so saith the apostle, Colossians i. 16, " For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him." That he knew them *as sinners* is indubitable, for he had died to redeem them ; and, besides, he says, " Depart from me all ye workers of iniquity." How then doth the text consist ? It is plainly this, he knew them not *as righteous*, *as keepers of the law*. He knew no such character among mankind. It is therefore he saith unto them, I know you not. As good, as upright persons he could not know them ; indeed, he had before indirectly reproved those, who, considering him only in the human character, addressed him as *good* by thus questioning, Mark x. 18, " Why callest thou me good ? there is none good but one, that is God." Although Emmanuel was indeed very God, immaculate, perfect. Yet considering himself as the head of every man, and not then having put away the iniquity of his heels, he adverts to his character as human, and says, " there is none good but one, that is God " To have known them in the character they assumed, would have been to have admitted the justice of their claims, and to have denied his own



testimony. Therefore, "he saith unto them, depart from me all ye workers of iniquity, I know you not."

Ninthly, What are we to understand by the weeping, and gnashing of teeth?

Weeping, and gnashing of teeth, seem strikingly descriptive of the sufferings those endure, who having forfeited a blessing are shut up in darkness, which may be felt. The Psalmist couples mocking and gnashing of teeth together, and that the Jews hold the Christians in derision unto this day, is a well known fact. And listening to the martyr Stephen, Acts vii. 54, who preached unto them Jesus, "They were cut to the heart, and they gnashed on him with their teeth."

Tenthly, What by the east, and by the west, by the many coming from thence and uniting with Abraham, Isaac, and Jacob, and all the prophets of the kingdom of God? No doubt the bringing in the fulness of the Gentiles. Isaiah pronounces positively, chapter lx. verse 3, and onwards,

"That the Gentiles shall come to his light, and kings to the brightness of his rising.

"Lift up thine eyes round about, and see: all they shall gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, and they shall shew forth the praises of the Lord.

"Who are these that fly as a cloud, and as the doves to their windows?

"Surely the isles shall wait for me, and the ships of Tarshish."

Thus do the Gentile world enter with Abraham, Isaac, and Jacob into the kingdom of God; they investigate the Mosaic dispensation, they listen to the predictions of the prophets, they hail their fulfilment, and they bow before the Redeemer of men as the Alpha and Omega.

But eleventhly, What is the kingdom of God? Paul tells us, in the 14th chapter and 17th verse of his Epistle to the Romans, "That the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Indeed it is; there is a rest which remaineth for the people of God; into this rest every true believer enters. He putteth on the Lord Jesus, who is made unto him righteousness; and his peace is abundant, it floweth as a

river, it passeth understanding ; the world can neither give it nor take it away, nor can a stranger intermeddle with his joy.

Twelfthly, and lastly, What are we to understand by the first being last, and the last first ? This declaration is introduced with a note of admiration, “ Behold ! there are first which shall be last, and last which shall be first.” We have said that first and last are relative terms. The Jews were undeniably the children of the covenant ; they were the first, but now they are shut out ; these first are shut out ; until how long ? let us again inquire of the apostle Paul, Romans xi.

“ I say then have they (the Jews) stumbled that they should fall ? God forbid : but rather through their fall salvation is come unto the Gentiles.

“ Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ?

“ For if the casting away of them be the reconciling the world, what shall the receiving of them be, but life from the dead ?

“ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.

“ And so all Israel shall be saved : as it is written there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob :

“ For this is my covenant unto them, when I shall take away their sins.

“ As concerning the gospel, they are enemies for your sakes : but as touching the election they are beloved for the Father’s sake.

“ For the gifts and calling of God are without repentance.

“ For as ye in times past have not believed God, yet now have obtained mercy through their unbelief ;

“ Even so have these also now not believed, that through your mercy they also may obtain mercy.

“ For God hath concluded them all in unbelief, that he might have mercy upon all.”

Thus the *last* again becomes the *first* ; thus the end meets the beginning. If both are not brought in, *first* and *last* have no signification here. The same idea is expressed, 1 Corinthians xii. 13. “ For by one spirit are we all baptized into one body, whether we

be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit." But a cloud of witnesses present to prove, that not one of the human family was left out, in that grand council which was held, and by which we were chosen before the foundation of the world. Indeed how could it have been otherwise, since Jesus Christ gave himself a ransom for all ; since "the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads : since they shall obtain joy, and gladness ; and sorrow and sighing shall flee away."

I am sensible, that this hasty manner of passing over the verses I have transcribed for you, hardly merits to be styled even a sketch ; but these general observations are, perhaps, considering to whom I am writing, more than sufficient.

I have called on my friend C——. He was, you know, warm in my interest, when he considered me a *partialist*. The dialogue which passed between us is fresh in my memory ; I proceed to transcribe it while it is yet recent, that you may have it verbatim.

C. Have you preached since you came to town, Sir ?

M. Yes, Sir.

C. Had you any one to hear you ?

M. Yes, Sir, a great many.

C. Strange ! did you stop at N—— ?

M. Only one night.

C. What, did not you stop at Mr. P.'s, nor preach there ?

M. I did not.

C. Why, that seems strange : How comes that about ? You are out of credit there.

M. Yes, Sir.

C. But that is a bad sign, Sir ; good men could not sink in their credit.

M. I read of a man, Sir, who never had his equal for goodness, and his credit was so low, that a whole country agreed to drive him from their coasts

C. Who was that, Sir ?

M. He who was despised of men.

C. Pshaw, I hope you do not draw a parallel between Christ and yourself ?

M. You see, Sir, I do not : I said he never had his equal. But he left it as an established truth, that every one of his household should receive similar treatment, and that they should be despised

in exact proportion as they faithfully performed the part of his disciples. "If," says he, "they have called the master of the house Beelzebub, how much more shall they call them of his household?"

C. But had you preached the same doctrine that Jesus Christ preached, you never would have lost your credit.

M. The question recurs, How then did our blessed Saviour himself receive such severe treatment? Was he not rejected of men, and all his life a man of sorrows, and acquainted with grief?

C. But you would not have been rejected, nor despised, had you preached his doctrine.

M. How then, I again ask, would the words of our Saviour have been fulfilled; if they do these things in the green tree, what will they do in the dry? But, Sir, I bear none other testimony than what our Saviour bore; and hence proceeds the torrent of abuse which follows me; hence I am alike the detestation of Scribes and Pharisees. Had I assayed to make the Redeemer of the world a liar, I am well persuaded no synagogue would have been shut against me.

C. O! no, you do not preach the doctrine of Christ Jesus; you preach that *all will be saved*.

M. Sir, my testimony is precisely the testimony which I have received from Christ Jesus. Do but attend. When the disciples would have destroyed those who refused him admittance into their city, what was then the doctrine which he taught? Ye know not what spirit ye are of; the Son of man came not to destroy men's lives, but to save them. And again, if any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world. Did I ever preach other doctrine than this? I might add from the prophets and apostles, many corroborating testimonies: and I might say with the apostle Peter, that the doctrine which testifies of the restitution of *all things*, which I am calumniated for maintaining, is the doctrine which God hath proclaimed by the mouth of all his holy prophets ever since the world began.

C. You select only a part of the scripture, such as suits your purpose.

M. Indeed I know no part of the scripture which I reject; they all suit my purpose.

C. You do not attend to hard texts ; such as, “ these shall go away into everlasting fire, prepared for the Devil and his angels.”

M. Prepared for the Devil and his angels, say you. Then it was not prepared for Adam nor any of his posterity.

C. Aye, but although it was not prepared for them at the first, they may have it afterward. I may build an house for myself, and afterward I may put a tenant into my house, who may abide in it ever after.

M. Then, Sir, you would have changed your mind, and altered your original purpose ; and this would prove you a fluctuating imperfect being. I dare not form such conceptions of the object of my adoration.

C. Do not the scriptures say, all liars, all swearers, murderers, and fornicators, shall have their portion in the lake that burns with fire and brimstone, forever, and ever ?

M. The scriptures say, these characters shall have their portion in the lake that burns with fire and brimstone ; it is not added for *ever* and *ever*. But do you bring this denunciation to prove that Jesus Christ is a false witness ?

C. I bring it because it is the word of God.

M. If taken in your sense it will prove more than you wish ; it will prove your own *eternal damnation*, and the *eternal damnation of all mankind*. For, suffer me to say, that all men are liars, thieves, murderers, fornicators, &c. &c. For thus runs the divine testimony: “ Know ye not brethren that whoso keepeth the *whole law*, and offendeth in one point, is guilty of all ?

C. But Christ Jesus suffered death for some.

M. That is not the doctrine of the Redeemer ; Jesus declares he gave himself for the life of the world.

C. No, no ; no such thing. He says, I die not for the world, but for those whom thou hast given me out of the world.

M. I beg your pardon, Sir, our Saviour never uttered such a syllable. He said, indeed, I *pray* not for the world.

C. Well, Sir, it is the same thing ; if he never prayed for them, they cannot be saved.

M. Why, Sir, *would not*, or *could not* his sufferings and death, save them ?

C. No, no, no ; I say none can be saved, but those for whom he prayed.

*M.* Well, Sir, I assert that he *prayed for all the world in the very chapter* to which you advert, John xvii.

*C.* Why ! will you dare to say so ?

*M.* Yes, Sir, and what is more, if you will but attend to the sequel, you will not dare to contradict it. After our Saviour had prayed for such whom God had given him out of the world, and who therefore were not of the world, that they might be kept faithful, as witnesses for him, he next prayed for all those, who should believe on him through their word, that they might be one with him, as the Father and he were one, and in the conclusion, he prayed, that all that the Father had given him might be with him, where he was, that they may behold his glory. Now, Sir, the question is, who did the Father give him ? The same sacred book which records these three prayers, furnishes, to this very important question, an unequivocal answer. He gave him, the heathen for his inheritance, and the uttermost parts of the earth for his possession. In this very chapter, Jesus saith, "all *thine* are *mine*," and the Father had before declared, all souls to be his. Now, Sir, if all souls belong to the Father, and the Son says, all *thine* are *mine* ; all that the Father hath, he hath given unto me, and then prays, "Father I will that they also, whom thou hast given me, may be with me, where I am, that they may behold my glory." How dare any body say, that our great High Priest did not make intercession for every human soul ?

*C.* Why then does he say, these shall go away into everlasting fire. Who were these, were they not men ?

*M.* You have already affirmed they were not.

*C.* I, Sir ! I affirm they were not ?

*M.* Yes, you, Sir ; for you asserted Jesus was always heard when he prayed : that those for whom he prayed could not be lost, and we have seen that he has prayed for the whole world.

*C.* Who are those upon the left hand ? are they men or evil spirits ?

*M.* The Apostle informs us, Jude vi. they were the angels, who kept not their first estate, who are *reserved* in chains under darkness, to the judgment of the great day, and on that great day they are brought forth to judgment.

*C.* O ! dreadful.

*M.* Sir, I have but rehearsed the words of my God. If angels be not judged on that day, what, I pray, becomes of the declaration,

which assures us that they shall? "Know ye not," saith the Apostle Paul, 1 Corinthians vi. 3. "know ye not, that we shall judge angels?" The angels are reserved to the general judgment, but if they be not those who are found on the left hand of the Redeemer, where shall we search for them? If they be not then judged, at what period are they to be judged? You do not reply! I will then add, all human sinners are sheep going astray; sheep are figurative of human sinners, and goats of angelic sinners. And, as the Shepherd divides the one from the other, in order to preserve the sheep from the injury they must suffer, by contact with such mischievous animals: so Jesus, when the appointed time shall arrive, will separate the fallen spirits of the angelic order, from the fallen spirits who have tabernacled in clay, and have been deceived by those fiends of darkness, sending the one to that fire, which was prepared for them, and receiving the other to the kingdom prepared for them. It will not therefore be, as the house you designed for yourself, and afterwards changing your mind, relinquished it to a tenant. No, Sir, the gifts and callings of God are without repentance.

C. Fine doings, indeed! The devils on the left hand! The Lord to say to the devils, I was hungry, and ye gave me no meat!!

M. Sir, you seem to be very angry at the thought of the devils' being sentenced to punishment; while you can with great composure think of the eternal damnation of your fellow creatures.

C. The Devil to be spoken to in that manner, I was hungry and ye gave me no meat!!

M. Can you prove that the Devil did give him meat? Have you not heard of individuals being instigated by the Devil? Did not the Devil enter into Judas? Paul asserts, Ephesians, chapter ii. 2. that the Ephesian christians in time past, walked according to the course of this world, according to the prince of the power of the air, that now worketh in the children of disobedience. Again, 6. 12. "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In the margin of some bibles, *this spiritual wickedness is rendered evil spirits.* When I was daily with you in the temple, said our Saviour, you stretched forth no hands against me: but this is your hour, and the power of darkness. Now, said the Redeemer, is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw *all men* unto me. Observe, at

the judgment of this world, the prince of this world is cast out. But when Jesus is lifted up, *all men* will be drawn unto him. Can a testimony be more plain? The Redeemer, while sojourning upon this globe, repeatedly removed the evil spirits from the human tenements, which they audaciously presumed to occupy; these devils recognized him, and cried out, "art thou come to torment us before our time?" What was the conduct of the individual possessed by these devils? No man could bind him, no, not with chains, for as often as he had been bound in times past, with fetters and chains, the chains had been plucked asunder by him, and the fetters broken in pieces; no man could tame him, he leaped every barrier; no human effort could restrain his unlicensed wanderings; night and day he was found cutting himself with stones, pacing the mountains, or dwelling among the tombs; nay, he was driven by the destroyer of peace and innocence, naked into the wilderness. But Jesus commands, and the unclean spirit came out of the man. What is the consequence? He is clothed, clothed in the robe of the Redeemer's righteousness; no need of chains and fetters to bind him now; he will enter without constraint the paths of rectitude. No longer doth he wander on the mountains of error; he is calm, tractable, happy; he is in his right mind, in one word, he is sitting at the feet of Jesus. Is not this a specimen of what our God will do with the whole human race, and will not that be a blessed era, when every individual shall be brought, like the man among the tombs, to sit at the feet of Jesus?

*C.* Still the absurdity of the idea remains; the Devils do not feed the hungry, visit the sick and imprisoned, &c. &c. &c.

*M.* Surely you have not attended: again therefore I ask, have you not heard of individuals stimulated by the Devil? and can you not conceive of evil spirits, so powerfully operating upon the hearts of the children of disobedience, as to prevent their feeding the hungry, giving drink to the thirsty, sheltering the stranger, clothing the naked, or visiting the sick and the imprisoned sufferer? Why, I would ask, is it more absurd to consider the fallen spirits of the angelic order, as producing these melancholy effects in the conduct of individuals, over whom they were influential; and being thus, upon this solemn occasion, addressed, why, I say, is this more absurd, than to suppose the God of all created beings, the Judge of the universe speaking of himself, as receiving, or not receiving, in the character of various individuals, food, drink, raiment and visits



of consolation. " Verily I say unto you, inasmuch as you have done it, or done it not unto one of the least of these, my brethren, ye have done it, or done it not unto me."

C. I never shall embrace these sentiments; God preserve me from such damnable doctrine; and I hope too, that you, Sir, will in due time be made to see your error.

Thus ended our conversation.

I have passed a pleasant hour with a captain Murray he was delighted when he found the same letters composed our name, that we were both born in England and in the same shire; in consequence of which, he appeared flattered by every attention paid to me. What is it that makes people in general experience a kind of attachment to individuals bearing their name? Is not this affection implanted by the God of nature, the God of grace? Was it not strongly operative upon the God Man, when, as the greatest favour the Divine nature could confer upon the human nature, it is said, thy seed and thy *name* shall endure before me for ever? Yes indeed, and in truth, it is of infinite consequence to us, that Jesus Christ is our *name sake*; that as the flock of God's people are *men*, the Son of God should be the *man* of God's right hand. There are many particulars in the works of God, overlooked by unreflecting man, which, if attended to, would serve to illustrate that grand subject, which will be the joy of every sinner's heart, and his consolation forever: but whether this attraction occasioned by similarity of names, may be considered in the number, I leave you to determine.

I have perused and reperused that part of your letter, to which you are so solicitous to see an answer; I mean respecting the absurd ideas which the world entertain of the Deity. The foundation of my sentiments, which appears to me to be so well laid, as to be strictly speaking immovable, is that God is unchangeable; that he never loves at one time what he hates at another time; that he is the irreconcilable *foe of sin, and the never varying friend of the sinner*. This, with one voice, my opponents declare false; positively asserting, that God loves many individuals now whom he hated; and this, if I comprehend your meaning, you yourself suppose may possibly happen, even without a change in the immutable object of our adoration!

Thus you argue: "If when I attain immaculate perfection, I am more pleasing in the sight of the supreme Being, than when

deformed by crimes of the blackest die, is God therefore changed?" I answer, yes, if he loves you more than he did before, or has a greater aversion to your crimes. But if he always viewed your person in that *book*, where all the members were written, as the dew of his youth, in the womb of the morning, beholding you there dead indeed unto sin, and alive unto himself by Jesus Christ, and if in the fulness of time, God was in Christ reconciling the world unto himself: not imputing their trespasses unto them; then the world as the object of the Father's love, must be always immaculate; and that change which produces you perfect, should it happen *here*, or *hereafter*, will not prove that God is changed respecting his love, or that he is more pleased with you now than formerly; on the contrary, it was the *fergency of his love and delight in you*, that caused the *change in you*. Nor is he changed with respect to time; for, from eternity, the divine Being saw how much of the wrath of man would be necessary to praise him, and the remainder he ever did, and ever will restrain.

God loved Saul when a persecutor, as well as Paul when an apostle; and he delighted in him as much in Christ Jesus, while he continued tabernacled in the flesh, as now that he has become a denizen of heaven.

It was not *God who was changed* on the way to Damascus, but the everlasting, unchangeable love of Jehovah, just at that precise moment, changed Saul the persecutor of the brethren, into Paul a messenger of reconciliation and peace; and thus, to this able minister, this journey became *the due time*.

Supposing then, to use your own beautiful similitude, I possess a valuable piece of cloth, but it is black and gloomy; I have an aversion to black, but suddenly the hue which I abhor, is, as has frequently been done, entirely discharged, and a surface unspotted and dazlingly white again strikes my enraptured view; I am now gratified and charmed, but you continue, what then, I am not changed; I still dislike the one colour, and admire the other. I answer, you are not changed, if you have as much pleasure in the *cloth* and its brightened hue, as you ever had, and no more; but if, when the cloth was enveloped in gloom, you hated the cloth as well as the die, and when it shone in pure white, you loved the cloth as well as the colour, then indeed, you were as much changed as the *cloth*; and when the artist performed the operation on the one *direct-*

ly, he performed something as great on the other *indirectly*, so that the piece not only sustains an alteration, but the owner too.

The prevailing sentiment is, that God hates the cloth with such a die, with a perfect hatred; but as soon as the cloth discharges the colour from itself, it is then he calls it his property, it is then he begins to love it, it is then he consents to take it into his wardrobe.

But surely, surely, we have not so learned Christ. We know that while they were yet sinners, the Redeemer was clothed with the people, we know it was while the blackness of darkness enveloped our whole nature, that God so loved the world, that he gave them his Son, that the precious blood of that Son might make the whole piece whiter than the new fallen snow. Yea, verily, it was while we *were sinners* that he loved us with an everlasting love, and therefore it is with loving kindness that he draweth us. Yes, it is a fact God never loved sin, nor never will; and as he always loved man and always will, it follows that he hath never changed.

Nothing short of perfection can please God.

But perfection is not to be found in any mere creature.

Ergo, there is not in any mere creature what is pleasing to God.

In Christ Jesus there is nothing but what is eternally pleasing to God. But of him are ye in Christ Jesus.

Ergo, we are eternally pleasing to God. If it has been thus from before the foundation of the world, if there never could be any change with God, if Jesus be the same yesterday, to day, and forever, then we can trace the features of an Omnipotent God, of a Being firm and immutable, who changeth not.

But, if taking pleasure in that, be it what it will, that was formerly hated, be conversion, then if God takes pleasure in what he formerly hated, he is undeniably converted; and if this change takes place when we are changed, then is God converted at the precise period of time, when the change takes place in us!

But I must be excused if I repeat, that I must still continue to adore an unvarying, unchanging God, hating crimes of every description, but loving the beings whom he hath formed, permitting transgression for reasons best known to himself, and muffling himself in clouds, which he will by and by disperse, when at the general consummation so devoutly to be wished, there shall be neither sin nor sorrow.

I have recently made a visit to that venerable clergyman, whom you so greatly admire. I was prompted thereto by affection; the

opportunity was pleasant, for I was received with kindness. My letter to Dr. S—— was introduced; a copy was in my pocket: at the request of the old gentleman I read it for him. The features of his expressive countenance evinced high satisfaction. At the close of the reading, however, he seriously questioned, “Are you, Sir, never fearful of consequences, that people will give loose to their lusts?” Never, Sir; but when I stagger at the promises through unbelief. When I am in my senses, I am persuaded that the Divine Being would never so clearly teach, what had a tendency to make mankind worse; and I have never seen an instance, where a *knowledge of the salvation of Jesus Christ took place in the heart*, that a multiplication of offences was the consequence. Were this really the effect, it would indeed be deplorable; nay, it would be better Christ were not preached at all. To affirm that we are induced to sin, and hardened in crimes by the manifestation of the gospel! what is it but to make Christ the minister of sin!

No, Sir, there are but two sorts of people in the world, those who believe the gospel I preach, and those who do not. The first will strive to add to their faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity; and for the second, I leave them where I found them. Much conversation of this kind passed. I read for him a letter of yours upon the prophecy of Zechariah; I watched his countenance, and soon found there what I confess I expected to find. I am not able to describe the feelings which every feature in his face delineated. I firmly believe he never in his life heard a sermon with which he was so much pleased. “Will you,” said he, “will you let me put in a marginal note?” Certainly, Sir—“It is only this; ever since the lapse of man, there has been a strife between the prince of peace, and his adversary, and the strongest party will assuredly keep the field. But you will make a bad use of this.” No, Sir, I will not, I cannot. Positively I believe this reverend gentleman is almost a Christian.

But as I am drawing near the period, when with pleasing transport I have been accustomed to ascend my little desk, I will leave this good and venerable doctor, and for the sake of those very dear christian friends, to whom I have repeatedly strove to describe the excellence of our Saviour, and *his righteousness*, attempt to give them some account of the last discourse which I had the pleasure of delivering to a very large and attentive audience. I selected my

subject from the book of Psalms, dwelling with ineffable pleasure upon the following verses in the 7th Psalm :

“ Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies : and awake for me to the judgment that thou hast commanded.

“ So shall the congregation of the people compass thee about : for their sakes therefore return thou on high.

“ The Lord shall judge the people : judge me, O Lord, according to *my righteousness*, and according to *mine integrity that is in me.*”

“ Oh let the wickedness of the wicked come to an end ; but establish the just : for the righteous God trieth the hearts and reins.”

Turning to the *translator's introduction* to this psalm, we are informed that *David* prayeth against the malice of his enemies, *professing his innocence.*

It ought not to be matter of astonishment, that individuals reading the book of Psalms, when they are thus directed to the *person of David*, should hesitate at the audacity of the royal poet, should be confounded at his *plea of innocence* ; nor is it strange that Deism should abound in the world, when men are told that *David was a man after God's own heart* : When they compare this declaration with the testimony of our Saviour, who assures us that to do good to them that hate us, and to pray for them that despightfully use and persecute us, is the way to prove ourselves children of our Father who is in heaven.

Hear *David* praying for divine vengeance on his enemies, and yet a *man after God's own heart.* Hear him acknowledge his manifold transgressions, praying to be cleansed from his *secret faults*, adding, who can understand his errors, and yet desiring to be judged according to his *own integrity* and *righteousness that is in him.* In truth, the writings of this sweet singer of Israel, furnish many of these apparent contradictions. How shall we reconcile testimonies so strikingly variant ? By accepting the apostle Peter as our example, who in his sermon recorded in the 2d chapter of Acts, thus expresseth himself :

“ For *David* speaketh concerning him, I foresaw the Lord always before my face ; for he is on my right hand, that I should not be moved :

“ Therefore did my heart rejoice, and my tongue was glad ; moreover also, my flesh shall rest in hope :

“Because thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

“Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

“He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

It is in this view, this apostolic view of the character of David, and the testimony he so explicitly witnessed, that we acknowledge a divine harmony. Here indeed, all things consist. Yea and amen, in Christ Jesus. Following therefore the pattern set us by the apostle Peter, or rather by the Holy Ghost through the instrumentality of the Apostle, we proceed to consider the words before us in the following order :

First, Jehovah is called upon to arise in his anger.

Secondly, The reason.

Thirdly, He is called upon to awake. Awake for me to the judgment thou hast commanded.

Fourthly, The consequence. So shall the congregation of the people compass thee about, for their sakes therefore return thou on high.

Fifthly, The Lord shall judge his people.

Sixthly, *Judge me, O Lord, according to my righteousness,* and according to mine integrity that is in me.

Seventhly and lastly, Oh let the wickedness of the wicked come to an end.

First, Jehovah is intreated to arise. The time, the precise time is come, when the Ancient of days will make himself manifest. The Mediator steps forth, the intercessor for the ruined nature, and supplicates our God in his anger to lift up himself. We are told in this Psalm, God is angry with the wicked every day. This glorious intercessor therefore urges,

Secondly, A reason, why the Almighty should arise. Because of the rage of mine enemies ; we cannot hesitate to pronounce who these enemies were, when we are expressly told your adversary the

Devil goeth about seeking to devour; we are at no loss to know who our enemies were, who they are, when we hear an Apostle ask, "from whence come wars and fightings?" and when we hear the same Apostle answer, they come from your lusts. Jesus calls *our enemies*, his enemies, when he speaks of *our sins on this wise*; when the iniquities of my heels compass me about, I will not fear. Our adversary the Devil, with all the works of the Devil, are the only enemies that Christ and his people have to encounter, and the omnipotence of the Divine Nature is abundantly sufficient to get the better of these combined enemies; it is therefore when this iniquity of his heels, compasseth him about, the Redeemer doth not fear: and hence too the request, "arise, O Lord, because of mine enemies."

Thirdly, And awake for me to the judgment thou hast commanded. Dear precious Lamb of God! Lover of souls! How much was thy heart set on giving glory to the highest, and by so doing, establishing peace on earth, and good will to men. So ardently did our Emmanuel desire this judgment, that although certain it would cause the sweat as great drops of bloods to issue from every distended pore of his agonized body, yet his heart, made up of tenderness and love for the people he was to purchase, engaged to approach before God in the judgment that he had commanded.

The Divine law knows of no favour in judging. Who then shall stand in the judgment, when God arises to shake terribly the earth? Isaiah, in his 33d chapter and 14th verse, asks this very affecting, this highly interesting question:

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

The fifteenth verse of this chapter answers this solemn interrogation:

"He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions; that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil."

Yes, it is true, perfect rectitude ariseth, brightened, if possible, from the flames; like pure gold, it may be dimmed by its contact with the earth, by which it is encrusted, but separated by the caustic flame from every thing extraneous, it ariseth in all its native excellence, and its place of defence is the munition of rocks.

But to proceed. To the judgment of Omnipotence, in all the strictness of unmixed severity, the head of every man calls on the avenging God to awake.

Fourthly, The consequence. So shall the congregation of the people compass thee about: for their sakes, therefore, return thou on high.

This was the joy which was set before him, and for which he endured the cross; so shall the congregation of the people compass thee about.

Thus doth our great representative draw near, and with gladness of heart, to that judgment which is to result in the glory of God, and in peace and good will to the family of man.

That the whole congregation shall compass God about, that he shall be in the midst of them as the burning bush, that he shall be in the midst of them as their everlasting light and glory, is in my mind beyond a doubt, and it was this prospect which rose most splendid to the eye of the Redeemer, this Divine consummation which could be accomplished in no other way than by the manifestation of God in the flesh, than by his being made under the law, and receiving for the transgressions of the individuals, who made up the aggregate of his body, the sentence of that righteous law, in all its rigour, according as it is written, the soul that sinneth shall die.

It was to this judgment, thus invoked; that the congregation of the people might be brought into the presence of God, and compass him about; that Jesus Christ stepped forth, and cheerfully offered himself to appear in the sinner's stead, to stand at the bar, and there to receive the judgment that God had commanded; that so the Divine truth may not in one jot or tittle fail. O glorious grace! O wondrous love! It is not surprising that it constrained an apostle to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Our Saviour had a baptism to be baptized with, and how was he straitened until it was accomplished!—Hark! he calls on the righteous God to awake to judgment!—Awake! What! Did God ever slumber, or sleep? No, the Keeper of Israel never slumbereth. But the expression is synonymous with a passage in Zechariah, "Awake, O sword, against my shepherd;" it is to signify that the judgment of the offending race should no longer be deferred; that



the redemption so much for the honour of the purchaser, and the glory of his name, should immediately proceed; and as the people, and him by whom they were ransomed, were, in a *passive sense*, considered as one; he says, awake for me to the judgment thou hast commanded: why? that the congregation may compass thee about.

Blessed, forever blessed be God, for Jesus Christ, whom he has sent! how great is his goodness! For their sakes, therefore, return thou on high. Who can trace these divine testimonies, and not find his heart penetrated with gratitude?

*For their sakes.* This alone is sufficient to prove, that the salvation of the people is here intended. For the sake of those souls that he had made for his own glory, and their good, return thou on high.

Fifthly, This is a divine declaration. "The Lord shall judge his people." After what we have passed over, this assurance is indeed consolatory. The Lord who should judge the adversary, who should enter into judgment with his Son in the place of lost sinners, should ultimately judge his people. Well, doth the Holy Ghost say, the Lord is our King, the Lord is our Lawgiver, the Lord is our *Judge*, he will *save* us? Great is the magnitude of that mercy, which appointeth the Lord to be our *Judge*. He who created us, who remembereth our frames, and considereth that we are but dust; he whose judgment in the garden of Eden, was replete with compassion; he who so loved us, as to give himself for us; this Lord of his inheritance shall judge the people. He who died for their sins, even *he*, I say, shall judge the people. Who is he that condemneth? Who art thou that judgeth another man's servant, or why dost thou judge, or set at nought thy brother? Judge not; why? *The Lord shall judge the people.*

Blessed be the name of our God, who hath reserved this judgment to himself, and that he will judge us in our own nature! how terrible would be our situation if the best men, ancient or modern, were ordained to fill the seat of judgment. When we hear Elijah making intercession against the people, our hearts are lifted in thanksgiving, that the Lord shall judge the people. When we behold the anger of Jonah, because the inhabitants of a large and populous city were not destroyed, we cannot forbear exclaiming, "Glory be to God in the highest, for the Lord shall judge the people." When we hear the disciples asking leave to call for fire from heaven, to consume their enemies and those of their master; and

attend to the answer of the benign Redeemer, our pulses beat rapturously, and with extacy we reiterate—The Lord shall judge the people—And, for this mighty, this inestimable privilege, O all that is within me, praise the Lord.

Sixthly, Judge me, O Lord, according to *my righteousness*, and according to mine *integrity that is in me*. Had this request been made in this form respecting the people, what would have been the consequence? Let those answer who are acquainted with the plague of their own hearts. Judge me, O Lord, according to my righteousness. How very pertinent. how much to the purpose.

As though he had said, among the people, O Lord, there is none righteous; no, not one; they are all together become abominable; there is none that doeth good; no, not one; their hearts are deceitful and desperately wicked. Holy Father, the world knoweth thee not, but I know thee. When sacrifices and offerings thou wouldst not, then said I, lo I come. Behold me, O Lord, made under thy law, for them that were under the law. Judge me according to *my righteousness*, and according to the integrity *that is in me*. This I conceive to be the meaning of this divine request; and forever blessed be the majesty of heaven, a deaf ear was not turned to this request. The righteous God tried his heart and reins; he was weighed, and was not found wanting. God declared himself well pleased in him, and will in some future day judge the world, by that man whom he hath ordained; ordained to be a prince and a Saviour.

When he stood under the law in the sinner's place, the righteous God judged him by the people, and punished him accordingly: consequent on which judgment and punishment, he will judge the world *by him*, and bless them according to *his immaculate perfection*.

This God honouring catastrophe, was no doubt exhibited to the view of the Redeemer, when he supplicated.

Seventhly, Oh! let the wickedness of the wicked come to an end. Who is this wicked, and what is the wickedness of this wicked?

Among the many characters borne in the word of God by the prince of darkness, this of wicked is one. Then shall that *wicked* be revealed, *the Man of sin, &c. &c. &c.* The same character is in sundry other places given to our adversary; we cannot therefore be at a loss to know who this wicked is, nor the reason why this world is deformed by crimes while lying in this wicked one.

But if it be plain that the God of this world is the wicked, it is

equally plain that every sin of thought, of word, and of deed, is the wickedness of the wicked; which in this passage, the spirit of God in the character of Jesus, who was destined to *save* the people from their sins, prays may come to an end: and if we may credit the testimony of the prophets and apostles, who concur in asserting that this prayer was answered in the affirmative, we shall read its answer in the sufferings of the Son of God, who was wounded for our transgressions, bruised for our iniquities, on whom was the chastisement of our peace, by whose stripes we were healed, when all we like sheep went astray, and the Lord laid upon him the iniquities of us all. It was then this Divine Sufferer was cut off; it was then he finished the transgression and made an end of sin. It was then the wickedness of the wicked, according to the fervent supplications of the Redeemer, came to an end.

Thus, when he bore all our sins in his own body on the tree, he put them away by the sacrifice of himself, and it is therefore we are exhorted to reckon ourselves dead indeed unto sin, and alive unto God through Jesus Christ our Lord. It is hence we are presented before God without spot, and blameless; it is therefore the Holy Ghost declares, I have blotted out thy transgressions as a cloud, and thine iniquities as a thick cloud, with many more sacred testimonies, all calculated to confirm the same glorious truth.

Thus in Christ Jesus all things consist, all things are made new, and all old things are passed away.

But, still we find in us, that is in our flesh, the wickedness of the wicked deplorably prevalent. Persons possessing the most rectified and upright minds, yet acknowledge, that when they *would do good evil is present with them*; and frequently do they groan under a burden so oppressive. Indeed there are many, in whom the wickedness of the wicked reigneth uncontrolled. There is yet no law in their minds, to contend with the law in their members; but in both the one and the other, in every individual clothed in mortality, the wickedness of the wicked is but too obvious. And it is this wickedness, which Jesus prays may come to an end. Oh, let the wickedness of the wicked come to an end.

Indeed, should it be urged that this prayer was the prayer of David, not of Christ, yet even then there could be no just cause to doubt; we should on this supposition be confident it would be answered, for we know, and are assured it was dictated by God's own spirit; and it would be horrid to suppose, God would dictate

a prayer he would not answer. Whether therefore we consider this prayer as coming from David, the figure of the man after God's own heart, or from Christ himself, the substance of that figure, we are equally assured of a propitious response.

To the believer in Jesus Christ this prospect is inexpressibly pleasing. Especially when he considers in what the wickedness of the wicked consists.

First, deception is wickedness, wickedness most heinous; the wickedness of the wicked. It originated with him in paradise, he deceived our general Mother, and, because he did this deed, *he was cursed*; and when the beast and the false prophet that deceived the nations, are both taken alive, and cast into the lake of fire, then, the cause being removed, the effect must of necessity cease; then, the wickedness of the wicked shall most assuredly come to an end.

But as the root shall die, so also will the branches. Bigotry and superstition are the effects of deception, and are most certainly the wickedness of the wicked; these likewise must come to an end. Backbiting, lying, and slandering are confessedly the wickedness of the wicked, for he hath, from the beginning, been the whisperer that separateth between choice friends; and he is a liar, and the father of lies.

Secondly, destruction of every species, if we except the destruction of evil, is the wickedness of the wicked, and hence we are told destruction shall come to an end.

From whence come wars and fightings; come they not of lusts that war against the soul? All wars, or which is much the same, all thirsting for blood and treasure, is the wickedness of the wicked. Hence we are assured wars, and rumours of wars, shall cease to the ends of the earth; and the nations shall learn war no more. Blessed prospect, halcyon days, come, thou Prince of Peace! Desire of nations, come.

Finally, as the wickedness of the wicked must come to an end, the consequence is unavoidable; the people shall be all holy. He who bought them with his own blood, is faithful and just, not only to forgive them their sins, but to cleanse them from all unrighteousness, and this we are assured he will do, for it was for this end he both died and rose again.

Behold then I show unto you a great mystery, we shall not all *sleep*, but we shall all be changed. Perhaps, both the one and the other of these particulars, were to the people of Corinth mysterious;

but God showed them to Paul : and Paul showed them unto the people. He abundantly manifested, that what was corruptible, weak, and dishonourable, should be incorruptible, powerful, and glorious.

To conclude, the prayer in my text is neither more nor less than entreating God to grant what the apostle Peter saith he hath spoken of by the mouth of all his holy prophets ever since the world began. Acts, chapter iii. 21. "The heavens must receive his (Christ's body) until the times of the restitution of all things, which God hath spoken of by the mouth of all his holy prophets, ever since the world began."

But when will this restitution of all things take place? When the wickedness of the wicked cometh to an end.\* The christian man cannot sorrow as him who is without hope. He knows in whom he has believed. He knows he is faithful who has promised. He knows that he will perform all his pleasure. He therefore can with confidence repeat, O thou destruction, thou *shalt*, thou *art* come to a perpetual end. Yet a little while, and all we reckon evil is no more; the storms of sin and death shall quickly pass, "and one unclouded spring encircle all."

Farewell, my friend, can I exhibit to your view a more blissful, a more sublime prospect? May you hold fast that faith which gives you to look with a single eye to the complex character of the Lord Jesus.

\* The wickedness of the wicked came to an end, in the view of Deity, when our Saviour finished transgression and made an end of sin. When he cried out upon the cross with a loud voice, it is finished—We know that before the comprehensive gaze of Deity *one eternal now* is constantly exhibited. But the individual members of the body of the Redeemer are blinded by the God of this world; and many there be, who will not enter into complete possession of their immaculate inheritance in their own particular characters and comprehension until the morning of the Resurrection.

## LETTER VII.

ACCEPT now, my friend, as near as I can recollect, the subject of two discourses which I have recently delivered, selecting for my text John, i. 29, 30.

“The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world!

“This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.”

You have, my friends, wished to see me, you have for a long season been looking out for the messenger of peace, and you have been expecting him with that earnest solicitude, which naturally attaches to the importance of the tidings, with which you presumed he would be fraught. You have been anxious to hear what God the Lord would say unto you: for you were convinced his words would be the words of consolation, and of truth.

For me, I have often anticipated the pleasure which I felt assured I should experience, in labouring to investigate the doctrine of God our Saviour, in the midst of a people so eminently desirous to attend to the life-bestowing word.

At length we are met together, our mutual wishes are gratified, and, as my visit has been so long, and so unexpectedly delayed, I have this morning been particularly solicitous to present before you, that which you might unanimously acknowledge was worth waiting for.

Turning, in this disposition of mind, to the treasury of our God, the passage I have read presented itself before me; I readily accepted it, and I said of it, as David said of the sword with which he cut off the head of the uncircumcised Philistine, there is nothing like it.

Yet, there are difficulties to get over, not in my subject but very possibly in the minds of my hearers. Some, many perhaps, are well persuaded of the truth *as it is* in Jesus. To such individuals this sight will be truly pleasing. But if there be any who have not been taught of God, but on the contrary are receiving for doctrines the traditions of men, they will find some difficulty in attending to the sayings of the Lord. Assuredly it is a very considerable disadvan-

tage, under which the preacher of Jesus Christ labours ; who, while investigating the grand truths of the gospel, is called to encounter prejudices of long standing, the cherished opinions of centuries. Yes, I feel the magnitude of my subject, and hourly experience teaches me the insufficiency of my powers. But humbly petitioning the aid of the elucidating spirit of truth, I shall proceed to consider :

1st. What are we to understand by the world ?

2dly. The character pointed out by the Holy Ghost. The Lamb of God.

3dly. The testimony of the Divine Spirit respecting this Lamb of God—He taketh away the sin of the world.

4thly. That this Lamb of God was the identical individual, of whom John spake, when he said, he is preferred before me.

5thly. And whence this preference ?

First, What are we to understand by the world?—How are we to proceed ? Are we in conformity to the course of this world, to make void by the traditions of men, the word of the Lord ? or shall we attend simply to the divine testimony, saying neither more, nor less than the Lord saith ? Here our difficulties become manifest ; we are as him who would build a house, on which stood a mighty fabric ; before he lays a single foundation stone, he must labour to remove all the rubbish which appertained to the old edifice.

We have been taught to believe that the *world* did not mean the *world* ; and I know a preacher, who, after wording this precious text, thus commenced his discourse. “ I shall undertake to prove the Lamb of God did not take away the sin of the world ! ” this was indeed a bold attempt, a most daring undertaking ! I have two reasons for not treading in his steps. First, I am not able, and secondly, I am not willing. Yet, if I should not, I shall contradict the united testimony of many illustrious names, in many respects truly admirable ; and I do assure you, I take no pleasure in being at variance with such individuals.

But I must be at variance with them, or with the author of my text ; and I have many reasons for accepting the evidence of the Baptist, in preference to modern commentators, however splendid in reputation, however dignified in character.

It would look like insult, were I to stand in this desk, and selecting a passage from any one of these approved writers, say the word of God as written in the 10th page of the Reverend Mr. Henry’s comment on the New-Testament. But why, I beseech you, would

it not be as consistent to give Mr. Henry, or Mr. Pool, or any other writer of established reputation, for my text, as for my comment? especially, as the comment is in general more regarded than the text. But as I would not act so irreverently, as to produce my text from mere human authority, neither will I act so injuriously by my hearers, as to explain away the word of my God, by the comments of man. I shall pursue a course which I hope will be more pleasing to you, and which I am sure will be abundantly less hazardous for me. The sacred Oracles shall produce both my text and my comment.

In these sacred Oracles the *world* is invariably spoken of in the same sense; and in no instance, is this term used to distinguish either the *elect of God*, or the *believers* in Christ Jesus. On the contrary, we hear our Divine Master declaring in his appeal to the Father, O righteous Father, the *world* hath not known thee. We hear an apostle say, *We* know that *we* are of God, and we know that the whole *world* lyeth in the wicked one. Our Saviour instructs his disciples, If ye be of me the *world* will hate you, and praying for *them*, he adds, I pray not for the world; thus distinguishing between the *world*, and those whom God had given him out of the world. In the like manner, an apostle speaking of Jesus, informs us that he is the propitiation for our sins, and not for ours only, but for the sins of the whole *world*.

In fact, the character every where given to the *world*, in holy writ, is the reverse of every thing that is wise and good. The world is always spoken of as ignorant of God, and consequently enmity against him. Thus saith the Redeemer, addressing his disciples: "These things shall they do unto you, because they know not the Father, nor the Son," they are unacquainted both with the divine and human nature.

In one word, the whole world wandereth after the beast! yet, be astonished, O heavens! and give ear, O earth! this is the *world* that God so loved, as to give them his Son, the immaculate Lamb of God. Behold! the Lamb of God that taketh away the sin of the *world*.

When revolving time brings together long separated friends, after customary interrogations relative to their health, &c. &c. the usual inquiry succeeds, what news do you bring to us? is the political horizon clear, or cloudy? and at this interesting period of time, our solicitude is both natural and rational.



I am, my friends, right happy, that I can answer your eager question, by tidings greatly to your advantage. I cannot indeed inform you that our friends have gained a complete victory over our enemies; that they have driven them from their ramparts, and dismantled their fortifications; that the coast is clear, and that we are at length undisputed lords of the soil: and, indeed, were I possessed of such important intelligence, it could furnish no unmixed joy. The enemy may return, or enemies more numerous, and mightier than they, may overwhelm us from an unexpected quarter. Besides, of whatever magnitude we might consider a conquest so memorable, still it could be but temporary, an inheritance corruptible and defiled, and which consequently must fade away.

No, my beloved hearers, however pleasing the recital might be, both to you and to myself, I have no such communication to make; but I have a declaration to deliver, which may be depended upon as an incontrovertible fact.

Authorized by the God of heaven, I bring unto you glad tidings of good things, a piece of intelligence in which every individual is deeply interested. Let your characters be what they may, whether you be rich or poor, whether you be wise or foolish, whether you be good or bad, your happiness is inseparably connected with the proclamation I am this morning to rehearse in your ears; yes, the article of intelligence I am to deliver, has held good nearly eighteen hundred years, and although it has passed through many envious hands, yet by the miracle working power of our God, it is still preserved unmutilated. This it is, give it I pray you your whole attention, lift up your eyes, and let enduring gratitude elevate your souls, while you "Behold! the Lamb of God that taketh away the sin of the world."

When Moses drove his flock on the back side of the mountain, his attention was suddenly arrested, and he said, I will now turn aside and see this great sight. But how stupendous, past all calculation, the magnitude of *this* great sight. Let us, I pray you, turn aside and see this great sight. The Lamb of God that taketh away the sin of the *world*.

But I anticipate an objection, "If the Lamb of God taketh away the sin of the world," and the world only, and if the disciples of Jesus Christ were not of the world, do you not exclude them from this inestimable blessing?

No, my objecting, my serious friend, except you can prove that they—*these disciples—were never of the world*; then indeed I should be convinced they were of necessity excluded, and that Christ Jesus did not give his life for them.

But our Saviour, addressing the Divine Nature, thus expresses himself. John xvii. 6, “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.”

And you, says the apostle, were sometimes darkness and walked after the course of this world; nay, we all, says he, had our conversation in times past amongst them, and was there ever a person in this world, however irreproachable his character, or however early and splendid his attainments, but entered upon existence one of the world, and continued in that character some time at least, before he commenced a disciple of the Redeemer? If this be the case, as it certainly is, no individual is excluded from the love of God, nor from the redemption that is in Christ Jesus. Every individual is called upon to behold the Lamb of God, that taketh away the sin of the world; and shall we not call upon every faculty of our souls to extol, and to magnify the wonderful goodness of our Creator, our Redeemer and Preserver?

But, that we may be more feelingly and deeply impressed, by this astonishing exhibition that we are called upon to behold, let us for a moment, pause to consider the character of the world. The world may be divided into two classes, prophane, and pious.

First, The prophane or irreligious members of the community; they are generally considered as persons, in whose thoughts the God who made them finds no place; who surrender themselves to the gratification of every sensual appetite, who will not hesitate to sacrifice every tie of honour or honesty, to gain the vile purposes which, unacquainted with remorse, they so frequently pursue, and in their hearts they impiously say, “Tush, the Lord doth not know, or he regardeth it not.” Such is the character of the prophane world.

On the other hand, those who have been converted from an *openly* vicious, and scandalous course of life, who regard their God in all their ways, who were, while they conceived themselves sinners, in continual dread of his avenging power, who had no peace in their bosoms, until they believed themselves more righteous than others, even than these publicans, of whom we have been

speaking, who in order to obtain those riches, which rust nor moth do not corrupt, nor thieves break through and steal, apply themselves to such good rules, as their religious guides, in every age and place, have thought proper to embody, and if they make any good proficiency in the pursuit, derive abundance of peace and joy from the consideration: who imagine that God *was*, but is not *now* their enemy, that they are beloved by him who created them, and that if they continue in the practice of those things, that first gained his approbation, he will continue to love them: or, if I may so speak, they conceive they have *converted God*! For as conversion is acknowledged to be a change of heart, and conduct, I see not why, on the principles of the religious world God, is not converted, as well as the creature who is the work of his hand.

Is it not better so to guard our expressions, as that we may not, ere we are aware, be precipitated into the sin of blasphemy? Is it not better invariably to describe our Creator, as the implacable enemy of sin, as the unalterable and unchanging friend of the deceived Being, whom his almighty fiat commanded into existence?

But the principle is, if the creature be sufficiently firm, to continue in the same good disposition he was in, when God beheld him with complacency, he will continue to behold him with the same affectionate regard. This consideration occasionally fills him with peace and joy, which peace and joy is not seldom succeeded by terrifying apprehensions. If at any time he glances at the iniquity of his heart, which heart he believes is open to the inspection of the piercing eye of Deity, if the iniquity of this heart breaketh out, as it too often will, either in word, or in deed, his distress is indescribable, and he is tempted to think his faith was fancy, his rectitude delusion.

Ultimately, however, by long habit, he becomes familiarized with the *plague of the heart*, he is less eagle-eyed to its deformity, he dismisses his fears, he is fully persuaded that he is elected to salvation, that he is a converted man, and therefore he is as well assured that he can never wholly lose the favour of the supreme Being, as he is of his existence.

This religion has its consolations, and its joys, as well as its pains, and its sorrows; all which partake the same leaven. The sorrows attending this religion, arise from the fear that we are not what we ought to be: and its joys are the result of a cherished hope that we are advancing in the paths of peace. Flattering our-

selves that we have performed the duties required of us, we exultingly demand the reward, and our felicity is indescribable.

But all this time we have no knowledge of God, although we have abundance of piety, and many no doubt are truly sincere. I remember the time, when such was my situation, and by a religion of this description, I was most powerfully wrought upon, I was converted from one state to another, from the *wickedness* of this world to the *righteousness* of this world; and when I attained to the latter character, I adored the Omnipotent Power, which had caught me as a brand out of the burning, I gave glory to God that I was not as other men, and I was right happy in my soul that God loved me better than he did other men. I have frequently quitted my tabernacle devotions, with a heart overflowing with delight, and abundance of joy, and while pacing the streets of London, to my own dwelling, I have looked down with ineffable contempt, upon the first peers of the realm. I considered the multitude as I passed along, as more beneath me, than the meanest reptile, *I* was the chosen of God, the elect precious, while *they* were consigned *from the foundation of the world* to eternal perdition. How infinite the riches I possessed, how incalculable my elevation. Of the world of mankind I spake with strong abhorrence, and I believed it my duty to keep myself as much as possible from the contagion of their society.

And if at any time I were oppressed with doubts and fears respecting my own state, I have taken consolation from a strong assurance that I had indubitably passed from *death* to *life*, because I loved the brethren, and the foundation on which I grounded this supposition, was the warm affection which glowed in my bosom, as I quitted the tabernacle in which I worshipped, for those pleasing friendly acquaintance, who thought and expressed themselves exactly as I thought and expressed myself; who united with me in sentiment, and gratified me by the flattery of their lips. Such persons I unfeignedly loved, and hence, I say, I concluded I had passed from a state, where I was in danger of suffering eternal death, to a state of eternal life, because I loved the brethren.

Yet I say, at the very moment when I indulged such consolatory conclusions, my heart was filled with enmity against one of God's children, whom I had neither seen nor heard, nor did intend to see or hear, merely because I had heard my religious brethren pronounce him a heretic! This was quite enough to fill me with

wrath against him, so that in the most placid situation of my mind, I could with as much pleasure have held the garments of those who would have killed him, as ever the youthful zealot, Saul, held the clothes of those who stoned the martyr Stephen ; and I verily believed it would be doing God essential service to remove him from the present world. I have spoken of him with the utmost warmth and bitterness, seeking to prejudice all those to whom I could obtain access, against him : when it was a fact that the city of London contained not a more exemplary character.

Thus I was really a very pious man, but as effectually dwelling in the *wicked one*, as any individual in that world, to which I belonged. I still followed the course of the religious world, worshipping I knew not what, while, ignorant as I was, in fact possessing nothing, I fancied myself rich, and increased in goods, infinitely surpassing those, who were in every respect my superiors, and while I was proud as Lucifer, conceited myself teachable, humble, and what not.

To the believer in Christ Jesus, it will be unnecessary to observe, that with all this religion, I had no acquaintance with the comprehensive character of the Redeemer. It is true his name was for ever in my mouth ; but, while I professed to love God whom I had not seen, I hated my brethren, whom I had seen.

Let me not be misunderstood ; I love rectitude, and I honour the character of the moral man. Sin, while it abideth in the heart, will assuredly pierce the bosom with many sorrows ; there is much propriety, much virtue, much of human excellence, much consistency, much beauty, in the character of many individuals. I do homage to those, who holding fast their integrity, have made good progress in the paths of honour, and of wisdom. The way of the transgressor is most undoubtedly hard. The way of virtue is strewed with flowers ; it is rich in rewards. Its growth is a plenteous harvest of that sweet peace which goodness bosoms over. I know that if my father's children forsake those laws, which he hath ordained for the regulation of his household, if they walk not agreeably to his commandments, he will punish their deviations with a rod, and their continued wanderings with stripes : yet I am assured that his loving kindness he will not take away, nor suffer his faithfulness to fail.

All this I do most feelingly, most religiously believe ; I would take for my pattern an inspired Apostle, I would lay as the founda-

tion, the birth, life, sufferings, and death of the world's Saviour, and I would then add as a beautiful superstructure, the life of honour, the life of virtue. I would emphatically say, "Because ye are washed, because ye are cleansed, therefore be careful to perform good works for these things are good, and profitable unto men."

God forbid that I should ever *deserve* to be stigmatized as the advocate of sin, as the promoter of licentiousness. I shrink even from the *implied* censure of those worthy individuals of my species, who yet set their faces indignantly against me. But I am jealous for the Saviour of men, with a godly jealousy; and while I have breath I will lift my voice as a trumpet against every thought, word, or deed, which, taking the crown from the head of my Redeemer, would place it upon the assuming front of human excellence.

I distinguish, my beloved hearers, I distinguish between that finished righteousness, which I receive by my union with our second federal head, which is the result of the birth, life, sufferings, and death of Emmanuel, which is the matter of my justification before God, before him who is of purer eyes than to behold iniquity, and in whose sight the very heavens are not clean.

I distinguish, I say, between this complete work, and the adorning of the doctrine of God our Saviour, so strongly recommended by the precepts and example of all who are taught of God: I do firmly believe, that whenever the glad tidings of the gospel are *faithfully* received, the life restoring truth which is proclaimed, becomes an operative principle, which consecrates the heart a little sanctuary, in which dwelleth "Whatsoever things are honest, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Yet the true believer will never place those good and lovely things, in the stead of Christ Jesus, and while he regards them as highly estimable in their proper place, as indispensable requisites; while he shrinks from those transgressions, which crucifying the Lord afresh, cannot fail of putting him to open shame, he will not, however, allow to the Lamb of God the shadow of a rival. The birth of Jesus is his new creation, the innocence of the babe at Bethlehem his justification, the splendid career of the Redeemer, that perfect righteousness by which he becomes perfect as his Father, who is in heaven, is perfect.

The sufferings and death of Christ he regards as that expiatory sacrifice, which a broken law, which offended justice, in a voice of

thunder, tremendously demanded, the complete satisfaction of which law, the rising and ascending Saviour incontrovertibly evinced.

The emphatic name of Jesus is the eternal plea of the believing man, and while he sedulously cultivates the virtues which shall gradually prepare him for the society of those angels, and just men made perfect, with whom he is destined to associate, he unceasingly considers himself as clothed in the righteousness of the Redeemer.

Blessed be God that this religion, although not *of the world*, is however *in the world*, it is the religion of Jesus Christ. The professors or rather the *possessors* of this religion, are of the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh; who say with their hearts, to all the works of their own hands get thee hence, and who measure the same measure to *every man*, that they measure to themselves.

But as I am not led upon this occasion particularly to address those persons, who taking shelter in the name of the Redeemer, are even in their own apprehension, especially clad in the robe of righteousness, which is unto all, and upon all them that believe; there being, according to the scripture testimony, no difference. Romans iii. 22. As, I say, the subject under our present consideration, does not pointedly lead to those characters, I shall only add, that *they* in times past sustained the character of the rest of the world.

In fact, the world is made up of Publicans and Pharisees, each of whom are sufficiently obnoxious; it is impossible to find words adequate to the wickedness of both these characters. But I can point you where you will be able to obtain as just an idea of the true character of the world, as language can give. You must however examine with the scrutinizing eye of close investigation, or your information will be imperfect. It is only faithfulness and diligence, aided by impartiality, which can make the requisite communication. It is to your own hearts I would direct you: this reservoir of dark passions, will show you the wickedness of the ungodly: for be assured the heart of every man, while in a state of depraved nature, is an epitome of the world; and he who is well acquainted in this *little world* can be no stranger to the great. The

prophet Jeremiah, xvii. 9. seems to be well aware of the plague of the heart, when he says,

“The heart is deceitful above all things, and desperately wicked; who can know it:” and again ix. 4, of that prophecy, “Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.”

Such is the world and such its deformity; but averting our gaze from its frightful aspect, let us lift our eyes to this surprising sight. Let us behold, with extacy behold, the Lamb of God who taketh away the sin of *the world!* Surely, my friends, this is an exhibition worthy of all examination, worthy of all adoration. Upon this object you may forever gaze; nay, you will forever gaze and with increasing transport, for every eye shall see, and every tongue shall confess. Again, I call upon you, my dear, my attentive hearers, I call upon you to turn aside and see this great sight. The angels in heaven desire to look into this mystery, and still with wonder ever new, behold the sovereign of the universe wrapped in flesh. It is upon this divinely glorious object, that the spirit of just men made perfect ever gaze, yea, and with augmenting rapture, filling heaven’s high arches with loud hallelujahs to the Lamb of God, who taketh away the sin of the world.

For us, let us resolve not only to look, but let us keep our eye steadfastly fixed on this soul-satisfying sight; let us look until every other consideration is swallowed up in holy veneration of a spectacle so mysterious, so divine; until we feel every faculty expanded, and filled with unbounded love, to this Lamb of God who taketh away the sin of the world; until we are constrained to exclaim, thou art worthy, O! Lamb of God, thou art worthy of the kingdom, the power, and the glory, for thou wast slain, and hast redeemed us to God by thy blood.

It was my intention to have concluded this subject this morning; but should I abridge its excellence, I should obscure its lustre and defraud my audience of their righteous due. I will, therefore, reserve what I have yet to say, until the evening shall afford us another opportunity. I trust by shewing what the world is, I have made my way clear before me. I hope I have given satisfaction to all those, who, with the compilers of the Assembly’s Catechism, believe that the scriptures are the only rule to direct our researches, and this being performed, we shall with the less embarrassment



attend to what the Lord our God may yet have to say unto us. In the interim, may the peace of God abide with you; may you walk in the light, and find rest to your souls.

## AFTERNOON.

Again, my numerous, my highly respected audience, we are assembled, and, as I trust, mutually resolved to look with a single, with a devotional eye to the Lamb of God, who taketh away the sin of the world. I regret that all who heard us in the morning, cannot listen to what is now to be delivered; and I equally regret, that all who are now with us, had not the opportunity of listening to the commencement of our observations. Our subject has many parts, traced, however, by one general clew. But to be seen with advantage, it should be viewed as one connected, one consistent whole.

You who attended in the morning, will, I persuade myself, remember that we were enabled by the grace of God, to make it appear from the divine testimony, as clear as language could delineate, that the *world* whose sin the Lamb of God taketh away, did not give an idea of any particular nation, or any particular part of any nation; and least of all, did it exclusively point to the believers in Christ Jesus; on the contrary, you will recollect that when the Lamb of God took away their sin, they were *of the world*, and that *they* with the *rest of the world* were reconciled to God, in the body of Christ Jesus expiring upon the cross. We saw that in the Lamb of God, they had no private property; for, as we observed, it was while they were enemies they were reconciled unto God, by the death of his son: but that believing this consolatory truth, they enter into rest.

Once for all, we were clearly taught by the sacred Oracles, that the world intended neither more nor less than the whole race of Adam, in its fallen, depraved and ruined state; knowing neither God nor themselves, their fall, nor their recovery, dead in trespasses and sins; in one word, *all* laying in the *wicked One*. This was the state and condition of that world which God so loved, as to purchase with the precious blood of the Redeemer. Behold therefore the Lamb of God that taketh away the sin of the world. Yea, verily, and he hath commissioned me to declare unto you, this life restoring truth. Behold him then, behold the Lamb of God that taketh away the sin of the world.

But I am to consider first, Why the Redeemer is called the Lamb of God?

Secondly. How he taketh away the sins of the world.

And thirdly, and lastly, The certain and blessed consequences.

First, Why is the Redeemer called the Lamb of God? Among many reasons that might upon this occasion be urged, the two following are the most prominent: 1st, his innocence in himself, 2d, his usefulness to others. 1st, His innocence in himself. Who that ever beheld this creature, but was struck with the living picture of innocence? Who but children, whom their own shadows appall, would ever tremble at a lamb, or fly from its approaches? For myself, I must frankly own, that when ever these mildly innocent figures of the Lamb of God meet my view, affection glows at my heart, my eye moistens, and I could absolutely put them in my bosom. No one in his senses ever expected to find in them a disposition to hurt or offend; they are the reverse of whatever is indicative of a vindictive spirit; they will indeed bear injuries, and this without complaining, but they will offer none. Thus, it is said of our Saviour, Isaiah liii. 7, "He was oppressed, and he was afflicted. yet he opened not his mouth: he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." This I humbly conceive, is one reason, why our Saviour is styled a Lamb.

But, secondly, his usefulness to others. The lamb is not only *harmless*, but *useful* to others. Yes, I repeat it, my heart warms to this unoffending being, when clothed in the fleecy robe, prepared from the covering with which he furnishes our necessities. In the midst of the wintry season, when, shivering beneath a freezing atmosphere, I look around and behold thousands of individuals, few of whom, perhaps, glance a thought toward the animal to which they are so largely indebted, not only warmly clad, but gay in clothing manufactured from the fleeces of that Lamb after it had obtained maturity. When, during the ice bound season, the sun withdraws what little warmth it is wont to lend, and oppressed nature obliges us to quit the social circle, and the blazing hearth; how incalculable is the value of that substitute which the covering of this innocent being bestows. When I lay me down between its fleeces, and refreshed by their kindly influence, rest securely through the long, long night, calmly defying the rigours of the chilling air, gratitude to the giver of every good, and affection to the animal itself, excites the best feelings of which my bosom is susceptible.

Thus, through all the vicissitudes of day and night, of light and of darkness, I find this creature useful, and most eminently so, when most wanted.

Who can help discovering the wisdom and goodness of God, in giving the Saviour of the world the character of a Lamb ; and who can forbear admiring, with enduring gratitude and thankful affection, all, and more than all, that we can conceive of as excellent in the lamb, whether we consider it as parting with its garment to clothe us, or giving us its delicious flesh for nourishment : Indeed in whatever light we view it, who, I say, can help admiring with gratitude and love, all, and infinitely more than all this manifested spiritually in the Lamb of God.

He gave his garment to clothe a naked world ! and his flesh for the life of that world. Is it possible we can forbear exclaiming, O ! Lord I will praise thee for thou hast clothed me with the garments of salvation, thou hast covered me with the robe of righteousness ; and lest any apprehensive individual, who does not call in question his privilege to make use of the figure, should doubt his right to the divine substance, the Holy Ghost directs an apostle to declare, “ That this robe of righteousness, this righteousness of God, is *to all* and *upon all* those who believe, there being no difference ;” so that we may as legitimately claim Christ Jesus, and all that he has done and suffered as our own, without money, and without price, as the Lamb which we have purchased for our use.

But I hasten to enquire, why our Saviour is styled the Lamb of God ?

1st. Because, although not made manifest until the fulness of time, he was, by divine appointment, from before all worlds, ordained to take away the sin of the world.

2d. Because he was the very express image of the invisible God.

First, That he was appointed from before all worlds to sustain the character of a Redeemer, is abundantly manifest, from a variety of divine testimonies. He was the *Lamb* slain from the foundation of the world, and the sinful children of men had grace given them, in Christ Jesus as *this* Lamb slain before the world began.

All the figures made use of in the early ages of the world, seem to point to this grand manifestation. When I see Abel offering up a lamb of his flock, and the Supreme Being graciously accepting his offering, I then plainly see why our Saviour bears the character of the Lamb of God.

Secondly, Because he was the very express image or manifestation of the otherwise invisible God. He was the brightness of his Father's glory, and the express image of his person; and although as *human*, he was made in the form of a servant; yet as *divine*, he thought it no robbery to claim equality with God. Although as the *Lamb slain, he was the son of man*; yet as the everlasting Father, he was God with us.

Thus it is, that the Lamb of God can fully accomplish what the Lamb of our flocks could not: for when sacrifices and offerings, thou wouldst not, then, said he, "Lo, I come to do thy will, O God." And of the Son he saith, "thy throne, O God, is for ever and ever." Hence the Apostle exhorts his fellow labourers to feed the church of God, which he hath purchased with his own blood, and this word was made flesh, and this word was with God, and this word was God, and was before all things, and by him all things consist. In one word, *He is the only wise God our Saviour*. He is therefore fully qualified.

Thirdly, to take away the sins of the world. But what are we to understand by his taking away the sin of the world? Nothing is more manifest, than that the Lamb of God hath not physically taken away the sin of the world. This indubitable fact the experience of every day fully evinceth.

When Jesus came into this our world, he found it lying in the *wicked one*, and when he left it, he left it lying in the *wicked one*. He made no change either in the civil or moral state of the world. He had a few given him out of the world, and he earnestly prayed they may be kept from the evil which was in the world.

But he left mankind in general, nearly as he found them, ignorant of themselves and of his righteousness: and the world is still wandering after the beast and the false prophet.

Nor is it the world only, which is thus prone to idolatry and pernicious deviations; the few whom our Saviour had chosen out of the world, complained of being burdened with a body of sin and death. One of the most eminent luminaries in the Christian church says, "When I would do *good*, *evil* is present with me, and the *evil* that I would not do, that do I." *He complains of being carnal and sold under sin*. And another Apostle declares, "If we say we have no sin, we deceive ourselves, and the truth is not in us." One of the wisest men that ever lived, positively pronounced, "that there was not a just man upon earth that lived, and sinned

not." Nor was this, at that time incontrovertible fact, true only in that day. The Bishop of Jerusalem affirms, that "*we all offend in many things.*"

But in fact, there is no deficiency of evidence, to prove that man in his *best estate* is vanity, and that the leprosy is still in the walls of the whole building. That the *whole head is still sick, and the whole heart faint.* That such is the magnitude of the desolating, the still pervading evil, as to leave no uncontaminated individual in the whole wide spreading family of man ! The Canaanite is still in the land. Nor will the Divine Being permit in the present scene, the utter extermination of evil, or take away the thorn from the flesh, lest the people forget, lest they be above measure exalted. The tares must grow with the wheat, until the time of harvest, the chaff must inclose the grain until the winnowing season. The most exalted of our Saviour's disciples, must bear about in his own body, the dying of the Lord Jesus, thus having in remembrance the source of their Redeemer's sufferings.

How then did this Lamb of God take away the sin of the world ?

I answer, first, in his *own person spiritually* ; secondly, he hath covenanted to take away sin *physically*, from *every individual of the fallen race*, and he will perform this astonishing separation in the time of harvest, which he informs us is the end of the world.

First, he took away the sin of the world virtually or spiritually in his own person. This fact is clearly taught by the whole law of ceremonies, which was given to Moses. When we behold the whole congregation of Israel assembled at the door of the tabernacle, and the unoffending victim brought forth into their presence, when we see the High Priest confessing the sins of all the people on the head of this devoted sacrifice, and by confessing and laying the hand on the head, transferring the sins of the offenders, to this harmless inoffensive creature, when we behold this creature slain, with the transgressions of the people upon his head, when we witness the whole of this solemn transaction, we witness, as plain as it can be rendered in figure, *how* the Lamb of God taketh away the sin of the world. When we see the High Priest entering into the most holy place with this blood, there to present it before the divine mercy seat, and the people accepted in him the High Priest, then we see the Lamb of God, not only taking away the sin of the world, but entering into the holiest of all for us, and ever living to make intercession for us.

All this, and much more, is strikingly figured, under the Mosaic law. But if we turn to those sacred testimonies, where the veil of figure is drawn aside, we shall find this God honouring, man restoring system, made, if possible, still more clearly manifest. All we, says the evangelical prophet, like sheep have gone astray, every one to his own way, but the Lord hath laid upon him the iniquities of us all.

Thus we see, when the whole world, like a flock of stray sheep, wandered after the beast, and by consequence, forfeited a glorious immortality, the Lord, in *reality* performed that upon Christ Jesus, for every wanderer, that the High Priest performed for the people of Israel : and as the iniquities of that nation, when transferred to the suffering victims, was by that transaction, wholly taken away, so that God saw no iniquity in Jacob, nor perverseness in Israel, so, just so, when all our iniquities were laid upon the Lamb of God, he put them away by the sacrifice of himself. Hence it is that we have the answer of a good conscience toward God.

The inspired penman says, "*Messiah shall be cut off, but not for himself, not for any transgression he had committed in his own person*" Assuredly not; he was smitten for the transgressions of the people; so saith another heaven-taught scribe, and the before cited prophet proceeds to inform us, that Messiah when cut off, should *finish transgression and make an end of sin* : and it is therefore, as we are told by another inspired penman, who had drank into the same spirit, "It is therefore, that *Jesus appeared the second time without sin unto salvation.*"

It is in consequence of the grand transaction on Mount Calvary, that we so often hear of the total destruction of sin, that the iniquities of Jacob shall be *sought for, but shall not be found*; that all our sins are to be cast as a stone into the depth of the sea; that they shall no more come into remembrance; that they are blotted out as a cloud; and our iniquities as a thick cloud; and that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; with a multitude of similar testimonies, all which serve to corroborate the truth of my text, in a *spiritual sense*, that as it respects the offended Majesty of heaven the Lamb of God hath indeed taken away, by one offering, the sin of the world.

Perhaps there are, who may be ready to acknowledge, that the Lamb of God did take away the *original* sin of the world, and that

we shall not now suffer for the crime committed in Paradise, by our first parents ; but that our actual transgressions are still in force against us. To which I answer, whatever sin Jesus the Lamb of God took away, was that which would have procured our death, had it not been taken away, and it was by taking that sin away, whatever it was, that he became the world's Saviour.

Now, if original sin could of itself bring on death, and if that only could be our destruction, then indeed there will at least remain a shadow of reason for affirming that Jesus took away no other sin. But if, on the other hand, actual transgression is of as fatal a nature as original sin, and would as effectually sink us under the weight of God's displeasure, procuring the wages of sin, which is death, then I must join issue with the Apostle, and repeat, while I have either tongue or voice to articulate, "that He, Christ Jesus, his own self, *bear all our sins in his own body on the tree*, and that he put away *all our sins* by the sacrifice of himself."

Surely to speak of sacred truth, in a sense so equivocal, is impiously jesting with the good word of our God. To talk of Jesus as the Saviour of a people who are not saved ; to affirm that he taketh away the sins of those, whose sins are not taken away ; that he destroyed the works of the Devil, which are not destroyed ; that the blood of Jesus cleanseth from all sin, yet we are *not cleansed from all sin*, but that our iniquities still remain before God, exciting both wrath and indignation ; that Jesus came to make peace, yet peace is not made ; that he blotted out the hand writing of ordinances that was against us, and yet it is not blotted out ; I say, thus to express ourselves, is more derogatory to the honour of God, than any language that is found in the mouth of the dissolute publican, in as much as the *turpitude which attaches to spiritual wickedness*, is of far greater magnitude, than any merely temporal consideration.

No, my dear hearers, believe me, our Saviour, was not an equivocal or conditional Saviour. But, as in the language of your catechism, every sin deserves God's wrath, and curse, both in this world, and that which is to come, when Jesus appeared as the world's Saviour he effectuated his mission, by taking away whatever deserved the curse of God, he therefore bore our iniquities in his own body on the cross, and was there, while laden with every of these soul-wounding sins, made a curse for us : nay, it is an eternal truth, that had this head of every man left with us in the sight

of an omniscient God, a single evil thought, had he left upon us the least sin, had he not sprinkled clean water upon us, so making us clean, had he not removed from us every spot and blemish, with every idolatrous conception, had he left the least taint of original or actual transgression in the aggregate nature, as it is exhibited to the view of Deity; as, without shedding of blood, there is no remission of sin, and as no blood, beside the blood of Jesus can cleanse from sin, that *one sin*, whether of thought, word, or deed, would as effectually exclude us from the presence of God, and by consequence from life eternal, as all the transgressions, of all the transgressors in the world; since a single transgression, unatoned for, would be sufficient to shut us out of heaven, and accumulated crimes could not do more than exclude us from his presence, where are pleasures for evermore.

Jesus, therefore, is either a complete Saviour, or he is no Saviour at all. He, by the grace of God, *tasted death for every man*, or he tasted death for *no man*. He bore all our sins in his own body on the tree, or he bore none at all. He put all our sins away by the sacrifice of himself, or none at all. He was the propitiation for the sins of the whole world, or for no individual in the world. God was in Christ reconciling the world unto himself, or he reconciled no one to himself. Jesus is made sin for all, or for none. He has made peace for all, or for no one child of Adam. His righteousness is upon all, or upon no one; he is *all in all*, or of little consequence to any one.

How long then, will ye halt between two opinions. If Jesus be God, serve him. If Jesus be indeed the Saviour of the world, worship him as a reconciled God. If Anti-Christ be God, serve him. If the holy scripture be our rule, let us follow it; if the traditions of men, let us follow them. Let us, I do beseech you, be one thing or the other.

Secondly, How doth the Lamb of God take away the sin of the world physically?

It has been warmly demanded by our adversaries, how can Christ Jesus be the Saviour of any one, who is not made holy? Will you make the Redeemer a minister of sin?

I have showed, or attempted to show how Jesus can be, and is the Saviour of the world, of the world which is still lying in wickedness. But I conceive our opponents would enquire, how any individual can be happy, in consequence of the redemption, who



is not made holy? This is the foundation of their reasoning, and their superstructure is pertinaciously reared. All, say they, are not made holy before they leave the body, but God can never take away their sin, and make them physically holy, if it be not done in the present state, therefore they never can be made either holy or happy in eternity; and thus all those scriptures which speak to the purpose of your text, have a latent meaning, and by consequence should not be received as they appear upon the face of the letter.

How very fallacious this mode of reasoning. That all are not made holy before they leave the body, we will readily grant. Nay, I am not sure that any person, while clothed in mortality, can truly say, I am physically clean, I am without sin. But to say God cannot make any one holy, except they are separated from sin, while sojourning in a tabernacle of clay, is indeed to limit the Holy One of Israel.

But it is said there is no repentance in the grave.

True, Jesus only is exalted to give repentance, and he makes this inestimable gift, as a Prince and a Saviour. Remission of sins also are consequent upon his blood-shedding.

But there is no knowledge nor device in the grave.

To this also we subscribe; it is the land of forgetfulness: there is certainly neither knowledge nor device in the grave. What the grave contains cannot have knowledge, either pain or pleasure: it is as insensate as the clod with which it iningles.

But as the tree falleth, so it lieth, and as death leaves us, judgment will find us.

Although this is one of the scriptures *not contained in the records of my God*, yet it is frequently urged as an argument against what those records contain. Yet it is easy to discern, that if it were indeed a portion of sacred writ, it would not invalidate those passages, on which our dearest hopes repose. While, then, we do not allow this affirmation the authority of scripture, we however allow it to be true. As the tree falleth, so it lieth, for an angel's arm cannot snatch me from the tomb. When this tree, this body falls in death, as it falls it will remain, until the last trumpet sounds, for the trumpet must sound, and the dead shall be raised, not spectacles of horror mouldering and decayed, as when inhumed in earth not in a state of humiliation. No, truly, for an Apostle hath assured us, the dead shall be raised *incorruptible*. But as death leaves us, judgment shall find us. Will death, when he dissolves those ties

which unite soul and body, find, and leave us the purchase of a Saviour's blood? Then judgment will find us so. Will death leave us the inheritance of him who was from eternity the heir of all things? Judgment will find us so. Will death leave us in a state of ignorance, respecting the things which make for our peace? Judgment will *find*, but not *leave* us so. How are we sure of this? The lip of truth hath given us this information. The books will then be opened, and every eye shall then see. The veil *left by death, and found by judgment* shall be taken away, and all flesh shall see the salvation of God together.

Instead therefore of that fallacious method of reasoning, resorted to by the opponents of Universal-Redemption, by which they aim at proving the word of God a contradictory word, and therefore false, would it not be more honourable to the sacred writings, to Christ Jesus, and to the Father of our spirits, to reason in some such manner as the following:

Jesus is the Saviour of *all men*: he gave himself a ransom *for all*. He died for the sins of *the world*. He is the propitiation for the *sins of the world*. He is the Lamb of God that *taketh away the sin of the world*. All these testimonies prove that God taketh no pleasure in the death of the sinner, that he willeth not that any should perish: but that all should be saved, and come unto the knowledge of the truth. These are the incontrovertible declarations of the spirit of God.

But we do not see that all are saved, we do not see that all are cleansed. Many go out of this world ignorant of the Lord who bought them. But hath God said it, and shall he not do it? Hath he spoken, and shall he not bring it to pass? What says the patriarch Abraham? Although this body in whom I am promised a seed should be burned to ashes, will God break his word? Is not all things possible to him? Thus, we say, cannot the Divine, the Omnipotent Being cleanse the blood of them whom he had not cleansed, when with his strong hand, he shall again return to Zion? Thus then should we reason, Jesus is a complete Saviour, he came to save his people from their sins, and as *all souls are his*, he will therefore save *all people from their sins*. He came to destroy the works of the Devil, to abolish death and him that had the power of death, that is the Devil. We do not see at present these great and marvellous things accomplished, as they respect the children of men individually; but we see Jesus, and we know that he shall see 'till the travail of his soul and be satisfied.

He died for *us* that *we* might *live* with him, but where he is, nothing which defileth can enter, for without holiness no man can see the Lord. Now we do not see men holy in the present state; but as Jesus died that they may become holy, then, when they shall all know him from the least to the greatest, they shall be all perfect as their Father, who is in heaven, is perfect. The Saviour whom *to know* is life eternal, shall in due time be manifested. True, we do not witness the manifestation of this Almighty Saviour unto all the children of men, as yet, therefore, we have not attained this *due time*, nor is it for us to know the times and the seasons.

That Jesus gave himself a *ransom for all*, is not more clearly taught in the sacred Oracles, than that he hath pledged himself to separate between the precious and the vile, between the work of his own hands, and the work of the adversary of souls. We can be at no loss to determine what is intended by the works of our God, when it is so very clearly taught that it is he who hath made us, and not we ourselves; nor can we be at a loss to know what is intended by the works of the Devil, when we are told he is our adversary, and when we are so repeatedly assured, that it is this adversary that worketh in the hearts of the children of disobedience. He is the enemy which soweth tares among the wheat; from him originates the chaff. But the Lamb of God will indeed take away these sins, the sins of the world, as completely in every member, and as radically as it was done in himself, when he drew all men unto him in a spiritual manner.

But the objector will say, will God compel men to be saved, obstinate, obdurate sinners, will he save them whether they be willing or not?

No, not so; but he will make them *willing* in the day of his power. How did he deal with you, when you were brought to submit to the righteousness of God? you were once enmity against God: did you submit against your will? O! no; God in a way peculiar to his *blessed-self*, wrought in your mind by making Christ Jesus appear before you altogether lovely, when admiration and love spontaneously succeeded. Thus chants the sweet singer in our Israel.

“If all the world my Saviour knew,  
Then all the world would love him too.”

Indeed they would, and the time will come when they shall all *know him*; and knowing him, they will *love him*; and loving him,

*they will serve him, not against but with their whole heart.* Devoutly they will exclaim, O Lord, other lords beside thee have had dominion over us, but by thee only will we make mention of thy name.

We do not affirm that the Lamb of God will save people—the world *in* their sins, or destroy them in their sins; but that he *will take away* the sins of the world, and we believe that when sin is taken away, the creature will be brought into the *glorious liberty of the sons of God*; they will then from the rising up of the sun unto the going down of the same, be the willing subjects of the Prince of Peace, and our Redeemer's name will be great in *all the earth*.

Two capital *heresies* are now promulgated in this country; one of a civil nature, condemned only by one party; nor do the party, however loud in their condemnation of this civil heresy, believe that its adoption will consign a man to eternal torments. But there is another heresy, a religious heresy that both parties reprobate, and almost unanimously pronounce damning to the souls of men.

The first heresy, is a persuasion that all the inhabitants of this continent shall be brought into subjection to King George, and consequently compelled to submit to the laws of that kingdom, of which he is the head. No doubt the British king wishes ardently for such an event. But who dare say his wish will be accomplished, or who dare say it is absolutely right he should obtain his will; he may perhaps upbraid us, and treat us with great severity, and the consequence of our subjection may be tremendous. I know not, I dare not determine what would be the result; nor am I called to dilate upon this heresy, for I must confess it is a heresy which I have not adopted.

But the second heresy, the religious heresy, is pronounced infinitely more pernicious, more fatal in its consequences, than the first. It is to believe that all the inhabitants of the world, shall be brought into subjection to King Jesus, shall be made subjects of the kingdom, of which the Redeemer is the head. That they shall become obedient to the laws of that kingdom, and consequently walk in that light, which their immaculate Sovereign hath ordained to enlighten their paths.

An adoption of this heresy, will, as I said, expose a man to the severest censure. Politicians of every description, however dissident their political creeds, will unite to condemn. Thus Herod,

and Pontius Pilate, although before inveterate foes, subjected to long cherished variance, united in their condemnation of the world's Saviour. To embrace this heresy, will be found sufficient to exclude a man, however unblemished his morals, however upright his general deportment; nay, although he should be a uniform enemy to the first heresy, yet to embrace the last, will be sufficient to exclude him from the social circle, from the communion of professing Christians, and even from the charity of his fellow-men.

Yet, it cannot be denied, that the Sovereign of the universe has evinced as strong a desire to bring all the inhabitants of this lower world, into a state of subjection to him, and the laws of his kingdom, as ever the British sovereign manifested to subdue the inhabitants of this western world, to bring them into a state of subjection to him, and the laws of his realm.

The king of Great-Britain may not be able to obtain his will; God himself may oppose him. The powers of France and America united may be too strong for him; Lewis, we are told, has pledged his royal word in our favour. But except he should really change his ultimatum, nothing but superior force will ever oblige him to relinquish a plan, which he has so much at heart.

Now, if the Divine nature should be opposed to the humanity which he assumed, or if the powers of earth and hell united, should prove too strong for King Jesus, then he must be obliged to resign the prize, for which he descended into our world, lived a life of suffering and expired upon the cross. It must be evident to every student in scripture lore, that except our God should change his purpose, nothing but superior force can ever oblige him to abandon a favorite object; which, for the joy that was set before him, he has contemplated with divine satisfaction, even from the foundation of the world.

I confess, if it were left to my decision, whether his majesty of Britain should, or should not conquer this continent, I should not determine in his favour; because, I repeat, our subjection to him may be our subjection to much evil; his career among us might be wild and despotic; he may be under the influence of a bad spirit; he may give but not without upbraiding. Again, admitting he were well disposed, he might not, although a king, be always able to perform his pleasure. In one word, I would rather be silent on the final determination of such a question. I would

rather leave it where all power resides, with the common Father of the children of men. Should I be asked whether I supposed France and America united, would not finally conquer this king? my answer would be ready: They may, yet neither of them are Almighty

But were it optional with me, whether the Majesty of heaven should finally be victorious, I am free to own my decision would be instantaneous; because I am convinced, his regulations would be perfect, he could not be influenced by a vindictive spirit. Neither prejudice nor favouritism could find place in his arrangements; his ways are equal; justice and judgment are the habitation of his throne, and he will always give liberally *unto all*, nor will he *ever upbraid*. A disposition merciful and benign, will always seek the felicity of the being dependent upon its exertions. Jesus can never be interrupted, or turned aside from his benevolent purpose, by the influence of ill-designing, or importunate ministers; because he is a Sovereign that performeth all his pleasure, none daring to stay his Sovereign hand, or once to say unto him, what doest thou? Upon the whole, as it is avowedly the will of the Supreme Monarch of the universe, that all the inhabitants of this world should be brought into subjection unto him; and as it is rather improbable that any unexpected event should turn up, either in time or eternity, to produce a revolution in arrangements made by Omnipotence, and made too before the foundation of the world; in other words, as there is no reason to believe, that the Devil in league with the human heart, will ultimately conquer this Almighty potentate, we frankly confess, that we do believe death and hell shall deliver up the dead which are in them, and that they, with the deceiver of the nations, the beast and the false prophet, shall both be cast alive into the lake of fire; that Jesus will lead captivity captive, that he will be finally triumphant over sin, death, and hell. In one word, that his empire will be as extensive as his power.

For my soul I cannot render a reason, why we should not believe the doctrine taught in our text; why we are so reluctant to behold the Lamb of God, who taketh away the sin of the world. But when this process is radically performed upon every individual, as it now is upon the head of every individual, they will all become willing subjects, and thus we are brought.

Thirdly, and lastly, to a consideration of the blessed consequences which are to succeed our glorious emancipation.

The wide spreading family of man, individually and collectively, will be awakened to a sense of both duty and interest ; and beholding their Creator, and themselves in a just point of view, they will become in that day of divine power, willing and obedient subjects. Many, very many glorious testimonies might, did our time permit, be produced which appear to us, who are worshippers of the Lamb of God, as proofs positive of the universality of his dominion.

We are constrained to worship God after the way that is called heresy ; we anticipate the era, when the whole earth shall be filled with the knowledge of Jesus, their legitimate Sovereign ; when, by his superior power, he will put down all rule and all authority ; when he will destroy to the last, the last enemy to human nature, for the last enemy to be destroyed is death. Yes, Jesus our Monarch will be the plague of death, the destruction of the grave. "O ! death I will be thy plague, O grave I will be thy destruction, repentance shall be hid from mine eyes." Yes, all nations shall come, and shall worship before him, and in him shall all the nations of the earth be blessed, with deliverance from the yoke of every oppressor, for all nations, and kindreds, and peoples, and tongues shall serve him ; and every creature in heaven, and in earth, and under the earth, and in the sea shall unite to acknowledge the omnipotence, the incalculable worth of Emmanuel, who redeemed them unto God by his blood ; or, agreeably to the words of my text, shall unite with one accord to do homage to the *Lamb of God, who taketh away the sin of the world*. Hence will their robes be washed white in the blood of the Lamb, for the blood of Jesus Christ our Lord cleanseth from all sin.

This is that heresy, that mankind are in league to reprobate. Whether Jew or Gentile, whether Heathens or professing Christians, whether Papist or Protestant, whether high church or low church, or whatever may be their denomination, they all unite in this, that God our Saviour will never be a universal Monarch ; that mankind will never be brought into a state of subjection ; and their anathemas are issued against any individual, who has the boldness to assert the final subjection, restitution, and consequent happiness of every descendent of Adam. Well, well, let them proceed ; we know who hath said, if you be of me, the world will hate you.

Yet notwithstanding all the virulence, consequent upon the hatred of this world, some there are, who do, and will believe that Jesus is a complete Saviour, and that all things which have been

written of him by Moses, and the prophets, shall come to pass that he is now virtually, and will hereafter, in the most extensive sense of the word, be the absolute Lord of all.

But who are they who thus think? They are those who have beheld the *Lamb of God, that taketh away the sin of the world*. How say you, my dear hearers? Have you beheld the Lamb of God, that taketh away the sin of the world? Some one, perhaps, will be ready to say: Would to God I were thus blessed. Worlds, were they mine, I would freely relinquish, to be thus distinguished. Right happy were the people of that day, who could have an opportunity of, beholding this precious Lamb of God. Say you so, and may you not now be equally happy? Did all who were then present, behold the Redeemer? Assuredly not, they saw not the Lamb of God, that taketh away the sin of the world. They saw only the despised Nazarine, the carpenter's son. Some indeed beheld his glory, as the glory of the only begotten of the Father, *full of grace and truth*. But, they saw not this with their bodily eyes, for they who thus beheld him, saw neither form nor comeliness in him, that he should be desired. God is as well able to point your mental view, at the present period, to the Lamb of God, that taketh away the sin of the world, as he was when the Redeemer sojourned in our world, as when the Baptist beheld, and pointed him out ascending from the waters of Jordan. Behold then the Lamb of God, that taketh away the sin of the world. Do you ask where? I answer in this sacred volume. Here he is held forth to our view, and they who cannot see him here, would not have seen him, although they had been present when John said, Behold the Lamb of God, that taketh away the sin of the world.

But some will say, "I have seen the Lamb of God, and he has spoken peace to my soul." On what account, I pray you?

"We were once the enemies of God, going on in a state of rebellion against him; but he gave us to see that we were under the wrath and curse of God, and the objects of his divine hatred, wrath, and indignation. But the holy spirit hath wrought a change in *our hearts*, and now we see that Jesus loves, and will continue to love us."

Suffer me, my friends, to assure you that you have never yet beheld the Lamb of God, who taketh away the sin of the world. You have been imposed upon; the Christ on whom you have been called to gaze, is not the same Christ that John pointed out to the



multitude. The Christ that John pointed out was the Saviour of the world, and that not by works of righteousness done by them, but according to his mercy ; not by working a change in their hearts to love him, that he might love them again, for he so loved them while they were yet sinners, as to give his life for the world. This is not the method of God's dealings with us ; no, it is by showing us that he taketh away the sin of the world. The Christ whom you have been looking to, and talking of, is not the Saviour of the world, it is the *adversary* of the world ; *he* has not taken away the sin of the world, but he hath made the world a wilderness, and hath not *opened the house of his prisoners*. The Christ you profess to love, is not loving unto every man, nor the head of every man, nor did he by the grace of God taste death for every man, nor is he the propitiation for the sins of the whole world. The Christ of whom you have been accustomed to hear, and in whom you believe, is not the Christ of God. The Christ of God came into the world, not to condemn the world, but that the world through him might be saved. The Christ you have been taught to worship, and to expect salvation from, came into this world not to save the world through himself, but to condemn the world by himself. The Christ of God came into the world that he may be a ransom for all.

But the Christ to whom you are attached, is not a ransom for all ; he will leave millions in chains, and utter darkness, through a never ending eternity !

In fact, my friends, whether you will hear, or whether you will not, I must take this opportunity to assure you, that the Christ in whom we have from infancy been taught to confide, is not the true Christ, *the Lamb of God that taketh away the sin of the world*. No, no, it is the false Christ, the Anti-Christ, that hath deceived many ; I am right happy in so good an opportunity, in the presence of so large, so respectable, and so attentive an audience, to detect in this public manner, an impostor so detestable, so pernicious. I am well aware, that I shall excite in the bosoms of the worshippers of Anti-Christ, immeasurable resentment. But I am not afraid ; none of these things move me ; I know the Christ I worship is Almighty ; I know, and am assured, Anti-Christ is not. All power in heaven, and in earth, is in the hands of my Redeemer, the Redeemer of the world ; therefore it is, that I am not afraid of what men can do unto me, that I am able in patience to possess my soul.

But, it will be said, do Christians experience no change of heart, no work of the spirit in their approaches to the Saviour? Is there no conversion of the soul?

Yes, assuredly, there is a change of heart, there is a work of the spirit, there is a conversion wrought in every individual, who cometh unto Jesus, for the purpose of finding rest to their souls. Their hearts are set on things above, and not on things *within*, or *beneath*. The spirit takes of the things of Jesus, and shows it unto them, and that with strength of evidence; for no man can know the things of God, but by the spirit of God. By the operation of this holy spirit, they are converted to the true Christ, and thus converted, they will no more follow the voice of a stranger, but they will follow the good shepherd whithersoever he goeth.

*Behold then the Lamb of God who taketh away the sin of the world.*

Turn, O! turn to this strong hold, ye prisoners of hope. Look unto him and be ye saved, all ye the ends of the earth. Hear his declaration: *I am God the Saviour, and beside me there is no other.* I have blotted thy transgressions as a cloud, and thine iniquities as a thick cloud. Return therefore unto me, for I have redeemed thee.

Were the whole assembled world collected before me, from Adam to his youngest son, and did I possess a voice loud as the trumpet that shall awaken the sleeping nations of the dead, I would say to every individual thus collected, the Lord our God has blotted out thy transgressions, he has put away thy sins by the sacrifice of himself, and unto thee, therefore, there is now no condemnation.

But the Angel of God shall go forth, and shall preach this everlasting gospel to all them that dwell upon the face of the earth, and at this august period they shall hear and understand, and from the *least* unto the *greatest*, they shall all know him, whom to know is life eternal.

It was my purpose to have enlarged upon the succeeding verse; but our time is elapsed. John appears a faithful servant of this immaculate Lamb of God: sincerity and truth are on his lips. He witnesses a good testimony.

I am not he, I am only the voice; he is more mighty than I, and he is preferred before me, for he was before me—Assuredly he was; yea, he was before all worlds, self-existent, and reposing upon his own resources.

Let us unite in supplicating this adorable Being, this Lamb of God, that taketh away the sin of the world, to lighten our darkness, and to lead us into all truth. May God, the ever-present God, abide with you, giving you a large portion of his spirit, and that abundant peace and consolation, which passeth understanding.

Thus have I endeavoured to give you a sketch of this discourse. As I keep no notes, I have consequently trusted wholly to my memory. But although I may be incorrect in method, and manner, my doctrines, as I trust and believe, will, upon all occasions be the same. I do not write wholly for you. I calculate that you will read my letters to that circle of friends, who are truly precious to my soul. I am confident it would have given those lovers of our common Saviour heart-felt satisfaction could they have taken a view of the large, and very serious audience, which on this occasion attended our investigations.

Do not, my friend, I beseech you do not, through false delicacy, pass any opportunity which may present, to speak well of that sacred name by which you are called. The adversary of mankind would by all means restrain you; but freely you have received, and freely you ought to give. Why not, as well as the first women who saw our Lord, and his salvation? It was a woman who first saw the risen Saviour, who first proclaimed him to the disciples. Indeed women did not ascend the rostrum, and proceed in a formal manner, like the high priests, and the rulers of the people; but they spake of Christ Jesus, they testified that it was he who was spoken of by the prophets, and that he had risen from the dead, and was the author and finisher of their salvation. This was preaching, and in this manner our Apostle had some fellow labourers in the work of the ministry. It was in this way the woman that our Saviour conversed with at Jacob's well, preached to her neighbours, and many believed the sayings of the woman, and became desirous of seeing and hearing for themselves, and actually saw, and believed that he was the Christ, the Saviour of the world. It was to a woman that Apollos was indebted for being taught the way of God more perfectly. In fact I could point out many instances of this sort to prove that the Redeemer has been successfully preached by faithful women.

When Paul forbids women to speak in the churches, it is manifest he refers to their interference in secular regulations. He never discouraged their speaking in the name of Jesus Christ; this is

ascertained by the gratitude with which he speaks of the assistance he had received, in the work of the ministry, from faithful women ; and God before whom I stand, knoweth that I have frequently obtained both information and assistance, from your writing and your speaking on religious subjects : and I am persuaded our common Father never communicated so largely to you, barely for yourself. Tremble, my friend, tremble to hide your talent in a napkin. Be not, I beseech you, be not on any occasion backward to proclaim what God has done for you, what the Redeemer has given you to see of his salvation. Let no inferior consideration deter you from rendering that honour to the name of Emmanuel, which it indubitably merits. Remember there are no sexes in souls.

But indeed I am persuaded you will not be able to hold your peace ; you will, when you least intend it, proclaim his most worthy praise, who hath called you out of darkness, into his marvellous light ; and having thus done, he hath already made you a witness of the truth, as it is in his blessed self. Go on then, and wherever, and whenever, duty points, spread abroad the savor of that name, that is as ointment poured forth, therefore will the virgins love him ; and particularly, whenever you find a wounded spirit, do not fail to apply this balm of Gilead, to recommend, ardently to recommend, this physician of value, and may the great spirit of truth and grace accompany the words you may deliver.

I have the pleasure to assure you, that your labours have not hitherto been in vain. I have seen tears in the eyes of your delighted auditory, when you have been preaching to them the kingdom of God, both in this city, and elsewhere. Nor can this assurance create undue elevation in your bosom ; for, well you know, you have nothing but what the great Master has been graciously pleased to bestow upon you. My design is to induce you to proceed in the pious walk you have so courageously entered, in the flowery paths of peace, and I am certain your timid spirit stands in need of such support. Frequently have communications of this kind operated upon my mind as the most seasonable cordial. They have been as oil to my chariot wheels, or as travelling charges to bring me on my way. I have taken encouragement from thence to go on, finding my labours were not in vain in the Lord. May you pursue the tract of wisdom, reflecting always that the journey is short, and that we shall ultimately enter into rest and undisturbed repose.

I was yesterday summoned to visit a lady who is verging on her heavenly home ; unacquainted with the things which make for her peace, she trembles on the threshold, and shrinks appalled from the cold embraces of death. She asked me if I supposed there ever was an individual who met death with pleasure ? upon which I observed, that the Divine Being had wisely implanted in the bosom of every animated being, a love of life, thus stimulating to the use of those means, which infinite goodness had provided for their preservation. That this stimulus was no doubt generally in complete operation, as long as the Creator thought proper to continue the creature in the present state of existence. But that I believed, when God was about to call any individual out of time, his usual mode of procedure, was to deaden their attachment to the world, and gradually to remove the stimulus which had hitherto prompted them to self-preservation ; and, I added, that I had known many instances, when it was the will of God to call his children home, and to return their earthy tenement to the dust, receiving to his blessed self the spirit which he had given ; I had known, I said, many instances, where he graciously prepared them for their departure, by removing from them all fear of death, and causing them to view the separation of soul and body as the greatest possible blessing. I introduced the story of the young lady in our neighbourhood. Many persons were present. Never did I witness more fixed attention than was delineated in every feature of the dying lady's animated countenance, especially when I related my conversation with the sweet sufferer, to whom I adverted. Again, and again she thanked me, evincing by tears of transport, the consolation she had received.

Mr. R—— is as consistent a worshipper of the Redeemer, as his attachment to forms will permit. He is fully convinced of the great truths of Christianity ; but he believes the Apostle established ecclesiastical authority, and his conscience compels him to continue in subjection to his bishop. Ever eager in the pursuit of any good which I would obtain, I am solicitous this same Mr. R—— should be a father, almost in the moment of his beholding the spiritual light of life : as he sees the truth as it is in Jesus, I am grieved that this truth doth not make him free, that he sees any thing elsewhere, to command his obedience. However, I have no doubt he will go forward. Or, perhaps, like some of the first promulgators of the gospel, he may be ordained a minister of the circumcision.

Indeed, Paul seems to have been more bold than any of the Apostles; an attachment to ceremonies was prevalent among them, and they verily believed they might be used to good purpose in the Christian church. They were unquestionably under the dictates of conscience, especially as they conceived they had the example of their master to justify them. It was certainly *long* before they became acquainted with the complex character of the Redeemer. Many in the first establishment of Christianity, were unacquainted with the magnitude and variety of his sacred offices; they saw him not as made under the law, as subjected to ordinances, to the law of ceremonies in our stead, as fulfilling the whole, as being the end of that dispensation, the end of the law for righteousness; and although a few, attaining to the perfect knowledge of Jesus Christ, discovered that *he was all in all*: yet, having made the discovery, it was not in their power to persuade others, who remained precisely where they were stationed to believe their report.

What shall we say to these things? Is it necessary there should be a certain share, a due proportion of blindness in the Christian church, and that there should be as many different degrees there, as every where else? Must there be a divine economy in the church militant, and as many different degrees as in the heavenly hierarchy, in which there are thrones, dominions, principalities, and powers; cherubic and seraphic bands? I am aware we cannot precisely determine what these enumerated orders intend; yet, is it not probable, that they point out various orders, more or less exalted? and if so, why should we expect all to rank alike in the school of Christ, instituted in this lower world? Is it not contrary to existing regulation? Let me then but know they are *in the school of Christ*; Let me but be convinced they are learned of the Father, that they see the righteousness of Jesus unto all, and upon all, there appearing to them no difference: In one word, let me but know that they are not worshippers of Anti-Christ, that they can distinguish the voice of the good shepherd, from the voice of a stranger; that the love of Christ constraineth them, because they judge that if one died for all, then were all dead; if they have gone thus far, they are members of the church militant here below, and every such member is my friend and brother, my friend and sister.

There are in the church militant elevated ranks, and from those I am led to the church triumphant; to those abodes of blessedness where I can number a long catalogue of names, with whom I once held

sweet council. Hail happy, beatified spirits transplanted into the garden of your God, there to flourish with unfading righteousness, unfading beauty. But, yet a little while, and those exotics which droop beneath a frigid atmosphere, which are nearly blighted in this inhospitable soil, will be removed to the same paradise of never ending bliss, so congenial to the growth of every virtue.

Have you a church, says an inquirer to me yesterday, where you reside ?

*M.* Yes, Sir.

*I.* Aye, why they said you did not hold to any of the ordinances, and that you had no church.

*M.* You were misinformed, Sir; we have a church, and we have a redeeming God, and we abide by every thing which is written in the law and the prophets. We are the worshippers of the true Christ.

*I.* We have been told you denied baptism, and the supper of the Lord.

*M.* We are Christians, and we are baptized with the baptism of Christ; and we see, and acknowledge the mystery of our Saviour's person, in the symbolic bread, and wine. In a word, we are of the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. We have the answer of a good conscience, by the resurrection of Emmanuel from the dead. This firm affiance is our support. Looking with a single eye to the Saviour of the world, our hearts condemn us not, and we experience unwavering confidence toward God. Such, Sir, is the character of the church with which I am particularly connected.

This inquirer being a bitter opponent, sighed and looked contemptuously, looked contemptuously and sighed, and so took his leave.

I have had to struggle with much mortification. Alas! for us, we must go through much tribulation to the kingdom of heaven. But, blessed be God, we must *pass through* the one, and *into the other*. The time we are passing *through the one*, is comparatively short; but our residence *in* the kingdom of heaven will not come to a period. Tribulation endureth but for a time, but heaven is eternal. Blessed be the author of our existence, that we are momentarily advancing nearer and nearer to this abode of blessedness: that our salvation is nearer than when we first believed. Oh! that I could, in my journey through this howling wilderness, possess

my soul in patience, or that I could at least stand my ground and continue unmoved; this should be my privilege, to this I ought to aspire; and although I may not always succeed, yet I may in some good measure attain my purpose, and an object so truly desirable is surely worth the most persevering efforts. Yet I know it is much easier to preach, than to practise. God, enable me, in this respect, to preach *by practice*, thus making my example a comment upon my page; for it will always be true, that example is abundantly more persuasive than the brightest precepts.

I have been pleased with a circumstance which took place this morning—A grey headed man, a rustic, entered my apartment.

*Rustic.* Will Mr. Murray admit an old man? I hope no offence.

*M.* Set down, Sir.

*Rustic.* I am an old man, and Mr. Murray knows better than such a poor weak creature, as, God help me, I am become; indeed I never was very smart, but howsome-ever, I should like to mention a matter that is very near my heart, but belike you are going to be busy?

*M.* No, Sir, I am at leisure to attend to you.

*Rustic.* Well, Sir, I am told as how, that D. A. intends to speak against you in his meeting-house.

*M.* Well, Sir, if he should choose it, there is no act of assembly to prevent him.

*Rustic.* But, our neighbours have signified to me, that you will not answer him! Now I know that I am a poor old simpleton, and that it will be a hard matter to speak to such a man as D. A.—much harder than to hold an argument with a man of higher parts. But, under favour, though Mr. Murray knows much better than I, yet I am bold to say, whatever D. A. may be himself, there are a great many hearers of yours, looking out with all their eyes, and for certain, they are very much accustomed to hear matters and things held up, for all the world as D. A. will hold them up; and if you should speak never a word, all the snarlers in the village, will endeavour to persuade us, as how that D. A. has let fall something that has not only staggered, but fairly tripped up your heels, and the simpleton himself, may strut off as proud as a peacock. Now I think, as how that our Saviour, always replied to them these sort of folks, who were for all the world like D. A.; that is, as a body may say, until he came to suffer, and then we know he must be dumb and open not his mouth, that the scriptures might be



fulfilled. Now, I should be mighty glad, if this man should have courage enough to speak to you, if you would answer him. All of us knows you can give him as good as he sends; but if you do not reply, we shall all of us be non-plussed like.

*M.* Make yourself quite easy, my honest friend, I will do as well as I can.

*Rustic.* Well, if you will not be affronted like, but mayhap I shall go too far?

*M.* Speak freely, Sir.

*Rustic.* Why, then if you does not take it amiss, as I should be mighty glad that the gospel God sent you to preach, should spread all over the world, and the like of that, I will just say one word more, but for certain you will thinks I am an impudent old fellow.

*M.* O! no, not at all, Sir; speak out, I am not easily offended where offence is not designed.

*Rustic.* Why, we are told, as how that Elijah was a man of like passions with us; every man can be stirred up to wrath, and so on. D. A. belike will be very rough, and he may some how work you up to wrath, but all our folks are looking up to you, and they say as how that they expects more from you, than from any body else; because, for certain, you knows more than any body else. The thing that I means, is this: No good comes by quarrelling, and that sort of thing; and the precious Bible tells us, as how that a soft answer turneth away wrath. Moses, as Mr. Murray very well knows, spoke unadvisedly with his lips, and as you observed in your sermon the other evening, when folks are in any little fault, other folks will make it worse like, and will say in a high kind of a manner, "There, there, so would we have it." O! I shall never forget your last precious sermon. But you will be so good as to have a care, and the like of that, Sir.

*M.* I hope, Sir, I shall at all times be enabled to act in a manner consistent with my character.

*Rustic.* Look ye there, now. But, I hope as how you be not affronted, I hope you will overlook the freedom I takes. What I feels, I always speaks, and although I knows Mr. Murray knows all this better than I: yet I am such an old fool, that I cannot help talking about these here matters.

*M.* Make no apologies, my good friend; what you have said does not stand in need of excuse: your observations are friendly and just, and shall have their due weight.

Thus far our honest rustic ; yet I do not like these disputations, they seem too much like contending for a victory, and rarely serve the cause of true religion. Well, so it must be ; I will leave it entirely with Him who careth for us. Time, time, when will it be swallowed up in eternity ! when shall we get home ; when shall we reach our Father's house ; when shall we get beyond these hopes and fears, these thorns, which so plentifully infest our paths ? O ! this wretched life, when will it have an end ? I am indeed impatient to quit this abode of sorrow, to leap the gulf, and find myself in eternity. I have been thrown into this train of reflection, by a consideration of the bitter spirit of acrimony, which is, I had almost said, momentarily gaining strength in this country. The terms whig and tory, seem the watch word, on which is suspended every malevolent, every bad passion. The most bitter enmity, wrath and indignation is absolutely *cherished* between political opponents, who are children of the same parents. I have dined in a circle of friends, who call themselves Christians—For my soul, I cannot view that man as a consistent Christian, who is either a *high whig*, or a *high tory*, or who kindles into rage, and the most wrathful indignation upon any question, either of a civil or religious nature. I had the temerity to make an observation of this description, in this circle. An individual delivered himself with unwarrantable severity, of all who sustained the tory character. I could not forbear taking a part in the conversation, not on political principles, but from a heart deeply and sensibly affected by the principles inculcated by that Monarch, of whom I am an ambassador ; and among other remarks drawn forth by the occasion, I affirmed, that if any one said they *loved God* whom they had *not seen*, and *hated their brother whom they had seen*, they were liars. I was asked, if I knew any man who was not a liar ? and I replied, I knew no one wholly free from offence, but there were individuals who could speak without lying ; and I added, I have the happiness to be acquainted with Christians, a few Christians who really believe themselves disciples of a Prince, whose kingdom is not of this world, and who are persuaded in their own souls, that every human being is of their own flesh ; that every son and daughter of Adam is *with them a member of the mystical body of the second Adam*, in consequence of which, they distinguish between the precious and the vile, just as they would discriminate were they placed by the couch of the son of their father and their mother, and beheld their suffering brother

in a strong, and most offensive delirium. They, would on such an occasion, regard their brother with sympathy and strong commiseration; They would view the disease with horror, but they would experience no sentiments but kindness and affection for the sufferer. These Christians do not believe the world contains sufficient treasure to purchase the soul of one of the most obnoxious of those tories, whom you take so much delight in anathematizing, and it is a fundamental article of their creed, that in the fulness of God's own time, every man, let his character *now* be what it will, whether *whig* or *tory*, shall be filled with the knowledge of the Lord, and consequently retain no disposition to hurt or offend their associates. Nay, they are fully persuaded, even in the present moment, that the all-wise God our Saviour, maketh use of these instruments as in his sight seemeth good, but that the bodies and souls of every man is equally dear to him, who fashioned them and breathed into them the breath of life. Thus these Christians believe, and their hearts are influenced by their faith, and it is such characters, and such characters only, which appear to me consistent Christians.

Nature assumes this morning her most delightful aspect. The God of Nature has been bestowing upon us a new instance of indulgence; he has prevented the dawn by his loving kindness. Sometime before day we were favoured by a most delightful shower, of which the parched earth stood in great need, and the dew-bespangled lawn is glittering before me. How forcibly does the present scene call to my memory the beautiful song of Moses: you will find it Deuteronomy, chapter 32.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

“My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.”

I bless God that his doctrine takes not the character of the storm, but of the *small rain*, upon the tender herb. That God is not in the flame nor in the whirlwind, but in the small still voice, when he addresseth by the word of his mouth, this animated earth in which we are tenanted, O! earth, earth, hear ye the word of the Lord. It cannot, I think, be supposed that the clod on which we tread is here called upon. No, assuredly, it is the children of men, while continuing of the earth, earthy.

The people in this city go on with abundance of stoicism. None

of these things move them ; confident in their own righteousness, they speak peace to themselves, *where no peace can be found*. But may the God of peace and love give them peace, and preserve them from every evil for his own name sake, for doubtless they are his people in *his*, although not in their *own way*.

The last subject we have considered in this place is recorded in the 45th chapter of Isaiah, 20th verse :

“ Assemble yourselves and come ; draw near together, ye that are escaped of the nations : they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.”

I read the remaining verses of this chapter, intending to consider them in course, designing this 20th verse as an introduction to the succeeding verses, and I proceeded to consider :

First, what we were to understand by the divine admonition, Assemble yourselves.

Secondly, And come.

Thirdly, And draw together ye that are escaped of the nations.

Fourthly, The propriety of the argument made use of in the close, They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.

First, Assemble yourselves. Nothing is more manifest than that man is made social ; of this we have ten thousand proofs, and if any have fondly imagined that felicity existed far from the social haunts of men, and under this delusion have sequestered themselves amid the recesses of the wilderness, they have generally acknowledged their error, confessing that whatever were the miseries of society, they were abundantly more supportable, than a dereliction of communicable good, and all those joys which sometimes distinguish the domestic circle.

We evidently see, in this fact, the good hand of our God ; for how would his gracious purposes be answered in the world, if the interests of mankind did not effectually draw them together ?

But, I am far from supposing, however striking this consideration may be, that it is pointed out in the words of our text. It does not ask a divine admonition to persuade men to assemble, for reciprocal acts of kindness or rather self-interest, and domestic consolation. The first law of nature is self-preservation, and this alone is sufficient for the purpose of collecting and embodying communities for associating human beings.

But it appears that our God intended by this admonition, to assemble the people in a way, to which depraved nature would never resort; to assemble them unto him from whom they had by transgression revolted. They assemble, said the Holy One of Israel, but not to me. The individuals of our nature are represented as sheep going astray, each wandering after the way of his own heart. The spirit of God in this passage, is in unison with the Apostle who enjoins the not forsaking, the assembling ourselves together as the manner of some is.

There have in every age been many, who if they find no immediate prospect of pecuniary advantage, see nothing sufficiently powerful to stimulate the assembling themselves in a religious association. Nay, according to our Apostle, among christians themselves, there were many who did not chuse to assemble together as christians. It was their manner to absent themselves from the public worship; and here suffer me to observe, that there is nothing the adversary of souls takes more pains to prevent, than the assembling of *christians* together, while there are few things which he more uniformly countenances than large collections of people, assembled in the name of Anti-Christ: and why? because a great assembly engaged in any cause, does great honour to that cause, while therefore, the adversary of souls is ever encouraging his votaries in any character, whether profane or pious, to assemble together in troops, he is practising every artifice in his power, to prevent the worshippers of Emmanuel from gathering themselves together. If he cannot persuade them to renounce the testimony, which is his leading attempt, he next endeavours to persuade them that they know as much as any one can teach them, and that no other motive for assembling together can possibly exist; thus leading them to believe that they are sufficiently instructed, they wholly forsake the assembling themselves together. And should no particular teacher be assigned them, then they become positive that it is very absurd indeed to meet or to assemble themselves together, for, as they are taught by the adversary, no purpose, save that of rendering themselves contemptible can possibly be obtained.

Our common foe is no doubt aware that the assembling of the people together in the *name* of the Almighty, has obtained his sanction, and that he hath promised his blessed presence whenever they are so assembled. Hence the unwearied efforts of the grand adversary to prevent associating christians from regularly collecting

together. The zealous disciples of the Prince of the power of the air are gratified by the disunion of the worshippers of Jesus, and these genuine disciples are proportionably pained. Many are the devices of the adversary of which we are too often ignorant, and he is by all means solicitous to prevent us from following the voice of the Lord, as heard in our text, all which will be ineffectual if we attend to our own true interest ; if we are but convinced we stand in the sacred name of Jesus ; when we meet, we have all the reason in the world to expect much real advantage therefrom : and in keeping this commandment we shall find there is indeed exceeding great reward. It is true our God is every where present, and that he promises never to leave us nor forsake us ; but he has graciously encouraged us to expect more light and life when assembled together, as members of his mystical body. It was this blessed consideration which made glad the heart of David, when he heard the people cheerfully say, come let us go up *together* to worship at the house of the Lord.

By assembling *together* we not only render more glory to God, but we ourselves are more refreshed ; like a number of coals, *scattered*, they are soon and easily extinguished, but *collected*, a reciprocal heat is communicated and continued.

As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Christians, *real Christians*, are *real friends*, and as they approach each other, their faces will brighten with pleasure. The assembling of a few heaven-taught individuals will be a well designed miniature, which will point to the consideration of that blissful era, when all the families of the earth shall meet in the grand assembly, and church of the first born, and, although it may be asked, could we not contemplate this august period in our own dwellings ? The answer of every Christian will be ready, the eye affects the heart, and we shall mutually stimulate each other. As he who hath a friend at a distance, and can content himself with recollecting him, without experiencing any anxiety to meet him, may truly be said to wear only the *name* of friendship, so persons who are satisfied with forming *an idea* of what they might *vitally realize in the Christian character*, can merit no more than the *name* of Christians.

Assemble yourselves and come. Who ? Certainly those who are escaped of the nations. This brings us to the second particular in our text.

*Come*, what are we to understand by the exhortation *come*? This exhortation may be considered negatively, and positively.

First, negatively. Come out from among the workers of iniquity, and all those who are connected with them, 2 Corinthians, vi. 17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” And in Revelations, xviii. 4, “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins.” We are not left in the dark with respect to the precise meaning of this term *Babylon*, it is given in the 17th chapter and 5th verse of this book.

“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

Here we find the mother of the abominations of the earth, is Babylon, and to fasten our attention thereon, the information is given in capitals. But the destruction of Babylon and her abominations, will be the salvation, the restoration of mankind, and for this we will sing praises to the name of Jehovah, through the wasteless ages of eternity.

It is really astonishing that this remarkable passage should be so little noticed. This Babylon is one of the mysteries, the mystery of iniquity. God manifest in the flesh is another. None but God can perfectly comprehend these mysteries; conjecture may in some measure elucidate, but perhaps no created being will ever be able perfectly to explain.

But, secondly, we are to consider this term in a positive sense. Our Saviour, Matthew xi. 18. inviteth those who are oppressed by care to turn unto their rest:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

The prophet Hosea, chapter 4, thus exhorteth: “Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up.

“After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”

Thus declareth our blessed Saviour: “Because *I live, ye shall live also.*” John xiv. 19.

The apostle Paul, 1 Corinthians xv. 4. is perfectly in unison with the prophet Hosea, and expressly refereth to this prophet when he

saith, and that he was buried, and that he rose again on the third day, according to the scriptures.

Thirdly, And draw together, ye that are escaped of the nations. As if he had said, I appeal to you that have escaped of the nations, I appeal to you respecting the object of their worship; Have the nations any knowledge? if they had, would they set up a graven image, and pray unto a God that cannot save?

Fourthly, There is infinite propriety in this argument. What, prostrate before idols of wood and stone! What, prostrate before the *work of our own hands*! What, prostrate in humble adoration to any being less than omnipotent! What, supplicate a God that cannot save!

Yet are we not, in this our day, called upon to pray unto a God that cannot save? Yea, verily, and many are the arguments made use of to prove that the God we are commanded to adore cannot save.

First, the decrees of God, in which before the foundations of the world were laid, or ever the morning stars sang together, he predestinated the greater part of mankind to everlasting misery!!! and, therefore, for such poor lost sinners, Jesus did not, could not die! And yet, strange to tell, these gospel preachers in their public labours, exhort their hearers *all* without distinction to *believe* the gospel, and after they are thus admonished, they are fervently recommended to heaven that they may *all* be saved, and come unto the knowledge of the truth.

This is the language of such principles, of such practice. "O Lord we know assuredly that thou hast in thy eternal council and purposes, determined that a large proportion of the beings thou hast called into existence, shall never come unto the knowledge of thy truth, shall never be saved. But as thou hast commanded us to make prayers and supplications for all men, we obey thy command, although our prayers will incontrovertibly be without effect. Thou art bound, O God, by a secret cause, by thy own irreversible decree, thou *canst not save all sinners*, however strong where thy expiring agonies, however gracious thy purposes."

Secondly, There are who affirm, the Redeemer tasted death for every man, that he *willeth* that all men should be saved, but they are refractory, they *will not* come unto him, although eternal life is proffered as the reward of their compliance, and it is therefore their God cannot save. This is stripping the crown of omnip-



otence from the brow of the Creator, and placing it upon the head of the creature.

We cannot but lament so melancholy a change, infinite wisdom infinite goodness, infinite power, *yielding his prime attribute to the evanescent* being of a day, and this being the work of his own hands. Be astonished, O heavens ! The Almighty hath planned, but weak, powerless, fragile man intercepteth and preventeth his purpose. Jehovah hath bowed the heavens, and descended on earth to rescue, to ransom the prey from the mighty ; but the ransomed combining with the destroyer defeateth the purpose of him, who is Lord of the universe ! May we not indeed say, hail almighty man, hail almighty fiend, for ye are stronger than omnipotence, more powerful than the Creator by whom ye were fashioned. It is confessed God willeth that all should be saved, but combinations and machinations preventeth the source of existence from obtaining his will ! But did not God *foreknow* these *combinations*, these *machinations*, and doth he thus become a God that cannot save ?

It is truly deplorable, as the Creator *wishes* to be the husband of the creature, as he *wishes* to be in *reality* what his prophets and apostles have *proclaimed him*, viz. the *Saviour of all men, to be testified in due time*. It is, I say, a distressing consideration, that after so many consolatory, God honouring declarations, the God of the Christians should prove like the God of the Heathens, *unable to save* ! We know why the gods of the Heathens *could not save* : they were senseless wood and stone images, graven by the hands of those who worshipped them. Eyes had they, but they saw not ; ears, but they heard not ; they who made them, were like unto them ; and so were all those who put their trust in them.

But, turning from ancient and modern heathenism, let us glance our eye upon the verses immediately succeeding our text.

“ Tell ye, and bring them near, yea, let them take counsel together : Who hath declared this from ancient time ? Who hath told it from that time ? Have not I the Lord ? And there is no God else beside me ; a *just God and a Saviour*, there is none beside me ” Blessed, forever blessed be the name of *this God, this Saviour* ! This God who *can save*, who is *strong to save*, who *wishes to save*, and who *will obtain his wish* ; nor is there a power in heaven, on earth or hell, of sufficient force to prevent him. Once, we really believed, because we were so taught, that there was another God beside the Saviour God ! We have been told of a God *out of*

*Christ!* But of this God, the Redeeming God had no knowledge. This mighty discovery was reserved for the Christians of later times. But to this God, *this God out of Christ*, this God *who cannot save*, we boldly deny all fealty, all allegiance.

There is indeed a God, who is a *consuming* fire. But the apostle in his Epistle to the Hebrews, xii. 29, informs us, that this is *our God*. Our God is a consuming fire. John the Baptist did homage to this God, when he said, Matthew iii. 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize you with the Holy Ghost, and with fire.*"

The prophet Malachi, chapter iii. proclaiming this God, likens him to a refiner's fire. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

"And he shall set as a refiner, and purifier of silver: and he shall purify the sons of Levi, and purge them as gold, and silver, that they may offer unto the Lord an offering in righteousness."

Who does not know that the refiner's fire, is neither calculated nor designed to destroy the mettle, but to separate it from the dross with which it is mixed; and for this reason, that the proprietor may receive it in a state of purity?

Looking over the commentator upon this subject, I am gratified to find his sentiments upon this passage, in unison with the ideas which we have delighted to cherish. Thus he expresses himself: "God consumeth the dross, that he may preserve the mettle free from base alloy." I confess, I rejoice when I can obtain truth from these characters, and I am right happy to acknowledge my obligation.

The apostle Paul did not lament that our God, the God of Abraham, was a *consuming fire* when he affirmed,

"Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed *by fire*; and the *fire* shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, *he shall receive a reward.*

"If any man's work shall be burned, *he shall suffer loss*: but he himself shall *be saved*; yet so as *by fire.*"

Yes, truly; for our God, is a God who is *able to save*. Perhaps, the sacred records could not furnish a more happy conclusion to our subject, than presents in the close of the chapter, from which we have selected our text :

“Look unto me, and be saved, all the ends of the earth: for I am God and there is none else.

“I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return. That unto me shall every knee bow, and every tongue shall swear.

“Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.”

“In the Lord shall all the seed of Israel be justified, and shall glory.”

This letter contains whatever of importance, my leisure has permitted me to record for several days past. If you bring candour to the perusal, my principal subject will render it interesting, and it cannot then fail of being acceptable.

Farewell.



## LETTER VIII.

**I** PROCEED to give you the minutes of my conversation with our melancholy friend; your sympathy for the human family deeply interests you in their sufferings, and the smile of benignity plays upon your features, whenever you can behold a beam of divine consolation irradiating the benighted mind. Mr. K—— is indeed a distressed man; thus he addressed me :

K. I am, Sir, a miserable man; my sorrows are many.

M. Well then, my friend, your Saviour has not deceived you. He told you more than seventeen hundred years since, in the world you should have tribulation; and you can set your seal to the truth of his testimony.

*K.* I can indeed ; my sufferings are beyond conception : I am in the wilderness, and I am greatly bewildered there.

*M.* You remind me of the children of Israel, who when brought out of the house of bondage, and carried through the sea as on dry land, after beholding their pursuers drowned in the sea they had passed through, after standing upon the shore, and lifting up their voices in praise to God their deliverer, became forgetful of his strong arm, and turning from the consolations in their view, bitterly lamented their situation.

*K.* But their triumphant song of joy originated in a persuasion that their sorrows were gone past, that they should never more know distress. But, poor souls, their afflictions were indeed but beginning, yet they never returned back to Egypt.

*M.* True, they never did ; but they ought not to be blamed for this ; they often returned thither in their hearts, and many a time in their wanderings through the wilderness, even in view of the promised land, they were brought to the very brink of that Egyptian darkness, from which they had been rescued.

*K.* Dear Sir, how much do I feel, and know this to be precisely my situation. Rebel nature lives within me, and fills my heart with agony.

*M.* Then, Sir, I suppose “when you would do good, evil is present with you.” But, I pray you, my dear Sir, to cast your anchor within the veil, and it will then be sure and steadfast, because it is within the veil.

*K.* Ah, Sir, my case is desperate ; I am an unhappy man, and I am persuaded I shall never know peace, at least in this world.

*M.* On what, Sir, do you found this persuasion ?

*K.* You cannot, Mr. Murray, it is impossible you should form any idea of my situation.

*M.* I cannot, Sir ; nor do I wish for any improper communication. It is enough for me to know that the omnipotent God is acquainted with your sorrows, and knows both the cause and the effect.

He sighed bitterly, his whole frame was agitated, and his eye filled ; but without noticing these symptoms, I proceeded.

It is our mercy, Sir, that the thoughts of our God are not as our thoughts, and that his ways are not as our ways. You are sorely afflicted, and it is no small part of your affliction, that you conceive the irradiating countenance of your Almighty Father will no more shine upon you.

He fixed his eyes on the ground ; his native urbanity and general politeness would not permit him to treat me with disrespect ; but he was manifestly uneasy, if not displeased. Yet I boldly added : I am, Sir, persuaded you will one day come forth from the pit, in which you are now inclosed. He raised his eyes, shook his head, and impressively waving his hand, replied,

*K.* No, Sir, my misery is fixt as fate.

*M.* It is so, Sir, I know it well ; but you have not the same idea of fate, which the poets express ; you do not believe it forges fetters for Deity. I know your woes are fixt as fate : that is, you cannot receive consolation or deliverance, until God is pleased to soothe your spirit, to emancipate your soul. But do you not admit that God is able to deliver you ?

*K.* No doubt.

*M.* I remember our Saviour once told his disciples, it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. The disciples questioned : Who then can be saved ? This was a rational interrogation. But what said our Saviour ? With man this is impossible, but with God all things are possible. Do you, suffer me to repeat my question, do you not think it possible for your Creator to give you the oil of joy for mourning, and the garment of praise for the spirit of heaviness ?

*K.* Yes, Sir, possible, but not probable ; I have been always in such a state as was known only to my own soul. I have been wedded to the world, swallowed up in its pursuits, and I have thus forfeited all claim to future bliss, and entailed upon myself certain misery, both here and hereafter !

*M.* It is possible, Sir, you may have set your heart too much upon the world, and the things of the world ; and the scriptures of truth declare, if any man love the world, and the things of the world, the love of the Father is not in him. But this serves to evince the absolute necessity of redemption, of a substitute of a Saviour ; such a substitute, such a Saviour was provided for us ; and firm as the rock of ages stood the world's Saviour, when all the kingdoms of this world, and the glory of them were presented before him ; he proved himself free from the love of the things of this world, by despising the world and all its fallacious toys. Now, if it were not that this head of every man, had continued upon the occasion to which I advert, thus greatly invulnerable, you could indeed have no

hope. But if Jesus is freely given, our federal head, then this his contempt is given also; and we hear his gracious words, bidding us be of good cheer, because he hath overcome the world. And this is indeed a substantial source of joy and gladness, for he overcame the world *in the character of those who were always overcome by the world*; and thus the love of God becomes manifest, not that we loved him, but that he first loved us, and gave himself for us.

*K.* But for what purpose are all the directions given by Jesus Christ himself, and by his Apostles?

*M.* For two important purposes; first, that knowing the extent of the divine law, we may be convicted of sin. I had not known sin, said the Apostle, except the commandment had said, thou shalt not covet. And

Secondly, That this knowledge may stop every mouth, and all the world may become guilty before God.

Jesus says, when sacrifices and burnt offerings thou wouldst not; then said I, Lo I come to do thy will, O! my God, by the which will we are sanctified through the offering up of the body of Christ once for all: and that we may become acquainted with the magnitude of that righteousness, which God has freely given, which the Apostle informs us is unto all, and upon all those who believe, there being no difference; it was necessary that Jesus should magnify the law, and finally command his disciples to be perfect, as their Father who is in heaven is perfect.

The Apostles being under the influence of the spirit of Jesus, taught the same doctrine, and for the same reason that they might constantly behold the necessity which existed, and which still exists for the perfect righteousness of the Redeemer, thus living by faith, and not by sight. The Apostle informs us, that he bears about in his body the marks of the dying of the Lord Jesus.

Thus as Jesus died for sins, for the sins of mankind, even Paul had a messenger of Satan, and a thorn in the flesh, lest the elevation to which he was raised should originate forgetfulness.

*“Slay them not, lest my people forget.”*

Surely it is from corresponding passages clearly demonstrable, that if the apostolic injunctions were given, that by obedience thereto, they themselves, or any of those to whom they were writing, might enter into bliss; both they, and all whom they addressed, must be eternally excluded, for the Apostle himself says: When I would do good, evil is present with me, and the good I would do,

I do not; and the evil that I would not do, that do I. The apostle James declares, in many things we all offend. And the apostle John solemnly affirms, If we say we have no sin, we deceive ourselves and the truth is not in us.

*K.* But surely there is an essential difference between having an evil nature, and being a gross offender.

*M.* I humbly conceive that in the sight of God, there is no difference: And my opinion is based upon scripture testimony; I cannot believe the apostle Paul was guilty of any gross offence, and yet he pronounced himself the chief of sinners.

*K.* Yes; he thus characterizes himself while he persecuted the church of God.

*M.* I beg your pardon, Sir; this declaration was subsequent to his commencement of the apostolic career; and he did not say *I was*, but *I am* the chief of sinners. Perhaps he could with safety make this confession, for knowing more of his own heart than of the heart of any other person, he proclaims himself according to his own knowledge of its desperate wickedness. The apostle James warmly questions, "Know ye not, brethren, that whoso keepeth the whole law, and yet offendeth in one point, is guilty of all.\* Pray, Sir, can any one in this world be more than guilty of all?"

*K.* I suppose not, Sir.

*M.* Are there any who do not offend in one point; is there any individual sojourning in this habitation of clay, if we except the head of every man, is there I say, hath there even been any one who liveth and sinneth not?

*K.* I believe not.

*M.* Where then, I beseech you, is the difference; I speak as it relates to our standing in the sight of God. Sir, there is no difference, all mankind are guilty of the breach of every commandment of

\* A popular preacher expatiating upon this passage, "He that offendeth in one point is guilty of all," sensibly and pertinently observed, "That a little reflection would evince the propriety and strict justice of the testimony contained in the text." The mind of man, said the ingenious divine, "is ever open to the all-searching eye of Him, who breathed into our first parent the breath of life, and taking cognizance of the thoughts of the heart, he determines the degree of innate turpitude, and he is certain that the soul which produces *one crime*, contains in its bosom the seeds of every other transgression, lacking nothing but opportunity to exhibit a prolific growth of every evil."

God; the law condemneth every man, and every mouth must be stopped, every tongue must plead guilty in the presence of God.

But, as all without discrimination are condemned by the law, so by the grace of God, all, without distinction are acquitted. That grace which bringeth salvation is the complete discharge of every individual, for thus runs the divine testimony: He, Jesus, was made under the law to redeem them who were under the law, by being made a curse for them. Whatever therefore the divine vengeance threatened for the breach of the holy law, Jesus Christ in the place and character of the law-breaker, fully suffered. He suffered the *just* for the *unjust*, that he might bring us to God.

Observe, my dear Sir, it was that the *unjust* might be brought to God, that Jesus suffered; and should they not through his sufferings be brought home to God, the end of Christ's sufferings would not be answered.

*K.* Is there nothing in the will of the creature? Surely there is in the sacred records abundantly sufficient to convince refractory sinners, that no one can be happy in what Jesus Christ is, and has done, who will not come unto him for life; and indeed it is irrational to suppose that an individual can be made happy in opposition to his own will.

*M.* It is a righteous truth; no one can be made happy without his own consent. Man has a will, and a very refractory will too, he is uniformly opposed to the plan of deliverance, accomplished by Jesus Christ. But you will please to observe, the man Christ Jesus, the God-man, is also a free agent, and it is expressly affirmed in the divine word, that it is the will of God that all men should be saved and consequently come unto him for life—true the same word asserts, they will not come unto him.—But as it is possible man *may change*, and impossible that God can change; as God is of one mind and cannot be turned, and as man being a changeable creature may be turned, not indeed against his will; God, for the purpose of accomplishing his own will, which if he be Omnipotent he must obtain, will in the day of his *power*, render the creature now so refractory *perfectly willing*.

I know that both God and man have each a will, and I know that the poles are not more opposite than those different wills. God and man will make every effort in their power to obtain their respective wishes, and if the power of God should be found greater than the power of devils and men united, then God will obtain his



will, and the consequence will be, that every creature in heaven, and on earth, and under the earth, and in the sea, shall with *cheerful, willing* hearts, ascribe glory to the Lamb, and flocking to him for life, as doves to their own windows, they shall say, O Lord, other Lords beside thee have had dominion over us, but by thee only will we make mention of thy name.

Nor will this declaration be the result of *restraint*, their hearts, their whole *willing hearts* will be upon their lips. Hence we see the absurdity of those people who are ever exclaiming, what, will God save people whether they will or not? Will he force them to be saved? Indeed were God to usher them into heaven with their refractory dispositions, misery would attend them even there; heaven would not be to them the abode of felicity. But all hearts are in the hands of God, and he can fashion the will to his own irreversible purposes. This he can do even without the knowledge of the creature, and he can make every thought, every passion subservient to his sacred and well digested plans.

Doth he not do this day by day, when he graciously bringeth in his elect; those among the *many called*, who are *chosen* as vessels of mercy, before ordained to exhibit the praises of Him, who hath called them out of darkness, into his marvellous light. Whenever the spirit of God takes hold of such a chosen vessel, does it not find in this individual a disposition which is enmity against God, ignorant of God, living in open opposition to him, and his salvation, doing all in his power to frustrate the grace of God, and either serving the adversary to promote himself, his pleasurable, his ambitious, his vindictive, his covetous, or his righteous self, or else, perhaps, serving God for the lucre of gain.

How was it with the apostle Paul, when he was taken hold of by the spirit of God? Was he not filled with wrath? Never was vessel filled with more, he was exceeding mad; could he have obtained his will, he would have cut off from the face of the earth, all who called upon the name of Jesus, and that with as much pleasure as he consented to the death of Stephen, when he held the garments of those who stoned him to death. A will more refractory than that of this young Pharisee, who in all his conduct said, as plain as conduct could say, (and it is acknowledged that actions speak much louder than words,) he would not have that man, the man of God's right hand, to reign over him.

Yet this man, this Saul, on his way to Damascus was selected by divine power, and placed by the interference of sovereign grace, in the way of that just one, whose paths shine more and more unto the perfect day. But, permit me to ask, was there any violence done to his will? Far, very far from it. He preached Jesus with as much eagerness, affection, and devotional ardour, as he had previously persecuted all those who called upon the name of the Redeemer. He renounced all his own righteousness as *willingly* and with as much heartfelt sincerity, as he had before laboured to build it up. Listen to his own testimony in his epistle to the Philippians, chapter iii. "But what things were gain to me, those I count loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things."

Yet, I repeat, in all this process force is not exercised, the *will* is not violated. Indeed force is useless, when the God in whom we live, move, and have a being, worketh in our hearts both to will and to do of his good pleasure.

Man then is always a free will agent, he always acts according to his own pleasure; and he will always pursue what at the time appears to him best calculated to promote his interest. God has only to manifest himself, to make his ways appear as they really are, ways of pleasantness, and his paths peace; and the redeemed spirit will very cheerfully *choose* that which is good.

I am aware that *life* and *death* were heretofore exhibited to a certain people, and that they made a shocking choice, but it was because the spirit of God did not exert his omnipotent power upon their minds. Mankind under the influence of their own passions, will always choose darkness rather than light, because their deeds are evil. But when God opens the eyes of their understanding, to behold the excellency of his blessed self, then neither their *will* nor any other faculty of their minds, can ever more be opposed to the *will* of God.

If the contrariety at present predominating in the human mind, could be imagined sufficiently powerful to counteract the benevolent designs of the everlasting Father, or in other words, if the evil will of man could prevail over the benign purposes of God, then indeed the God of this world should be considered as the supreme being, and we should all have reason for mourning, lamentation, and woe. For he is our adversary, seeking to devour.

Thus, Sir, we stand between two powerful beings, the prince of peace, and the prince of the power of the air. The former we are assured, by every thing we know of him, either in his word or his works, his name or his nature, is determined to save the family of man, and rescuing them from the power of their adversary, to bring them into the presence of their rightful Lord and Master, where are pleasures for evermore. The latter is determined by fraud and violence, and every infernal art, to oppose this peaceful Prince, and to retain by the force of his dark machinations, as many of the children of Adam under his dominion, as he can by his iniquitous wiles ensnare : and this not with a design to contribute to their happiness, but that he may do them all possible injury, and inflict upon them every species of torment. Nor did the enmity of this arch fiend originate in hatred to the human race ; he is rather stimulated by the knowledge that we are the objects of the divine favour, and that nothing will bring more dishonour to Christ Jesus, than our destruction. He is aware that the Divine Nature hath bowed the heavens, and descended to the depths of humiliation, and that clothed in humanity he has paid a price, all price beyond, as a ransom for mankind.

And truth to say, if the adversary can finally pluck the purchase of a Saviour's blood out of his hands who died to redeem the children of men, he will indeed obtain an astonishing victory, a victory not only over the child born *unto us*, but over the Wonderful Counsellor, the Prince of Peace, the Everlasting Father, the Mighty God.

*K.* Is it then of no consequence what *we* are and what *we* do ?

*M.* Not in this respect I assure you, Sir. All that we can do, on the behalf of the Prince of Peace, will never add to his strength, will never give him power to obtain a victory over our adversary. It is not with him, as with France, however willing Louis XVI. may be to deliver us from the power of Britain, he is not able to accomplish this business without our assistance ; I confess it would be abundantly more glorious for him if he could, and our obligation would be incalculably enhanced : but as he cannot, it becomes absolutely necessary that we unite with him in making the strongest exertions.

Not thus our Divine Redeemer, in the great, the stupendous work of salvation ; of the people, there were none with him. His own arm wrought salvation for us, and the honour of his own name,

as well as the happiness of the creature he had fashioned, were the objects of his pursuit. Thus speaketh our God by the prophet Isaiah : " For mine own sake, even for mine own sake will I do it : for how should my name be polluted? And I will *not give my glory unto another.*" But as our most arduous efforts cannot add a single stimulative to render Jesus Christ more unwearied in his attempts to ensure our salvation, in his effort to accomplish the gracious purposes which were fore-ordained ; as we cannot in any way, by adding to the force of his almighty power enable him to gain his point : so neither will any assistance, which our opposition to the Divine Being may afford the adversary, enable him to gain his point ; he will as surely ultimately lose the day, although he should be assisted by every created being, as his conqueror will, by the almighty power of his own arm, obtain a decisive victory, leading captivity captive.

But, although neither our transgressions nor our virtues can avail in the great question of our redemption, yet in the place assigned them they are of high importance. Good and benevolent actions, uniform propriety of conduct, may profit a man like myself ; virtue, human virtue possesseth much appropriate beauty ; and the evil which I may do may pierce my own bosom, and may essentially distress my fellow creatures.

Hence the Apostles as well as their Divine Master, directed us to avoid every description of transgressions, and uniformly to be found in the practice of every virtue. And indeed those very admonitions, so frequently occurring in the book of God, as forcibly prove his love to mankind, as any arguments of an indirect nature, which we could possibly select. For if God commands me to glorify him, it is because he is determined his own glory shall be established ; and if he commands me to do good unto all men, it is because he determines that all shall be the objects of his favour. The Divine Being would never make that my duty, giving to the performance of such duty strong marks of approbation : He would never declare that an observance of his precepts, constituted the character of his children, if he himself were not found perfect in this character.

Indeed, indeed, Sir, every thing conspires to prove the truth as it is in Jesus, that one grand truth, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. The sacred volume is calculated in every sentence to explain, and

to illustrate this grand truth. The law of God stops every mouth. The gospel of God opens every mouth, and will finally give to every tongue a song of thanksgiving.

It is true that in the present state the sentence of the law doth not stop every mouth, because every individual doth not fully understand the law, neither is every mouth open to show forth the praises of him who was made under the law, to redeem them that were made under the law, being made a curse for them : because in this their day, these things that make for their peace are hid from their eyes.

But the day of the Lord cometh, when the exceeding breadth of the commandment will be made known to every one that is proud, and to every one that is lifted up, who indulges a vain imagination of attaining the righteousness which the law of God requires. Then will every mouth be stopped, which was not by the same divine discovery stopped before, and on the same great and emancipating day of the Lord, the things which make for peace will be fully manifested, and all flesh shall see them together. Then shall they behold the glory of the divine plan, in such sort, that from the overflowings of their grateful hearts, their mouths shall cheerfully and perpetually show forth his praise ; and you, my dear Sir, will even in this life behold so much of this salvation, as to enable you to proclaim abroad its sovereign efficacy. I feel a strong persuasion that the veil will shortly be taken from your heart, that your visual ray will be purged, and that you will walk steadfastly in the light of life. No, Sir, you will not continue shut up in darkness, you will be brought to acknowledge your present doubts as your infirmity.

Again he sighed bitterly, and trembled exceedingly, while tears of anguish gushed in his eyes, and in a voice of horror he replied.

*K.* No, no, it is decreed I never shall, I never can be happy.

*M.* Many of the children of God have thus exclaimed : Hath the Lord forgotten to be gracious ? Is his mercy gone forever ? Will he no more return ? Thus they have believed, and thus questioned, as long as God permitted them to remain in darkness. But the vision is for an appointed time ; if it tarry, wait for it. God will say to the spiritual as to the natural world, *let there be light*, and beyond this appointed time the vision will not tarry a single moment.

I know all I can say, or all the men in the world, will not give you peace, until God is graciously pleased to shine into your be-

nighted mind, and it is only the knowledge that the Divine Being graciously condescends to work by instruments, that ever upon these occasions opens my lips. I can only supplicate for you the mercy of our God, that he will restore unto you the joy of his salvation.

A multiplicity of engagements necessitate my departure; but ere I leave you, suffer me to say, that although you should find yourself *spiritually*, as the prophet describes the land; if the fig tree should not blossom, if there should be no fruit in the vine, if the labour of the olive should fail, and the fields yield no meat; if the flocks should be cut off from the fold, and there should be no herd in the stall, yet may you venture to trust in the Lord, to stay on the God of your salvation: for although you walk in thick darkness, in darkness which you so severely feel, although you have no light, yet, of one thing you may be assured, that he who dwelleth in light, dwelleth also in the thick darkness, and although you know it not, he is ever with you; and trust me, or rather trust the promise of your God, he will in his own good time bring you into his own irradiating presence. Farewell, you are my brother and my friend.

Again his eyes gushed, and he affectingly said, while he grasped my hand with ardour:

K. Farewell, may all those blessings which I can never taste, rest in great abundance upon your head.

I did not leave this gentleman without a pang, but your own feelings on this occasion will fully explain to you what mine must have been.

I have spent a cheerful, and I trust a profitable evening, with a number of my friends; much conversation has passed, among other things a gentleman observed.

Your system, Sir, is the most unpopular of any that ever was thought of. I do not wonder it is so little attended to. We should address the passions of mankind, in order to draw them to any considerable purpose. There is nothing like playing upon the passion of fear; terror is a grand instrument. But your plan is effectually calculated to *cast out fear*, and so of necessity to destroy the influence of gloomy superstition, and remorseless bigotry. It is however laying the axe to the root of a certain description of people. And so indeed it is, and this class of men will if possible, make me feel their resentment. God give me in patience to possess my soul.

You have silenced your enemies among us, Sir, said *A*; the people in our village have now nothing to say. Your arguments are so convincing that opposition is struck dumb.

*M.* It is much easier to confound than to convince, to silence than to satisfy.

*A.* But, Sir, our people are both convinced and satisfied.

*M.* I hope for your own sakes, your information is correct.

*A.* We flatter ourselves you will again visit us.

*M.* It is uncertain, Sir.

*A.* I think you must be very happy, when you reflect that the same enemies who oppose you, opposed also your great master.

*M.* It is my glory that I am one of his household, and should my treatment correspond with that which he received, when they accused him of casting out devils by the prince of devils, still I am more than content, I am honoured and happy.

*A.* It is, Mr. Murray, my firm opinion, if Jesus Christ were again to make his appearance among us, he would be received precisely as he was among the Jews.

*M.* Why not, I beseech you. They who then conspired against him, did not know him, or they would never have crucified the Lord of Glory, and was he to make the same appearance, he would be no more known now, than he was seventeen hundred years since, and consequently his reception would be the same.

*A.* Your opposers discover a vast deal of passionate resentment, indignation, and rage.

*M.* Their resentment is harmless, Sir. It can never seriously hurt me, nor do I greatly wonder at their wrath, they are very proud, nor can it be a matter of surprise that they feel their elevation. They conceive themselves greatly distinguished from by far the greatest part of mankind. The discriminating attention of an illustrious character even in the present state, confers self-importance upon the object of favour, and the individual thus honoured, will not in general bear opposition so well as if he filled a more humble station, and as he is distinguished above or beyond the rest, he cannot forbear distinguishing himself; so those who believe themselves elected from the greater part of mankind, while the rest are reprobated, are highly conscious of their privileges; the more they conceive themselves advanced in the favour of the Supreme Being, the more arrogant they become, and consequently more opinionated, passionate, and spiteful. It has been observed

that the more zealous any person is in any religion, except it be the religion of the Lamb of God, the more he evinces a spirit of persecution and cruelty.

The religion of the meek and lowly Jesus indeed teaches us to *measure* unto every man, the *same measure* which we measure to ourselves. If we measure to ourselves the love of God, the salvation of God, and a fulness of bliss in worlds beyond the sky, we are taught to measure to every individual the self-same measure. We cannot set at nought our brother, we cannot despise him, we cannot say unto him, I am more holy than thou. Whenever an individual is puffed up with an idea that he is more holy than his brother, he will imagine God loveth him better, and he will feel towards that brother *almost as much* rancour as he imagines God feels toward him, and he wants nothing but the power, to conduct toward *him almost as bad* as he believes God himself will conduct toward him.

Not that I conceive any individual in the *present state*, has attained so *high* a standing, as to be willing to become an instrument of eternal torment to any of his species. This kind of perfectibility seems, according to a fundamental opinion, inculcated by a certain sect, to be reserved for the blessed in a state of beatification, where the writhing torments of damned spirits are to constitute a large proportion of that felicity, which is laid up for those denizens of heaven.

But if the legislator does not empower the zealous bigot to strip, whip, and imprison the heretic, they will do all they can; they will rob him of his good name, they will murder his reputation, and if after saying all manner of evil against him, they find they have brought themselves into disrepute, and that they are regarded as backbiters, liars, and slanderers, while the object of their hate is invulnerable to all their abuse, they will next discover their pride and passion by contemptuous silence, affecting to take no notice of the object of their abuse.—He is below their attention; they will pass him with insolent scorn, thus sitting the example to others whom they know are in the habit of looking up to him for direction.

Such is the uniform operation of false religion, from which may God deliver us. I have both seen and felt the effects of it, and shall again I make no doubt.

*A.* I hope not, Sir; I am willing to believe the days of prejudice are gone past, and that the morning of *religious* as well as *civil* liberty is dawning upon us.



*M.* Be it unto you according to your faith.

I was to have preached to the people this evening, but we were necessitated to postpone our lecture, even after the first bell had announced our intention. This gave me some hours for conversation. I passed my time pleasantly at a friend's house, one of the disappointed multitude was of our party; he had been to church and not finding me there, traced me to the house of my friend. The gentleman was an entire stranger to me, but I have since been told he is a selectman of this town, and I am inclined to think he will, if he is not already, be a selectman in another sense. I felt as soon as he had taken his seat, a strong desire to speak before him, although, as I said, I had never until then seen him.

I do not often talk of impulses, nor do I lay much stress on what I have frequently considered rather whimsical; but yet I am necessitated to believe that the "way of man is not in himself, and that God's providence is his most holy, wise, and powerful, preserving and governing all his creatures, and all their actions;" I am inclined to think it was so in the present instance. I made many observations on various subjects, and I related what had passed in a company, in which I had recently been engaged. This mode of conveying information, is in my opinion, if judiciously managed, very profitable.

Among other observations made upon this occasion, I was induced to notice a few of the many proofs given to us of gospel truth in, unequivocal figures, as well as in words; and I assayed to point out the errors of religious professors, respecting the use of those figures. It appears to me that both Jews and professing Christians, are in this particular, equally bewildered; and addressing myself to the visiting stranger, I sought to turn his attention to the sacrament of the Lord's supper.

In my early days, I was taught to believe that Jesus instituted the use of bread and wine in his church, for the purpose of giving communicants a view of his sufferings; of those sufferings to which he submitted for the sake of certain individuals, who were distinguished from the rest of mankind by his peculiar favour, and who were therefore permitted the use of these sacred symbols. Taking it for granted, that none but such distinguished favourites were allowed to taste even these symbols of his passion, I did not receive the bread, nor take the cup without fear and trembling.

But when it pleased God to turn my attention to sacred testimonies, and gave me confidence to read for myself, without asking the commentator how I should understand those testimonies; I found that the whole world had wandered from the straight plain path, and that the false prophet had deceived professing Christians, as much as the other nations of the world.

It appeared to me, that this bread and this wine did not point out, nor ever was intended to point out the sufferings of our Lord; those unequalled agonies which he endured, when he trod the wine press alone, and of the people there were none with him. That in this active sense he sustained the singular character, and that his sufferings and death were held forth to mankind, by a figure abundantly more striking, viz. that of the Lamb, which was eaten with his disciples.

When I hear John say, Behold the Lamb of God, that taketh away the sin of the world, I look to this figure; when I see this figure slain, I see the Lamb of God giving his life a sacrifice for the sins of the world. I behold the Lamb roasted with fire, and I look to the Lamb in the garden, viewing with gratitude, admiration, and sacred awe, the flames of divine vengeance operating on this Lamb of God, our passover sacrificed for us, and these tremendous flames operate with such intensesness, that the sweat issuing from every distended pore, trickles down as great drops of blood falling to the ground!

When I see this Lamb, the paschal Lamb eaten with bitter herbs, I look to Calvary's bloody brow, and hear the Lamb of God saying, I thirst, and lo, they give him vinegar, mingled *with gall*. When I see the disciples eating the Lamb in haste, I look to the multitude that laid hold of the Lamb of God, and hear the Redeemer say, If me ye seek, let these go their way. When I see the disciples at supper with their loins girt, and their staff in their hand, as though they were just ready to depart, I turn my eyes to the Lamb of God, and I find the disciples all fled away, every man to his own, and he left alone! When I see the frame of the paschal Lamb preserved entire, not a bone of it broken, and this whole process under the immediate direction of Israel's lawgiver, I look to the cross, and I see the legs of the thieves are broken; but *they brake not the legs of the sacred Sufferer, and this because the scriptures might be fulfilled, which declare a bone of him shall not be broken.*

Thus as the suffering expiating Saviour, every relative particular was pre-figured in the paschal Lamb.

But when the Redeemer would teach his disciples to rejoice in his sufferings, in consideration of the glory which should follow, after they had eaten of the paschal Lamb, after supper he took the bread, and when he had given thanks, not only for the bread, but for the grace it contained as a figure, he directed the *twelve* to view it as his body. This is my body given for you, surrendered to the claims of divine justice that God may be true, that the guilty might not by any means be cleared. Thus saith the Lord, "When I am lifted up from the earth, I will draw all men unto me," and that this declaration pointed to Calvary, is rendered unquestionable by the verse immediately succeeding, "*This spake he, signifying what death he should die.*" That his death was not the death of one only, but of the many; the death of all those men, whom when he was lifted up, he was to draw unto him, the death of the aggregate body. One member of the body may die, and the others still continue to exist, but if the head die, all the members die with it. Thus if one died for all, then were all dead.

This is strikingly pointed out by the figure before us. This, says Jesus, is my body. You behold in this bread a gathering together of an innumerable multitude, which, growing in a natural state, were all separate, not only in separate fields or soils, but produced upon separate stocks; nay, every grain separate one from the other, and each grain wearing its own coat of chaff; but in the harvest they are all cut down, the chaff is separated from the grain, and being all collected together, are together ground, together leavened with one leaven, together baked in one oven, and being brought forth from the oven in *one* piece of bread; "This," says the Redeemer, "is my body." My body is not a *single grain*, but it is all the harvest collected. *It pleased the Father, that in him all fulness should dwell.* Thus the fulness of the human nature was in the God-man, and as the many grains of wheat constituted one piece of bread, so the many children of men, made one Son of man, the many bodies one body; and as all the grains of wheat, whatever their appearance while growing in their natural state, partake in this bread the same condition: so the whole lump in the second Adam, partakes of one life, one righteousness; for, says the Apostle, the righteousness of God is now manifest, which is *unto all*, and *upon all* that believe, there being no difference. Looking with a single eye at this fig-

ure, I find the whole collected body full of light, and I understand what the Apostle intended, when he said, ye were sometimes darkness, but now are ye light in the Lord.

In this figure, I can trace no distinction ; no large, no small, no good, no bad, I find all one piece ; and turning to the substance of this figure, the second Adam, I can trace neither Jew nor Gentile, Greek nor Barbarian, bond nor free, male nor female, but all is one in the mystical body of our Lord.

I cannot therefore, set at nought my brother ; I cannot say, stand by thyself, for I am holier than thou. In this body, I am necessitated to measure the same measure, I measure to myself : here I love my neighbour as myself ; here if one member suffer, all suffer, and if one member rejoice, all rejoice.

This is the reason why our bodies must be fashioned, like unto the glorious body of the Son of God. In him we have the earnest of our inheritance, and every individual will ultimately arise incorruptible, as Jesus is incorruptible.

But as his body included the fulness of all bodies, so his soul, that soul which was exceeding sorrowful even unto death, included all souls. This our Lord pointed out in the symbolic cup.

“ And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, *Judas and all.*”

“ And he said unto them, this is my blood of the new testament, which is shed for many.”

As the many grapes being pressed together, after they are all gathered into one vat, make one cup of wine ; so the many lives, or souls of all the ruined race, all gathered into one, is what Jesus calls his soul. When therefore I view this cup, I fully comprehend the Apostle, who decidedly pronounces, that God hath made of one blood all nations of men, that are upon the earth. As these grapes grew on the vines in their natural state, there was a very visible difference, some large, and some small, some filled with refreshing juice, and some nearly dry : but looking with a single eye to this cup, or to the substance of this figure, the life or soul of Jesus Christ, you find all distinctions completely swallowed up, precisely as in the bread or body.

This is what the Apostle intended when he said, What is the bread we break, is it not the communion of the body of Christ ? What is the cup we drink, is it not the communion of the blood of Christ ?

Now what is a communion, but a gathering together? the Apostle therefore teaches us that as the bread we break is the gathering together of the multitude of grains, and the cup of wine the gathering together of the multitude of grapes: so the body and blood of Jesus Christ, is the gathering together of the many who *were lost* by the transgressions of the first, and by this wonderful method *recovered* in the second Adam. And, to prove that the bodies and souls of sinners were to be viewed in his body, who came to save sinners, *lost sinners*, Jesus commanded *all of them* to drink of that cup which was shed for the remission of sins. It is in this aggregate view, that there is none before nor after others.

When the Apostles saw some of the first professors of Christianity making distinctions, he sharply reprov'd them, and told them they ate and drank unworthily, not *discerning the Lord's body*. If they had *discerned* the Lord's body, they would have seen those whom they excluded, as absolutely a part of the fulness of that body, as they themselves were, and then they would not have dared to exclude them.

If, indeed, they had walked in a scandalous or disorderly manner, they would have withdrawn themselves from their society for a time, that their spirits might be saved in the day of the Lord.

But instead of viewing Jesus a complete Saviour, as this striking figure exhibits him, a very large proportion of those who profess Christianity regard the sacred eucharist as a badge of distinction, and when assembled together, they say to the rest of the world, even to those whom God so loved as to ransom them by the precious blood of his son, *Stand off, come not near unto us*, we have an interest in the Son of God, but you have not; we are loved of God, but you are not.

It is from this self-righteous spirit, that all and every species of religious persecution originates, and thus what Jesus pointed out as an emblem of grace, mercy, and peace, to them that were nigh, and to them that were afar off, and that *wholly and fully by himself, and in himself*, the people who style themselves Christians make the same use of, as the Jews did of their institutions.

But, it will be asked, is there not cause for serious and solemn alarm, when we hear an Apostle positively affirm, 1 Corinthians xi. 29,

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.”

The word translated damnation, is, in the margin of our Bibles rendered judgment, and, indeed, those who are skilled in Hebrew lore, inform us, that this terrific word *damnation*, ought always to be so rendered. The question is, who are they that do not discern the Lord's body? We have proved that the body of our Lord is the gathering together of the many individuals who constitute the family of man. He, then, who does not discern this divine mystery, does not discern the Lord's body, and consequently makes a distinction, (although it is affirmed the middle wall of partition is broken down,) exclaiming with much exultation, *stand off, come not near, for I am holier than thou*; thus it appeareth he doth not know that his Redeemer hateth putting away, nor is he aware that in thus thinking he eateth and drinketh unworthily, that he eateth and drinketh *damnation* or *judgment* to himself: since by the *same rule* by which he condemneth his neighbour, he himself is condemned. Had he discerned the Lord's body he would have acknowledged that he ought to have measured the same measure to his brother that he measured to himself.

There is too an error respecting *time* and *manner*. The apostle Paul affirmeth, "*as oft as we eat this bread and drink this cup, we do shew forth the Lord's death until he come.*" 1 Corinthians xi. 26. It is impossible for the disciples of Jesus, while under the influence of the holy spirit to eat of this bread made of an innumerable multitude of once separate grains all constituting one piece, without recurring to the substance of this expressive figure, a figure which preaches to him the eternal union of the many scattered grains of the great harvest, every single grain of which, while growing in a natural state until cut down by the Lord of the harvest, is enrobed in a coat of chaff, but now in the substance of the figure, the chaff of every grain being driven away, the whole appeareth a new lump.

Thus the person taught of God, while duly impressed by the spirit's teaching whenever he drinks of this cup, a cup made of the juice of many grapes, which although they all sprang from one root, yet as they grew, appeared sufficiently distinct each one from the other, and were viewed according to the appearance they then made, authorizing a preference wholly lost in this cup; where we find it impossible to discriminate, and where one is really as good as the other, there being no difference, but Jesus Christ, in whom they are thus gathered, bearing all the glory. I say the disciple

Who is thus taught of God, whenever he eats of this bread, or drinks of this cup, *does shew forth* the death of the second Adam, the Lord from heaven; and, even if he should not revert to the substance of the figures, the bread and wine will still continue striking and standing emblems, will still shew forth the death of our Lord.

The first disciples of our Lord were uniform and frequent in their observance of this institution. Acts, ii. 4, "And they continued steadfastly in the Apostles' doctrine and *fellowship*, and in breaking of *bread*, and in prayers." Again, verse 46 of the same chapter, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and with singleness of heart."

"This do in *remembrance of me*," saith our blessed, our sacred, our Almighty Friend. Thus is a motive added to the magnitude of that mystery which is contained in the expressive symbols. The bread and wine may be regarded as affectionate mementos, as standing memorials of redeeming love, which reference, according to the Apostle, will remain coeval with the use of bread and wine.

Every Christian will view this ordinance with thankful gratitude, holy love, and devout adoration of that God, by whom it was instituted. He hears the Redeemer say, "do this in remembrance of me," and the Apostle assures him, "that as oft as he eats this bread, and drinks this cup, he does shew forth the Lord's death until he comes. Unconfined therefore, by time or place, he will hasten to make use of whatever serves to shew forth the death of Jesus as the head of every man, or, in other words as the death of every man; for, as the death of the first Adam, was the death of the fulness of the human nature, the fulness of that nature dwelling in him, so the death of Jesus, as the second Adam, in whom it pleaseth the Father all fulness shall to eternity dwell, is the death of that fulness.

Thus the Apostle. We are crucified with Christ, and he affirms if one died for all, then were all dead, and that he died for all is sufficiently confirmed, by that spirit which testifies of Jesus, pronouncing that he gave himself a ransom for all, that he offered himself once for all, with a variety of similar testimonies from the same spirit, all which serve to establish this momentous truth.

We have said that the Christian beholds all this in figure, whenever he eats bread and drinks wine; and we repeat, whenever he

loses sight thereof, he loses sight of his Redeemer, and while thus forgetful, for the time being, ceases to be a Christian—Yet the truth and grace contained in this precious figure, will never know a period. The Christian we believe, cannot consider it *absolutely necessary* he should convey himself to any particular spot, in order to his obtaining a faithful view of the death of Jesus, or of the gathering together of the fulness of the lost nature; nor does he view it as the business of any *stated time*, because he is certain there is *no time* in the which, he ought not thus to look unto Jesus as the author and finisher of his faith.

Nor can he imagine he ought to receive these symbols in any particular attitude, setting, standing, or kneeling. The Christian conceives that the Supreme Being regardeth the heart, more than the posture. Nor will the Christian reject these elements, if he cannot receive them in any select company, or from the hand of any particular person, but as he can live on the *substance* of these *shadows* without recurring to *forms*, so he can view the *shadows* which direct to the *substance* without being compelled to submit to any particular form, for well he knows, that bodily exercise profiteth little, but that the godliness which he beholds in these figures, viz God manifest in the flesh, this great mystery of godliness is profitable for all things. Acquainted with this important truth, he joins issue with the Apostle and exclaims, “yea doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord.”

Yet, attached to his fellow men, the Christian will derive additional satisfaction, consolation, and support by uniting in social worship, and collected round the table of the Lord, the joy of his heart will be manifested by the brightness of his countenance.

I have noted the foregoing particulars, relative to an evening on which I can reflect with pleasure, for the purpose of giving you as faithful an account of a part of its employment, as my memory, which you know is not very tenacious, will admit. I have not done thus to inform you, I well know God himself hath informed you. But you may some time or other cast your eye over this paper, and your eye may affect your heart. You may be led to a fresh contemplation of the wonders of redeeming love, and thus obtain a feast of fat things. May the great master of the feast keep you ever near himself, ever satisfying your spirit with the manifestation of himself.



May you be more and more under the refreshing influence of the spirit of truth. May God your Saviour forever bless you.

I am just returned from delivering my last message, at this time in this place. My audience has been large, and I will endeavour to describe to you a part, if not the whole of the entertainment which our God prepared for us. Our subject is contained in the cxxxiii. Psalm, 1st and 2d verses.

“Behold how good and how pleasant it is for brethren to dwell together in unity.

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.”

I had, blessed be God, great freedom of spirit and liberty of speech, while, as I trust, to the satisfaction of many, I considered the following heads of discourse :

First, What are we to understand by the brotherhood?

Secondly, The beautiful propriety of the clause, “how good, and how pleasant it is for brethren to dwell together in unity.”

Thirdly, and lastly, Where this good may in perfection be found.

First, The character brother or brethren is, strictly speaking, only applicable to the children of one Father. Laying aside therefore all distinctions of a civil, political, or religious nature, I shall confine myself wholly to the account which the holy scripture gives of this character. In these sacred writings, we shall find in the primary sense of this word no distinction, and in the secondary but one, of *which one we shall* before we leave the subject discover the utter destruction.

In the first place with respect to the bodies of all mankind, they had but one Creator, and every individual of the human race, may with propriety say, Lord we are thy people, and the sheep of thy pasture; however we have gone astray, each to his own way, yet we *are thine*. It is thou who hast made us, and not we ourselves. So saith the prophet Isaiah lxiii. 16, “Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord art our Father, our Redeemer, thy name is from everlasting.

Thus in this sense, as the workmanship of God we are brethren.

But secondly, With respect to our spirits. God is the Father of the spirits of all flesh. Hence the wise man with propriety affirms: The spirit returns to God that gave it.

Thirdly, The soul, that most noble part of this triune Being. It was, it is the breath of God, of Jehovah, he who made all mankind living souls, when he breathed into them the breath of life, and they became living souls, or he became a living soul.

Thus are all mankind in body, soul, and spirit, brethren.

Secondly, They are brethren as having but one general head, or father, Adam. There is but one hole of the pit from whence we are digged, but one rock from whence all mankind are hewn. Hence they are all contaminated, so that every child of Adam may say, In sin did my mother conceive me, and I was brought forth in iniquity: for all have sinned, and have therefore come short of the glory of God, all have corrupted their ways, all are abominable; yea, verily, in all these senses all mankind are brethren.

But fourthly, As redeemed by Jesus Christ the second Adam. Interested in the love of God, who so loved the world as to give them his Son; in the love of the Son, who gave himself for the life of the world. As blessed in the Son according to that grand discovery God made to the patriarch Abraham, and through the same word of his grace, a few evenings since to us, where God swears by himself, because he could swear by no greater, saying, In blessing I will bless thee, and in thee, and in thy seed shall all the families of the earth be blessed.

Thus in each, and every of the foregoing senses the scriptures assure us, all mankind are brethren.

But God made a distinction between the families of the earth; he called Abraham out from the rest of mankind, and made of him a great nation, which nation he called his peculiar people. When Moses saw two of the descendants of Abraham striving with each other, he said, why do you thus? ye are brethren.

But, I observed to you that ere we closed our subject, we should be called to attend to the destruction of this secondary distinction; and this destruction is recorded at the close of the Abrahamic dispensation, when the middle wall of partition was broken down, which so long separated between Jew and Gentile; and Jesus reconciled this division in one body on the cross, thus of the twain making one new man. Hence the Apostle declares, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

Secondly, There is a beautiful propriety in that clause of our text, which calls upon us to behold how good, and how pleasant it is for

brethren to dwell together in unity. Every good and upright propensity of the human heart, will stand forth as vouchers of those pleasures which result from witnessing an exhibition of domestic harmony. As there are few sounds which grate more discordant on the well adjusted ear, than the jarring clamours originating in family feuds, so the philanthropist is highly gratified by a view of filial piety, of fraternal kindness, of sisterly attachment, of unbroken confidence reigning among the members of that family, who are the offspring of one faithful and tenderly affectionate pair. That it is good and pleasant for brethren to dwell together in unity, none but a madman or a demon can or will deny. But our text, as we humbly conceive, is of higher reference; we believe that it embraceth the whole family of man. And thus we are brought to the consideration of

Thirdly, and lastly, That irradiating view of our text, where this good and pleasant dwelling together in unity, is in perfection to be found.

Aaron was a striking type of the High-Priest of our profession; Aaron clad in his figurative garments was, we conceive, designed by Jehovah to point out the union of the head and members. Let us pause to view these emblematic garments, Leviticus viii. 7, 8, 9.

“And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

“And he put the breast-plate upon him; also he put in the breast-plate the Urim and Thummim.

“And he put the mitre upon his head; also upon the mitre, even upon his fore-front, did he put the golden plate, the holy crown; as the Lord commanded Moses.”

But as those sacerdotal garments are not now particularly our subject, I do not mean to dwell upon the variety of information, to be derived from the portion of scripture just read; I will only take leave to produce a few sacred testimonies, in which I conceive the fallusion I have suggested, will plainly appear.—Isaiah in the xxii. 21 of his prophecy says, “And I will clothe him with thy robe, and strengthen him with thy girdle.” And again, xlix. 18, “Lift up thine eyes round about, and behold: all these gather themselves together, and come unto thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and

bind them on thee as a bride doeth." In the book of Jeremiah xiii. 11, we hear of this same girdle :

"For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord, that they might be unto me for a people, and for a name, and for a praise, and for a glory."

It is in this God-honouring, man-restoring contact, that Isaiah in the xi. 5 of his prophecy, beholds, "righteousness the girdle of his loins, and faithfulness the girdle of his reins." The prophet proceeds to delineate the glorious consequences of the union of head and members :

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

In the 28th chapter of Exodus, we learn that the breast-plate of judgment was to be made with cunning work. "And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place for a memorial before the Lord continually.

"And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

The mitre is called a holy crown.

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

"And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord."

The prophet Zechariah iii. 5, adverts to this mitre. "And I said let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him *with garments.*"

This robe, my friends, this figurative robe, these figurative garments, may be said to exhibit a compendium of the most consolatory truths in our holy religion. But, as I said, we are not now led to an accurate investigation of particulars, I therefore only add, that they are strikingly figurative of that sacred union existing between the glorious, dignified head, and the transgressing members.

It was not, you will observe, until Aaron was completely clothed in these sacerdotal garments, that the holy ointment was poured upon his head, which ran down upon the beard, even Aaron's beard, unto the skirts of these garments.

It is manifest that the divine truth in our text, consists only where every other divine truth consists; in the comprehensive character of the Lord Jesus. If we behold the brotherhood existing in the wide spreading race of Adam, alas! alas! what scenes of blood, what carnage, what destruction; how extensive, how horrid the desolation which meets our view! But lifting our eyes to the High-Priest of our profession, it *is in him*, and in *him only* we find the brethren dwelling together in unity, in unbroken unity, without even the shadow of contention. In this dwelling place is perfect truth, perfect righteousness; the wicked will cease to assault, the brethren dwell in perfect peace; and there, this holy ointment is as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

I have been highly gratified, by a short conversation which I hasten to commit to paper, for your inspection. A well looking gentleman accosted me, expressing high satisfaction at finding himself in my company.

*Gentleman.* I am very happy to see you, Sir; I left home with a determination to find you out, if possible. Much, very much, has been said about you, but as I have some knowledge of mankind, I do not give unbounded credit to all I hear. Report speaks loud and strange things of you as a preacher; but, it asks more faith than I possess, to admit as unqualified facts, these reports. Yet, having heard, and having read some things in the public prints, the agitation of my mind would not permit me to rest, I drew up a resolution, notwithstanding the distance, (for my home is many a

mile from this city,) notwithstanding my advanced time of life, I came, I say, to a conclusion to seek you out if you were still in being; and with this sole purpose, I have travelled to this metropolis. Not, Sir, that I am desirous of disputing with you, I never in my life saw any advantage from disputation; but, although I do not like disputation, I am fond of conversation, if it can be sensibly and dispassionately supported.

Fortunately I have obtained the first part of my object; I have found you, and I hope I am happy enough to find you, what I am told others have found you, free to communicate upon religious subjects, and not easily offended. But first, give me leave to repeat what I have heard of you. If you say there is no truth in the report, I am satisfied, I have done. I have heard, Sir, that you publicly advocate the doctrine of *Universal Salvation*; I confess, when I was first informed that there was a man in this country preaching this doctrine, I smiled incredulously; and I was filled with resentment at the idea, there should be found an individual sufficiently wicked to raise such a report, and that there should be any found sufficiently silly to believe a tale so improbable. But hearing it frequently repeated, and by many different and respectable persons, I began to believe it must have a foundation; and I could find no repose, but in the contemplation of seeing and inquiring for myself, and right glad am I to find myself in your presence. And now, Sir, if you will permit me to ask, in the first place, is the report true?

*Murray.* Yes, Sir, it is indeed very true.

*G.* Well, this is very extraordinary! and do you really so frankly and so unhesitatingly avow the truth of this report?

*M.* Yes, Sir, I ought not to hesitate in avowing my belief in what is based upon divine authority.

*G.* Well, Sir, I thank you, this will save some time, and some trouble. Why, I was told I should find it very difficult to obtain a direct answer from you.

*M.* Alas! Sir, you have heard no doubt, a great many things to my disadvantage, and among them a great many falsehoods; but now that we are met, I do assure you upon the word of a Christian, you shall hear nothing from me, which I do not believe to be true.

*G.* I thank you, Sir, and I assure you I have a great many questions to ask you, if you permit me, and will be so obliging as to answer me.

*M.* I cannot say, Sir, that I shall answer all your questions ; I may not be able ; but I can say, that I will answer you if I can, and if I cannot, I shall not fail to tell you so. A question may be started by a child which the wisest of men could not answer. But, Sir, as you have a great many questions to ask, which I feel a very sincere desire to answer, that you may not be interrupted, I will, with your leave, previously propose three questions to you. I do not mean embarrassing questions, they shall be such as any one can answer. Have I your permission, Sir ?

*G.* Certainly, Sir.

*M.* Then, Sir, in the first place, do you really think God had any design in creating man ?

*G.* Any design, Sir ; and do you mean this as one of your questions ?

*M.* Yes, Sir.

*G.* But there is not a being in this world, of the weakest understanding, who could not answer your question.

*M.* I am glad of it, I do not wish to perplex you.

*G.* I am very much at a loss to know what you can intend by asking me this question.

*M.* Why, Sir, that I may obtain your answer.

*G.* Is that all, you may obtain my answer directly. No man in his senses could be at a loss to answer you ; infinite wisdom could not work without design.

*M.* Thank you, Sir, you have answered me as I expected. My second question is as easy as my first. You will have the goodness to excuse my asking you such simple questions. Was the design of God in creating man, a *good* or a *bad* design ?

*G.* What ! was the design of God in creation good or bad ? you astonish me, Sir ! can you suppose that infinite *goodness* could possibly form a bad design ?

*M.* No, Sir, I cannot. But I wished to know if you could thus believe ?

*G.* Who, *I*, Sir ; could you think *me* capable of supposing that infinite *goodness* had a *bad* design in making man. God forbid I should harbour such an impious thought.

*M.* Amen, say I.

*G.* But still I am at a loss to know why you should ask me two such questions.

*M.* I have told you, Sir ; I have asked these two questions to obtain your answers, and you have given me precisely such answers as I calculated to receive from you, such answers as consist with reason, and I am obliged to you.

And now, Sir, I am coming to my third and last question. Pray what reason can you render why a God of infinite wisdom should not accomplish all his plans ? this is my last question.

*G.* Aye, now indeed, I begin to guess at the drift of your previous questions, I was going to say, I conceived them when first proposed, rather silly. But, let me think. What is your last question ? “ *What reason can I render, why a God of infinite wisdom should not accomplish all his plans ?* ” If I should say he has changed his mind, you would object to my answer ; indeed it would be unsatisfactory to myself, for it would be in effect undeifying the Deity. No, that will never do, our God is immutable, the same yesterday, to-day, and forever. Let me think, let me recollect.

*M.* Do, Sir, take time ; deliberate at you leisure. I am willing to wait for your answer, and I am persuaded if it be satisfactory to yourself, it will be so to me. I advise you to recollect yourself, Sir ; think seriously, you may by and by find, or think you have found a reason, why an Omnipotent God should not execute all his pleasure.

*G.* No, Sir, I despair of ever finding a reason why God should not accomplish his purposes, and I think I should be sorry if I could, for it may prove too much. It may prove that although the God of Abraham made rich promises to that Patriarch, he found unforeseen difficulties in the accomplishment ; difficulties which he was unable to surmount ; difficulties that appeared in process of time, unexpected difficulties. Or, that when he made that precious promise, which assured Abraham that in him, and in his seed all the nations, all the families of the earth should be blessed, he did not really and truly intend all that it seemed to contain.

*M.* Well, Sir, I have no more questions to ask you ; and if you please, I will now attend to yours.

*G.* I thank you, Sir, I wish I could recollect them ; I had a great many to ask when I left home, but I declare I know not what is become of them. I may recollect them presently, if you will have patience, but in the present moment, I am strangely at a loss. In fact, Sir, I have answered myself. I remember, however, I heard some time since a person of high standing in the religious



world, observe on the giving of the law; and, he said, it was irrational to suppose that God would have given the law, if he had not expected it would have been obeyed. What do you think respecting this matter, Sir?

*M.* I think if God expected the children of men would not be law breakers, he must have been greatly disappointed, for he has never found an individual, who in his own person was, *strictly speaking*, free from every sin. Thus, saith an Apostle, if any man say he hath no sin, he deceiveth himself, and the truth is not in him.

I therefore join issue with Paul of Tarsus, and conclude, that the law was given that the offence might abound, that it might be made manifest; I had not known, says he, that lust was sin, except the commandment had said, thou shalt not covet.

The breadth and magnitude of the divine law, when correctly understood, will stop every mouth, and render all the world guilty before God.

But God's design was not a bad design, for he really did expect the law, the whole law would be perfectly kept, and that by human nature. Hence, when mere man lost the power, and was weak through the flesh, he sent his beloved Son, in the likeness of this *sinful flesh*, in the character of the second Adam, that he may rescue the lost nature, and rebuild the building, which, in consequence of the floods, the winds, and the rain, that assailed it, fell prostrate. But the scattered materials are not neglected. The proprietor gathered them together, and cementing them by a mysterious union, raised them on a more durable foundation; so that every thing that tended to injure the *first* building, ineffectually assailed the second; in vain did the rain descend, the winds blow, or the floods combine to beat upon this second building; it fell not, for it was founded upon a rock, a secure basis, the Divine Nature.

So said Moses. He, Jehovah, is a rock, and his way is perfect. Yes, the building raised upon this foundation is, and will continue eternally secure. It is a finished building, so that it cannot now with truth be said, this man began to build, but was not able to finish. This building is now an habitation; the dwelling place of all generations; nor against this building shall the gates of hell ever prevail. Glory be to God.

I parted with this good gentleman a transported convert to the truth, as it is in Jesus. You will not therefore wonder at the expressed satisfaction with which I commenced this little narration.

May the peace of God abide with you.

## LETTER IX.

I ARRIVED here two days since, and I commenced my labours in this city, by a discourse upon the 2d chapter of Paul's Epistle to the Hebrews, 14th and 15th verses.

“For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him who had the power of death, that is, the devil ;

“And deliver them who through fear of death, were all their lifetime subject to bondage.”

The congregation was large, and remarkably attentive ; I will give you the division of my text, and as much of my sermon, as my memory, and the short time I am to abide here, with the many visits I am to make, will admit.

Thus I introduced my subject. Before I came out this morning, I was in company with a gentleman, who asked me, “wherefore I came to this place to preach ? For, says he, I cannot see that it will answer any good purpose. The people have heard of you as a very erroneous teacher ; they are warned against your doctrines as pernicious, and, it is added, that you are a very dangerous man. The people therefore, who will attend your teaching, will assemble prejudging, and full of prejudice, and whatever you may say to such a people, will answer no good purpose.”

I answered, it was most true, and to me a melancholy fact, that the grand adversary had done all in his power to prejudice the minds of men against me, and my testimony. But, that I was fully convinced, this adversary of souls was not almighty ; that my everlasting Father could in a single moment, at his own pleasure, destroy this work of the prince of darkness ; could instantly emancipate the imprisoned spirit. I myself was heretofore bound and fettered, the miserable slave of prejudice, and, at that period, I should have thought I did God service, in sending out of the world a man, who, as a faithful messenger of Jesus Christ, uniformly preached his gospel. And the same omnipotent arm which laid me prostrate at the feet of Jesus, could prostrate every refractory individual.

Besides, it was possible that some few persons, superior to the despotism of prejudice, might hear with candour, might judge for themselves, and thus judging, joyfully acknowledge the unlimited goodness of our God.

On the whole, it appeared to me, that I should not perform my duty, if I did not make the experiment, and accordingly, favoured by the providence of my God, and bearing with me his sacred word, I this day stand before you, supplicating your serious attention to the sacred portion of scripture contained in this chapter.

First, We will consider the mode of expression, For as much then.

Secondly, What we are to understand by the children, For as much then as the children partake of,

Thirdly, Flesh and blood.

Fourthly, He took part of the same.

Fifthly, The reason, that through death he might destroy him that had the power of death, that is, the devil.

Sixthly, The consequences of this destruction. The deliverance of them, who through fear of death, were all their lifetime subject to bondage.

First, We are to consider the mode of expression, For as much then. An attention to the context will point out the propriety of this mode of expression.

“For unto the angels hath he not put in subjection the world to come, whereof we speak.

“But one in a certain place testified, what is man that thou art mindful of him? or the son of man that thou visitest him.

“Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands:

“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

It was here, permit me, my friends, to observe, that I first saw the truth, *as it is in Jesus* In this divine passage it became manifest to my understanding, that the scriptures, when speaking of Jesus, are found true, consistently true, only *in him of whom they*

*testify* : and a view of this portion of sacred writ, led me to see where every other divine testimony, was indisputably *yea* and *amen* to the glory of God.

The Apostle proceeds to say, “for it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings.” And to explain *how they are made perfect, through the sufferings of the Captain of their Salvation, the Apostle adds* :

“For both he that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren.

“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.

“And, again, I will put my trust in him. And, again, behold I and the children whom God hath given me.”

Then follows the words of our text. “For as much then as the children were partakers of flesh and blood, &c. &c.”

The prophet Isaiah quoted by the author of the Epistle to the Hebrews, having considered Jesus Christ, and the children God hath given him in one view, adds, Forasmuch then.

But we are first to enquire who those children are, whom God hath given to Jesus Christ? and this brings us to the second particular in our text.

Secondly, What are we to understand by the children. The scriptures speak much of children, and sometimes the term intends no more than disciples, or scholars; thus the children of the prophets were the disciples of the prophets. It is in this sense that Paul addresseth Timothy as his son, and he denominates himself a father to those to whom he had preached the gospel, saying, “ye have not many fathers.” Thus in those days the teacher was considered as the father, and the taught as the child; and thus the master was the father, and the disciple the child. It was in this view that our Saviour informed the Jews they were of their father the Devil, for they did the works of their father, that is, as they were taught and directed by his spirit; they followed his teaching, as much as the sons of the prophets followed the teaching of their masters, or the disciples of Jesus the blessed precepts of their Lord. Hence they are characterized *of the Devil*, and children of the Devil—Such were the sentiments of the Apostle. “Every one of you saith, I am of Paul, I am of Apollos, I am of Cephas, I am of Christ :” every individual exultingly boasting his favourite master, into whose

spirit he had drank, and by whom he professed to be guided. Well, every man that is guided by the spirit of the Devil, is of the Devil, and he is his father.

But the scriptures speak of fathers and children in another sense. "What man is there of you, whom if his son ask bread will give him a stone?"

"Or if he ask a fish will give him a serpent?"

"If ye then, being *evil*, know how to give *good* gifts unto your children, how much more shall your father who is in heaven give good things to them that ask him?"

Here, Father and Son is the begetter, and the begotten. In this sense the Devil is said to be the father of his progeny. He was a liar from the beginning, and the father of lies. As the begetter he was the father of lies, and as the begotten lies were his children. But as a teacher he was the father of the people whom he taught, and as taught by him, they were his children.

But of the children in the text, God himself is the Father. The scripture informs us, that God himself is the Father of the spirits of all flesh. God as a spirit produced spirit. When man was formed of the dust, God breathed into that dust so formed, the breath of life, and man became a living soul. Hence, saith God, behold all souls are mine. But these children were given to Jesus, for, saith the Redeemer, all that the Father hath, he hath give unto me. These children were known, and acknowledged by God before all worlds. All thy members were written in my book while yet they were in secret; and the Apostle asserts, they had grace given them in Christ Jesus, before the world began.

But, these children were in the beginning put forth in the earthy man, Adam; which earthy man was made subject to vanity, susceptible of error; and by the machinations of the adversary, was hardly clothed in humanity, ere he was beguiled of his innocence, banished from Paradise, and precipitated into the depths of contaminating and wide spreading evil.

Thirdly, Flesh and blood. This habitation of the soul, this flesh and blood which the children inhabit, is spoiled of its original purity, and hath received in its stead original depravity; of this defiled flesh and blood, the children partake. The mysterious union subsisting between the first pair in Paradise, and that human being which shall last be called into existence, communicates to every individual all those propensities, which are calculated to destroy

that rectitude which individuals derive from their Creator. Bodies are produced by bodies; but the soul is the breath of God; and the soul of an Indian is as much the offspring of God, as the soul of the celebrated Newton. The soul of that untaught being who inhabits an Island in the South sea, is as much the child of God as the souls of Paul or Peter.

The people of the Jews, were not the only people given to Jesus; God gave him the heathen for his inheritance, and the uttermost parts of the earth for his possession. All these children collectively considered in the first Adam bore one character, viz. the Son of God. Thus the evangelist Luke, when tracing the genealogy of our Saviour, follows it up to Adam. Which was the son of Seth, which was the son of Adam, which was the Son of God. And these wandering children, thus losing their title to everlasting life by the rebellion in Eden, in default of their first parent, are as his descendants in his character made partakers of that flesh and blood, which thus defiled cannot enter into the kingdom of heaven, although this kingdom of heaven was prepared for them, from the foundation of the world.

Fourthly, He took part of the same! Who took part of the same? God the Father, the Divine-Nature! He also himself, likewise took part of the same! *As God*, he was the Father; *as man*, he was *the Son*. Thus the evangelical prophet Isaiah ix. 6, "For unto us a child is born, unto us a *Son* is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the *Mighty God*, the *Everlasting Father*, the Prince of Peace." Thus as *God* and *man* united, he was the producer, and produced; and as all things dwell in him, he *was* and *is in himself* all of God and all of man. And it is by virtue of this man elevating union, that because the children are partakers of flesh and blood, He also himself likewise took part of the same.

It is easy to perceive that the *human soul*, or *spirit*, is here intended; that these are the children pointed out, not only because we are told he passed by the nature of angels, but because it is only the human soul or spirit, that are made partakers of flesh and blood. But what are we to understand by *God* our *Saviour's* taking part of the same?

If we were to attend properly to this particular, it would serve as a key to the whole book of God. Could we fix a *single eye* on this grand fundamental truth, the whole body would be full of light.

That human nature, with which the Divine Nature condescended to be clothed, was not distinct from the rest as one body is from another. No, assuredly no; the clothing the Redeemer in this body, was the giving him a part of that flesh in which the children, all the children were clothed. Hence the character bestowed upon, and received by Emmanuel. The head of every man is Christ. 1 Corinthians, xi. 3, "But I would have you *know*, that the head of every man is Christ. Now my head is as much a part, of one part of my body as the other: and it is in as perfect union with my feet as with my hands; it is as much the life of one member as of another. This God-honouring *whole*, was completely figured under the Mosaic law, when the first born was presented before the Lord, and the first sheaf, &c. &c.

The first born was a part of the same substance, with the other children born of the same parents. The first sheaf was a part of the same harvest, and so of the rest.

But Jesus is the first born of every creature, the beginning of the works of God. The human nature of Emmanuel is part of every child's flesh; and every human soul inhabiting a tenement of flesh has as much right to lift his adoring eye to Jesus Christ, as a part of himself, as any member of my body might, if it had sense in itself, claim my head as a part of itself. Jesus is not flesh and bone, distinct from our flesh and bone, but he is flesh *of* our flesh, and bone *of* our bone. For both he who sanctifieth, and they who are sanctified *are all of one*. And this is at all times the comprehensive character of the Redeemer, insomuch that when he was born without sin, we were in that eventful moment created anew in Christ Jesus; when he was crucified, we were crucified with Christ Jesus; when he died we were buried by baptism into his death; and when he arose, raised up from the dead by the glory of the Father, even so that we also should walk in newness of life. For being planted together in the likeness of his death, we shall also be in the likeness of his resurrection.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

And we ascended with Christ being heirs of God, and joint heirs with Christ. Such were the sentiments of the Apostles, especially of the Apostle to the Gentiles. And our Saviour, thus graciously expresseth himself—*I in them, and thou in me, that we may be made perfect in one!* It was the powerful attraction of the Divinity dwell-

ling in Christ Jesus, which drew the individuals of our nature to itself; such was the testimony of the Redeemer, when he was about to suffer.

“And I, if I be lifted up from the earth, shall draw *all men unto me.*” And it was in this stupendous catastrophe, that the vision of Ezekiel was fully accomplished, chapter xxxvii. of that prophecy.

“And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

“Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear ye the word of the Lord.

“Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and you shall live :

“And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord :

“So I prophesied as I was commanded : and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone.

“And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above : but there was no breath in them.

“Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live.

“So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

“Then he said unto me, Son of man, these bones are the *whole house of Israel* : behold, they say our bones are dried, and our hope is lost : We are cut off for our parts.

“Therefore, prophesy and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, cause you to come up out of your graves, and bring you into the land of Israel.

“And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

“And shall put my spirit into you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

The vision of the prophet Jeremiah, corresponds precisely with this vision in the valley of dry bones. Chapter xviii, “The vessel



marred in the hands of the potter, is made again of the same clay, the same flesh, a nobler vessel, in the immaculate person of Christ Jesus. But wherefore did Emmanuel take part of this same flesh and blood, of which the children were made partakers?

Fifthly, That through death he might destroy him who had the power of death, that is the Devil. Such is the reason rendered why our God took upon him our nature that in this nature he might destroy the destroyer. Here the Gospel of God our Saviour becomes beyond expression luminous. These are indeed glad tidings of good things to all people. The accuser of the brethren, the adversary of the children, is the Devil, and he goeth about like a roaring lion seeking to devour, and we were, we are, no more able to deliver ourselves from the paw of this roaring lion, than a lamb of the fold would be able to defend itself from the ravenous wolf. God who is Love, Love in the abstract, knew this, and therefore assumed our nature and character, that in that nature he might destroy him who had the power of death, that is the Devil.

But how hath the Devil the power of death?

He hath the power of death as the author of sin. "When lust was conceived it brought forth sin, and when sin was finished it brought forth death. The wages of sin is death. The soul that sinneth shall die." Thus as the Devil is the author of sin, he had the power of death, for there could be no death, were there no sin. Now if he who had the power of death were destroyed, then death would also be destroyed, and if both were destroyed; then life, life eternal must be the blessed consequence to the children, of whose nature he took part. And indeed this result is manifest, for the same spirit which declareth he hath abolished death, assures us he "brought life and immortality to light by the gospel."

But, perhaps it may be observed, your text does not assert the destruction of the adversary of souls; it simply informs us he took part of the same, that he might destroy him who had the power of death, that is the Devil, but it no where affirms that *he did destroy him*.

Well, if it be confessed that Jesus took part of our flesh, that he *might destroy him* who had the power of death, he either did, or he did not destroy him. If he did *not* destroy him who had the power of death, if he *never will destroy him*, than he did *not*, nor *never will accomplish what he had in view when he assumed the nature of man*. But what reason can be assigned wherefore the Lord of glory did

not perform what it is confessed he came on purpose to perform? Did he find the Prince of the power of the air too strong for him? Or was he not able to destroy the work, which the adversary had wrought in the heart of man?

Neither of these reasons are admissible, they are impious, if not blasphemous.

It would in my opinion be abundantly less criminal to doubt the existence of a God, than to suppose him cruel, irrational, wavering, weak, and thus notoriously overcome by the adversary. No, no, the God whom we adore cannot be less than Almighty.

But, continues the objector, grant the Redeemer Almighty, may not the discovery of something before unknown produce a revolution in his plans? Assuredly not. To the piercing eye of Deity, revolutions and events are constantly present: from his all searching ken nothing is hidden, the *past*, the *present*, and the *future*, are in his view the same. Nothing can take place either in time or eternity, which he did not foresee, and it is therefore that he is of one mind, and none can turn him. He changeth not, and it is therefore that the sons of Jacob are not consumed; yea, he performeth all his pleasure.

We therefore hazard nothing, when we positively assert, that whatever the God-man came to do he certainly did, of which the holy Apostles bear him witness.

And he himself, in his appeal to the divine nature, affectingly says, "I have finished the work, which thou gavest me to do;" and we believe thy sacred words; thou suffering Son of God, thou Prince of Heaven, we know, and we therefore believe, thou wert manifested to destroy the works of the Devil, and doubtless thou wilt be the destruction of this destroyer.

In fact, my friends, if you permit yourselves to reflect, you will be constrained to acknowledge, there can scarcely be a greater dishonour done to Christ Jesus, than to suppose he did not accomplish all his purpose.

But this sacred volume abounds with proofs that he did accomplish whatever he came to do. "For God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses, and he hath given himself a ransom for all," however long the due time of testifying this truth may be delayed.

But it may be asked, how did he destroy the Devil, when we are told even since he ascended into Heaven, "your adversary the Devil goeth about seeking whom he may devour?"

I answer, the head of this adversary is bruised, and he is deprived of his power, to procure the destruction of any individual. Our Saviour has destroyed the adversary, as having the power of death, so that through him, death cannot now take place. And again, sentence is passed on him, respecting his final doom; he is now a conquered foe, and so impotent has he become, that he can only *seek to devour*; he can only make discovery of imbecility, by unavailing attempts; and the period hastens, when he will not be permitted a dwelling among the sheep, for he will be cast, with the spirit of prophecy that deceived the nations, into the lake of fire. Our adversary himself is apprized of this his ultimate destination. Thus saith the Holy Spirit. "Woe to the inhabitants of the earth, for the Devil is come down amongst them, having great wrath, because he knoweth he shall continue but a little while:" and when he dwelt in the man among the tombs, as our Saviour approached toward him, he cried out, We know thee, who thou art; art thou come to torment us before the time? Destroying his power, and thus incapacitating him to destroy mankind, was tormenting him, as nothing can more effectually torment a malignant spirit, than putting it out of his power, to vent his rage on his enemy, or on the object of his resentment.

The salvation of man is undoubtedly the torment of Devils, and to rescue man from that eternal death, the power of which seemed delegated to him, was to destroy him who possessed that power.

This is in truth the very essence of the gospel. It is glad tidings to every creature: for man having no adversary but the Devil, when he is destroyed, nothing can hurt him. He, having the power of death, would have inflicted it upon every creature, if he had not been destroyed.

But the children of men may now lift up their heads and sing. The Lord hath destroyed our enemy, the horse, and his rider, and for the happiness of every created being, Jesus Christ himself hath now the keys of death. The issues of life and of death are in the hands of our friend, of our Saviour, who gave his precious, his immaculate life to rescue us from death.

Sixthly, We are now to consider the consequences of this destruction; the deliverance of those, "who through fear of death were all their life-time subject to bondage."

We are told that the fearful, and unbelieving, shall have their portion in the lake of fire. Behold then how great is the goodness

of God, in giving his Son to be the Saviour of the world, that by destroying him that had the power of death, he may redeem, and deliver them from that lake of fire, in which those who were subjected to bondage, *who were all their life-time fearful and unbelieving*, were assigned a portion.

The believer is made free, he knows the truth, and the truth hath made him free. He is delivered from the fear of death and him who had the power of death, by being assured that Jesus his Redeemer hath destroyed the enemy.

The Apostle calls upon believers to rejoice in the liberty, where-with Christ hath made them free. And he exhorts them not to be again entangled in a yoke of bondage.

The believer, delivered from fear, serves God without fear, trusts in the Lord at all times, is never afraid, shall never be confounded, shall never come into condemnation, shall never be ashamed, worlds without end.

But the unbeliever, who never was able to receive our Lord's sayings, who cannot credit the divine report, and who consequently continues to apprehend as much danger from the adversary, as much suffering from death, as these tremendous evils can inflict, who expects he shall himself die for his own sins, according to the sentence of that divine law, so solemnly pronounced: The soul that sinneth shall die. This unbeliever, who continueth all his life-time in this state of infidelity, a slave to tormenting fear, Jesus Christ, by taking to himself a part of his flesh, hath delivered from that, to the fear of which he was *all his life-time in bondage*.

We have long since learned that Jesus Christ was the Saviour of believers, and that all who believed here, should be delivered from death hereafter: but perhaps we have never fully considered that our Saviour, by destroying him who had the power of death, delivered *them also*, who had not the power given them to believe, and who therefore remained *all their life time*, in a state of bondage. We have not duly considered, that God hath concluded them all in *unbelief* that he might have mercy upon all. Romans xi. 32.

But let us seriously attend to this matter. *All their life-time through fear of death subjected to bondage*. If they were *all their life-time subject to bondage to the fear of death*; then they never were delivered from fear in *this life*, we can have no idea of any space, between life and death, between this state and the other. As long as we exist here, it is our life-time here. The moment we expire

our life in this state is ended. Yet persons of this description who never attained in this life that knowledge which is life eternal, who never embraced that truth which is of sovereign aid to make them free, are nevertheless children, and were partakers of flesh and blood, and Jesus their God, and Father, their elder brother, took part of this same flesh and blood, that he might destroy him, who had the power of death, that is the Devil, and so deliver, not only those who had power given them to believe in the name of the Son of God, and were thus by this adorable son of God made free, but those also, who were *all their life-time slaves to unbelief and fear, and consequently subjected to bondage.*

But it will be asked, may not the unwavering believer be afraid of death? I answer, those *who know* that Jesus Christ is their Saviour, cannot be afraid of death; they may indeed be afraid of dying they may shrink from the pangs which they expect will be attendant upon the taking down this house of their earthly tabernacle. But this is not properly death; at least it is not that death, of which the Devil had the power. When this accuser of the brethren was permitted to afflict Job, he was not suffered to touch his life. All the Devils in the infernal world cannot touch the life of any human being, by any power inherent in them. This is not the death of which the Devil had the power. Nor did Jesus deliver any one from this death; for it is still appointed for all men once to die. Neither is the judgment the death here spoken of; because "God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained."

The death adverted to then, can be none other than the wages of sin; from the fear of which, Jesus, by tasting death for every man, delivered *even those unbelievers, who were all their life-time subject to bondage.*

Thus we see Jesus Christ a complete Saviour of the family of man. He took unto himself the fulness of our nature, and in the divine passage which we have chosen for our text, we behold the accomplishment of that oath, which Jehovah swore unto Abraham, saying, "In thee, and in thy seed shall all the families of the earth be blessed." All the families of the earth are blessed in Christ Jesus; blessed by the destruction of their adversary, and by deliverance from that death which was consequent upon sin; blessed by the prospect of complete emancipation from every evil; blessed by an assured hope of that life and immortality, which is brought to light by the

gospel; blessed by a full confidence of an ultimate entrance into his presence, where are pleasures forevermore.

In this portion of sacred writ, we clearly discover the presumption of those who affirm, that if the Redeemer is not known as a deliverer, *before* the dissolution of that connexion which unites the soul and body, he never can be hailed and acknowledged in that character, for it is here expressly declared, that he took part of that flesh and blood, of which the children were partakers, that through death he might destroy him who had the power of death, that is the Devil; and *deliver them who through the fear of death, were all their life time subject to bondage.*

To assert that God cannot manifest himself, and his redeeming grace to the soul which has departed from this state of things, is indeed most arrogantly to limit the Holy One of Israel. I might, with infinitely more propriety assert, that I could not make you understand me, except you continued in this house. Our bodies are said to be *a house*. When *this house* of our earthly tabernacle is dissolved, &c. &c. can an Omnipotent God be *necessitated* to speak to the creature who is the work of his hand, in any particular place, or at any particular time? Is God obliged to speak to us in this house, and no where else? Can we not hear his voice, except we are encrusted in this earthly tenement? Cannot the children understand the sovereign goodness of paternal Deity else where? If they cannot, what then must become of those infants, every infant who departs out of time?

Jesus, speaking of those precious infants, says, Matthew xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven," and again, xix. 14, "Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." While I am speaking, my eye is caught by a babe locked in sweet slumbers upon its parent's knee. Suppose this sleep should prove the sleep of death, the child would assuredly go out of this world, without the knowledge of God, or the deliverance wrought out by Christ Jesus. But, must he forever continue in ignorance, and must he in consequence of this ignorance, be condemned to eternal torments? Reason denies this proposition, as doing violence to every principle of justice. Nature, with averted eye, shrinks from an idea so inexpressibly shocking; and that God, who took part of the children's nature, that he might

destroy him who had the power of death, that is the Devil, forbids by a multitude of testimonies, a sacrifice so derogatory to those Omnipotent attributes, which are united in the redemption, in the restoration of the human family. Infants then who pass out of time, without the knowledge of their Redeemer, shall, in the course of their Creator's arrangements, become as perfectly acquainted with his manifold mercies, with the plan of redemption, as either Peter or Paul, although they may not be elevated to so high a standing in the kingdom of our common Father.

I did intend to have gone on to the end of this discourse, but I am interrupted; and as I have to attend to a number of inquiring friends in this place, I will draw upon your own reflection to supply every deficiency.

Proceeding in my journey, I am arrested by a violent storm of rain; I have taken shelter in a tavern, the house is full of company, full of noise, but no society for me. Horrid oaths, tremendous curses, expressions shockingly blasphemous, are vociferated by contending tongues. Well, I have fled to the barn in which my carriage is deposited, my trunk and the cushion of my carriage serve me as a table, my trunk too has furnished me with writing materials, my horse is feeding by my side, but from him I receive no interruption.

Positively our happiness does not depend so much upon situation, as we may be induced to imagine. Strictly speaking, where is there a man better satisfied with his company, than I at this moment am. I see thee, my divine Master, wherever I turn my gaze. It was in some such place as this, thou first madest thy appearance. Hail, all hail, thou lovely, loving Lamb of God! How great thy condescension, thus to stoop, and by thus stooping, raise us to thy throne. Hail, everlasting Father, who that we thy children may in thy presence be blessed with everlasting peace, didst once become a helpless infant! And wast thou indeed born into this our world? Thou wast, and born for me. And didst thou indeed live in this state of suffering and sorrow? Thou didst, and lived for me. And didst thou indeed expire upon the cross? Thou didst, and expiredst there for me, that henceforth I should live to thy praise, and to thy glory—that I should ever live, should ever live with thee. Extatic thought! Is it possible, was Jesus born, did he live, and did he die

for me, the sinner me ; and shall I live because my Saviour died, because he lives again ! Shall I, in yonder boundless tracts of ether behold my Saviour God, and with him live forever ? How blissful that futurity which opens before me ; and how short the distance between the present, and the approaching scene ! How thin the separation between the land of darkness, death and deep felt glooms, and yonder world of light, of life and joy ! Cheer up then my drooping spirit, rejoice, rejoice in hope, in that glorious hope which is full of immortality : and soon, very soon I shall hear the voice of my elder brother saying to me, come up hither. Who would not suffer evil during the time of his journey through this rough, rugged road, with such a blessed prospect brightening before him ? But curiosity has drawn a number of spectators about me, I must again escape. And the rain too is over, the emblematic bow appears in the heavens, the sun is setting clear, and I am off.

How multiplied are the miseries of time ! Is it possible to be in the body, and not be a son or daughter of affliction ? Yet I have no doubt but our paths are prepared before us, by the superintending wisdom of an unerring Being. Do you say, that so thinking, I must be happy ? Perhaps not. If God, by a flash of lightning should this moment deprive me of sight, I should be positive that a stroke from the hand of the Almighty must be right, but should I be therefore happy ? Could I be happy in every circumstance, I should not in this world have tribulation. But this must not be ; this world must still continue a school of misery ; and our first, and our last lesson, should be to learn to suffer. If my lesson be to learn to suffer *patiently*, I am fearful I shall leave this school without having learned my lesson. Well, no matter, if sorrow doth not leave me, why then I shall leave sorrow. It is in this contemplation, that those who are bowed down with affliction find repose. Why is it that we do not more frequently resort to this source of consolation ? Perhaps that we should not find rest ; that we may not often taste of happiness, because, this is not our resting place, this is not our home. Did we taste permanent felicity in contemplating this our heavenly home, we might be satisfied short of this celestial abode. I have recently witnessed a distressing scene ; I reflect upon this scene, and every reflection originates a sigh.

A thin partition separates me from a number of insensible beings, who are filling a house, lately the scene of sorrow, with



loud peals of laughter ; but would I exchange my sensibility for all their unmeaning mirth ? No ; God knoweth I would rather submit to the misery consequent upon susceptibility, the very tears of sensibility, than all the thoughtless mirth of the giddy, the boisterous multitude. This brings to my mind, Sterne's inimitable description of sensibility ; I indulge myself by transcribing it, as it lives in my memory.

“ Dear sensibility, source inexhaustible of all that is precious in our joys, or costly in our sorrows ! Thou chainest thy martyr down upon his bed of straw, and it is thou who liftest him up to heaven ! Eternal fountain of our feelings ! it is here I trace thee, and this is the divinity which stirs within me : not that in some sad and sickening moments, my soul shrinks back upon herself and startles at destruction—more pomp of words ! but that I feel some generous joys, and generous cares beyond myself—all comes from thee, great, great Sensorium of the world ! which vibrates, if a hair of our head but falls upon the ground, in the remotest desert of thy creation. Touched by thee, Eugenius draws my curtains when I languish ; hears my tale of symptoms, and blames the weather for the disorder of his nerves. Thou givest a portion of it sometimes to the roughest peasant who traverses the bleakest mountains. He finds the lacerated lamb of another's flock. This moment I beheld him leaning with his head against his crook, with piteous inclination looking down upon it, oh ! had I come one moment sooner ! it bleeds to death—his gentle heart bleeds with it.

“ Peace to thee, generous swain ! I see thou walkest off with anguish—but thy joys shall balance it ; for happy is thy cottage, and happy is the sharer of it, and happy are the lambs which sport about thee.” I adopt this beautiful delineation, and exultingly exclaim, I too am possessed of sensibility.

I have been indulging a dream of bliss ; I have been anticipating the period which is destined to translate me to another and a better world. Will not those beatified spirits, with whom we once took sweet counsel upon this globe, meet, and guide us on our way ? I had rather be introduced into the divine presence by them, than by the angels of light. Perhaps they may lend a sympathizing ear to our inquiries, doubtless they will be ready to communicate. Myriads of myriads throng around me, and I bend in imagination before the throne of that Lamb of God, who hath taken away my

sin. Every instant an emancipated spirit is arriving at the portals of blessedness, and new hallelujahs resound. But who is that distinguished character, basking in the sunshine of the countenance of the Lamb, and directly opposite his throne? See, he looks unutterable bliss; see how strongly he partakes, and more than partakes, of all their joy. See! first his eye is upon the Lamb, in the midst of the throne; then on the liberated spirit newly prostrating before him. Mark the glory which irradiates his dignified, his expressive countenance; behold the redeemed as they enter the abodes of blessedness, the lifted eye is first raised to Him, and then to the Lamb; while he gratulates the joyful entrance of every happy denizen, with looks of transport, to the throne, and ineffable delight on them. Who is this venerable Sage?

It is the inhabitant of Eden, who experiences, in realms of blessedness, a father's fondness for his children, regarding their felicity as his own. It was therefore that he looked with such adoration, and elevated gratitude, toward the throne, because it was, it is filled with grace for him, and for his sons, for all his sons. His beloved companion too! dear happy parent, hail! illustrious matron, splendid in thy residence before the throne of God. Maternal tenderness irradiates thy shining countenance, with fondness, as far beyond whatever swelled a mortal bosom, as heaven and heavenly joys are superior to mortal bliss. Mark with what ever new delight she views the gathering throng. Children, grand children, myriads of myriads, through a long range of descending generations. And O, transporting thought! not only these children, but their transcendent, their Almighty Redeemer, sprang from her. Hail, mother, beauteous mother of all living; my heart is drawn toward thee with reverential fondness, and but for him, who bruised the serpent's head, I could forever gaze upon thee. But stop, let me gaze a little longer. Well hath the heaven-taught bard described thy character—What clustering virtues are assembled there! And did this body really spring from her? how excellent my origin! how peerless is my mother! but I ascend from hence to thee, unrivalled splendour! self created! self existent! source of all intelligence! source of being! source of every good! From thee, from the magnitude of thy mercy, I derive this spark of animation, which stamps upon my being immortality. From thee I derive redemption, preservation, and every thing which constitutes existence worthy acceptance. Thus of Adam the first, and of Adam

the second, I am alike the offspring! ennobling thought! and they produced my species too! transporting idea! and we shall live together in their presence. "O ye blest scenes of permanent delight! full above measure, lasting without bounds." True, inimitable penman, most true, and having escaped thy prison here, thou art now, no doubt, traversing the skies.

Still my fond, fond heart, delights to hover round the confines of its native home. It is there my felicity will be complete, there all the virtues flourish with immortal bloom; no worm at the root to check their growth, no storms to blast their bloom, or strip the blighted fruit unripened from its stalk. Forgive this rhapsody; seldom do I indulge the flights of imagination, yet I sigh to traverse these fields of light. But being a child, I still talk as a child; when I come of age, and obtain my inheritance incorruptible and undefiled, I shall put away childish things.

A simple, honest believer of the truth, as it is in Jesus, has just been holding a conversation with his Elder; they were not apprized that I was in hearing, and they were under the less restraint. I will commit a part of it, verbatim, to paper.

*E.* Do you, Mr. R. still believe in the new birth?

*R.* I wish you could understand where I talk. My wife and children are from home, and I have a pretty value for them, and feel afraid that they will not do well, and get home safe; and while I am thus turmoiled like, a person comes in, and says, I wish you joy, friend R. Of what? says I. Your wife and family are just arrived in good health, says he, they are at the wharf. I am overjoyed. O marvellous! says I. There it is that I talk of the new birth! I have no more hand in the new birth, than I have in bringing those dear souls to the wharf. When God shewed me his salvation, I believed it, and I rejoiced in it, but my believing it had no hand in it.

*E.* But I hope you do not think any unbeliever has any part in the matter?

*R.* Marvellous, if I had not believed the person that brought me word my wife was at the wharf, and that she and my family were well, they would have been dead, would they?

*E.* Why, to be sure there is something in that; but how can any one go to heaven without faith?

R. Mercy on us, what has faith to do in heaven? If they had ever so much of it here, they would have nothing to do with it there. Why, man, there is no faith in heaven. Faith, if you mean *my faith*, is of no value any where but in this world. There it is you always talk, you have nothing till you believe, and so there is nothing to believe. O marvellous! should we not have some truth to believe, something that was true before we believed? The truth that I am to believe is one thing, and my believing it makes out another. The scriptures are true, whether I believe so or not.

E. Aye, so they are.

R. Well, the scriptures say Jesus died for the sins of the whole world, and I believe it.

E. Aye, and so do I; but then at the same time, I believe it is in every man's power to go to eternal damnation if he chooses it.

R. O marvellous! why did not Jesus Christ know that before? he would not then have taken so much unnecessary trouble; for certainly when he purchased them with his precious blood, he intended to have them for his pains, and God promised him he should. But how could God promise them to his Son, when it was in their power to break the bargain like?

E. But justice must take place.

R. O marvellous! again. Where do you talk? Did not justice take place, when Jesus suffered the just for the unjust, to bring us to God? And if Jesus should not have the goods after he bought them, and paid for them so desperate a price, then where is the justice to him? Must not justice take place there? Why, man, you are got into the wilderness, and you wander about, having no way.

Here the elder was called out, and Mr. R—— followed.

How frequently am I constrained to repeat that this same 25th chapter of Matthew seems greatly to impress the minds of the people in this country: hardly a day passes, during which I am not attacked upon this subject. And I am often induced to give sketches of the conversation it produces, for the purpose of comparing my ideas; for although my foundation must eternally remain the same, yet as different inquirers produce different modifications of questions, and answers are consequently variously fashioned, new lights may be struck, and truth still farther elucidated. I have this evening been thus questioned by a friendly visitor:

*Visitor.* What can you possibly do with the twenty-fifth chapter of Matthew?

*Murray.* Nothing more nor less than God directs.

*Visitor.* Are we not all by nature goats?

*M.* No, Sir; we are none of us goats by nature. We are all by nature sheep, and all without exception are *by nature stray sheep*; and we are all without exception redeemed by the blood of the great Shepherd of the sheep, who laid down his life for us; for every individual of the race of Adam, without exception.

*Visitor.* What then are the goats, who you know were placed on the left hand?

*M.* There was, Sir, another fallen nature, which, when our Lord came to suffer and die for the human nature, as sheep going astray, he passed by, not taking upon him the nature of angels, who kept not their first estate—These angels are reserved unto the judgment of the great day, and pass under the denomination of goats. These two fallen natures are at present blended one with the other. The tempter and the tempted, the deceiver and the deceived. But, when the head of every man, which is Christ, shall appear in his power and great glory, he will by this Almighty power separate the one from the other, as a shepherd divideth his sheep from the goats.

*Visitor.* I am astonished; A, B, C, is not plainer; but where have I been, why have I not seen this before? Well, God be thanked, and God bless you, Sir. I see you are in haste, no wonder; your time must be precious—But suffer, I beseech you, one more question. What is your idea of the Ten Virgins?

*M.* The kingdom of heaven is said to be likened unto ten virgins; five of them were wise, and five foolish. It is a fact that God's kingdom is made up of all nations, and kindreds, and peoples, and tongues. In the present state, however, they are divided into two classes, *wise* and *foolish*; and the only particular in which the difference between them seems to consist, is in the *oil*. They all slumbered, and slept, and arose and went forth to meet the bridegroom together. They all had lamps, and vessels in their lamps. They all rose up and trimmed their lamps, but the lamps of the foolish were gone out. Now, when it is remembered, that *oil* is put into the lamp for no other purpose than to give light, we shall consider that the only thing in which these virgins differed, was, some of them were in the *light*, and some of them were in darkness. Yet, it should be remarked, that all those virgins, *wise and foolish, constituted collectively the kingdom of heaven.* But the fool-

ish virgins once had light, for it is said their lamps were gone out. Sir, it should be remembered that the whole of God's kingdom, is made up of Jew and Gentile ; that under the Jewish dispensation, abundance of light was displayed which was made void, or extinguished by their corrupt traditions; and that they are finally shut up in total darkness, until the fulness of the Gentiles ; whose understandings were to be illuminated by the light of life, were brought in. As many as have the light of the knowledge of the glorious gospel shining into their hearts are wise ; they have the knowledge of those things which make for their peace, and they enter in, and find rest, and peace to their souls ; and as many as have not this light are foolish, they know not the things which make for their peace, and therefore cannot enter in either to rest or peace. But it is written, they shall be all taught of God, and that they shall all know him, from the least of them, unto the greatest of them ; and these foolish virgins are even now all concluded in *unbelief*. For what purpose ? That God may have mercy upon all.

*Visitor.* It is perfect ; perfect, it must be so. Surely, Sir, it is not right for you to leave us. God hath placed you as a candle in a candlestick, to give light to all who are in the house.

*M.* Were this indeed the *case*, do you not see that by confining me to this village, but a small part of the house would through me be enlightened ?

*Visitor.* But you will see us again ; never before were you so much wanted ; the people are anxious to learn. For God's sake do not forget or neglect us.

*M.* It is my opinion, my friend, that a dispensation of the gospel is committed to me, however unworthy of such a trust ; but we know that " God sometimes chooseth the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and things which are despised hath God chosen ; yea, and things which are not, to bring to nought things which are ; that no flesh should glory in his presence. Thus then a dispensation of the gospel is committed unto me ; yea, woe is unto me if I preach not the gospel ; and if I do this thing willingly I have a reward, but if *against my will*, still a dispensation of the gospel is committed unto me." But, Sir, I am not sent in, but out into the world to preach this gospel, and I must be careful that I act according to the letter of my commission.

I have been summoned to visit a young lady, who was a few months since blooming in all the pride of health and beauty. I found her perturbed, apprehensive and agonized, trembling on the verge of another world, and reduced to this situation by a gradual decay. But the name of Jcsus has been an ointment poured forth, therefore this virgin has loved him.

On presenting myself at her bed-side she lifted her dying eyes, which spoke veneration and gratitude. The glimmering flame of life that for some time past seemed ready to expire, blazed with new vigour; she made an essay to speak, but her heart seemed too full for utterance. I mingled my tears with her attending friends, and by mutual and strongly expressed desire I addressed the common Father of our spirits in their behalf. A ray of the light of life seemed to dart upon the troubled spirit, and she appeared soothed, confiding and calm. May her passage through the dark valley of the *shadow* of death be irradiated by him, who saith, "my grace is sufficient for thee." The valley of the *shadow* of death—Well, although it be but a *shadow*, shadows we know will frighten children as effectually as substances, if the Father be not with them, kindly assuring them they are but *shadows*. How precious is the gospel of God our Saviour, how every gloom vanishes at its approach; before its powerful influence unbelief and every doubt fall prostrate. It throws around the pillow of the dying, celestial splendours, and the blessed hope of a happy immortality, sings a requiem to the last parting breath.

In the present case I have had to combat with strong prejudices; but blessed be God, who hath in this instance appeared a very present help in time of need. The comforter, the spirit of peace hath taken of the things of Jesus, and shown them to the dying lady. The terrifying fear of death is no more; she is not afraid to trust her soul in his hands, from whom she received the breath of life; she is eager to be gone, and although sympathizing with her afflicted mother, who sets like a statue dumb with grief beside her, she yet exclaims—"to be with my Redeemer is far better."

Do you ask in what manner I addressed this dying person? It was not a season to hold an argument with her reason, but I selected some of the plainest and most consolatory promises of our God, and rehearsed them in her presence. I assured her, I came unto her commissioned by the Redeemer of men, to speak peace unto her spirit. It was my business to induce her to confide in my

message, and I produced many positive testimonies to corroborate the declaration, that Jesus Christ the head of every man, had tasted death for every man. I exhorted her to dismiss her every gloom, as unworthy a candidate for immortal bliss. I hailed her as a celestial spirit, about to return to the bosom of her Father. Her perishing frame, beauteous as it was, should not excite a thought, she was about to assume a robe incorruptible, of enduring and unfading texture. An immortal inhabitant of an earthly tenement, was about to return to God. Ought this consideration to afflict her? *We* indeed might mourn for ourselves, but her gain would be incalculable. Her liberated spirit, quitting this clod, would become an associate of saints and angels, the precious purchase of a Saviour's blood; and, moreover, she would take with her the cheering hope, that in a short period the friends so dear to her, from whom she was now separating, would trace her radiant steps, while reunited in realms of blessedness, they would part no more forever; and that her joys would still be brightening, as those now imprisoned spirits were liberated from their houses of clay. Nor, I added, dear youthful sufferer, can infelicity reach thee in worlds beyond the sky, however distant the period of thy reunion with those thou lovest, for thou wilt then measure time by eternity, and thy separation will seem but a moment. Eye hath not seen, nor ear heard what joys await us in that bright world to which we go. Departed friends will meet thee on thy way rejoicing. Attendant angels will clap their wings, filling all heaven with their melodious sounds. Myriads of spirits will with Divine beneficence welcome thy approach. But, O! how dim will seem the beauty of even those denizens of heaven, when thy blood-bought spirit shall be directed by the enraptured throng to elevate thy gaze, where thou shalt behold high-heaven and earth united; where thou shalt mark the *Man*, the *God*, the *Friend* of friends the dearest; and shall hear his creating, his transporting voice saying, "I am He that was dead, but am alive again, and live forevermore." Hark, the bridegroom says, "Come, coem nearer yet, still nearer." "Hear, O heavens! and be astonished, O earth!" he adds, the *Redeemer* adds, "Because I live, ye shall live also."

For me, my dear child, I can only envy thee; I view thee as a privileged being, so early to enter into the joy of thy Lord; and I say to my imprisoned spirit, Why art thou pinioned still? Why still enchained to this house of clay? Patience, dear sufferer, yet a little



while, and these pangs will be no more, and thy enlightened soul will exclaim, "O! Death, where is thy sting? O! Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But Jesus Christ hath become the end of the law, he hath brought in everlasting righteousness," the redemption he hath wrought is complete; for his precious blood is indeed the salvation of every individual, and it is therefore with devout gratitude we say, Thanks be to God, who hath given us the victory through our Lord Jesus Christ.

It was in some such manner I addressed the dying lady, and I had the inexpressible happiness of beholding despondency, and every concomitant evil, flee before the emphatic, the healing name of Jesus. I am again summoned to the chamber of the dying. I hasten on the wings of sympathy.

She is gone! this instant she departed from this valley of tears. I saw her breathe her last: she hath made a most happy exit. The agonies, attendant upon the dissolution of her frame, were fearful, and feeling impatient to begone, she supplicated, with great fervency, that God would take her from her misery. As she grew nearer her end, she was apparently less tortured. The malignant adversary aimed his last stroke, when, lifting up her hands, she earnestly said "If I should, be shut out of heaven at last." Dear child, I replied, it is impossible, for are you not the purchase of a Saviour's blood, and doth not Jesus say, "because I live, you shall live also? You belong to God by creation, and by redemption, you are his, I pledge my soul you are his, and nothing shall be able to separate you from him. She was afraid, she feebly observed, she did not love God with sufficient fervour. I answered she never could, but the grace, the love of God, was sufficient for her, and she was going to dwell in the immediate presence of perfect love, and that she would unite with the blessed in heaven, to sing, Thou art worthy, O Lord, for thou hast redeemed us by thy blood. She raised her eyes and hands in pious gratitude, in pious rapture, exclaiming, "Come, Lord Jesus, come quickly, why, O why are his chariot wheels so long in coming?" We endeavoured to console her, by an assurance that all would soon be over. She took an affectionate leave of us all, desiring the most duteous and tender remembrance to her absent father. She refused to take the offered cordial, lest it should still longer detain her a prisoner here, frequently repeating, Why are his chariot wheels so long in coming?

Her power of utterance was continued until the last moment. She departed assured of redeeming love, and consequently made a most happy exit. May my last hours resemble hers. Her respectable mother performs the part of a real Christian. Indeed I view her as an uncommon woman, possessing extraordinary talents, she unites these with a mild submissive and a teachable disposition. She is upon this occasion gentle as a child. She sees and acknowledges the glory and the beauty of the redeeming plan, but at the same time she sees and laments the force of prejudice, the prejudice of education. I have had much conversation with her, and a great deal of pleasure in that conversation.

Speaking of the death of one Christian, leads me to inform you of the triumphant exit of another. There is a village five miles distant from hence, where I have occasionally delivered the message of my Redeemer. The master of the house in which I formerly delivered the truth as it is in Jesus, has very lately taken his flight to the abode of beatified spirits. He has, in the evening of his life, been persecuted by many mistaken friends, who have fruitlessly laboured to remove him from the rock on which he stood. But against this rock the gates of Hell will never prevail. The fame of this Christian man hath spread far and wide. His mind, as he journeyed on toward his native home, as his outward man decayed, gathered fresh strength, fresh confidence: and in him the light of life shone so bright, through the mortality in which it was shrouded, as nearly to blind the spectators; ministers and people were struck dumb, as he passed out of time with a song of triumph on his tongue. His life and death are the subjects of much conversation; while the worshippers of Antichrist fail not to assert, that he died in the utmost horror and distress, pouring out horrid execrations on me, as the means of destroying his soul.

Thus, the grand adversary goes on, but his devices will turn on his own head. Blessed be God, the aged Christian is at rest, where the wicked shall not persecute nor trouble him any more for ever. Many a time has he come to this place, beseeching me to visit him. I am grieved that I have so frequently sent him sorrowing away.

Were it not for the grace manifested by the gospel, the death of another member of the human family, an account of which I presume hath reached you by the papers, would render me seriously unhappy. As it is, I do assure you, my heart is pained, as often as

I reflect upon his demise. A worthier man never lived than Mr. —, he was a descendant of Abraham, of high standing in the synagogue, eminent for opulence, rectitude, benevolence, and every virtue which can dignify humanity. But, poor gentleman, he is numbered with the dead. His death was sudden and accidental; and it happened in the presence of a beloved wife, and other relatives, loving, and beloved.

Preaching once in Newport, this meritorious son of Jacob, led by curiosity made one of my audience. It happened that my subject was selected from the eleventh of Romans, and I was induced to take a cursory view of the whole chapter. You will recollect the Apostle in that section of the divine writings, gives a kind of history of the dealings of God, with both Jews and Gentiles, that he dwells upon the restoration of the Jews, and positively asserts that *all* Israel should be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

This most worthy descendant of Israel met me at the pulpit stairs, took me most affectionately by the hand—I had never before seen him—You deserve to be knighted, Sir. May God Almighty forever bless you, Sir, I wish you, from my soul I wish you good success, wherever you may be called to deliver your message.

The destitute children of penury, will greatly feel the death of this gentleman. What is life? It is even a vapour, that cometh up out of the ground. It continueth a little while, and then vanisheth away. But when such men are cut off in the midst of their usefulness, the ways of heaven are indeed unsearchable. Yet we are right happy that the Supreme Disposer of events, is the Creator of our frames, and the Father of our spirits.

Many of my friends who were in perfect health on my last visit to this place, are now no more; at least no more here, but they have all died in the faith, unwavering believers in the truth of God. Blessed be God! I can say of all my Christian friends, who have departed this life since I have been in this country, *these all died in faith*, confident of a blessed immortality.

Yesterday was a tumultuous day, the state-house in which I preached on Mark xvi. 16, was too small, and too inconvenient to accommodate the multitude. The proprietors of the church met for the purpose of obtaining a vote to open it, but they lost it by a majority of two votes. The key of the Presbyterian meeting-house was obtained, but not by the consent of the committee; a few

elderly persons were frightened ; they united to demand the key, but were informed, there was a large majority of the proprietors of the meeting, who were determined to make use of their own property whenever they thought proper, nor would longer submit to imposition. On this the committee assembled, and addressed to me by their deacon, a very polite letter, wherein they gave me to understand, that the key of their meeting-house had been obtained in a very dishonourable manner, and they supposed for the purpose of my preaching therein ; but being persuaded I was too much of a gentleman and a Christian, to enter their house under such circumstances, they, as a committee, had taken the liberty to lay the matter before me, &c. &c.

I desired the good deacon to present my most respectful compliments to the gentlemen of the committee, and assure them of my cheerful compliance with their request, and that I should have been very unhappy, had I entered the house under such circumstances.

The deacon observed, that they had concurred in opinion, that if I knew the state of the case, I would not pass the threshold of the house. Then, Sir, I replied, you did me justice, and you may be assured I shall never knowingly enter that or any other house, in a disorderly or illegal manner.

I then proceeded to the state-house, and there, in presence of an amazing concourse of people, finished the subject, Mark xvi. 16 which I had commenced the preceding evening. But as the greater part of the congregation stood through the whole service, and I myself was greatly fatigued, I did not propose another meeting.

This morning is, with respect to the weather, the very reverse of the preceding day. The sun mounts the horizon in all his glory, and all nature seems to welcome his life-giving power. The blushing blossom is just ready to burst its inclosure. The birds look forth with new born glee, and each, in his own language, is cheerfully hymning the praises of his great Creator. The honest drudge, the sweet scented female of the same species, seem by their looks, as they pass the green before me, to bless the power which spreads their table with a repast so flowery, while by their mellow lowings they appear to join the general joy. Happy beings! you are not deprived of the pleasures of the present scene, by sad retrospective, or melancholy future prospects, when indulged with

the means of happiness, you gratefully improve them, and being happy, are completely so.

But how your lords, the lords of the creation, suffer by comparison. I at least, as one of those superior beings, am at present so wholly out of tune, that the fly in yonder window, is more musical, and seems more happy than I ! but yet, however gloomy I may be, I certainly would not change situations with you, for I have hope, even now I have hope. What a mercy that, let our circumstances be what they will, this faithful flattering, though sometimes delusive friend, will still attend us ; and may this rich soother never leave, nor forsake us, until severed from time, and sense, and scenes of terrifying uncertainty, while passing the threshold of a brighter world, we finally and cheerfully surrender this treasure of the mind.

Do you ask why I am thus sad ? Gloomy reports have reached me ; I am told that the profane language and ill conduct of many professors of the truth, are bringing an odium on the doctrines of God our Saviour !! I was told, when I was last here, that the light of life had irradiated the minds of many, that truth was prevailing, and that numbers were daily added, who cheerfully sat their seal to the divine veracity of our testimony. But alas ! the walk of some of our first and warmest professors is so disorderly, that they terrify serious persons who contemplated uniting with us. This is the argument to which they resort. If your doctrine were of God, its professors would be found in the practice of virtue, for although morality may or may not be found, where a belief of truth hath not obtained, yet it is indubitable that whenever the truth which the Holy Spirit teaches, takes place in the heart, morality will be a certain concomitant. Can you believe, says one, *that* religion is from heaven, which leads its professors to works of darkness ?

Certainly not, I reply, but the *truth*, as it is in Jesus, never leads to transgression, however its professors may conduct. This is granted, but still it is urged, *by their fruits they shall be known* ; if they practise the works of darkness, they are children of darkness ; if they walk as children of light, they are children of light. The minister of this place is, I am informed, quiet now ; he used to be very much alarmed, but now his only argument is, “ behold the men.” Thus, what our enemies could not do, our friends have accomplished ; and thus is the Redeemer wounded in the house of his *fulsely* *professing* friends. Thus are those friends converted into our most

*dangerous enemies.* It must really shock a serious mind, to hear a person contending for the truth, with *oaths* and *curses*.

Another thing which has a tendency to bring a reproach upon the doctrines of the cross, in this town, and I am persuaded in many other places, is the wild manner in which those who profess to be of us, expound the sacred oracles; a text was given to one of these ill-taught preachers of Universalism, John v. 28, 29 :

“Marvel not at this : for the hour is coming, in which all that are in the 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.”

I understand the gentleman immediately proved there were none that did good but Christ, and that it was he who arose to the resurrection of life, and as he was the head of every man, they are all risen with him, and therefore the whole of this text is already fulfilled in Christ, for he is *all*, and in *all*. What a Babel building ! what a mixture of sacred truth and falsehood. Here is the *future judgment of men and angels*, here is individuality of character struck at one blow to the ground. The person who proposed the text was, it seems, silenced ; no wonder, for he was, he said, unable to prove it was not true, and yet it is not the *truth held up in the text*. Thus it is, that the mind is continually confused, at least thus it appears to me.

These considerations, with many others, combine to give me an unquiet mind, and prevented my being in tune to join the general choir to which I this morning attended. I believe that whenever a conviction of the great truths contained in the gospel of God, our Saviour, is received into the heart, it becomes an operative principle, stimulating to every good and perfect work—good, and perfect, speaking after the manner of men. But ideas may float in the head, and never reach the heart ; for these we cannot be responsible. If we have declared nothing more than what the Lord saith, we have but fulfilled our commission ; we are not answerable for the consequences. Uzza like, we may reach forth our hand to support the ark, but it is better that we obey the commandment of God.

It might be truly urged, that there is no denomination nor sect, in the known world, whether Jew or Gentile, whether Heathen or Christian, Roman or Protestant, Lutheran or Calvinist, which hath not produced its professors, who were a disgrace to humanity ; yet

could not the atrocity of those offenders destroy whatever of truth the systems they professed contained. Truth is invulnerable, it is based upon a rock and cannot be moved.

But, I would have the professors of the religion of Jesus an exception to this general rule; I would have every action of their lives, bear witness that they had been with Jesus; I would have them careful to add to their faith, virtue; I would have them consider the Almighty as a common Father; they should love and adore him for the magnitude of his mercies, for creation, redemption, and preservation, and for the assured hope of a blessed immortality; I would have them view the sons and daughters of Adam, the universal family of man, as their brethren and sisters, and they should be careful at all times, to render them every service within the compass of their power: in other words they should be careful to maintain *good works*, well knowing that these things, as being profitable unto men, will be acceptable to the Parent of the Universe. And although their combined efforts cannot constitute the matter of their justification in the sight of God, yet every becoming action is their reasonable service, and it is fit and proper that they should be solicitous to contribute to the well being of those individuals, who are the children of him from whom they receive every good, and for whom the precious blood of the Lamb of God hath been shed. Would to God that every professor of the religion of Jesus would thus think, thus act.

Upon the explanation given by the preacher, on the text pointed out to him, I have to observe, "It is undoubtedly true, there is none, in the *strict* and *comprehensive* sense of the word, *good*, but one, that is God. We have the testimony of our blessed Lord himself, to establish this truth; neither is there any doubt that Christ Jesus is the head of every man; this affirmation hath also received the stamp of divine authority, and it is likewise true that he hath arisen from the dead. If Christ be not risen, then is our preaching vain, saith an Apostle; and he is assuredly *all in all*—the Alpha and Omega. Thus far I join issue with this misguided preacher, for thus far saith my God.

But I read in the same sacred oracles, of a judgment to come, that he hath appointed a day, in the which he will judge the world by that Man whom he hath ordained, and that fallen angels are reserved in chains unto the judgment of that day. I confidently expect to see the Son of Man coming in his glory, with all his holy

angels. I suppose that the saints of God, the believers in Christ Jesus will be seated on the judgment seat with Christ, to judge the world.

That divine truth which proclaimeth Christ the head of every man, no more destroys individuality in our *ascension*, than it does in the present state. My hands and my feet are distinct from my head, although by virtue of union with my head they partake its situation—Thus are we members of Christ's body, nor does the figure in any view destroy our individuality.

Yes, it is a solemn and a joyful fact, the graves shall open and all that are in their graves shall hear his voice, the dead shall arise, shall *individually* arise; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Those who lie down in sorrow, unacquainted with the comprehensive name of Jesus, may rise as they lay down. It is not for us to say *when*, or *how* our God will manifest himself to the spirit: we do not aim at being wise above what is written; but we know that it is written Jesus Christ was given a ransom for all, to be testified in due time, although we know not when this due time will be. Many, no doubt, will arise to the resurrection of damnation, or, as it is more strictly rendered, *condemnation*; and we are told they shall call upon the rocks and the mountains to fall upon them, and hide them from the *wrath of the Lamb*; so totally ignorant will they be of the character of their Creator, their Father, their elder brother, of Emmanuel, the God-man, all which characters are united in that righteous Being, who is appointed their Judge, their Saviour, that they will expect to find wrath in the Lamb!

What may be their sufferings in a state of separation from the body no tongue can tell, no heart can conceive: mistake me not, they will not suffer *to atone* for their sins, by no means. The Lamb of God hath paid the forfeit, hath made atonement, hath taken away the sin of the world. Yet, as they did not see the expiation, as they did not see Jesus, they laid down in darkness; in that darkness which engendereth fear, even that fear which hath torment.

But the world, the whole world shall be assembled before the judgment seat of Christ. A few there are, who are not of the world, the elect of God; elected to behold the truth. Judge yourselves, says our divine Master, and you shall not be judged. These saints of God, chosen out of the world, have judged themselves;



they have seen the magnitude of the divine law, they have seen and acknowledged their utter incapability to produce that conformity to its precepts, which can stand the scrutinizing ken of Deity; they are aware that cognizance will be taken, not only of their words and actions, but also of their thoughts; and judging themselves unworthy in their individual characters, they deny themselves, and fleeing for refuge to the cross of Christ they take shelter there, they assume his name, they are wrapped about in the robe of their Redeemer's righteousness. Thus they have denied themselves, they have judged themselves, they shall not therefore in this appointed day be judged: they are on the judgment seat with Christ, for they are the sealed, the first fruits caught up in the air to meet our God at his coming.

Then, and not till then, the whole world are assembled before the judgment seat. All the dead, both small and great, are gathered together, to be judged out of the things which are written in the books—Behold the books are opened, and the actions of those who conceived they had merited eternal life, in their own individual characters, are tried. If they have built upon the foundation which is laid in Zion, wood, hay, stubble, it shall be burned; but if their works abide they will undoubtedly receive a reward; but when the searching eye of Deity shall examine, when justice, divine justice poiseth the scale! think you any man's work will abide? Verily there is none good but God; verily every man's works will be weighed in the balance, and will be found wanting. The consequences are declared: they must be burned, although *they themselves shall be saved*, so as by fire.

Open violators of the law, hardened transgressors, whose way has been very hard, they too shall be tried; and thus every mouth will be stopped, and all the world become guilty before God. Romans, iii. 19, "Now we know that whatsoever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God."

Doubtless they will shrink appalled, from the face of him who sitteth on the throne: from *that wrath* which they suppose existing in the Lamb of God, who was manifested to take away the sin of this guilty world, which is now silent and trembling before him.

Who can describe their sufferings? but are they thus atoning for their sins, have they *been* and are they *now* suffering a kind of purgatory? We affirm, and on the authority of the sacred Oracles, that

Christ himself hath purged his floor, that he himself shall gather his wheat into his garner. Hebrews i. 3, "He by himself purged our sins;" without shedding of blood there can be no remission of sins—Christ having once died, dieth no more; and we can, according to scripture testimony, form no idea of the spirit suffering purgatorial chastisement, by way of atonement, or expiation for sin. But the sufferings of individuals here, while in a state of separation from the body, and at the judgment seat of Christ, is the natural effect of an *existing cause*. They have not seen the Lord who bought them, and therefore they are subjected to the most terrifying apprehensions. Joseph is a striking type of the Redeemer; his brethren of the assembled world. And after the judgment, after every mouth is stopped, and all the world is confessedly guilty before God; verily, guilty of this their brother's blood, then will this blessed elder Brother make himself known unto his brethren.

After the books have been opened, another book, the *book of life*, is opened. In thy book, all my members are written. Christ as the head, and the people as the members, of his mystical body. Christ will not be rendered imperfect, not a member shall in that day be disunited from his mystical, his sacred body. Then will the angel preach the everlasting gospel, then will the veil be taken from every heart, then will every knee bow, and every tongue confess to the glory of God, even the Father. No necessity will then exist of saying, Know the Lord, for they shall all know him, from the least unto the greatest. And thus, in the grand catastrophe, will every scripture be completely fulfilled.

If it be asked why are not those discoveries now made to the whole world, as well as to those *few* individuals selected out of the world? I answer, I know not. I repeat, I aim not at being wise beyond what is written. God hath not revealed to me the times, nor the seasons. But he hath declared by the mouth of all his holy prophets, ever since the world began, the restitution of all things. He hath sworn by himself, that to him every knee should bow, and every tongue confess. It is written, Christ is the head of every man. It is written Christ hath tasted death for every man. It is written, Christ is given a ransom for all, to be testified in due time: and with these, and similar testimonies, I am well content.

What profit is there, says one, in preaching to the people; why exhort, why admonish them? Christ is their Saviour, the world's Saviour, and that is sufficient. Why, it is for this very reason that

we preach unto them. Because Jesus Christ hath died to redeem them; because the Lamb of God hath taken away the sin of the world: it is therefore we are solicitous to make it known unto them. If we did not believe it true, we would impose upon ourselves eternal silence. Or if we conceived death put all men upon a level, we would cease to trouble them. We would not submit to all manner of evil, we would not suffer contumely and every species of indignity, did our testimony affect only the comparatively momentary interval between the cradle and the grave.

But we are persuaded that a very large proportion of those persons who pass out of time, ignorant of God their Saviour, will remain in this state of darkness, and consequent suffering, until the elucidating morning of the resurrection; and how many ages may revolve before that period, none but God can tell. We know that God worketh by instruments. We know that faith cometh by hearing, and being thus persuaded, and believing also that a dispensation of the gospel is committed unto us, wo be unto us if we preach not the gospel.

We believe that the whole Bible exhibiteth one consistent plan, that every ceremony, every figure, every prophecy, and every precept, every narration, and every exhortation, every parable, and every miracle, all either directly or indirectly point to one grand catastrophe, which catastrophe will promote the glory of the Creator, and establish the happiness of every human being, upon a stable, enduring, and never-failing foundation. Thus thinking, thus believing, to promulgate the glad tidings of the gospel constitutes our highest felicity.

For myself, while life, strength, and reason combine to give me ability, I will be instant in season, and out of season, to proclaim abroad to my fellow men, what God hath done for their souls, I will fervently conjure them to receive my report, to believe on the Son of God. Yea, I will call upon men every where, to believe on the Son of God, and to add to their faith virtue, to their virtue brotherly kindness, and to their brotherly kindness devotional piety toward that God, in whom they *live, move, and have their being*.

It seems as if I had lived centuries. I am however advancing toward my native home, and I can look back upon many heart-rending scenes of sorrow, which I have left behind; blessed be God, they are left behind. I shall not again be called to pace over the gloomy,

the dangerous way. I may truly say, few, and evil have been the days of my pilgrimage; but, blessed be God, I cannot say, what multitudes of our fellow travellers frequently say, Would to God I had never been born. It is truly wonderful, that the knowledge of our destination, to what we are born, for what we are made, and of what we are heirs, the positive assurance that we cannot be wretched hereafter, does not more considerably augment our felicity here!

There was a time when I firmly believed, that if I could but attain to the assurance of future happiness, I should have little regard to the sufferings of time. However, this confidence did but evince a want of reflection; for it must of necessity always be true, that no affliction can for the time being be joyous, but grievous, although every calamity shall eventually advance our enjoyments.

I have thought it would be well if we dwelt less frequently upon our sufferings, if we did not so deeply reflect upon those days of adversity, we are called to endure; if we were less communicative of grief, and made the mercies, the enduring mercies of our God, more frequently the theme of our discourse. Yet I know that while it is an indubitable truth, that some minds are more prone to complaint than others, the sorrows of all must have vent.

I am this evening to preach, by appointment, in the meeting-house of——, and our morning gave as fair a promise of a serene evening, as I have ever known. But how surprisingly altered! the serene aspect of the sky is changed to gloomy, angry threatening clouds. The cheerful sun hath withdrawn his light, and having just looked forth from his chambers, hath in all probability stepped aside for the day; clouds and storms seem to be gathering around us, and our expectation of a numerous audience, will no doubt be followed by disappointment. But so it ought to be, if so it should be. Why should I complain, if on some account or other, not an individual should attend? the hearts of all are in the hand of God. He in a single instant could open them to receive the word of truth, and if it were best it should be so, his hand would be stretched forth. If it were right they should hear, he would make them *willing*; this would be the *day of his power*. If then they *be not willing*, it is not *yet* the day on which he chooses to call into exercise his *irresistible power*: for my people, says he, shall be willing in the day of my power. Why then, it will be again asked, preach at all? And I again repeat my answer, because I believe I am commissioned by my God to preach

the gospel to every creature: and it is not for me to determine when will be the precise time, in which Jehovah will choose to manifest his power.

Fond of indulging myself with peace and quietness, I received my commission with reluctance, and for a long season struggled against its necessity. But, in my opinion, there is hardly a more self-evident truth, than that advanced by the prophet Jeremiah, "It is not in man, who walketh, to direct his steps."

For myself, "in all my wanderings, and I have had my share," I still proceed through life as if *acted upon*, and whatever *my* reasonings *may be*, they end with the present moment; it is reserved for the next to prove the futility of my best arrangements.

I may be, and I frequently am unable to account for my conduct in life, how I became what I am, wherefore I wander from place to place, why I sometimes feel most unhappy in circumstances the most eligible, and why I so eagerly undertake that, from which as an individual I expect to reap no pleasure. The fact is, I am frequently bewildered; but still I go on either against or in conformity to the will of him who made me. Yet I have pleasure in the knowledge, that it is impossible I can counteract the will of God. If the hearts of all are in the hands of God, then my heart is also in his hands; and I supplicate my Creator to direct me whither he will. I do not say I am *more* immediately under the power, the controlling power of Omnipotence *than others*; but I certainly am not less.

One thing gives me satisfaction, I am at length reconciled to my office, I am no where so sensible of the importance, the blessing of existence, as in the pulpit. I am no where so happy; I delight to be about my master's business. It greatly augments my happiness to know, and be assured, that I am the servant of the Redeemer, a labourer in his vineyard; that he hath sent me from place to place, on an errand of peace. The belief of this sweetens my toils, and gives a zest to all my enjoyments. Were I robbed of this consolatory persuasion, and continued in my present character, I should indeed be wretched.

But the church bell summons me, I must go forth, and deliver my message. O, that I may feel I am commissioned by my Saviour, to speak in the great congregation of the glories of the great salvation.

I have been greatly disappointed at church to day ; notwithstanding the weather still continued wet and gloomy, a very large audience were collected, and they heard with fixed attention, while I preached on the 15th, 16th, and 17th verses of the 3d chapter of Matthew :

“ And Jesus answering, said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

“ And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him :

“ And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

I had great freedom of speech upon the above subject ; I am not so vain as to suppose that I by my own power can enlighten any mind, but this I know, I see and feel the truth with much greater force at some times, than at others, and I am inclined to suppose, that on those happy occasions, I am better understood by my hearers.

But, be this as it may, I experience a secret satisfaction, originating in the consideration, of my having been once more indulged with an opportunity, of delivering, in this place, what I believe to be the truth as it is in Jesus.

I would give you the heads of my discourse, but I must make up this letter, and you will be at no loss to read the text as designed by the spirit of truth. I am, &c. &c.

## LETTER X.

As there appears to be so many inquirers in this town, I have determined to continue here a few days longer, and I am persuaded my friends will acquiesce.

“Think not that I am come to send peace upon the earth; I come not to send peace, but a sword.

“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

“And a man’s foes shall be those of his own household.” Thus saith our Saviour.

Religious dissensions are truly inveterate. Dreadful are the ravages which have been made in France and England by men of various religious sects, *styling themselves Christians*. Fagots have been lighted, the sword hath been drawn, and thousands ushered into eternity.

Even in this new world, the spirit of persecution has been carried to astonishing lengths; especially when it is remembered, that the fathers of this country fled from religious tyranny, from persecuting bigotry.

A poor fellow has just left me, who is in the depths of distress from the domestic misery which has been occasioned by his embracing the truth as it is in Jesus; his wife is a religious adversary, and never will consent to his worshipping God in the way which she calls heresy.

Can I, he exclaims, be unfaithful to my Saviour, and yet my beloved companion is dearer to me than my own soul. What renders this business more calamitous, is, an opinion expressed by their teacher, that no person who was not born again, before he was forty years of age, could ever see God. This sentiment was delivered in the autumn of the year, and on the following May, both the man and the woman would complete their fortieth year.

The distress of the honest pair was beyond description; they could attend to no business, and considered themselves as wretches under sentence of death, and that with the coming spring their

warrant would be signed. They passed the winter in tears and supplications, and just before the expiration of the appointed time, the woman obtained peace, where there was no peace, that is in herself. She delayed not to communicate the glad tidings to her minister, who confirmed her in the persuasion that she was a convert, and *now* a child of God, and that *her efforts had secured an interest in Christ Jesus!*

But the poor man continued in a state of reprobation, and with inexpressible horror of mind he completed his fortieth year. He attended a lecture, which about that time I delivered in this place, and it pleased God to show him the truth as it is in Jesus; that the Redeemer died for his sins and rose again for his justification. He was in raptures, and eager to bring his companion, into an acquaintance with the same grace and truth, but she is impressed with an idea that he is given over to a reprobate mind, to strong delusions, that he may believe a lie, and that nothing but a miracle of divine grace can rescue him from everlasting damnation; thus believing, she is of course wretched, and her misery is in exact proportion to the affection she bears her husband, while she is labouring by prayers and tears to produce the miracle which she hopes will effectuate his salvation.

We may lament, but we cannot alter. We, however, faithfully expect the coming of him, who shall rectify every disorder.

I find many heads of families in this place, in a situation similar to this gentleman. They are made unhappy, by those devout and honourable women, who are exceeding zealous in their opposition to truth.

I preached last evening to a large congregation, upon the first Psalm, and afterwards met a circle of worshippers, who assemble together in the spirit of the gospel; we were consoled and edified, and I had an opportunity of rectifying some errors, which hath insensibly mingled with the truth of God. The devices of the grand adversary are manifold. Blessed be God, they will finally turn upon his own head.

There are, as I said, a vast many serious inquirers in this place, and there is much to do here: I am, I assure you, constantly employed, and I greatly rejoice, that my Saviour is making use of me to open the understanding of those, who, as the election, are appointed to obtain, what, for wise reasons, is at present hidden from the rest of the world. Inquirers are frequently confounded, to find



the objections which, in the language of revelation, they so exultingly propose, prove, upon investigation, positive evidences in our favour.

A clergyman has arrived from a neighbouring town, armed with pride, and prejudice, for the express purpose of silencing me. I expect him every moment. I am told I ought to prepare for much ill treatment. I hope I shall not be provoked to speak unadvisedly with my lips. O! that on these occasions we could be wise as serpents, and harmless as doves. Apprized as I am, of the character of my opponent, I shall be unpardonable if I be not upon this occasion on my guard.

I confess I do not, on any occasion, wish to meet, or converse with any of these gentlemen; few of them have exercised candour or good nature toward me; prejudice hath blinded them. But I pray God that the weapons of my warfare may be spiritual, not carnal; may I, upon all these occasions, never forget what I myself once was; may I remember who hath compassion on the ignorant, and those who are out of the way. May I meet this gentleman, should he persist in his resolution, as a disciple of the meek and lowly Jesus.

My discourse upon the first Psalm has disappointed many; some are angry, that I did not preach my principles, that I described the blessed man precisely as other ministers would have done. But this they impute to my *cunning*; degrading phrase. Others say, that they heard me patiently, until I came to show that Christ Jesus was the alone blessed man; that it was he, and he only, who *never* had walked in the council of the ungodly, never had been found standing in the way of sinners, nor setting in the seat of the scornful; when they were exceeding mad, and departed in a great rage.

I am told great fears are now entertained relative to the prevalence of what they call heresy; formerly it was believed that it came into this country with me and would die with me. It is not wonderful they are thus alarmed; when I first came into America there was not a single preacher, hardly a hearer, who had any idea of the true Christ the Saviour of the world; now believers are multiplied and churches are founded: Yes, yes, the knowledge of the salvation of God will grow exceedingly.

This same clergyman has changed his purpose! Ever since I was last here he has been complaining that he could not meet me. Wish-

ing for an opportunity, and declaring how readily he could confound me, he has entered the town; but his heart failing him, he has returned as he came.

I think it will give you satisfaction to learn that I am diligently employed in the service of my Divine Master; that I feel his presence; that I in some measure see the pleasure of the Lord prosper in my hands, and that my soul is satisfied therewith. It is in this confidence, that from time to time I inform you *where* and *when* I speak to the blood-bought inheritance in the name of their Redeemer; and it is for this reason I occasionally sketch for you my subject and its effect.

I finished last evening the subject I began the day before, and the congregation was as usual large and attentive. After meeting a respectable company assembled at my lodgings, before whom, agreeably to their desire, I dwelt upon the hatred of God to one brother and his love to the other; and upon that passage which declares some shall rise to the resurrection of life, and some to the resurrection of damnation. An inquirer also introduced that remarkable portion of sacred writ, where our Lord expressly says, "Who-soever shall be ashamed of me before men, of him will I be ashamed before my Father and his holy angels."

I endeavoured, according to the small acquaintance our Saviour was pleased to give me with his divine word, to illumine and satisfy the minds of my friends with respect to each of these particulars; and I believe they were generally satisfied.

A Mr. F——, however, asked the following question.

*Mr. F.* Pray, Sir, does the Bible contain a single text, which justifies the idea of any person quitting this world in a state of unbelief, and becoming a believer in the next?

*M.* Did you never read any such text in the Bible, Sir?

*Mr. F.* No; I declare I never did.

*M.* Did you never read—"I said you shall die in your sins, and if you die in your sins, where I am you cannot come?"

*Mr. F.* O yes; and many more passages to the same purpose.

*M.* What greater proof can you require that mankind will hereafter *know*, and knowing believe, what they neither know, nor believe in the present state; seeing it is written, they shall all *know* me from the *least* to the *greatest*; and to *know* God is life eternal? Again, they shall all be *taught* of God, and all who *learneth* of the *Father* cometh unto me. However, if these passages be not sufficiently direct, let us inquire of the Psalmist. Psalm xxii. 27, 28, 29:

“All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

“For the kingdom is the Lord’s: and he is the Governor among the nations.

“All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him.”

But in the *present state* the nations forget God, they have not the knowledge of God in all their ways, they do not worship before God while here; and if we *know* they do not do it here, and believe that they will not, they cannot hereafter; then it follows, that we know and are persuaded God *can lie*!! But, again, 1 Peter, iii. 18, 19, 20:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

“By which also he went and preached unto the spirits in prison;

“Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing.”

Here was a whole world of unbelievers, who not only went out of the world in a state of unbelief, but were imprisoned in the same state for upwards of two thousand years. But, although the preaching of Noah could not convert them while in the body, the preaching of the spirit of Jesus could when out of the body.

If it were necessary to add any thing by way of proof or illustration, to testimonies so very clear and full as the foregoing, I should beg your attention to the words of our Saviour, when he says, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

I am aware that there are some, who under the influence of the spirit of the arch-deceiver, believe there are infants consigned to eternal torment; yet I never heard of any individual who had the boldness to affirm, that *every* infant must be eternally damned. Yet, if no human being can obtain life eternal without the knowledge of God, and if all these little human beings have not the knowledge of God in the present state, as it is notorious they have not the knowledge either of good or evil; and if there be no knowledge of God, save what is communicated to the soul while in the body, then not some infants only, but every infant and idiot that ever came into this world, with almost all the rest of the human race, from the beginning of the world, will be banished from the presence

of the Father of their spirits, and bestowed upon that malignant adversary of God and man, who was a murderer from the beginning, making use of every device to destroy the creature which the faithful Creator made for *his glory, and that creature's good*.

But, if nothing more be necessary to complete the eternal damnation of individuals of the human family, than to usher them into the world and let them pass out again without that knowledge, which none but God can communicate, then I think it is quite unnecessary for the adversary to go about like a roaring lion seeking to destroy, since God himself will do his work by leaving the much greater part, almost the whole of the human race in possession of this arch-fiend, when only by discovering himself to the soul, that breath of life, which is an emanation from his blessed self, he might secure the felicity of the being, confessedly created *body and soul* by himself. But of such a faith as this, surely none but the infernal foe of God and man could be the author.

I waited some time for a reply, but received none ; and we concluded the evening with a song of praise to the Saviour of the world, and an earnest address to him in behalf of all mankind.

Ever since breakfast I have been engaged with a grey-headed gentleman, who came twelve miles to hear, and see, and converse with me : as he appeared very sincere, I could not refuse to gratify him as far as I was able ; but I am really weary.

I preached last night on the last verse of the fifty-third chapter of Isaiah :

“ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death : and he was numbered with the transgressors : and he bare the sins of many, and made intercession for the transgressors.”

After lecture, numbers assembled at the house of Mr. P—— ; I was much exhausted, and fearful that more questions would be put than I should have strength of lungs to answer : but I was happily relieved by a Mr. L——, a member of the General Court, who took up a considerable portion of time, in narrating his experiences. Thus he began :

*Mr. L.* Well, Sir, I have heard you this evening with inexpressible pleasure ; but what shall we do when you are gone ?

*M.* You must, my good Sir, pray the Lord of the harvest, that he would send forth labourers into his harvest.

*Mr. L.* But, we want to have you with us; when we attend on your investigations all seems clear, and we find no part of scripture contradicting your testimony. I do not mean to flatter, but to encourage you; I flatter no man. The truths you deliver are intelligible truths, and the enemy is confounded. We have attended on master R——, but we are not so well satisfied.

*M.* You may hear some who will speak *better English*; but you will never hear any one who will deliver more glorious truths than master R——.

*Mr. L.* Well; but may we not have the privilege of hearing you constantly?

*M.* Yes, Sir, if you will establish yourselves in the place of my residence.

*Mr. L.* Would it not be easier for an individual to change his residence, than for many families to remove?

*M.* Were I, Sir, to leave my congregation, what would they do? They have no individual whom they can place in my stead.

*Mr. L.* But they are not like us feeble; we are children, just learning to walk.

*M.* If it be so, it must be remembered that the more people know of the truth, the better they love it; and the more unhappy they are made, by the deprivation of the blessings with which they have been indulged.

*Mr. L.* Then you continue to make B—— your home?

*M.* God seems to have pointed it out as my retreat, when I am wearied with journeying abroad; and when I can journey no more, I hope it will be my final residence. I confess my congregation in the place I call my home, are the nearest my heart of any in the world.

*Mr. L.* It is happy for them that it is so, and I hope they will merit the distinction; but I still hope the Almighty will enable you, at least, to visit from place to place as usual. You are, Sir, indeed you are, while thus labouring, the instrument of much good. Many an honest inquirer would be made sad, were you to give up travelling.

*M.* I believe, Sir, I never shall relinquish the pleasures I derive from visiting my friends, while it shall please God to give me ability; but the time is not far distant, when my journeyings must of necessity cease.

*Mr. L.* Well, for myself I must say, I have reason to bless God that I have seen, and that I have heard you; for you have been sent to my soul in a very surprising manner. When I have attended the General Court, I was in habits of intimacy with a person, who was very fond of you, and your sentiments; he often solicited me to attend your church, but I as often refused, making a jest of your doctrine, and expressing much wonder that any sensible man could admit its possibility. Yet, in my own persuasion, I was most unhappy. I had for forty years been engaged, seriously engaged, in search of peace, but I found it not; and I now know, it was because I searched for it, where it was not to be found.

At last, being again in Boston, attending as usual on public business, my friend once more attacked me—"Come, do go with me and hear Mr. Murray."

"No, I would rather not; I am sure the doctrine he preaches cannot be of God. It cannot, I say, be founded on the word of God."

"Well, but you had better hear before you judge, and so positively decide."

"No, no; do not ask me, I shall not go."

Sunday came. I set out with a determination to worship at the church I was accustomed to attend. I had entered the porch when my friend came along; he stretched out his hand—"I pray you, go this once with me." I paused; he urged the matter; I consented; but when I reached the door, the house was so full, I could obtain no entrance. I was on the point of returning whence I came, when the sound of your voice caught my ear, addressing the young men, who choaked the passage:

"Pray, my young friends, have the goodness to make way for those ancient men, who find it difficult to enter. Grey hairs demand respect. It operated like a stroke of electricity, the passage was instantly cleared, and we found ample room.

I was exceedingly astonished at your text: "There is now, therefore, no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit." But you went on, to my still *greater* astonishment, but did not finish your subject. I was very anxious to hear the conclusion of the matter; you made three discourses on the text, to all of which I was happy enough to attend, and to understand; and from that period, although I often read what I cannot understand, I find no doctrine so clearly taught in the book of God, as the doctrine of Redemption.

My painful labours are at an end. I reflect upon my opposition with amazement ; the vision, however, was for an appointed time. I have waited for it, and through divine favour have at length obtained that, for which I had forty years laboured in vain.

You cannot conceive, my dear Sir, how much I was prejudiced against you, and your testimony, and how much felicity you have been made the instrument of communicating to my soul. Never, until I knew you, did my Bible appear a delightful study ; but I now find it, like the Saviour of which it testifies, full of grace and truth.

Thus far Mr. L——, and thus am I encouraged to pursue my course in the path of the just, which shineth more and more unto the perfect day.

Many subsequent questions were asked, to all of which I endeavoured to reply.

Just as I had finished the last line a Quaker entered.

*Quaker.* Art thou John Murray, a public friend ?

*Murray.* I am, and a general well wisher to my species.

*Q.* Art thou to speak this afternoon ?

*M.* It is expected I shall.

*Q.* If thou art free, I will commune with thee.

*M.* Proceed, I will hear thee with pleasure.

*Q.* I have been many years wishing for an opportunity to see thee. I have heard much of thee, and much against thee too, the greater part of which maketh in thy favour. At last I heard thou wert here, and I set off directly ; but art thou free, and willing to hear me ?

*M.* Certainly, most willing.

*Q.* I have for many years been convinced the doctrines advocated in that part of the world, denominated the Christian world, were antichristian. I have been very much exercised in my mind. I attended the new lights, until I had almost run distracted, and I now associate with the Friends. They have some small idea of universal redemption ; but this idea is quite obliterated, when we are told we can sin away this redemption. I cannot think it is possible that we can make void what Jesus has done ! but I lead a sad life, contending upon every occasion. They damn me as a heretic, and although I have never until now seen thee, yet they aver I am beyond doubt a Murrayite ; so I have taken a journey to find out what

I am. I have told them I was not acquainted with thee, but that through mercy I had some acquaintance with the Bible, and I hoped thee had. But dost thou know, friend Murray, there is one gone from hence to bring West to confound thee?

M. No, I did not. Who is West?

Q. West is an able disputant; he is called the first man in the country. They will do all they can to persuade him, but I believe he has more sense than to be drawn in by any body. He will boast how he could confound thee, but he will take care and not come to the trial.

I do assure you, I look upon this same Quaker, from many things he uttered, which I have not now time to transcribe, as more than a match for any opposition which can be embodied against the truth.

I preached yesterday upon the 11th chapter and 4th verse of the prophet Isaiah:

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”

A gentleman followed me from church, to say he had a request to make, with which he hoped I would comply. “I have been,” says he, “to Mr. W——, who is a very worthy gentleman, to know if he will come and dispute with you. He said his family were very ill, he could not at present leave home, but he would as soon as they were better.” The gentleman then put into my hand a paper, written by this reverend gentleman, but not directed to me, which paper contained, “Terms of agreement entered into by Mr. W—— and Mr. Murray, if they should engage in a dispute.

“1st. A moderator shall be chosen, who shall take care to keep good order, and prevent either the one or the other from any improper behaviour, or from giving any interruption.

“2d. The disputants shall abide by the *letter* of the Divine word, and if any mystical passage is introduced, it shall be explained by the clear and explicit

“3. There shall be no jesting nor joking, nor that wrath of man which worketh not the righteousness of God. These particulars being complied with, Mr. W—— will meet Mr. Murray upon his giving ten days notice beforehand, for he would be very glad to oblige his friends by disputing with Mr. Murray.”



As I write from memory I will not say I am perfect to a letter. I told the gentleman who showed me the paper, I thought he had conducted improperly, and really imposed on Mr. W—— by giving him reason to imagine I was anxious to meet him, or any other disputant. Mr. W—— must certainly imagine me a vain man, and greatly deficient in understanding, to run about the country like a gladiator, calling upon every one to engage with me in single combat.

No, Sir, I never did, nor never shall, challenge any gentleman to dispute with me, I shall always preach in publick, and in private, what appears to me the truth as it is in Jesus, and if any publick or private character, hearing me deliver my sentiments, should conceive them anti-scriptural, or anti-rational, and should be generous enough to point out from the word of God in what particular, or particulars, I am erroneous, I shall hold myself obliged to him : for I would have all men whom it may concern to know, that I abhor error; and I beg, Sir, you will do me the justice to inform Mr. W—— that he has received a wrong idea of me, that I am not desirous of disputation, that I only mean to preach Jesus Christ as the Saviour of all men, and the abolisher of death, and him that had the power of death, that is the Devil; but that when I am thus engaged, should he, or any other person, undertake to prove this doctrine false, I shall, by the authority of the Prophets and Apostles, endeavour to defend it. Thus stands the business. But it strikes me I had better address the gentleman myself. I will immediately, and forward you a copy.

Well, I have written. Here followeth a copy.

SIR,

Last evening a gentleman put into my hand a paper, which he informed me was written by you; as he did not see fit to leave it with me, I am not able to reply to it precisely in the order it was penned. I can only recollect that, it contained sundry particulars, as preliminaries to a public dispute, for which, I have reason to imagine, you have been made to believe I am solicitous.

Permit me, Sir, to assure you, nothing can be further from the truth, I never did, and I hope I never shall, challenge any gentleman to *dispute* with me; I am not fond of contention, I would pursue the paths of peace. I confess it is my wish to continue, as long as God shall give me ability, preaching both in publick and in private, the truth as it is in Jesus. I shall constantly endeavour to

convince mankind that our blessed Lord and Saviour gave himself a ransom for all to be testified in due time. That he is the Saviour of all men, especially of those who believe. That he hath abolished death, and him that had the power of death, that is the Devil.

And, Sir, whenever I am thus engaged, should you, or any other gentleman, in a publick or private character, undertake to prove this doctrine false, I shall, by the united testimony of the Prophets and Apostles, endeavour to defend truths which appear to me indubitable, sacred, and immutable.

But whether I am indulged with this opportunity, or whether I am not, I shall still have the honour to be, with unfeigned respect,

Your most obedient  
humble servant,

JOHN MURRAY.

I am vext, these people really persecute me ; I had no sooner sent off the above letter, than the house filled. They were very importunate with me to solicit a meeting with this same champion, he having been told I am desirous of disputing the business with him. I was, and am, exceeding angry. I observed that those who had thus represented me, had used me very ill ; they had no right to give Mr. W—— reason to suppose me a challenger : it was giving him a very mean and erroneous idea of me. But they still insisted, if I did not take measures to procure a meeting, it would betray a conviction of weakness, and greatly tend to prejudice the minds of the people against me ; and it would undoubtedly be concluded I shrunk from the trial. All this I could easily see through ; they wished a day of diversion, and these arguments were made use of as stimulatives.

I however, finally assured them, I never did, nor never would call on any gentleman to dispute with me ; I should say, with respect to disputation, as a gentleman once said of duelling, I never will give, nor accept a challenge. But if any assassin should at any time attack me, I will certainly defend myself as long as I am able.

And as to *fear*, my friends, be assured if I am summoned before the rulers of the people, for his name's sake, whom I preach, I shall not apprehend that my Saviour will leave me at a loss what to say. But they shall *summon me*, not be *summoned by me* ; and had Mr. W—— written me a letter, requesting me to tarry here until he came, that he may hear what I have to say in support of Univer-

sal Redemption, and that I may hear him prove the doctrine false by the word of God, I would, notwithstanding I have so little time to spare, await his arrival. But to tarry at an uncertainty, or to send for him, I will not, I cannot.

Here the business now rests, and I suspect there is a person gone off, to report what I have said, and to engage him to write the request. If so, I must be obliged to submit to the toil, and a toil-some affair it will be.

I am told this is a scheme of the parish minister, who entertains a very exalted opinion of Mr. W—— as a disputant, and who imagines he shall be able to accomplish, through this same Mr. W——, what Balak desired Balaam to do.

I really believe there is not a town on the continent, in such a ferment on religious accounts as this town at present is. Here are the Quakers, Presbyterians, Baptists, Separatists, Hopkinsians, Sandaminians and Universalists. Every individual, however, of every persuasion, combines against the Universalists. Females, particularly, are absolutely furious: Some run like distracted persons, from place to place, exclaiming, “Will no one stand forth for God, and drive this Deceiver from among us?”

Thus, while their husbands are hearing, these females are raving. One devout and honourable woman has first supplicated her own minister to oppose me publicly, and on being repulsed, she applied to the next parish priest, where not meeting with better success, she proceeded onward to a third, but her repeated applications were still ineffectual, and I am fearful the poor lady will really run mad.

I no sooner quitted my chamber this morning, than I was engaged in conversation, nor have I had any respite through the day. A clergyman accosted me in the morning, asking me a variety of questions, which, as he appeared well disposed, I could not refuse to answer. He was succeeded by a deacon, and he also appeared a teachable man. He introduced himself with the usual preface.

*Deacon.* I have heard much of you, and have come many miles to see and converse with you. Will you be so obliging as to permit me to ask a few questions?

*Murray.* Readily, Sir.

*Deacon.* I have heard—but I do not pay much regard to slanderous reports; nothing of that sort is to be depended upon—But I have heard—Excuse me, Sir, I really hope you will not be angry,

but indeed, Sir, I have heard, I have been told, that you preached Universal Salvation, that is, that all mankind will be saved.

*M.* Well, Sir, as you seem to be an honest man, I will freely own to you, that God hath told me, "That he sent not his Son into the world, to condemn the world, but that the world through him might be saved."

*Deacon.* Aye, the *believing world*.

*M.* No, Sir; the world are never called believers, nor believers the world. The Deacon then proceeded to mention a variety of scriptures, that proved, as the poor man believed, the damnation of the greatest part of the world, and I answered him from the same scriptures: At last, I mentioned that very obnoxious text, "As in Adam all die, so in Christ shall all be made alive."

*Deacon.* Aye, Sir, all that believe.

*M.* No, Sir, all who died in Adam.

*Deacon.* But, how can they be made alive in Christ without believing?

*M.* As well as they could die in Adam without believing. There are a very great multitude among mankind, who do not believe they died in Adam; and as they do not believe they died in Adam, then they did not die in Adam.

*Deacon.* O yes, Sir, they died in Adam, whether they believe it or not.

*M.* How can they, Sir, die in Adam without believing they did?

*Deacon.* Because the word of God declares, "they died in Adam," and that must be true whether they believe it or not.

*M.* But, Sir, the same word of God says, all shall be made alive in Christ; and yet you say it is only those who believe, that shall be made alive!

This silenced the old gentleman, and thus ended our conversation; but another and another succeeded, until half past two o'clock, when I proceeded to a more public delivery of my testimony. There is no meeting-house in this village, but there is a building with a handsome balcony; from the top of which, to the top of a building directly opposite, was extending an awning, and the streets were filled with chairs and benches, which together with the houses on both sides of the way accommodated an amazing multitude of people. I stood in the balcony, in which were a number of gentlemen; and amongst the rest, an aged clergyman with a determination to oppose me.

I gave him an opportunity, by preaching with great freedom on these words :

“ This is a faithful saying and worthy of all acceptation, and we therefore labour and suffer reproach, because we trust in the living God, *who is the Saviour of all men, especially of those who believe.*”

First, I endeavoured to show according to the scriptures, how the living God was the Saviour of all men.

Secondly, In what respects believers were especially saved.

Thirdly, That believers were not saved from labour or reproach, for in consequence of trusting in the living God, and believing him to be the Saviour of all men, they suffer both labour and reproach.

Fourthly, That it is nevertheless a faithful saying, because it is said by the living God, and confirmed by every *true believer*, that is, every *faithful man in the world*.

As I had an enlarged heart on this occasion, you can easily conceive how I handled these different heads. When I had concluded I sat down in the balcony, and the people sat down also, expecting as I spoke so plain that the clergyman would, according to his promise, oppose me. But he soon left the balcony, and the people dispersed.

The old gentleman, however, with many others followed me to my lodgings, and there with great circumspection, began to converse with me : but I have only time to say, he was mortified and silenced by my answers, and this in the presence of his friends. Yet have I no cause for boasting ; my triumphs all originate in the superiority of the cause in which I have the happiness to be engaged.

Thus far, as a monument of divine favour, I have been preserved and brought on my way, not only comfortable, but rejoicing.— Another conversation, and with a lady.

*Lady.* Do you, Sir, deny any work of grace upon the heart ?

*Murray.* Certainly not, Madam.

*L.* I was told you did.

*M.* No, Madam, I conceive there never was a believer in the world, who had not a work of grace wrought upon his heart.

*L.* Well, I was informed you denied any work of grace upon the heart, or any work of the spirit, and I thought I would take the liberty to ask you.

*M.* You did well.

L. I have, Sir, imagined that I had a work of grace upon my own heart. I was once very unhappy; I believed God to be my enemy. But it appears to me the blessed Spirit, the Comforter, hath manifested my Creator to my soul, as a reconciled friend in Christ Jesus; and my sorrow is converted to joy, and my enmity to love. My heart's desire has long been the salvation of every lost sinner, and I have thought if Jesus Christ were my Saviour, it was possible he may be the Saviour of all men. Yet I have been taught to believe, that only an elect number were to be saved, but I assure you this faith hath afforded me no consolation.

M. Well, Madam, I do believe the work you experience upon your heart, is a work of grace, and of the spirit. And the reason why the doctrines you have been taught by men, were so variant from the emotions of your soul, and why you could derive no felicity therefrom, was, that they were not of God: and you may take this for granted, God never bestowed a better disposition, more compassion toward the creature he hath made, upon any individual, than he himself possesses. And if he has implanted in your heart an earnest wish for the restoration of every human being, and commanded you to make prayers and supplication for this event, you may assure yourself, that it will, in due time, be fully accomplished.

L. God grant it may be so. Yet there is something very strange in many passages of scripture, which seem to speak pointedly of the destruction of sinners.

M. Then, Madam, those scriptures must speak pointedly of the destruction of *all men*, since *all have sinned, and come short of the glory of God*. But these passages amount to no more than the curse denounced for every transgression. The law, without question, condemneth every offender, and the wages of sin are death. But Jesus Christ was made a curse for us, he was made under the law, to redeem them who were under the law: he hath redeemed us from the curse, and, by the grace of God, he hath tasted death for every man, to redeem us from that eternal death, to which we must else have submitted.

A number of questions succeeded, to which I gave answers according to the measure of information I have received, and the lady expressed herself completely satisfied.

I yesterday preached forenoon and afternoon. In the forenoon, upon the 11th and 12th verses of the 13th chapter of Isaiah:

“And I will punish the world for their evil, and the wicked for their iniquity ; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

“I will make a man more precious than fine gold ; even a man than the golden wedge of Ophir.”

And in the afternoon, upon Galatians iii. 13, 14.

“Christ hath redeemed us from the *curse* of the law, being *made a curse for us* : for it is written, cursed is every one that hangeth on a tree :

“That the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the Spirit through faith.”

The following anthem was sent me by way of conclusion :

“Praise the Lord, O my soul, O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour. Thou deckest thyself with light as with a garment, and spreadest out the heavens like a curtain. Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh on the wings of the wind. He maketh his angels spirits, and his ministers a flaming fire. He laid the foundation of the earth that it may never be removed. O Lord, how manifold are thy works ; in wisdom hast thou made them all ! The earth is full of thy riches, the glorious majesty of the Lord shall endure for ever. The Lord shall rejoice in his works. Hallelujah. Amen.”

The spirit of persecution is carried to great extremes in this town. God, however, who “tempereth the wind to the shorn lamb,” will so overrule, as to constrain the wrath of man to praise him, and I am persuaded the remainder, which will not answer this purpose, he will by his mighty power, control.

A gentleman put into my hands the following anthem, and ode, with which he requested I would this day commence and conclude divine service.

#### ANTHEM.

“Sing, O ye heavens, for the Lord hath done it. Shout, ye lower parts of the earth, for the Lord hath redeemed Jacob, and glorified himself in Israel. Break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob and glorified himself in Israel. Glory be unto the Father.

and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

ODE FOR CONCLUSION.

" Plung'd in a gulf of dark despair  
We wretched sinners lay,  
Without one cheerful beam of hope,  
Or spark of glimmering day.

" With pitying eyes the Prince of grace,  
Beheld our helpless grief,  
He saw, and O amazing love !  
He came to our relief.

" Down from the shining seats above,  
With joyful haste he fled,  
Enter'd the grave in mortal flesh  
And dwelt among the dead !

" O ! for this love, let rocks and hills,  
Their lasting silence break,  
And all harmonious human tongues,  
The Saviour's praises speak.

" Angels, assist our mighty joys,  
Strike all your harps of gold ;  
But when you raise your highest notes  
His love can ne'er be told !"

I changed my purpose with regard to the subject I had selected for consideration, and made it conformable to the anthem. I could not have a better. It is, you will recollect, in the 44th chapter of Isaiah, 23d verse. But in order to know what the Lord had done, according to the anthem, I connected the verse immediately preceding, viz. verse 22d : " I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto me ; for I have redeemed thee." Then follows, " Sing, O heavens, for the Lord hath done it. Shout, ye lower parts of the earth, &c. &c. Thus we preached, and sang the same doctrine : and my spirit was greatly consoled.

In consequence of a pressing solicitation, I am this morning setting off on a little jaunt, ten miles distant from this place, to deliver the errand on which my Redeemer hath sent me. God all gracious, give me good success.



I am returned, and, agreeably to the dispensation of the gospel committed unto me, have discharged my commission, by preaching on the 16th chapter of John, from the 8th to the 16th verse :

“ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

“ Of sin, because they believe not on me :

“ Of righteousness, because I go to my Father, and ye see me no more :

“ Of judgment, because the prince of this world is judged.

“ I have yet many things to say unto you, but ye cannot bear them now.

“ Howbeit, when he, the spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come.

“ He shall glorify me : for he shall receive of mine, and shall shew it unto you.

“ All things that the Father hath are mine : therefore, said I, That he shall take of mine, and shew it unto you.

“ A little while, and ye shall not see me ; and again a little while, and ye shall see me ; because I go to the Father.”

How true the observation, “ It is the survivor dies.” We have been greatly shocked by a sudden death, by which a valuable character is lost to the community !

The gentleman, whose demise occasioned the above recurrence to the poet, passed the morning in the diversion of fowling ; and after his return, devoted some time to conversation with his friends upon the gospel of God our Saviour. He observed it was not possible the established doctrine could be true ; if it were, the whole race of Adam must inevitably be lost. But he said, there was a beautiful consistency in the doctrine of Universal Redemption. It disencumbered revelation of every absurdity, exhibiting it in a just, and rational view. Yet such, he added, is the nature of man, in his present depraved state, that it seems as if it were necessary to keep him under the fearful apprehension of punishment.

But if God hath said it, the preacher cannot be responsible for consequences, and an attempt to conceal the truth, is certainly doing evil, in the hope of producing a good result.

Thus they continued conversing, until going to put up their guns; it was proposed, to prevent mischief by discharging the pieces—and they were all discharged except Mr. —; he refused to discharge his piece, he would take it himself that he might deposit it with the requisite caution. He did so, but accidentally striking the lock, the piece went off, and its contents pierced the breast, shattered two of his ribs, and were lodged in the lungs.

His first exclamation was, “I am a dead man,” and, beholding his friends nearly petrified by horror, he added, “Be not afraid, my friends, it is all very well. I behold my Saviour ready to receive me.”

He was to the last composed and happy, his countenance placid, as if experiencing a foretaste of heaven. He spoke in transports of the felicity he had in prospect, of soon meeting, and being reunited, no more to separate from his departed wife, and he declared, *that single prospect* was more delightful to him than all that earth could give.

Thus, in perfect peace, nay, with inexpressible felicity, departed a man, who possessed every thing which could render life agreeable, and yet he left it without a single sigh. How great is the goodness of God! How frequently do we find the fear of death, subjecting the spirit to bondage, until the very period of mortality, when in an instant, the scene is changed, the king of terrors throws off his vizard, and wears an angel’s form. Many have been the instances of this kind, which have come under my observation.

I preached yesterday in the morning at one place of worship, and in the evening at another. The subject of my morning’s discourse is recorded in Acts, xiv. from the beginning of the 15th to the close of the 17th verse:

“Sirs, why do you these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein;

“Who in times past suffered all nations to walk in their own ways.

“Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.”

In the evening the house was larger, and the concourse of people prodigious. And we selected our subject from the sixth of Romans, dwelling principally upon the last verse of that chapter :

“For the *wages* of sin is death : but the *gift* of God is eternal life, through Jesus Christ our Lord.”

As I entered the church, the following anthem was put into my hand. It constituted a pertinent close to our discourse.

“Arise, shine, O Zion! for the light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Sing, O heavens! and be joyful, O earth! for behold, I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, who is Christ the Lord. Glory be to God on high, and on earth peace and good will toward men. For unto us a child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—Amen. Hallelujah. Amen.”

The house in which we assembled is, as I observed, large. The front of the gallery was completely filled by the singing choir, and the anthem was performed with understanding, and, as I believe, with feeling hearts.

Many friends are called home since I last visited this place. How often am I constrained to make this reflection. Colonel D—— is no more. The parish minister attended him in his last illness, and ran through the usual forms on these occasions :

Are you willing to die, Colonel?

Perfectly so, Sir.

It is an awful thing to change worlds, Colonel.

Aye, Sir, neither you nor I know any thing of the matter ; we were neither of us ever in any world but this.

You ought to know, Colonel, that Christ is your only dependance.

I have known that, Sir, some years since ; and I know more than that, I know I want nothing else.

Neither the priest nor the pharisee have much hope *of*, or *for* this man.

Another friend is tottering on the verge of another world, brought thither by gradual decline. He was supported into the church by his brother ; I spoke to him after service. He observed he was almost gone, he had reached the church with great difficulty ; but

fearful he should not again have the pleasure of hearing the gospel preached, he had called into exertion every effort. He was, he said, anxious once more to hear, before he entered into possession of that bliss, which, from the time he had first heard the sound of the gospel trumpet, he had been assured he should ultimately obtain.

He told me his bodily physician was also a physician of souls; and that a few days before, observing his breast greatly swoln, he advised him to have it laid open. No, Sir, says the patient, I have done with prescriptions; I am convinced I shall die, and that very soon—"And are you prepared to die, Sir?" Yes, Sir, both prepared and willing. "When did you meet with your change, pray?" When I became a believer. "But when were you born again?" When Jesus was born in Bethlehem.—The poor old gentleman started up in a violent rage, ran out of the house exclaiming, "Dammed delusion, damned delusion." Nor has he from this period condescended to pay him the smallest attention.

But never saw I sick man more composed, more interesting. Trusting in the Lord, he is quietly waiting for his release; and he regards the visible tokens of approaching dissolution, with as much heart-felt pleasure, as sick persons generally discover at the evidences of returning health.

Yes, indeed, acts of beneficence dignify humanity, since it is by doing good, and distributing even to the evil and unthankful, we most resemble him who giveth liberally, and upbraideth not. No, I do not remember the name of the poor woman's benefactor, but I know his wealth was immense, and twenty guineas was to him a trifle; how many such sums are, in the course of an evening, squandered at a card table! however, I seek not to lessen the merit of the donation. It is inexpressibly derogatory to the sons of opulence, that instances of generosity are so rare. Yet is the benign interposition of charity, like the dew of heaven on the mown grass.

Is it possible, that I did not mention to you Mr. B——'s change of situation! I was deeply affected by his misfortunes, and I rarely conceal my feelings. Driven from the habitation in which he delighted, he had no resource—Would, said he, I could take shelter in the house appointed for all living.

In the midst of many soul-harrowing reflections, which tortured the breast of the venerable sufferer, he was met by the angel of peace, in the form of a Boston merchant—He accosted the old gentleman in the street—“Where are you going, Mr. B——?” No where, Sir; I have no where to go. “Will you live with me, Sir?”—Yes indeed, if you will receive me. “Well, I will receive you into my family. You shall have a room to yourself, and when your health will allow, a seat at my table; and when you are indisposed a person shall be appointed to attend you in your own apartment.”

Did you not thank this gentleman, Mr. B——?

No, Sir, I was not able.

I myself, previous to my leaving Boston, sought out this son of benevolence;—I have taken the liberty, Sir, to call upon you, to render you my unfeigned thanks for the signal favours you have conferred upon me. I do assure you I am impelled by a grateful heart thus to do; from the bottom of my soul I thank you, and I shall to my latest breath, retain a strong sense of your goodness.

Sir, I am perfectly at a loss to comprehend you, I do not know that I ever had the honour of doing you the smallest favour in my life.

O Sir, you are in an error; you have the honour to be heaven's almoner, and in that character you have rendered me a most essential service, you have taken into your house a venerable servant of our Saviour, sheltering his snowy locks from the rude storms of poverty; and for your kindness to my brother, and my friend, I am as much indebted, as if you had conferred a like benefit upon myself, nor can I ever cease to be grateful.

I think, Sir, the greater favour is conferred on me.

In one view it is so, Sir, for it is undoubtedly more blessed to give than to receive. These are the good works, which believers in Christ Jesus should be careful to maintain, for they are indeed *good and profitable unto men*.

If there be happiness in affluence, it surely consists in the ability to relieve the necessitous children of penury.

I find my labours in this country much obstructed, by the growth of Deism, yet I am not surprised at any discovery of this kind. Deism is the natural child of Antichrist; in other words, it is an unavoidable effect, of which the inconsistencies attributed to the Christian religion are the cause. Yet is the child preferable to

the parent, inasmuch as it has less malignancy of disposition, is less given to persecution, less intolerant, less bigoted, has more of benevolence, is more benign, and of course looks with a more friendly aspect upon society, than that embittered superstition, which characterizes its origin.

But the genuine Christian will view all these prevalent evils *with hope*, and regarding every affliction as temporary; he standeth still, quietly waiting for the appearance of that salvation which shall put to silence every opposer, by whatever name he may be distinguished.

One thing is certain, the sentiment which supposes mankind endowed with power to make atonement for their own transgressions, removeth the crown of victory from the head of Deity, and placeth it on the head of the creature, nor while beholding the world of mankind suffering for an unknown number of ages, all the torments of hell, for the purpose of expiating their offences, can I read the benevolence of my God.

I am just returned from delivering my message to a large, and generally attentive audience. But a number of collegians assembled themselves, for the purpose of making confusion. I soon, however, silenced them; my address was solemn: I am not, young gentlemen, what the malevolent slanderer hath represented me. But, by the grace of God, I speak the words of truth and soberness — and to these words of truth and soberness, I most humbly supplicate your attention. The things of time which at present engage your minds are proper, and even laudable. A man of letters is a respectable character; the interest, influence, and advantages of literature, are important; science is most useful, most beautiful in its place: and that science which teaches a consistent and uniform deportment in the various exigencies of life, is not perhaps the least valuable of our attainments.

But trust me, young Sirs, the concerns of eternity are most momentous, as much above any consideration merely terrestrial, as heaven is above earth. Suffer me therefore to intreat your patience, while we inquire of the sacred oracles, what expectations reason will permit us to indulge relative to that world, for which we are destined, and which, in no long time, will assuredly open upon every individual in this assembly. Let us inquire of the prophet

Ezekiel, who in the three last verses of his 18th chapter, thus declareth :

“ Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin.

“ Cast away from you all your transgressions whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die, O house of Israel ?

“ For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves, and live ye.”

I endeavoured to prove from scripture testimony, that according to the word of the Lord, all men had died, because no man had complied with the conditions ; from which it appeared God was just, and yet, with respect to us, a Saviour. If Jesus did not die for us, and if his death was not considered as our death, then, consistent with divine justice, we could not be saved, but if the death of Jesus Christ was considered as our death, then it would be injustice to inflict this death, which is the wages of sin, upon us. It is therefore, we are assured that God is a just God and a Saviour. It was in this manner I considered the text.

About an hour after meeting, I was visited by a clergyman, a physician, and many other persons. The clergyman informed me he had been my hearer, in consequence of which, he came to converse with me, in a free, sociable manner, he wanted light, he by no means came as a disputant, &c. &c.

*Clergyman.* If I understand you right, Sir, you believe that Jesus Christ having suffered for us, we are exempt from all punishment for sin.

*Murray.* Oh no, Sir. We are told if the children of God forsake his law he will visit their transgressions with a rod, and their iniquities with stripes ; nevertheless his loving kindness he will not utterly take away, nor suffer his faithfulness to fail.

C. But God cursed Adam for transgression, and how did the death of Christ deliver him from that curse ?

*M.* Where, Sir, are we told that God cursed Adam ?

C. Why, Sir, he says that he shall eat his bread, by the sweat of his brow, and that he shall return to the dust.

*M.* Pardon me, Sir, if I say I cannot consider this as a *curse*, nor do I know that these facts are any where in the book of God denom-

inated curses. Labour is characterized by some as a blessing; it certainly promotes health, and tranquillity, and many have esteemed death as the greatest of all blessings.

C. Then, Sir, according to your account God blesses mankind with the best of blessing, as a reward of their disobedience.

M. By no means, Sir. The reward of disobedience is *death*, but not the death of the *body*; it is expressly said, "*the soul that sinneth shall die.*"

C. But Nadab and Abihu, were punished with death for their disobedience, and it was deemed a curse. But you say it was inconsistent with divine justice that the sinner should suffer for his sins, if Jesus died for those sins, and yet you say he did die for the transgression of mankind; how do you reconcile these things?

M. I have said that Jesus suffered, the *just* for the *unjust*, I have said that by *his death* he hath redeemed those for whom he suffered, that is the whole world, from the curse, being made a curse for them; but as he has not redeemed them from a natural death, I conclude, therefore, that a natural death was no part of the wages of sin.

C. Then you do not believe, when God inflicted death on the people I have mentioned, and on the sinners of the old world, upon Sodom, and upon Gomorrah, that it was any mark of his displeasure, but rather conferring on them the best of blessings.

M. No, Sir, I do not consider any of these inflictions in the light of blessings conferred; I rather consider them as marks of God's displeasure, and chastenings for sin, and it was therefore he said unto Moses, he should die in the wilderness, because he spake unadvisedly with his lips at the waters of strife.

C. How then, Sir, can death be a blessing? And if it be not a blessing, it must be a curse, and if it be a curse, Jesus did not redeem every one from the curse.

M. May I not as well reason in this way, Sir? If death be not a blessing, it is a curse; and if it be a curse, Jesus did not redeem any one from the curse, except Enoch and Elijah, since they, and they only, have hitherto been exempted from a natural death. But, Sir, what may be at one time considered as a blessing, may be a punishment at another. To many, death is the king of terrors; to others, he is the messenger of glad tidings, the angel of peace. The apostle Paul longed to be dissolved, that he may be with Christ. He did not consider that as a curse, which delivered him from the



burden of the flesh, and gave him admittance into the presence of his Saviour.

C. Then, Sir, you believe that all mankind are redeemed, and that death is their greatest blessing, and that as soon as they come to die, they are all as happy as they can be ; and that instead of God's being so angry with the obstinate sinner, that he will not allow him to live out half his days, he loves these vile sinners so well, that he rewards them by the best of blessings, death

M. I am really, Sir, surprised at your manner of conversation ; I think you do not express yourself in that generous, candid manner, which one Christian has a right to expect from another. I have not said what you impute to me, either directly or indirectly. You set out, by endeavouring to prove that Jesus Christ hath not redeemed us from the curse, that he is not a complete Saviour ; and you have based your argument upon an indisputable fact, because death passes upon mankind.

I endeavour to prove that the death and sufferings of Jesus Christ has taken away the *sting* of *death*, and rendered it a blessing to mankind. But that they will never see it so until they believe the gospel, which bringeth life and immortality to light ; and that although Jesus, by his death, redeemed them from that death, which is called the curse of the law, yet nevertheless, so long as they are ignorant of this, so long they are children of wrath, vessels of wrath, fitted for destruction, and the wrath of God apparently abideth on them ; but yet they are saved from wrath, through their Redeemer, and *sooner* or *later* they shall be made acquainted with this truth.

C. Pray, Sir, are *those* saved from wrath through Christ, to whom he says, "Depart ye cursed into everlasting punishment prepared for the Devil and his angels?"

M. No, Sir ; you have just observed it is the Devil and his angels for whom this punishment is prepared, and you have truly spoken. For he who according to the scripture died for *our* sins, when he took upon him *our* nature, passed by the *angelic nature*.

Here I was necessitated to go through the whole parable, and after I had with as much clearness as possible, proved that all mankind were sheep, and all blessed of the Father, and that the good shepherd, undertaking to separate them from those evil spirits, who now work in their hearts, served to corroborate this fact he still questioned.

C. But, Sir, who are those on the left hand ?

*M.* Not men, Sir, as I conceive I have already proved, for the families of the earth were long since *blessed*. But he says to them on the left hand, “Depart ye *cursed*.”

*C.* Well, Sir; but who are these? Who are they, I say.

*M.* Fallen spirits; angels who kept not their first estate, and who are reserved under chains of darkness unto the judgment of the great day. These evil spirits, as I before observed, are now blended with the human nature. But at that period, God will separate them one from the other, and he will say to the one, “Come ye *blessed of my Father*,” and to the other, “Depart ye *cursed*.” The arch-fiend, as the doer of the deed, was *cursed* in the garden of Eden; and the Saviour of men, not being made a curse for angels, they are still *cursed*.

*C.* So then it is to the Devil God speaks, and says, “Depart ye Devils, ye are *cursed*, because ye did not feed my brethren.” I am satisfied, Sir, I now see your principles.—And he arose to depart.

*M.* Not yet, Sir; one moment, if you please.

*C.* No, Sir, it is late, and my wife will expect me.

I took hold of him by the skirt of his coat.

*C.* I must go, Sir; I am expected home.

*M.* I see your design, Sir; you have been endeavouring, even in my presence, to wrest my words and misrepresent my expressions. I have by scripture testimony proved whatever I have asserted, while you have not produced from the same divine authority, a single argument to confront me. I repeat, Sir, that I am aware of your design; but before you depart, I insist on your proving me false, or acknowledging that I am right: and I pray you earnestly, to point out some better way of reconciling scripture testimonies.

*C.* I did not come to give you my opinion.

*M.* But what right do you possess, to ascribe to me what I have never said?

*C.* I am satisfied, Sir, I have got all I wanted.

*M.* Yes, Sir, I believe you; and I trust that God will keep my soul in patience, and enable me to regard, with perfect indifference whatever man can say of me, or do unto me.

Here the physician took the matter up, and said:

*Physician.* You must allow, Sir, that there are at least as many plain positive scriptures, that speak of the destruction of a very great part of mankind, and of the salvation of some, as of a contrary import; nothing can be plainer than the account given of the good

and the bad, the righteous and the unrighteous, and a thousand other passages to the same purpose.

*M.* Well, Sir, if you can bring as many plain passages to prove the damnation of a great part of mankind, as I can to prove the salvation of all men, I will entirely give up the point ; nay, I will go further, if you can bring any positive declaration, any one *positive* declaration from the sacred records, that a single human being will be consigned to never-ending misery, I am silenced.

*P.* Then, Sir, I can. The sheep and the goats are one ; and the wheat and the tares are another : In the parable of the wheat and the tares, God commands his angels to gather up the wicked, and bind them in bundles, and burn them : They shall be sent into everlasting fire, prepared for the Devil and his angels.

*M.* But, Sir, do you not see you are blending two passages, which are positively distinct ?

*P.* Pray let me speak ; a layman may speak sometimes : you have no right to engross all the talk.

*M.* True, Sir. I stand reproved ; proceed, if you please.

He then went on about the tares and the chaff, and the chaff and the tares, over and over again, for a long while ; at length having run himself out, he was silent : so we were all. I was determined to say nothing more. But a gentleman sitting next the doctor questioned :

Well, Mr. Murray, what say you to all this ?

*M.* Nothing, Sir. You know I have already spoken more than comes to my share.

*P.* But I wish you, Sir, to tell me what you think of these things ?

*M.* As I did before ; they are the words of grace and truth. The burning of the tares is the salvation of man. *You* say the tares are the sinners of mankind, and the wheat are the *good*. But the *testimony of our Saviour is different*. He says, there are none good ; no, not one. You say, the *tares* are *human nature*, and the seed of Devils ; but the Apostle declares, the family of man, the whole family of man, are the offspring of God. You make the Devil the father of the spirits of all flesh, for all flesh have corrupted their way. But the Holy Ghost says, God is the Father of the spirit. So you see, Sir, how far you are from proving your point. For my own part, I must be excused, if I adhere to the testimony of sacred writ. I cannot persuade myself that the Devil ever created any human being, or that he ever breathed into any child of man, the

animating breath of life. And, indeed, if the sinners of mankind be tares, preachers are employed to very little purpose; for neither tares nor chaff can ever be converted into wheat.

The doctor then flew out in defence of ministers, and with a torrent of clamour upbraided me with ridiculing clergymen. I was astonished, and insisted on being permitted to speak. But he proceeded virulently, and without pause, for a long period, until his language and his breath appeared to be nearly exhausted.

I then observed I considered myself very ill treated; I had advanced nothing against any clergyman, and I would not submit to the slander. I did not understand such treatment, nor could I account for such unprecedented virulence.

The good minister, from the time the doctor espoused his cause, sat silent and quite at his ease, forgetful of his home, or the necessity which he conceived existed for his departure; nor did he quit us, until the whole company left the house.

The doctor observed, at taking leave, that my principles had been much misrepresented. I assured him I was aware of this fact, and I was well persuaded both myself and my testimony, would continue subjects of malevolence; but, for every thing of this sort I was prepared, and I would endeavour in patience to possess my soul.

Thus, after an evening of as much fatigue, as I have for many years experienced, they happily left me.

Had I leisure, I could now transcribe, while it is fresh in my memory, a conversation of a very different description from the foregoing; but I have only time to sketch it. A number of gentlemen called on me, among whom was a lawyer of great eminence, who thus addressed me:

*Lawyer.* I attended your labours yesterday, Sir, and I think as far as you went, you were very consistent; but it is beyond my power to reconcile what I then heard, with what I find in other parts of divine Revelation.

*M.* How then, Sir, can you depend on any part of revelation? you are at the bar, What do you do with a contradictory witness?

*L.* Reject him entirely.

*M.* Why, Sir.

*L.* Because he is not to be depended upon.

*JJ.* You act quite right, Sir, just as I would do with my Bible, if it appeared to me contradictory ; but as it does not, I reverence it as the pure word of my God, and I rejoice to make it the rule of my faith and practice.

*L.* Then, Sir, you are a very happy man. I confess it does not appear so to me ; and I am very much at a loss to conceive, how you can reconcile such scriptures, as I *could*, and with your permission *will* mention, with the doctrine of Universal Redemption.

He then produced many passages ; such as the sheep, and the goats ; the tares, and the wheat ; the broad, and the narrow way ; the believing and being saved, and not believing and being damned ; the rising to the resurrection of salvation, and a part to the resurrection of damnation. To each of these particulars I replied as usual, and had of course to travel over the same ground I went over the evening before.

But I had not the same characters to deal with. The gentlemen to whom I last spoke, were open to conviction, and acknowledged they felt the force of truth ; that in this view, and in this view only, the scriptures harmonized, and were worthy of the character, by which they are distinguished, that is, the WORD OF GOD.

The company appeared pleased, and obliged ; observed that they had heard much of me and my testimony, but were now fully convinced they had been imposed upon in both respects ; and they parted with me as people convinced of the truth.

My reflections on the past evening, form a pleasing contrast to those furnished by a recurrence to the preceding ; but the value of light, when succeeding darkness, is incalculably advanced.

The president of Yale College has given his orders, his *commands* that not one of the students shall hear me. This increases the curiosity of the young gentlemen, and many of them are determined at all events, to hear for themselves. Is it not exceeding strange, that men of high literary standing, possessing talents and genius, and rich in acquirements, reaping through successive years all the knowledge which books can give, should evince so little acquaintance with human nature, as frequently to resort to those expedients, which are the best calculated to defeat their own purpose ? I speak with reference to religion. Fagots and flames where they are allowed, are the *dernier* resort ; and where the complexion of the laws are more mild, backbiting and slander of every description constitute a substitute. Well, it is, as I believe the Lord's doings, and I confess it is marvellous in my eyes.

How much to be admired is the providence of our God! Shall I ever hesitate to own that his hand is with me in all my ways, that he guides me by his counsel, and that my way is *in him, and not in myself?* I may as well doubt whether he will ever receive me into his glorious presence; but how many times will the wonder-working God display his wisdom and power, before unbelief is done away?

I have accompanied my kind host and hostess to their place of worship, and heard their preacher declaim on the words of our Saviour: "But I say unto you, love your enemies, do good to them that hate you, and pray for them who despitefully use you, and persecute you." This he assured his audience was the duty of Christians, and if they did not thus do, they had no right to expect any thing but that the dreadful sentence should be pronounced upon them, which was most tremendous even in prospect.

Thus, if we do not prove ourselves friends of God, by doing all that he commanded, he will neither love nor pray for us, but despitefully use, and persecute us; and yet his precept is at variance with his example, for he enjoins on us, lost, depraved sinners, a contrary mode of conduct, actions worthy of a God and which asks the attributes of perfection. Thus the people are taught, and thus they believe.

I have by request preached on the twenty-fifth chapter of Matthew, in the meeting in which the minister usually preaches, who treated me in so serpentine a manner on Friday evening last. The concurrence of the committee was obtained, and a vast multitude of people assembled, listening with fixed attention, to what I was enabled to say upon the subject pointed out to me. You will recollect what passed between the minister of the meeting and myself, on this twenty-fifth chapter of Matthew; he had himself taken hold of this chapter, and represented my ideas in a very ridiculous point of view, never calculating that I should have an opportunity of preaching to the same people, upon the same subject; and least of all, did he expect I should preach in the same pulpit, on the same subject, to the same hearers, so very soon after he had delivered his distorted misrepresentations of me, and my exposition. He came into the meeting-house, not into the pulpit nor into his own family pew, but into a pew directly before me, where he could look me full in the face, and this he did not fail to do. It

appears he calculated upon looking me out of countenance, but he did not succeed.

I confess when I discovered his design, I very sincerely wished him out of the house. But I soon felt, as if he had not been present, which was what I ardently desired; there is no pleasure in cherishing resentment against a fellow creature. And God was, upon this occasion graciously pleased to give me great self-command, my mind was calm, and unruffled, my ideas clear, my utterance free, the subject glorious, the people silent, and my spirits uncommonly elevated. I sometimes glanced my eye on my enemy, but it was only a glance. I beheld him agitated and pale, but this afforded me no pleasure; I said nothing with an intention of adding to his sufferings, and I had the satisfaction to anticipate the era, when, separated from every evil, we should together worship him, who should pronounce us the blessed of his Father.

This city will no doubt be this day in an uproar; these things are so new to the people of this place, there will be *for*, and *against*, and no doubt much confusion. Well, so it was in the beginning, and so it must be, wherever the truth is proclaimed. I am, however, persuaded, there will be a considerable number in this city, who will see the truth as it is in Jesus, and opposition will never retard the growth of divine knowledge. Many are earnest to know all that can be said in favour of a testimony, which they do me the honour to designate as mine. They will not be under the dominion of any man; they will be free; and some, no doubt, will obtain emancipation, but much the greater number will still love darkness rather than light, and will hate to come into the light, lest their deeds should be reprov'd.

I was so long engaged in my exposition of this oft cited chapter, that I had not sufficient light to read the last hymn; I regretted that I had not, it was a hymn from Doctor Watts, and as much to the purpose, as if written for the occasion. It is the 96th hymn of the 2d part. How very pertinent the 2d verse:

“Down from the top of earthly bliss,  
Rebellious man was hurld,  
And Jesus stoop'd beneath the grave,  
To reach a sinking world.”

We sang the first and second part of the 98th Psalm. How strong the third verse of the second Psalm:

“No more let sins nor sorrows grow,  
Nor thorns infest the ground,  
He comes to make his blessings flow,  
*Far as the curse is found.*”

And the next verse :

“He rules the world with truth and grace,  
And makes the Nations prove,  
The glories of his righteousness,  
And wonders of his love.”

But the people can sing these songs of praise with safety, well knowing, or at least confidently believing, the poet himself did not believe what he penned.

There is a young gentleman in the house, of the true Pharisaic character ; he is a son of Yale College, pious to a proverb, and a candidate for heaven in his own right. I resided here many days before he would open his lips to me at all. But yesterday, with tremulous voice, and much agitation, he drew from his pocket a piece of paper, on which *was* written many passages of scripture —“What, Sir, can you make of this, and this, and this—?” I spoke to this young man with great tenderness ; he was timid and fearful. But I conceive my efforts produced little or no effect. I left him, I believe, nearly as blind as I found him. How frequently does the following passage of scripture recur with great force to my mind : “No man can know the things of God but by the spirit of God.”

This young gentleman was succeeded by another, also a son of Yale College, and now a resident graduate, studying Divinity under the wing of his Alma mater. He wished to converse with me in a friendly manner, and seemed quite conscious of his importance as a student of Divinity.

*Student.* I have called upon you, Mr. Murray, to obtain light.

*Murray.* Set down, Sir.

S. Will you indulge me with the privilege of mentioning a passage or two of scripture ?

*M.* Assuredly, Sir.

S. I read, Sir, in the 17th chapter of John, that Jesus Christ prayed not for the world, and he says, “Of all that thou hast given



me I have lost none, save the son of perdition." What do you think of these passages, Sir?

*M.* I will tell you, young man, what I think of those passages, and of you. I think the 17th chapter of John is the word of God, and I think it contains salvation. But you, Sir, being blinded by the God of this world, and looking only for damnation, do not see it. If you did, you would know that our Saviour's receiving from God the son of perdition, and losing him, was the salvation of all mankind.

*S.* But, Sir, how could the eternal damnation of Judas, be the salvation of all mankind?

*M.* It could not; nor were the scriptures fulfilled in the loss of Judas; but the sacred promises which make so large a part of scripture are gloriously fulfilled in the loss of the son of perdition.

*S.* Was not Judas the son of perdition?

*M.* If you ask the apostle Paul, he will inform you who the son of perdition is.

*S.* I can ask his master, and he will tell me, that it had been better for that man he had never been born.

*M.* And do you really think the master is in opposition to the servant? No, Sir, they both spake the words of truth and soberness. But you do not yield credit to either.

*S.* Yes, I do; I confidently believe, that it would have been better for that man that he had never been born, which if he could ever have had an interest in Christ Jesus, could not truly have been said.

*M.* You say, Sir, you believe Christ Jesus. Suffer me to put your belief to the test. Do you think that such as he hath chosen out of the many who are called, will be saved?

*S.* Yes, Sir.

*M.* Do you think that such whose names are written in heaven will be everlastingly saved?

*S.* Yes, Sir.

*M.* Do you think that they who shall be seated on thrones judging the twelve tribes of Israel will be saved?

*S.* Certainly.

*M.* But just now you denied this.

*S.* When, Sir?

*M.* When you said that Judas was eternally lost, that he never could be saved.

S. I say so still, Sir.

M. Then you prove my assertion true.

S. What assertion, Sir ?

M. That you do not believe God. For God our Saviour declares, that he had chosen the twelve, and that they should set on thrones judging Israel, that their names were written in heaven, and that the blood of the covenant was shed *for them, for all of them*. Now if you believe what God said, that it had been better for that man he had never been born, how is it you do not believe that he shall set on a throne, and that his name is written in heaven ?

S. Why, Sir, this is a proof that it cannot be true ; for if it would have been better for him that he had never been born, he cannot be seated on a throne, nor his name written in heaven ; as in that case, it would have been better he should have been born.

M. What, Sir, do you prove Jesus Christ a liar, and that it is impossible he can speak truth in both places ?

S. Why, Sir, I cannot see what you can make of it ?

M. I can prove my Saviour to be the God of truth, Sir ; and if you will reflect, you will know, that *all* that God asserts must of necessity be true. You will know that the purchase of his blood may, and can be saved, without being born.

S. Ha ! ha ! ha !

M. Sir, these are inquiries which ought not to excite ridicule ; your youth and inexperience, however, entitle you to allowance, to commiseration, yet I would advise you to give to subjects so important your most serious consideration.

I am interrupted. A letter\* is put into my hand from the clergyman, with whom I conversed on Friday evening, containing a number of passages from the sacred oracles. The words of my Creator will never appal my soul. I am in the good hands of this Divine Creator, and I have had opportunities enough to know, that God's ways are not as my ways, but as much better, as the heavens are higher than the earth. I inclose the above mentioned letter, you will read it here, and then the following copy of my answer :

\* The letter itself was inclosed to my correspondent ; it is now lost, and if it were to be found perhaps we should not be justified in publishing it. Its contents may be gathered from the answer.

REVEREND SIR,

Your favour is now before me, and the propriety of your request cannot be questioned. You do me honour, you do me justice, in supposing I am ready to communicate whatever God has been pleased to communicate to me, and were I not on a journey, and very much in haste, I would, with inexpressible pleasure, devote a considerable portion of my time to a gentleman who *now in the favour before me appears* altogether the *generous and candid* enquirer.

But were I to enter on this subject, you have introduced so many passages, and I should be so anxious, according to my poor abilities, to do strict justice to them all, that it would unavoidably consume more time than the various appointments I have made will permit me to devote. One thing, however, I must be permitted to observe, that in my opinion, not a single passage you have selected is in any view applicable to the fallen angels; and I am as fully convinced, that not one of those, nor any other passage that can be found in the Bible, will prove, *even on the face of the letter*, that the *just God is not the Saviour of all men*.

But although I do not think I shall be able to devote as much time to you, in this way, as I feel a strong inclination to do; and as at some future period, should I see it right, and you see fit to desire it, I may find a freedom to do; yet should the continuance of the rain prevent my departure from this city, this day, if you will do me the honour to pass an hour at my lodgings this afternoon, and bring with you the same happy disposition with which you appear on paper, I will cheerfully attend to your several inquiries, and do every thing within the compass of my abilities to give you satisfaction; for I am, in our common Saviour,

Your faithfully devoted,

and most obedient humble servant,

JOHN MURRAY.

Having written conditionally, I confess I did not see with pleasure, the sun breaking forth in all its splendour. A bright afternoon, however, obliged me, agreeably to my word, to depart, and I the more feelingly regretted this circumstance, as at the moment I was stepping into my carriage, the good clergyman made his appearance. My appointments however were made; it was expected I should deliver my message, in the several towns through which I was to pass, according to my arrangements, and submission was my duty.

I am now sojourning with a physician, eminent in his line ; much pains has been taken to unsettle him from the faith of the gospel, but he continues firm in his adherence to truth. He has been showing me a letter, designed to convince him of his errors, but never was any thing better calculated to establish a believer in the belief of the gospel. Opposition seems hastening to renounce even the remains of Christianity, and there are, who now confidently affirm, that Christ did not die for any man, and of course, which is indeed what they mean to prove, he hath paid no man's debt ! That it is in the power of every man to be his own Saviour, and if he is not, he never will be saved. The doctor's correspondent says, that Jesus suffered for no other purpose than to vindicate the character of God, to wipe off those reproaches which were cast on it by sinners. That he has done nothing for us individually, and that we ourselves must do the will, the whole will of God, or be miserable ! He ridicules the doctrine of Universal Redemption, as the wildest scheme that ever entered the head of any human being, and seems ready to say, with a gentleman of high standing in the religious world, "it is a *low, mean, dirty doctrine*, to which none but the *dregs of mankind would ever give ear.*"

How perfectly similar the spirit of our modern pharisees, to that which usurped dominion, among the Jews, during our Saviour's sojourning among men. I transcribe a paragraph from the letter adverted to above :

"This atonement or suretiship, as it respected the human race in general, consisted not in the payment of any debt, but in his engaging himself to the Father, to wipe away all the reproach, and dishonour, that transgressors had brought on his character and law, and to support and vindicate his honour and government, in the view of the intelligent creation ! This he effected by the atonement finished on the cross, and hence a way was opened, without any dishonour to the Divine Majesty, for God to forgive the sin of mankind *if he pleased*. But all which Jesus Christ did, laid God under no kind of necessity or obligation, in point of justice, to save any of the human race, any more than if it had never been done ! God, by the atonement, hath only found out an honourable method of forgiving sins, *if he please.*"

I have the rather made this extract, as I find this view of the atonement generally adopted, so that there is indeed too much reason to apprehend a total renunciation of Christianity, or that the

Christian Universalist will alone remain to defend any of the Christian doctrines.

Would to God we could, in every way, defend those precious doctrines both by theory and practice, by precept and example. But God will indeed have his witnesses in every age, and every place, where he sees fit to place them. How highly favoured are those who are of this happy number. They will certainly rejoice, while others will mourn, and they will doubtless possess that peace, which passeth understanding.

I am just returned from meeting; my subject, "The serpent lifted up in the wilderness," my audience was large and attentive, the parish minister among them, with his pen and ink, taking notes as I proceeded; but this did not affect me unpleasantly. My heart was very much engaged, and my Redeemer vouchsafed to grant me much boldness, and great liberty of speech. I remarked, also, that the testimony it was given me to bear, went from the heart, to the heart. We can always, I believe, tell when the audience feel, and I have the consolation to hope my visit here, will be greatly blest. When, O! when, will the elucidating morning arise, the morning without a cloud? When every eye shall together see, and together rejoice in the salvation of God!

Farewell. May the best of heaven's blessings rest upon you



## LETTER XI.

**I** PREACHED last evening upon the fourth chapter and 25th verse of St. Paul's Epistle to the Romans:

"Who was delivered for our offences, and was raised again for our justification."

First, I endeavoured to show the nature of our offences, they were a breach of that commandment which is exceeding broad, so that offences became so manifold that no one could understand his errors.

Second, The punishment due to each, and every of these offences, death.

Third, The impossibility of avoiding this punishment. God having declared the soul that sinneth shall die.

Fourth, The reason why, *that God*, against whom offences were committed, delivered up his Son for our offences.

Fifth, The consequences of his being delivered up. The fulfilment of every jot and title of the law, so that all the threatenings were executed, and the debtor's debt exacted, even to the uttermost farthing, to the last mite; and the offences against which the wrath of God was pointed so effectually done away, by the sacrifice of him who was delivered up for us, that we were now taught to reckon ourselves dead indeed unto sin, and alive unto God by Jesus Christ. This was manifested.

Sixth, In our Saviour's rising again for our justification. The resurrection of Christ Jesus is the discharge of the sinner from condemnation; because it is a proof of his deliverance from our guilt. Jesus having borne all our sins, in his own body on the tree, and having put them away by the sacrifice of himself, appears the second time without sin, unto salvation. Hence we are begotten again, unto a lively hope, by the resurrection of Jesus Christ, and hence we have the answer of a good conscience, by the same resurrection; and, says the Apostle, if Christ be not risen your faith is vain, our preaching is vain, and ye are yet in your sins. But, as he was indeed risen, their faith was not vain, they were not in their sins. They stood before God in the resurrection state, where God beheld them in Christ Jesus, without spot, and blameless, in love.

Hence the apostle assures the people, they were complete in the Saviour. *Ye are complete in him*: and that it is only in Christ Jesus we are complete, is abundantly manifest from the confession of every genuine believer, who obtains the *character just* by faith, faith which is necessarily the evidence of things not seen, and from the experience of the Apostles, who constantly declared themselves, as they were *in themselves* sinners, "In me," says one, "dwells no good thing, I find a law in my members, warring against the law of my mind," &c. &c. "If I glory therefore," says the same Apostle, "I will glory in my infirmities, that the power of Christ may rest upon me."

The motto of the Christian is, not unto us, not unto us; but unto thy name, O Lord, be all the glory. Offences against the Majesty of heaven are committed, and for those offences the Lamb of God is, by the Father of angels and of men, delivered up!!

But for whom was this Lamb of God delivered up? This is a most important question. If God delivered him up for me, I cannot be delivered up and cast into prison for myself. If God raised him up for my justification, then I am justified; and if I am justified, who is he that condemneth? But if he were not delivered up to death for my offences, I must be delivered up for myself: for God is true and he hath said, *the soul that sinneth shall die*. If he were not raised for my justification, then I am not justified by his resurrection; but if not by his resurrection, I cannot be justified in any other way, for we are informed, Acts iv. 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Either therefore Jesus Christ was delivered up for my offences, and raised again for my justification, or he was not. If he were, I am to all intents and purposes saved in Jesus Christ with an everlasting salvation. If he were not, I am to all intents and purposes, doomed to everlasting misery. For if he were not delivered up for my offences, then he never can be; for having died once, he dieth no more, and without shedding of blood there can be no remission of sins.

It is then of the last importance for us to determine whether he was delivered up for us or not. But how are we to determine this momentous question? It is a generally received opinion that Jesus Christ was not delivered up for all. Well, if I could determine who those were for whom he was not delivered up, I should say nothing to them, because it would be to no effect. But you will say, we do not know who they are; then certainly we do not know who the others are, and therefore we cannot with propriety preach to any individual. We cannot exhort any one in particular to glorify God in their body or spirit, because we cannot decisively say, "ye are bought with a price." If it be said Jesus was delivered up for the elect, still we are at a loss to distinguish the elect; the scriptures do not call them by name, neither are they designated from the rest of mankind by any peculiar excellency. On the contrary, there are writers who assure us that God, to show the greatness of his mercy, has made choice of the greatest offenders among the human race! But could not God have shown the greatness of his mercy by the *quantity*, as well as the *quality*? and does not God in a redemption so partial, appear a respecter of persons? nay, is it not a reflection upon his justice to suppose that he chooses his elect for the greatness of their offences?

But again ; How am I to determine that I am one of the elect ? Why, I must look into my own heart : but looking into my own heart I must be forever at a loss, since if I trust my own heart, I am a fool. My heart is deceitful above all things. If I take the word of another, still I am in an error, for man in his best estate is vanity : and as I cannot know the reprobate until his death, so neither can I, until that period, discern the elect ; for in this state all things change, marks and evidences may fail, and he who is to day eminent, may to-morrow be cast down, while the hard heart may be softened, and the transgressor may apparently turn from that thorny path which is indeed hard.

Yet we are exhorted to make our calling and our election *sure* ; but in doing this we must have recourse to the *sure* word of prophecy, to which we do well to give heed, as to a light shining in a dark place. Here indeed we shall be able to render it *certain* and to our never failing satisfaction, that we are truly the called and elected of God ; that we are called and elected in him, who was the called, and the elect precious ; that we are *members* of his *body*, of his *flesh*, and of *his bone*.

We are told that the scriptures of the Old and New Testament are the only rule given to direct us, how we may glorify God. Surely the way to glorify God, is to give credit to his word. Thus Abraham was strong in faith, giving glory to God. The only *certain* rule by which we can determine who they are, for whom God delivered up Jesus Christ to death, or for whose offences he was delivered up, and for whose justification he was raised again, is the unerring word of God. This sacred word will assure us, that the righteous God, who without respect of persons, denounced in his righteous law, an irrevocable curse, upon every one who continued not in all things written in the book thereof, to do them, by his grace delivered up Christ Jesus, *once* for *all*, gave him to be a ransom for *all*, and that he is therefore the Saviour of *all*. But we are told *all*, does not mean *all*, and therefore we should have no dependance on such testimonies. Well, should this be the case, which, blessed be God, it is not, yet we are not left without witnesses ; for the sacred oracles assure us, that Jesus Christ, by the grace of God, tasted death for every man, and thus became the propitiation for our sins, and not for ours only, but for the sins of the whole world.

Such is the magnitude of that mercy exhibited by him who is the just God and the Saviour, that when manifested in the *character*



Son, the Son born unto us, it was not to condemn the world, but that the world *through him might be saved*. Believing these glad tidings of good things, we say to every sinner, "*By grace ye are saved,*" and as many as accept our report, enter into rest, and are saved from the condemnation of their own consciences; their hearts condemn them not. Why? Because they have the answer of a good conscience, by the resurrection of Jesus Christ from the dead." They are not under the "spirit of bondage again to fear." They know the *just God is the Saviour*, that they lost their lives according to that law, which proclaimeth, *the soul that sinneth shall assuredly die*, and that therefore their faith cannot make void the law. Did the justice of God demand the death of the sinner? Then the justice of God has received its demand, and hence the love of Christ constrained the apostles, when they thus judged, "that if one died for all, then were all dead." It is from the records of truth we learn, that the death of the Redeemer of men, is the death of all men, "for it pleased the Father that in him all fulness should dwell," it was therefore that he must needs suffer, and then enter into his glory. Did it please the Lord to bruise him, when his soul was made an offering for sin, it was, that mercy and truth should meet together, that righteousness and peace should embrace each other, and that God who had said he would by no means clear the guilty, and that he would bruise the hairy scalp of them who went on in iniquity, with all the other threatenings of his law, might still be the just God and the Saviour. If the death of Jesus Christ was the death of every man, then this was really the case, and the law was not against the promises, nor does our faith in them make void the law. If it were not the case, then, consistent with truth and justice, no sinner can be saved, nor would it have been necessary for the Saviour to have suffered; nay, consistent with truth and justice, he could not have suffered. The justice in condemning and punishing the Redeemer, and exempting the offender, is based on that mysterious union, subsisting between the head and members, Christ being *absolutely* the head of every man; thus the *one* is the *many*, the many gathered into one; and thus, looking with a single eye, we behold the death of the head, the death of the members, *all the members*. *One member may die and the rest live, but if the head die, all the members die with it.*

Hence the death of Christ was the death of all men, and he, now living, to die no more, emphatically, and most affectingly says,

“**BECAUSE I LIVE YE SHALL LIVE ALSO :**” and it is therefore he is called the life of the world, that the world may live through him.

If Jesus Christ was not the second man, the second Adam, the Shilo, the fulness, the gathering together, the seed in whom all the families of the earth should be blessed, the sacrifices under the Law, would have answered the proposed end as well as the sacrifice of Jesus Christ himself. But, saith the scripture, as in Adam all die, even so *in* Christ shall all be made alive. The blood of bulls and of goats could not take away sin, because the sinner was not one with them : and although their death was accepted in the place of the death of the sinner, yet it was only in figure, until the substance should be revealed, who should by his one offering, forever perfect those who were sanctified : and who should, in the end of the world, as the Lamb of God who taketh away the sin of the world, put away sin by the sacrifice of himself.

It is in this divinely glorious, consistent plan, that all the scriptures harmonize. In this view they are all *yea* and *amen* to the glory of the Father. This is the gospel, the everlasting gospel, which by the grace of God is now preached unto you.

Blessed are the people who know the joyful sound, they walk in the light of God’s countenance, they shall never come into condemnation, nor shall they ever be ashamed, world without end.

I have been thrown into a train of melancholy reflections : it is distressing to survivors to be separated from their friends by death, but I think more so to lose their confidence, while yet they live ; and the most distressing consideration of all, is a knowledge of the diminution of religious attachments, of the abatement of those ardours, with which the disciple of Jesus should ever recollect the unexampled love of the Redeemer. I entered the house of one of the most zealous of my friends, or rather of one whom I supposed unalterably devoted to my master.

*Friend.* I am desperate glad to see you, Sir ; I was afraid I should never have that happiness.

*Murray.* I have passed through much opposition, and encountered many difficulties to visit you ; but the continuance of your affection is more than a balance for every difficulty.

*F.* We have been exceeding anxious for you to preach among us, and I hope if you do preach, it will be in my house, as I can then hear you without the fear of incurring censure ; were I to go

elsewhere, as an idea is already prevalent that I am with you in sentiment, I should be put out of the meeting, and I should be sorry to be excommunicated.

*M.* I am thunderstruck ; when I was last here you were a warm friend to your Redeemer, I regarded you as a steadfast believer of the truth. You were unreserved in your professions of faith in Christ Jesus, and you had no hesitation in following the voice of the good shepherd, any where, and every where.

*F.* But I should not like to break with my brethren. Our meeting-house is ten miles distant : I should not mind the distance ; but offending the brethren of the meeting would give me serious pain, and I am positive an exclusion from their communion would be the consequence.

*M.* I am, I repeat, beyond expression astonished ! What, is it possible, and is my firm, sensible friend really afraid to worship God in the way they call heresy ?

*F.* Why, I may worship God in my heart, in my own way, without giving offence to any one, and if I can thus do, is it not much better ?

*M.* Had the first disciples of our Lord thus reasoned, where would Christianity now have been, or how could the servants of God be hated for their master's sake ? Had Moses been of your mind, he might have lived in the court of Pharaoh, as a branch of the royal family. The prophet Daniel might have said, why need I give offence to these people, by praying to the God of Israel, in public. I can pray to God in my heart, and agree with them in appearance : Jesus says, "If ye be of me, the world will hate you ;" but the language of your conduct is, I can be of him, in such a way, that the world shall not hate me.

*F.* But I do not call the people with whom I am in connexion the world.

*M.* Then you do not judge righteously, for there are but two characters among mankind, those who are *of him*, and those who are *of the world* ; and if those with whom you are in connexion were of him, they would hear his word themselves, instead of putting you out of the church for hearing it.

*F.* They think they are right.

*M.* Then they are more excusable than you ; they sin ignorantly, with an intention of serving God, you against light and knowledge, intending to serve yourself. In fact, Sir, you seem to be resolved

to destroy the authenticity of our Saviour's testimony, if you can; you will prove it is possible to serve *two masters*, and I think I should much rather sustain the character of a frank, generous enemy, than such a trimming friend; however, to your own master you stand or fall. Yet I would have you recollect the declaration of this Master, Mark viii. 38 :

“ Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also, shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”

*F.* It is best for every one to be persuaded in his own mind. But now you talk of the day of judgment, I wish you would give me your opinion of the state of departed spirits?

*M.* Why, Sir, I believe, that until the second coming of our Saviour, they have a world of their own.

*F.* And do you think the world in which you suppose they are, is the residence of all departed spirits?

*M.* I do not; I believe all those who depart in the same frame of mind, with the believing thief upon the cross, to whom our Saviour said, “ *This* day shalt thou be with me in paradise, will keep high holy day with God.” In other words, I am of opinion, that the assembly of divines were perfectly correct, who say in their catechism, “ The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory.”

*F.* It may be so.

Yes, the connexion between spirituals and temporals, is self-evident, and their union may be likened to the union of the soul and the body. Touch but a chord of one, and a corresponding chord may vibrate in the other. It is perhaps allowable, even in a journal kept for the express purpose of recording events, relative to the great salvation, occasionally to glance the eye upon occurrences of subordinate consequence; and since bright colours, thrown upon a dark ground, appear more luminous by contrast, it may be allowable to dwell for a moment upon events by which I have been disturbed and painfully agitated.

I approached the residence of my friend M——; the servants caught a glimpse of me, down dropped their instruments of husbandry, and those were the happiest who could first bear the tidings to their principals. The family rushed to the door, I was locked

in their embraces.—“Where have you been all this time? we were afraid we should never see you any more;” and “who, why, what, Lord help us, you look just as you used to, tell us how you have been?”—But it is easy to conceive the manner of friends, real friends, after an absence of many years, when it is once more given them to meet. It was in this mansion I had deposited all that remained to me, of a very precious friend, and this house had been ravaged by a number of licentious soldiers!—“Do you not wish to see the remains of your property,” said M——, “the chest remains and a few letters. I have put them together as carefully as I could; will you go and examine them?” I entered the room; my spirit sunk, I stood for some time silent, as if listening to their account of the depredation made by the troops, without the ability to distinguish or methodize! At last I waved my hand for their departure, and they kindly left me to myself. I sat me down, I opened and read the first letter of sacred amity, the second, the third. But I have seen the flames kindle upon them! Yes I have seen the ashes of several hundred letters, dictated by a faithful heart, and dropping from the fingers of the kind indulgent companion of my youth, now in the abode of blessedness. I only wish I had found sufficient resolution to have performed this office years since, thus exempting those fond expressions of wedded love from the unfeeling gaze of thieves and robbers, from the eye of the profanely curious.

But they are gone; no eye can again behold them; no, not the eye of the friend to whom they were addressed. Dear, faithful shade! reproach me not. I have done violence to my feelings, that no sacrilegious eye or hand may again behold, or touch the faithful pledges of thy tender affection—the falling tear blinds me while I write. I can proceed no further.—

Blessed be God, one night more is now with the days beyond the flood. I am not well; my body and my mind are both out of tune! Merciful God! what changes have taken place since I was last here! My soul is harrowed up! Oh! this war, this desolating war! What sad havoc the dogs of war have made! But God is very gracious; he doth in very deed, “temper the weather to the shorn lamb.” As many as survive, are, to my great astonishment, cheerful as before—all, except those who have lost what no change of times can restore—parents, children, husbands, and wives. It is surprising to see how fast the buildings are reared, on the very

spots where the tenements heretofore stood ; not a house was left standing, but there will soon be as many buildings as before, yet alas ! they will not be occupied by the same inhabitants.

My ride to this place has been very disagreeable, the heat so intense and the sand so deep, and no hospitable friend P—— in view——dear, honoured friend, the first patron with which I was blessed in this new world, how indulgent wert thou to me,—with how much benevolence didst thou cherish me, when a stranger in thy mansion, and how didst thou labour for my advancement.

Many aged persons, who were in the habit of attending my labours, have visited me. They express their honest sensibility in a variety of ways ; but all are overjoyed to see me ; they are solicitous to pour into my ear the story of their accumulated sufferings ; they imagine they shall reap pleasure from commiseration ; yet what, alas ! can helpless pity do ? There is, however, much pleasure in communicating our sorrows to a sympathizing friend.

I am now in the house that once belonged to the venerable P——, to my friend P——. I am not however an occupant of the same apartment which he fitted up for my use, and directed me to consider as my own ; that apartment, and the greater part of the house, is devoted to those who loved not him, and knew not me. Alas ! what is this world ! how often we thus exclaim, thus ask, because we imagine it is not what it should be ; were it under our direction it would be better managed ; but it is not, nor never will be—One thing is certain, on life there is little or no dependence—This dear man, this American “MAN OF ROSS,” was suddenly snatched from the scenes of time, deprived instantly of reason, and in a few hours of life, “ His soul proud science never taught to stray.” But he was a gem of the first quality, and notwithstanding the crust, which from his birth enfolded him, yet by the rubs he suffered from the pebbles among which he was placed, this crust was so far broken, as to emit upon almost every occasion, the native splendour of his intellect. Had this man in early life, received the culture of nature’s hand-maid, what a luminous figure he would have made ! But the God of nature had stamped upon his soul the image of himself, *unbounded benevolence*.

I reached this place yesterday evening, the sun was just setting and as I passed through the well known fields, and saw them rich and flourishing in all the pride of nature, I felt an irrational kind of anger glow at my heart, that those fields should look so exceed-

ing gay, when their master had taken an everlasting leave of every terrestrial scene. The depression upon my spirits, as I reached the house, was indescribable; I beheld one, and another, whose faces I had never before seen. An ugly mastiff growled at me as I passed; and this is the first time, said I, that I was ever growled at, in this place, by any of thy kind, but he was soon silenced by a lad, who was brought up by my friend. "Lord bless me—Is not this Mr. Murray?" Why, Matt. do you remember me? "Remember you, Sir—remember Mr. Murray—yes, indeed, Sir." This dog does not, Matt.! "But he would if he had lived in master's time; but he is a stranger." They are all strangers, Matt., are they not? "Indeed they are all, but my mistress and myself." And where is your mistress, Matt.? "I will call her, Sir." No, my good lad, not yet; what have you for my horse? "Nothing but grass." Nothing at Mr. P——'s but grass? "Ah! Sir, it is not now the house of Mr. P——." True, true, true. Leave me, my good lad, leave me.

I walked round the house, entered every avenue, looked at my garden, it was made for me; the trees, the flowering shrubs have run wild, and the whole surface of the spot is covered with weeds. This pleased me, just so I would have it.

This is the tree planted by my own hand; how flourishing! But where is the other, planted directly opposite at the same moment, by my friend? alas! like its planter, dead! On this very spot I first saw the philanthropist—Can you assist me, Sir? "Yes, Sir." On what terms? "I receive no payment, Sir. He who gave to me did not charge me any thing; you are welcome at the same price."—Here our acquaintance commenced—but it is ended, at least in the present state. I shall see him no more on this side eternity. On this seat we sat, and here the tear of transport rolled down his furrowed cheek, when we conversed upon that redemption which is in Christ Jesus. Under that oak we have frequently sat, contemplating the shadow from the heat, the hiding place from the storm. At yonder gate he bid me farewell, and wiped his venerable eye; at yonder gate I turned, he waved his hand, "God Almighty bless you, you will come again; forget not your friend, your ancient friend." If I do, said my heart, may my right hand forget its cunning. But I forgot thee, good old man, too long I forgot thee! and now that I am at last returned, thou art not here to bid me in the politest, that is in the sincerest manner welcome.

Mrs. P—— approached ; she lifted up her hands and eyes in speechless anguish, seated herself, changed colour—no matter—the worst is past. I have visited the meeting-house reared by his hand for the worship of his God. It is embosomed in a grove of stately oaks, all trimmed and in beautiful order—under this shade reposeth the man, by whom the house was raised, by whom the grove was planted. I beheld his grave ; it was not a marble, a *hard marble* that informed me whose dust lay there, it was a feeling mechanic, who, having experienced much kindness from the deceased, wept when he told me that spot contained the dead—I carefully examined the grave, to see if any weeds grew there—No, no, they had no business there. I could not pluck a noxious nettle from *his* grave : there grew upon it a few wild flowers, emblematic of the mind that once inhabited this insensate clay. At the foot of the grave stands the most majestic and flourishing of all the oaks which surround the grave ; it was once on the point of falling a sacrifice to the axeman, but my friend solicited for its continuance, pronouncing that it would flourish when he should sleep beside it, and having thus rescued it, added my informant, he has since paid it particular attention, which is the reason of its so far surpassing the other trees.

Peace, peace to thy spirit, thou friendly, feeling, faithful man ; thy dust is laid up to rest, near the house thou didst build for God, but thy spirit rests *with God* in the house built *by him for thee*, and though our dust may not meet again, our spirits will meet and rejoice together, in those regions of blessedness, where pain can find no entrance, where death can no more usurp dominion, where no tear of sorrow shall ever dim the joy-brightened eye, for we shall part no more forever. I said there was no nettle on this grave ; one thing, however, was very remarkable, a gourd had crept along, until it came to, and spread over his grave, mixing its foliage with the sweet scented flowers which grow thereon.

Never was place better calculated for melancholy musing than this spot, so thick the grove around : the little neat grave-yard at the end, the shutters of the house for public worship all closed up the lonely situation inviting the birds, their musick serves to mellow the scene ; all, all, is *most truly* for solemn meditation fit.

By the following article in the will of my deceased friend, this house of worship becomes my property.



“The house built by me for the worship of God, it is my will that God be worshipped in it still, and for this purpose I will that my ever dear friend, Mr. John Murray, preacher of the gospel, shall possess it, having the sole direction, disposal, and mangement of said house, and one acre of land upon which it stands, and by which it is surrounded.”

In this house of worship I have once more preached. It is full two years since divine service has been performed there. I selected for my subject, 1 Corinthians vi. 20: “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

I passed the morning in labouring to make them understand,

First, The nature of the purchase.

Second, Who paid the price.

Third, For whom the price was paid? and

Fourth, Whose property in consequence of this purchase, they unquestionably were.

And I spent the after part of the day, in pointing out in what manner they may, in body and spirit, glorify God.

1st, In spirit, by believing his word, which assures us we are bought with a price, and that therefore we are not our own.

2d. That belonging unto God, our time and our best services, are his righteous due.

3d. To glorify God in our spirit, is to put unbounded confidence in his word, even when every thing visible seems to contradict our hopes. As Abraham, who when offering up his son, in whom God had promised all the nations of the earth should be blessed, staggered not at the promise through unbelief, but being strong in faith, gave glory to God. To believe, therefore, that God will perform what he has promised, although every object of sense should seem to contradict our expectation, is to glorify God in our spirit.

4th. To view God as our Father, and all mankind as our brethren, and to believe our everlasting Father, will never act inconsistent with this endearing character, that he will proportion with paternal wisdom, both blessings, and corrections, that he will never withhold either the rod, or the staff, but that he will reward the individuals which constitute his purchased possession, according to their works. Thus to believe, is to glorify God in our spirit.

Lastly, To trust in God at all times, not being afraid; to come up from this wilderness leaning on the beloved; in one word, to

cast all our care on him, for ourselves and for others, for time and for eternity, is to glorify God in our spirit.

Secondly, How are we to glorify God in our bodies?

First, To glorify God in our bodies is to discharge our duty faithfully to ourselves, and to our families. He who provideth not for his family, is worse than an infidel; we glorify God in our bodies when we serve him, and we serve him when we do all the good we can for his inheritance. But children, the children of men, are the heritage of the Lord. Thus we really glorify God in our body, when we do all the good we can for the human family, and that not solely in administering to their necessities, but in rendering them yet more important aid, by cultivating their minds, endowing them with knowledge, and inculcating both by *precept* and *example*, good morals.

Second, We glorify God in our bodies, when we assemble together to hear his most holy word, to celebrate his most worthy praise, and to supplicate his favour. He has vouchsafed to promise, that whenever two or three are met together in his name, he will be with them, and whatsoever they ask, when thus assembled, according to his will they shall receive. Forsake not, therefore, the assembling yourselves together, as is the manner of some.

Third, We glorify God in our bodies, when we are not forgetful to distribute according to our abilities, for with such sacrifices God is well pleased. This consideration may seem to be included in the second observation; but charity is such a useful, necessary, and beautiful exercise in the life of the Christian, that perhaps it cannot be too often, nor too fully recommended, and it is worthy of remark, that the applauses bestowed by the Redeemer, at the final consummation of those arrangements, which respect the family of man, are almost, if not entirely, confined to this single virtue, *charity*. "Forasmuch as ye have done it unto the least of these," &c. Done what? "*Fed the hungry, given drink to the thirsty, clothed the naked, entertained the stranger, visited the sick, and those who were imprisoned.*"

Fourth, We glorify God in our bodies, when we unite to detect, and bring to condign punishment, the lawless and disobedient, the atrocious depredator, who like the prowling wolf, or the roaring lion, by whom they are instigated, seeketh to devour innocence, to prey upon the lambs of the flock. This is indeed serving God in our generation, most effectually.

But the adversary of man may tempt you to inquire, what advantage shall we derive from being found in the paths of rectitude? and what have we to fear if we should not?

1st. If you believe not God, you will remain under the dominion of him, who was a liar from the beginning, and continuing subjects of the prince of darkness, you will walk as children of darkness, and you are consequently slaves, the worst of slaves, stimulated by the spirit of bondage, to augmenting fears, which fears have torment; and if you should be so hardened as to live and die, in a state of insensibility, the period will however arrive, when anguish will take hold of your spirits, anguish infinitely beyond any thing of which you or I can conceive, and this not as a punishment for transgressions; certainly not, our iniquities were laid upon the Lamb of God, and he, by dying to expiate, hath taken away the sin of the world. But you will set in darkness, where there will be no light, and your sufferings will be the natural effect of this soul-terrifying cause. Yes, assuredly, the time will come when you will find it no light thing to make God a liar, and I can hardly wish you a greater blessing, than to become sensible of the disadvantages those labour under, who pass through life without any trust in, or dependence upon a God of grace and truth.

Reverse this picture, and you will trace the sacred pleasures derived from glorifying God in your spirits. Is it not pleasant to walk in the light, to be delivered from fear, to behold the Creator of your frame, the Redeemer of your spirit, as a tender, kind, compassionate Father; to be able to look death in the face with composure, to have the heart fixed, constantly trusting in God; in one word, to join issue with the Psalmist, and experimentally to say, "*O Lord, blessed is the man who trusteth in thee?*"

2d. With respect to glorifying God in our bodies, which are his. The advantages are, I had almost said, innumerable, and the disadvantages, in not seeking the glory of God, as apparent, and as countless. The sluggard shall be clothed with rags. Children left to themselves bring their parents to shame; nay, they will often regard their parents with abhorrence, and too probably bring their grey hairs with sorrow to the grave.

But the truth is, there is no sin, which is not accompanied by sorrow; we are deluded if we believe that suffering is not the consequence, the *immediate* consequence of sin *even in this world*. There are who swallow iniquity with greediness, they promise

themselves enjoyment in the present state, and they exclaim, we know nothing of any other. Yet it is an incontrovertible fact, that the way of the transgressor is, *even here*, very hard. Does the petty robber, does the highwayman derive as much pleasure from stealing, from violence, and as it may happen from blood, as he does pain in suffering? But grant, that for a season, he escapes the hand of justice, is peace in his power? does he secure enjoyment? No, verily no, his guilty soul starts at the shaking of a leaf, and he frequently runs when no one pursueth. But, as it generally happens, should he be brought to justice, should the prison doors close upon him, no hand to help, no eye to pity; considered by his species a man of crimes, whom it is the interest of society to punish, or perhaps cut off from among them, a candidate for the lash, or the halter. Behold the wretch detested by all, and then ask, what are the *disadvantages* attendant upon the service of sin? Yes, it will ever be true, it is impossible to sin with advantage, and the recompense of guilt is misery.

But it will be asked, what can we suffer for not attending public worship? It is impossible to say how much. What would your grounds produce, if left without the cultivating care of the lords of the soil? Instead of fields standing thick with corn, we should behold the pricking thorn, and noxious briar. The barren prospect would present nothing pleasing, nothing profitable, either for man or beast. So, just so, the inhabitants of the earth, without the cultivating hand of instruction, without social worship, or schools, those polishers of the mind and manners, the people would soon, very soon, degenerate into savages, and live in constant dread of each other; but, blest with these auspicious aids, the human mind becomes productive, and pleasant as a well watered garden: and mental fruits and flowers reward the labourer's toil.

Through yonder open casement, I behold the grave of a man, the recollection of whom swells my heart with gratitude, and fills my eyes with tears. There sleeps the sacred dust of him who well understood the advantages resulting from the public worship of the true God. There rests the ashes of him, who glorified God in his body, and in his spirit, which he well knew were the Lord's. He believed he was bought with a price, and therefore he declared that all he was, and had, were righteously due to the God, who had created, and purchased him with a price, all price beyond. There rests the precious dust of the friend of strangers, whose hospitable

doors were ever open to the destitute, and him who had none to relieve his sufferings. I myself was once thrown on these shores a desolate stranger, this Christian man brought me to his habitation. God, (said he,) hath blessed me, he has given me more than a competency, and he has given me a heart to devote myself, and all that I have, to him. I have built a place for his name and worship, I would, continued the faithful man, erect this temple myself, with what God had given me, my neighbours would have lent their aid, but I refused assistance from any one; I would myself build the house, that God might be worshipped without contention, without interruption, that he might be worshipped by all, whom he should vouchsafe to send.

This elegant house, my friends, the first friends who hailed my arrival in this country; this elegant house, with its adjoining grove, is yours. The faithful founder bequeathed it to me, that none of you may be deprived of it. His dust reposes close to this monument of his piety; he shewed you by his life, what it was to glorify God in body and spirit; and he has left you this house, that you may assemble here together, listen to the voice, and unite to chant the praises of the God who created, who has bought you with a price, and who will preserve you.

Dear faithful man, when last I stood in this place, he was present among the assembly of the people. I marked his glistening eye, it always glistened at the emphatic name of Jesus—Even now I behold in imagination, his venerable countenance; benignity is seated on his brow, his mind is apparently open and confiding; tranquillity reposes upon his features, and the expression of each varying emotion, evinceth that faith which is the parent of enduring peace, of that peace which passeth understanding.

Let us, my friends, imitate his philanthropy, his piety, his charity. I may never again meet you, until we unite to swell the loud hallelujah, before the throne of God. But to hear of your faith, of your perseverance, of your brotherly love, of your works of charity, will heighten my enjoyments, and soothe my sorrows, even to the verge of my mortal pilgrimage. Accept my prayers in your behalf, and let us unite to supplicate our common God and Father, for the mighty blessing of his protection.

I have parted with so many weeping friends on the shore this morning, that my heart, my sympathizing heart, feels sad and des-

olate—These people really received the preached word, as the earth in its present parched state would receive the falling showers; and right happy should I be, if a sober intelligent gospel preacher were stationed among them.

My last subject to their neighbours, the dwellers on the river, was in Ephesians ii. 8, the first clause of that verse: “For by grace are ye saved.”

First, I endeavoured to convince them, that this divine declaration, was made in favour of every individual among the human race.

Secondly, To show them from what every individual was saved.

Thirdly, To point out *who* they were every one saved *in*.

Fourthly, What they were saved by, GRACE! through faith, and that not of themselves, grace being the *gift* of God.

Fifthly, What they were *not* saved from, and

Sixthly, and lastly, What the children of men should severally, and collectively be finally saved from.

Never have I witnessed a congregation more attentive, more serious, more apparently impressed with devout and holy gratitude.

The weather has been extremely favourable to me, during the few past days; yet the whole country seems in a suffering state for want of rain. But I suppose when the harvest is gathered in, the clouds will pour down their treasures.

Thus good, thus beneficent, is the God who never had created, but to bless.

I have a prospect of being introduced to a clergyman of great eminence in the religious world. He was, I am told, a zealous and most inveterate persecutor, of those who professed to believe in the doctrines of the gospel, and was diligently employed in searching the sacred records, to qualify himself to enter the lists as a disputant, should chance ever throw me in his way: but being a man of great integrity, and remarkable for candour, much to the astonishment of his clerical brethren, the result of his investigation, produced him a Universalist of the Chauncey school. Yet, this shade of difference I conceived would operate as an effectual bar to his intercourse, or religious communion with me. However, I have, as I said, some reason to expect an interview with this same Mr. W—— and my expectation originates in a conversation, of which, considering the event it may produce, I think proper to

preserve the following minutes. It commenced on my requesting a young lady to play the Piano-Forte, in the presence of a hearer of Mr. W——, who I should have observed, is now established in this city. The gentleman inquired.

*Gentleman.* Then you are fond of music, Sir?

*Murray.* Yes, Sir; I expect to have a great deal of music when I get home.

*G.* Have you a good deal of music at home, Sir?

*M.* I expect to have, Sir.

*G.* Then they are very fond of music, where you live?

*M.* They are, Sir, where I expect to live.

*G.* Then you do not contemplate continuing where you have so long resided?

*M.* No, Sir, not always. I expect to take up my final residence elsewhere.

*G.* In what part of the country, Sir?

*M.* In a new place.

*G.* Where, Sir?

*M.* In a new place, Sir.

*G.* Have you got any new place, Sir?

*M.* Yes, Sir.

*G.* And when do you expect to move?

*M.* I really cannot exactly tell, Sir, when I shall move. I only wait for my Father to send for me.

*G.* Is your father living, Sir?

*M.* O yes, Sir.

*G.* What, in this country?

*M.* Yes, Sir.

*G.* Did your father come into this country since your arrival among us?

*M.* He did not Sir; he was in this country before it was visited by any European.

*G.* Sir!

*M.* That Father, Sir, who has promised to send for me, and who has prepared a place for me, that where he is I may be also; where I confidently expect to live, and where I calculate upon attending to a great deal of the best, even to *celestial* music, nay, where I myself shall be capacitated to join the heavenly minstrels. That Father, Sir, was in this, and every country, from the beginning.

G. O Sir, I ask your pardon : then you are not so straight laced, but you can attend with pleasure to those innocent amusements ?

M. Yes, Sir, and to nothing else.

G. To nothing else, Sir ?

M. No, Sir, I cannot with pleasure attend to any amusements, which are not innocent.

G. Well, Sir, that is perfectly right, yet many people affirm you do attend to other amusements.

M. Many people cherish gross errors, Sir.

G. I believe it, Sir, and I am pleased with your manner and your conversation. Will you dine with me tomorrow ?

M. I will, Sir, and with a great deal of pleasure, because I am persuaded that at your house, and in your society, I shall be called to partake none but *innocent* amusements.

G. I thank you, Sir. Have you ever seen Mr. W—— ?

M. No, Sir.

G. I attend on his ministry, Sir ; and but that he is too ill to go abroad, I am persuaded he would have waited upon you.

M. I am told Mr. W—— is ill, Sir, and I very much regret his indisposition. I will thank you to present him my respectful compliments.

G. That I will, Sir, with a vast deal of pleasure. I shall be very happy indeed, Sir, to carry such a message from you to him.

M. Well, Sir, I will make you more happy still. I will pray you to assure Mr. W—— of my heart's best affection, not as a compliment, but with such unfeigned sincerity, as one servant of the Redeemer ought to cherish toward another.

G. Well, Sir, I am exceedingly pleased to be the bearer of such a message.

And thus, as I presume, the way is opened for my introduction to this zealous, benevolent, and most uncommon man.

I dined yesterday, agreeably to promise ; many gentlemen were present, But, "by the life of Pharaoh, they were all spies." However, I treated them as spies in general are treated, when they are not hanged. I gave them something to carry away with them.

My message has been delivered to Mr. W—— with which he expressed himself exceedingly pleased. He would have met the party collected, had he been able ; and he expressed a strong desire to see and converse with me. If requested, I shall certainly visit him.



I have been, by invitation, to visit Mr. W— ; he seems tottering on the verge of another world. I have been edified by his remarks; and although I am not united with him in sentiment, in every particular, yet we join issue in one glorious and fundamental truth, the final restoration of the whole posterity of Adam—and on this ground I hail him as my friend and brother. Our interview has been extremely affecting; he clasped me with ardour to his bosom, and dropped such tears, as friends are wont to shed, upon meeting each other, after a long and painful separation. I anticipate both pleasure and profit, from associating with this gentleman.

I am just returned from a visit to a little village, in the vicinity of this city, conducted thither by a number of friends, for the purpose of essaying to give consolation to a suffering lady who has long been lost to her friends and to every social enjoyment, by the agonizing effects of religious melancholy. Stretched upon her bed of anguish, she has surrendered herself up to gloomy despair. Both her health and strength have been sacrificed, and she, who once constituted a large part of the happiness of her numerous friends, has become a source of enduring sorrow.

I found the poor lady as striking a picture of misery, as, I think, I ever beheld. I was introduced to her, but, it was easy to perceive, she was very much displeased. After some time, I passed out of the room for a few minutes, when she informed the ladies, that on my entrance, a voice seemed to say, do not speak to him, make no answer to his remarks, and if he persist in haranguing you, do not hesitate to affront him: and, she added, that she had been warned by some good characters, to be on her guard against me. Yet, notwithstanding these resolutions, and these warnings, I drew her into conversation, and, by degrees, she proceeded to delineate, not only her own character, and her ideas of that character, but the scriptures which she conceived applicable to herself; I admitted all she related of herself, and the scriptures she produced; that is, all that were to be found in the Bible, for, like others of her class, she advanced some testimonies which were not to be found in the word of my God. I took it for granted she was full as bad as she described herself, and if it were possible she could be ten times worse, it made no difference to me, as it affected her eternal salvation, nor to him whose gospel I preached. Indeed, all mankind were abundantly worse in the estimation of Almighty God, who affirmed in

the sacred writings, that whoso offended in a single point was guilty of all.

It was not, therefore, the goodness of her heart on which she ought to ground her hopes ; I did not expect, in the sight of him, who was of purer eyes than to behold iniquity, she could possibly make any advantage of what must *of necessity be imperfect*, and which was designated by the most humiliating epithets. For, says the prophet Isaiah, lxiv. 6, “ We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away.”

But, madam, continued I, it is the goodness of God, the depth of which neither angels nor men can fathom, upon which I ground my hope for you, and for the whole of the lapsed race. I then repeated many texts of scripture, some of which I believe she never before heard ; and of those she had heard, her ideas appeared to be confused and erroneous.

Having listened in silence, for a considerable time, she at length said, “ I treated the scriptures improperly, I treated them as I would a question in philosophy, according to reason.” I started, and asked her if she pronounced the word of God unreasonable ? She was evidently alarmed, and after a pause said—“ Why, no ; I believe not.” She then drew forth all her artillery. Dives in hell ; the multitude on the left hand ; the smoke of their torments ascending up forever ; the worm that never dieth, and the fire which cannot be quenched ; the dwelling with everlasting burning, the dying in sin, the hating of Esau, &c. &c. &c.

As fast as she made her propositions, I endeavoured to answer and to prove by plain scripture illustrations, from every testimony she introduced, *her salvation* and the final salvation of all men. The poor lady was exceedingly at a loss ; she never, she said, heard the scripture so treated before ; she confessed herself astonished ; a smile of rapture for a little moment irradiated her features ; she ceased to weep, and her countenance became placid. The last text which she urged was, “ If they do these things in the green tree, what will they do in the dry ?” Exhausted by much and earnest speaking, I did not express myself so fully upon this subject, as in other circumstances I should have done ; and we arose to depart. She made an attempt to accompany us to the door, we begged she would spare herself that effort, when, with a deep sigh, resuming her seat, she said, in a melancholy tone of voice : “ Indeed I am

very weak." However, after I had mounted my horse, and proceeded some way, her daughter called—"Stop, Sir, if you please."—I immediately turned, and beheld the poor lady advancing from the avenue which leads to her mansion, toward the public road, I instantly descended from my horse, and ran to meet her—"You did not, Sir, satisfy me respecting the green and dry trees. If they do these things in the green tree, what will they do in the dry?"

Then, madam, I am happy, that through your condescension, I have an opportunity given me, of making one more effort.

You will please to observe, that our blessed Saviour was telling his disciples, what treatment they were to calculate upon receiving in this world, that such who hated him, would hate them; and, indeed, he adds, If they do these things in the green tree, what will they do in the dry? You know, madam, the prophet Hosea prophesied of Jesus, as the green fir tree, xiv. 8, "I am like a *green* fir tree, from me is thy fruit found." Our Redeemer speaks of himself in this character, and gives his disciples to understand, there is but one *green tree*; and that, consequently, *they were dry trees*. The green tree has life in itself, the dry tree has none. Jesus Christ therefore leads his disciples in this passage, even the most elevated characters, to consider *themselves, in themselves* as dry trees, and they believe him; and therefore, says the Apostle Paul, "In me, that is in my flesh, or person, dwelleth no good thing;" and they said, one to the other, "ye are dead, but your life is hid with Christ in God, and when Christ, who is your life, shall appear, then shall ye appear with him in glory." Thus, madam, we may be said, with regard to any effort we can make, in our own proper individual persons, for the purpose of recovering unfading verdure, to be dead, dry trees; but our Emmanuel is a living *green tree*, and that life which makes him an ever-green, is ours; "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord: for God so loved the world, he gave them his Son, and in him is light, and this light is the life of men." Now you, Madam, have been looking for this life in *yourself*, and seeking for green verdure as an evidence thereof. But our God has reserved this glory for himself: "I am the green fir tree"—Look then, Madam, unto Jesus and be content to have life and peace in him.

With respect to the question to the disciples, this is not the only passage in which our Lord gives them to understand, they are to expect sorrow in the course of their pilgrimage: "In the world,

ye shall have trouble, but in me ye shall have peace. Through much tribulation ye shall enter into the kingdom of heaven; and if they have called the master of the house Beelzebub, how much more those of his household." It is, as if he had said, If I, who am spotless and undefiled, who possess inherent life, inherent innocence, and unspotted righteousness, am thus maligned, what expectations can you, who are, in your own characters, destitute of every perfection, form from your fellow men?—and it is notorious, that the immediate disciples of our Lord, were treated with every species of contumely, and regarded as the offscouring of the earth.

I had the happiness to leave the good lady in a placid, contemplative frame of mind, very different from the situation in which I found her.

By request of Mr. W——, whose adherent this melancholy lady was, I came directly to his house. One of his hearers was present, and by their desire I related, as nearly as possible, all that had passed. Mr. W—— observed, I was properly qualified to converse with her, and he doubted not, if she could be kept from false witnesses, who were continually tormenting her, if she could be kept from those, and listen constantly to the sound of salvation, he did not doubt, he said, as faith came by hearing, she would in no long time rejoice in the light of life.

But she has in her family a gloomy religionist, who is ever driving her to despair; and indeed, all her religious connexions had much rather she would remain as she is, than derive peace from the ministry of reconciliation. Mr. W—— therefore, supposes they will again warn her against me as an arch-deceiver, and thus precipitate her into the same wretched state, from which she is, for the present, released.

But God is Almighty, he can open and no man can shut—My day, on the whole, was a weary day; but if my Saviour should in mercy own and bless my labours, I shall rejoice exceedingly, and be furnished with yet an added motive for extolling the godness of that God, who hath brought me thus far.

I have been conversing with a number of Mr. W——'s hearers, and I find them eagerly expecting life eternal, consequent upon regeneration, their own inherent holiness, their own faith, their own works, &c. &c.

Future punishments too, and for sin, make a part of their creed; and indeed, the only existing difference between them and that

religious world, from which they have separated themselves, consists in a persuasion that the wicked may, and will, when cast into prison, pay by their own sufferings the uttermost farthing of their own debts, and that then they will of course be liberated.

Upon these momentous subjects I was asked many questions, unto all which I endeavoured to return such answers, as became a servant of the Redeemer; and many acknowledged, they had never before understood the scriptures; they blessed God who had given them to hear the life-restoring sound of gospel truth; they were grateful for the attention I had paid to their interrogations, and they added that for the first time in their lives, they at length beheld a beautiful consistency in the doctrine of Universal Redemption, and that now urged by strong conviction, they hesitated not to acknowledge the gloriously comprehensive character of the Redeemer; and that the new birth or regeneration was completed in the person of Emmanuel.

Thus happily have I concluded this day. Blessed forever be the God of all consolation.

Mr. W—— is able to go abroad, although still an invalid—he has just left me; his business this morning, was to show me a letter he has recently received from the melancholy lady I have lately visited. She asks his opinion of these two passages:

1st. “Work while it is day, the night cometh wherein no man can work.”

2d. “And all whose names were not written in the Lamb’s book of life, were to be cast into the lake of fire.”

Mr. W—— informs the lady in his answer, that he will respond to the first question himself, and show the other to the gentleman who visited her the other day. I entreated him to reply to both questions, and to induce him thus to do, I gave him my ideas of the text. It appears I said, that Jesus himself is the book of life. That the fulness of the human race are his members, that they were all written in him, while yet they were in secret. That there were *other sinners, whose names were not written in him*, angelic sinners, whose nature he took not on him, but passed by when he took on him the seed of Abraham, and by thus assuming their nature, effectually delivered them from the power of the second death.

But those sinners, those angelic sinners, whose nature he took not upon him, not being blessed in the seed of Abraham, as the

families of the earth were, and are, were consequently not written in the Lamb's book of life, and of course must be cast into the lake of fire ; in other words, must depart into that everlasting fire, prepared for the Devil and his angels.

I am glad this suffering lady's mind is thus exercised ; I indulge a hope that she will in no long time, be brought out of darkness into God's marvellous light, and from the power of Satan unto God. The Lord God hasten the time, when this shall be the case in every sense of the word, with respect to the whole ruined race. Blessed be God we are furnished with a hope that faileth not, and that maketh not ashamed, worlds without end.

I have had some conversation with Mr. W. on the subjects of ordinances.

*W.* You do not use water baptism, I think, Mr. M—— ?

*M.* No, Sir ; we listen to the baptist, and we hear him say : “ I indeed baptize you with water unto repentance, but he who cometh after me is mightier than I, he shall baptize you with the Holy-Ghost, and with fire ;” we know that John the baptist, pointed in this passage to the Redeemer, and we prefer his baptism to that of his harbinger ; nor can we advocate a plurality of baptisms, when we hear the Apostle say, there is *but one Lord* and one baptism.

*W.* And the Lord's supper, you lay that aside also.

*M.* No, Sir, we esteem this as a divine privilege ; which, while life is lent, we shall religiously maintain and that too, in the way our Lord directed his disciples to use it. “ As oft as ye eat this bread, and drink this cup, do it in the remembrance of me.” In the symbolic elements we behold the gathering together, the many in one.

*W.* Aye, aye, I have seen all that can be said on that subject, in a piece, written by a lady. Had you no hand in that performance ?

*M.* No, Sir, not a single letter, not a point, either directly or indirectly, ever was furnished by me.

*W.* I never doubted its being the performance of a lady.

*M.* Why, Sir ?

*W.* Why, Sir, I know no man who could have written so well ; I never was better pleased with the *manner* of a piece in my life ; there is that sprightly, easy, flowery flow of expression, that is more characteristic of a female pen, than that of a male.

*M.* Is it not amazing that it has not been attacked?

*W.* Not at all, Sir; what a despicable wretch must he be, who, however he may be opposed to the sentiment, would dare to draw his pen against the author of that preface, in which she declares her resolution of retiring into her closet, in the event of an attack, and answering her opponent with silence. I never read a more charming composition than that preface in my life. I should be exceeding glad to see the author.

*M.* I assure you, Sir, she has a strong predilection in your favour, for, to speak plainly, she is almost as warm an advocate for the Devil as yourself.

*W.* I like her the better for it.

*M.* Why, really, it is much to her honour, for the enemy has been a malignant enemy to her, and done her much injury, and yet in the same moment that she is as much unlike him as possible; she cannot hear of his being cursed through the wasteless ages of eternity, but, like Captain Shandy, she hesitates not to commiserate his destiny.

*W.* Would I could see her. But I have no business to contemplate any thing beneath the skies. I am like a prisoner in momentary expectation of a Cartel, which is to take me to my native country.

How much I am indebted to the good, the divine providence of my God; I entered this town last evening, full of painful sensations, greatly distressed, wearied in body and mind, my horse as weary; the town all in confusion; taverns all full; General Green at Bound Brook; no one here that I knew. I went, however, to a tavern—It was full—I beg you will let me have something for my horse; I care nothing for myself. It will be an act of charity; I am come from a distant part of the country, and am very weary. Moved by compassion, they consented; but such a house, such a lodging—I paused, sat down, took the pen as the only relief in my power—Whilst I was writing the name of De Hart struck my ear; he is my friend; he is a dweller in Morristown; he is good and hospitable. Almost immediately I was in his parlour, receiving and communicating the highest satisfaction. He is a Colonel in the army, and was on the point of writing to solicit me to become his chaplain. They insisted, both the Colonel and his lady, upon my abiding with them; sent for my horse, and I am circumstanced

beyond my most sanguine expectations. I preached last Sunday, at Springfield, on Paul's Epistle to the Hebrews ii. 10 :

“ For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. I considered

First, The character given to Jesus Christ in the text.

Secondly, The design of manifesting the Divine Being in these various characters, viz. To bring many sons unto glory. And

Thirdly and lastly, That these events were pleasing to God.

First, The character given to Jesus Christ in the text. A Creator, by whom are all things. In the beginning was the word, and the word was with God, and the word was God, and all things were made by him.

Secondly, Our Saviour is an heir. All things were made *for him*, and he is the appointed heir of all things. This ought to be particularly attended to. It is truly of the last importance, because this assertion, “ he is the appointed heir of all things,” proves we are not our own ; that we are the sheep of his pasture, and, although, all we like sheep have gone astray, every one following the devices of his own imagination, yet as we were made for him, and he is appointed to possess us, we must be brought back again. But he is the Captain of our salvation. Is there a character descriptive of tenderness, of preservation, of government, of superintendence, of protection, that has not been assumed by our beneficent Creator ? He is styled the Father of our spirits, the everlasting Father, the elder brother, and bone of our bone, and flesh of our flesh. How strongly do these endearing figures impress an idea of tenderness, yea, our God affectingly asks, Isaiah xlix. 15, “ Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will I not forget thee.” Thus doth the loving kindness of our God surpass even the strongest affection, of which humanity is susceptible. God, when manifesting his paternal care, is denominated a superintending providence, carefully watching over, and guarding all his creatures, and all their actions. Thus, doth he superintend to bless and to preserve. But he is the Governor of the universe, the Omnipotent Ruler in the armies of heaven ; whom he pleaseth, he raiseth up ; and whom he pleaseth he putteth down. He is our King, and we will prostrate before him ; our Lawgiver, and we will yield obedience, to the utmost of our ability, to his every command. But he is our pro-



lector, assuredly he is ; but for him, not a breeze but might prove our destruction.

He is designated in our text, by the title Captain ; Captain of salvation. I am no military man, but I conceive this character points out a few of those shining traits, that exhibit a dazzling assemblage in the complex character of the Redeemer. Let us consider this character, a captain acts by commission, so did Jesus ; the Father hath committed all things to the Son. He received his commission from the High Court of Heaven. A captain bears his commission for two purposes ; the one to promote the happiness of his company, and the other to disable the enemy. In the first character it is his duty to look after, and attend to his whole company, every individual who is put under his care, to see that they are accommodated, according to their station and exigencies, that their wants are supplied, that they are not reduced to unnecessary hardships, ; in one word, that their situation is made as eligible as possible, and that they are furnished with every consolation of which their various life is susceptible, and he is also, both by precept and by example, to do all in his power to preserve their minds and their morals from injury.

In the second character, he is to watch every possible occasion to discomfit, to weaken, and ultimately to conquer the enemy. In all these respects Jesus Christ, the illustrious Captain of our salvation, hath well supported these characters.

But the people refuse to enlist under the banners of this Captain of salvation, although they know that life eternal is in his gift. Well, it is for this very reason, that our Saviour sustained these various characters, that he *might bring* many sons to glory. *Jesus shall bring them* ; other sheep I have, which are not of this fold, them also *I must bring in*. But why must he ? because, it was for this very purpose he was manifested. Because,

Thirdly, These events were well pleasing to God. It was a catastrophe appointed by the divine Nature, and, therefore, *sure* and *certain*. For Omnipotence most undoubtedly *doth* and *will* accomplish all his pleasure. It was the pleasure of God, that the Captain of our salvation should bring many sons unto glory. “God so loved the world, he gave them his Son.” But how was the pleasure of the Lord to prosper in his hands ? Through his sufferings. And did he not suffer ? Behold, and see, if ever sufferings were like unto his sufferings. He was a man of sorrow, and acquainted with grief from his youth up. He was smitten for our transgression, wounded

for our iniquities, and the chastisement of our peace was upon him. How great was his agony, when our iniquities compassed him about! View him in the garden of Gethsemane, see him sweat as it were great drops of blood! and tell me, was ever sorrow like unto his sorrow?

To make the Captain of their salvation *perfect* through sufferings! Was then Jesus Christ *imperfect*? No, certainly; as God and man he was perfect; he was the Israelite indeed, in whom there was no guile; even in his conception he was perfect: that holy thing which shall be born of thee, shall be called the Son of God. But, surely, no testimonies can be necessary to prove that the Redeemer of men, that Jesus Christ, in his individual person, was in his birth, in his life, and in his death, immaculate, completely perfect. Yet as a Saviour he was not made perfect in or by sufferings, until he had swallowed the bitter cup to the very dregs; the aggregate or perfection of those sufferings, due for the manifold transgressions of the children of men, were to be endured in the person of the head of every man. In these sufferings he was to be made perfect. We esteemed him smitten of God, and afflicted, but he was enduring affliction that he might be made perfect by sufferings; finish the atonement; bring in everlasting righteousness, in the name of those individuals which constituted his mystical body, and thus bring many sons unto glory.

The gospel of God, our Saviour, will *surely* and *mightily* prevail. I have passed a delightful hour with an episcopal clergyman. We have united in tracing the records of our common Father's will; we have carefully examined the items, and we are positive he hath bequeathed us an inheritance, and not us only, but every individual of the human race, an inheritance incorruptible, and undefiled, and which fadeth not away. O! exclaimed the venerable man, in a kind of extacy, it is, it is, it must be true, and it is most marvellous in my eyes.

This good and candid clergyman informed me, that some years since, he had read the travels of Cyrus, and was, from that moment, convinced that God would, in the fulness of his time, bring all men to the knowledge of himself: and thus he adjusted the matter in his own mind. God Almighty determined, in his great wisdom and goodness, even before the transgression of our first parents, that they should be restored. Yet, as he did not think proper to make

the first pair acquainted with this glorious truth : so, although determined upon the ultimate and complete salvation of the wandering race of Adam, he, however, did not intend they should listen to these glad tidings, until the day of final consummation.

But, said he, when I first heard you proclaim this grace from the pulpit, and attempt to prove it as *really* taught in the word of God, where I did not, nor could not see it, I became perfectly astonished, and listening with great attention, I wondered in what manner you would proceed, or how you could possibly extricate yourself from the difficulties, in which I fancied you would be involved. But who can describe my extreme surprise, my amazement, when I saw every time I attended your lectures, that this doctrine which I had cherished in a corner of my heart, was *in fact* a scripture doctrine, and that God hath absolutely been pleased to make it in the sacred Oracles, as plain as any thing, which in his most holy word, he has vouchsafed to teach to the children of men.

My soul rejoiceth at such a confession, from such a mouth—Yes, the light of life will spread far and wide, it will run and be glorified—Amen, and Amen.

My subject last evening, was the eight first verses of the 2d chapter of Paul's first Epistle to Timothy :

“ I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ;

“ For kings, and for all that are in authority ; that we may lead a quiet and peaceable life, in all godliness and honesty.

“ For this is good and acceptable in the sight of God our Saviour.

“ Who will have all men to be saved, and to come to the knowledge of the truth.

“ For there is one God, and one mediator between God and men, the man Christ Jesus ;

“ Who gave himself a ransom for all, to be testified in due time.

“ Whereunto I am ordained a preacher and an Apostle, (I speak the truth in Christ, I lie not) a teacher of the Gentiles in faith and verity.

“ I will therefore that men pray every where, lifting up holy hands, without wrath or doubting.”

Two clergymen were among my congregation ; they both accompanied me home ; one tarried to converse with me, and the other in the most formal manner stalked toward me, and reaching out his

hand as far as he could extend his arm from his elbow to the top of his fingers, making a straight line; his palm toward me, his thumb perpendicular, his countenance averted, just touched my hand without altering his position a single point, and in a faint manner with a voice scarcely audible, told me he wished me well. Poor gentleman; I believe he was glad to be fairly out of the house. The remaining clergyman said:

*Clergyman.* Do you know the Reverend Mr. S——, of ——  
Sir?

*M.* I have a slight acquaintance with him, Sir.

*C.* I suppose you have preached publicly in ——, Sir?

*M.* Yes, Sir.

*C.* And how do you find matters there, Sir?

*M.* Much as usual, Sir

*C.* How do they attend?

*M.* Why, Sir, I have generally the happiness to have an attentive audience, whatever may be the motive.

*C.* I mean, are there a considerable number who attend?

*M.* As many always, as the house in which I preach will contain. The meeting-house I have been accustomed to occupy, was injured by the British troops, and is not now in a condition to receive an audience, and there is no other church in——, which can be obtained for me; nor should I have had liberty to preach there, if it had not been private property. The clergyman stationed in that house, did all he could to prevent me, in the same manner his brethren do elsewhere.

*C.* Pray, Sir, do you never ask yourself this question: What can be the reason why clergymen show you less favour, than men of other characters?

*M.* Yes, Sir, I have asked myself that question frequently and seriously, and have received very serious answers. I have been told it was their interest to oppose me, and that other characters were less concerned. Were I to enter this town in the character of a merchant, this gentleman, it may be, would not so freely lend me the use of his house; because it would not be so much for his interest.

*C.* Why, to be sure, there may be some of that sort, but I would hope—

*M.* O, Sir, I do not mean to cast reflections; I believe there are many very serious, and humanly speaking, good men among the

clergy, who verily think with themselves that they ought to do many things against me, and that it would be doing God service to obtain an act of the legislature for my destruction.

C. To be sure it is a sad thing, that there is so much difference among Christians.

I had intended to have transcribed the whole of this conversation, but perhaps it is as well that we are interrupted.

I yesterday made one of a very large party, collected at the house of one of the first characters in this town. Our circle was respectable for quality and for numbers. It was composed of gentlemen learned in the law, of individuals most eminent in the faculty, and of clergymen of high reputation. An interesting conversation took place, which, although it involved a subject, on which I have often been called to expatiate, I cannot forbear committing to paper. It was commenced by an attorney at law, who, seated directly opposite to me, thus, in a serious and solemn manner addressed me :

*Attorney.* I am no Christian, Sir, although from my soul I wish well to my species.

*M.* Well, Sir, I am right glad that you are in a country, where you run no risk of suffering in mind, body or estate by a declaration so unequivocal.

*A.* I am under the influence of principle, Sir ; I disdain to hold up false lights ; I do not believe that what you call Divine Revelation, merits that character ; and to speak a plain truth, with the pardon of this good company, I will venture to say, that what is denominated *divine* Revelation, has every mark and evidence of human fabrication ; it is notoriously inconsistent, all a contradiction from the beginning to the end, and it is therefore I am convinced it is not *divine*.

*M.* Well, Sir, you are undoubtedly right ; your argument is based on reason ; and did the scripture appear to me as it does to you, I should make the same declaration.

*A.* Why, Sir, with your permission, I will mention two portions of scripture, which if you can reconcile, if you can produce them to my understanding in a consistent point of view, I will immediately renounce Deism, embrace Christianity, and proclaim myself a convert to its doctrines.

*M.* And if I do not, I will renounce Revelation, and acknowledge myself a Deist.

O, gentlemen ! exclaimed many voices, you run a dreadful risk. Your stake is solemn and most important—

I do not know how I appeared, but I felt my face in a glow, and my whole frame agitated, while I replied.

*M.* Yes, my friends, the stake is mighty ; but such is my opinion of the validity, beautiful consistency, and divine character of the sacred writings, that I am not conscious even of a latent wish to *draw stakes*. So, my good Sir, please to proceed.

*A.* “In thy seed shall all the families of the earth be blessed.” You believe that to be a text of scripture, do you not ?

*M.* Yes, Sir, undoubtedly, and I bless God for a testimony so honourable to the dignity of his character, and so consolatory to man. Well, Sir.

*A.* These shall go away into everlasting fire. Is not this a text of scripture also ?

*M.* Yes, Sir, and I am equally grateful to my God for this text, as for the other.

*A.* Well, Sir, make these two passages correspond, and I abide by the conditions, and if you do not, you also know the condition.

*M.* I do, and I also promise to fulfil the condition, and give me leave to tell you, were there no truth in the one, there would be no truth in the other. Now, Sir, I request your undivided and unbroken attention, and permit me to assure you, that in loaning your ear to the investigation of this subject, you will not be amused by my opinion detached from holy writ, nor by the traditions of men. It is from scripture arguments, and scripture arguments only, that I shall essay to prove the truth of both these divine testimonies. If the address to those on the left hand were not true, the address to those on the right, would of necessity be words without effect. The scriptures, my dear Sir, as the best divines inform us, are the only rule given for our direction. We are told, that when God created man, he made him in his image, and made him upright, but in the garden of God, another offender appeared, who being from the beginning a liar, and a murderer, beguiled our general mother, thus designing the death of human nature. But our ever gracious God had laid his plans in such sort, as to defeat this malicious and most inveterate foe. The Omnipotent Creator, had given to the recently formed creature, a life hid with Christ in God, with which life, this subtle deceiver had then no acquaintance ; there

was a way, which the eye of this vulture had never seen, until it was pointed out, a new and a living way by the gospel.

We are told that the everlasting Father visited his offending chi'd en in the cool of the day. We hear his paternal voice—“Adam, where art thou? And he said I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat.” Their Creator, the maker of their frames, the Father of their spirits, to whom the secrets of all hearts are known, was fully apprized of the truth of every syllable they had uttered. It does not appear that he interrogated the serpent, but immediately proceeding to pass sentence upon this arch-fiend, He said, “because thou hast done this *τιτου art cursed.*” Thus we learn the adversary was in the beginning *cursed* as the *doer* of the deed, which brought ruin on our race. But God, at the instant, upon the spot, immediately proceeded to preach to the trembling culprits, the man and woman, the everlasting gospel. “The seed of the woman shall bruise the head of the serpent;” and we are informed by the spirit of our God, that this serpent, this adversary, is reserved in chains of darkness, until the judgment of the great day. Now, Sir, upon the commencement of his great, and in my view auspicious day of the Lord, our faithful Creator will separate the *deceiver* from the *deceived*, the one nature from the other, as a shepherd divideth his sheep from the goats, putting the one on his right hand, and the other on his left. The sheep are on his right hand, in which character is included every individual of the human family—like sheep, it is true, they all went astray, but at that period, they will all be recovered and restored to the true shepherd and bishop of souls.

And the Redeemer shall say unto them, “Come ye blessed of my Father, enter ye into the kingdom prepared for you, before the foundation of the world.” And then turning to the other subjects of the general judgment, he shall say, “Depart ye cursed into everlasting fire, prepared for the Devil and his angels, and these, the Devil and his angels, shall go away into everlasting punishment, unto the place *prepared for them.*” While the human nature, for

whom the Saviour suffered, and who are clothed in the robe of the Redeemer's righteousness, and seated on the right hand, shall be hailed as the blessed of the Father, and received into the kingdom *prepared for them from the foundation of the world.*

And truly they were blessed before, or from the foundation of the world, they were blessed with all spiritual blessings in Christ Jesus: they were blessed in the garden of God, in the first Adam, and being blessed by God in the figure, they are blessed in the promised seed, the seed of Abraham, in whom all the families of the earth *were* and *are* blessed. In this promised seed they are blessed with all spiritual blessings; but although blessed of the Father with and in this promised seed. Yet this roaring lion, this foe to God and man, who worketh in the hearts of the children of men, preventing them from works of mercy, from doing good, and from distributing, stimulating them, while under his influence, to all manner of evil, still setteth in the temple of God, shewing himself that he is God. Ye are the temple of God, saith the Holy Ghost, and while this adversary, thus blendeth with our spirits, we shall indeed be more or less miserable. We shall not even by this promised seed, be in our individual characters, completely blessed—for still he letteth, and will let, until he whose right it is to reign, shall bruise Satan under all our feet. And when this worker and his works are both destroyed, then will the human family be completely blessed *in* and *by* the seed of Abraham, which is Christ.

Thus, my good Sir, you see, if the one text be not literally true, the other could not be supported; and I think you must see, that in these two blessed portions of scripture there is in reality no contradiction.

*A.* I do, Sir, but I never saw it, nor heard of it before, and as I despair of selecting any other passages more contradictory than those I have mentioned, and as I am constrained to acknowledge, that in those there is in fact not the shadow of contradiction. I cheerfully and devoutly renounce my deistical ideas, and profess myself, henceforward, a believer in divine revelation. But is it not, my dear Sir, amazingly strange, that I have never heard nor thought of this before?

*M.* Yes, Sir, it is strange, but your course of life did not lead you to these studies, you had perhaps no mental exercise upon the subject, and might possibly care for none of these things, and



not caring, it was of course indifferent to you, whether the testimonies denominated sacred, were true or not.

*A.* Why, Sir, I imagined, true or false, I should stand or fall with others. But, pray Sir, tell me, have you no apprehensions respecting futurity?

*M.* Certainly not, Sir, as long as I believe the Bible contains the true sayings of my God, I can have no *fearful* apprehensions. I believe his word, I repose with confidence thereon, and futurity is without a cloud.

A friend whom I dearly love, to whom my heart is irrevocably attached, has reflected upon me with severity, because I do not more frequently sojourn in his habitation. I find it very difficult to make him comprehend the reason of my conduct, and my chagrin is proportioned to the affection with which I consider him. But surely, surely the words of the prophet are true. I daily experience that with respect to me, they are most religiously true. It is not in me to direct my steps, I am truly the clay in the hands of the potter, he does as seemeth good in his sight, and I greatly lament, when I cannot say with my *whole heart*, thy will, O God, be done. It is the devout wish of my whole soul, to be at all times resigned to thy dispositions. I wish to be silent before thee, and in every event, and upon all occasions, to stand still, and with solemn admiration and praise, adore thy great salvation.

How strongly are the greater part of the human race given up to believe a lie, and how they hate to come unto the light, that *their* deeds should be reprov'd. I have spent an evening with Mr. S. and never was I so much surpris'd, as in conversation with this gentleman. He has dissented from the religious world, and is a Sandemanian leader. But he makes use of the very same arguments against me, with others who are styl'd Christians. How is it that brethren will so violently differ? Yet this gentleman is a sensible, upright man, and I am very much inclin'd to think, not far from the kingdom of heaven. As it respects those whom he supposes are saved, there is not between him and me, the least shade of difference. He requested me to mention some particular passage which I conceived fully supported my principles. I nam'd the following: "*God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained.*" He appear'd disappoint'd; he expected I would have produc'd one of

those texts, which in his view, were more full to my purpose, and for those he was prepared, by having in readiness testimonies which he *believed* opposite, and which he *imagined* I would not accept literally. He desired I would mention a text of that description ; I did: "Jesus by the grace of God tasted death for every man." "Now," says he, "I will produce a passage, that is directly opposed to that declaration."—Then, Sir, I confess you will invalidate the testimony.—"No, Sir, I do not mean thus to do. But our *sense* of scripture is very different." Well, Sir, if you bring any text directly opposite to the blessed scripture I have named, then *your* passage or *mine*, must as it stands in the letter be false. "Well, I will undertake to prove, that every one does not mean all mankind, because our Saviour says, I pray not for the world." Suppose, Sir, he never had prayed for the world, they may still be happy in eternity. It was not his *praying* for the world, it was his *giving his life for the world*, that saved them from death. It was not so much his praying, as his shedding his precious blood, that took away the sin of the world. However, I will undertake to prove, that although he does not in the first supplication, contained in the chapter to which you advert, pray for the world, he does elsewhere, and in that very chapter, and indeed the prayer he addresses for the world in that chapter, is of more magnitude and more comprehensive, than for either his immediate disciples, or those who should believe on him through their word. His prayer for those characters, principally respects the present state. "I pray not that thou wouldst take them out of the world, &c." and the prayer put up *directly* for them points *indirectly* to the world, "that the world may know that thou hast sent me, and that the love wherewith thou hast loved me, thou hast loved them."

But having addressed supplications for the promulgators of his gospel, and for all who should believe it ; he then adds, "Father, I will that they also, whom thou hast given me, may be with me, where I am, that they may behold my glory :—" and then to remove every difficulty which might arise from their ignorance of God, as it is life eternal to know the only true God, he adds, "Holy Father, the world knoweth thee not, *but I know thee !*" and, my dear Sir, we know who hath said, "by his knowledge shall my righteous servant justify the many, for he shall bear their iniquities." Whose iniquities, Sir ? I can prove from this author, John the Evangelist, and many other passages, that our Lord did not mean all, for he says, "you believe not, because you are not my sheep."

But you see, my good Sir, he before describes his sheep, as hearing his voice and following him, and turning away from the voice of a stranger ; now there were other sheep, which were not of this fold, still going astray, still following the voice of a stranger. Some among the Jews were following Moses ; and even among the professors of faith in Christ Jesus, the Apostles seem to think there were but few who were of Christ—"Every one of you saith, I am of Paul, I am of Apollos, I am of Cephas, I am of Christ. Thus it appears only, one part of four were *strictly of Christ*.

It is an eternal truth, that in a state of nature, all mankind are sheep going astray, and in the present state they are every one, either *in his fold or out of it*. All that are in his fold, hear his voice and follow him ; and of them who are not of his fold, he says—"Other sheep I have that are not of this fold, them also *I must bring in*, that there may be one fold under one shepherd ;" and this divine completion, was exhibited in him on the cross, who thus *lifted up, drew all men unto himself*. At that astonishing period, Jew and Gentile were *in him* made one new man ; and the grace, truth, and peace, contained in this, and similar passages, will be exemplified, *fully accomplished* in every individual member of the body of our common head, when He, our blessed Saviour shall make them all one fold, under himself the one shepherd ; when the former things shall all pass away, and all things shall become new.

I have been called to preach to a number of strangers ; poor hearts, they are grievously disappointed ; they expected me to declare some monstrous sentiments, that I should have told them they might commit all manner of evil with greediness, with impunity, that they should enter heaven with all their sins, that God loved sin, that whether they believed God or made him a liar, still in death it was the same. I however selected for my subject, Romans ii. 8, 9, 10, 11 :

"But unto them that are contentious, and do not obey the truth but obey unrighteousness, 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."

From this selection, I endeavoured to prove a doctrine they little expected. But it is an eternal truth, that wrath and indignation is the portion of the contentious ; and that as long as they are promoters of discord, they will be strangers to peace, and subjected to hatred, malice, and vindictive revenge ; and every soul of man that doeth evil will ensure to himself tribulation and anguish, in exact proportion to the magnitude of his guilt. So, likewise, the paths of rectitude will always terminate in honour and glory ; it is a *self-evident* proposition that virtue is its own reward, and that there is no peace of mind, to be compared to that which *goodness bosoms over*. How beautiful *in their proper places* are acts of piety toward God, and charity toward man. Strange that men will not distinguish that perfect righteousness, that complete atonement, that irrevocable purchase, that death and sufferings which are the alone *matter of our justification before God*, from that adorning of the doctrines of the gospel, so indispensable to the Christian man.

No, indeed, God is no respecter of persons ; with God is the attribute of undeviating justice, and it is hence, that he will try every man's work of what it consists ; if it abide the test, he shall indeed be rewarded in *full proportion* according to his works, if it do not, his works shall be burnt, yet shall he himself be saved, so as by fire.

To this hungry multitude I had, however, an opportunity of preaching Christ Jesus, I hope with some power, and I trust it will prove to some purpose.

I will make use of the leisure with which I am this morning blessed, to proceed in my journal, which is like most journals very insipid, and of little consequence to any but the writer, and generally to *him* only, while he is writing. I have hardly ever seen a printed journal worth reading ; however, as *my* journal is not to be printed, and as I must scribble, and cannot do better, I will go on to inform you that some time before lecture, Colonel F—— with whom I at present sojourn, opened his Bible and read to me several places, which my opponents make use of against me, particularly the eighth and twenty-seventh verses of the twenty-first chapter of Revelations.

“ But, the fearful and unbelieving, and the abominable and murderers, and whoremongers, and socerers, and idolators, and all liar shall have their part in the lake that burneth with fire and brimstone : which is the second death.

“ And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb’s book of life.”

In answer to which I prayed him to read the 18th, 19th, 20th chapters of this same book, and even the chapter he had cited in its connexion. In these chapters he would find that Babylon was fallen, was become a habitation of Devils, and unclean spirits ; that all nations had drank of the wine of the wrath of her fornication—He would hear a voice saying, come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues ; in consequence of which the kings of the earth, and the merchants are found bewailing her *standing afar off, for the fear of her torment*, saying, alas ! alas ! that great city, Babylon, for in one hour is thy judgment come. [Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down and be found no more at all.

We are told in the 17th chapter and 5th verse of this same book, and the information is given in capitals, “ that Babylon is the mother of harlots, and abomination of the earth. But, as a millstone is cast into the depth of the sea, so is Babylon, this great city, thrown down.” Compare this, with Micah, vii. 19 :

“ He will turn again ; he will have compassion upon us ; he will subdue our iniquities ; *and thou wilt cast all their sins into the depth of the sea.*”

In the 2d verse of the 19th of Revelations we read, with inexpressible gratitude, the consequence of the righteous judgments of our God : “ For he hath judged the great whore, which did corrupt the earth with her fornication, *and hath avenged the blood of his servants at her hand.*”

In the 20th verse we find “ the beast was taken, and the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

Again, in the 10th verse of the 20th chapter : “ And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Read the three last verses of this chapter : “ And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them.

“ And death and hell were cast into the lake of fire. And whosoever was not found written in the book of life, was cast into the lake of fire.” The human family are, individually, the members of the body of Christ, and in this book of life, all these members are written—but the names of the angelic sinners are not found in this book, for he passed by the nature of angels, and was found clothed in humanity ; and it is therefore that these angelic sinners are cast into the lake of fire, because their names are not written in the book of life. In the commencement of the chapter you have mentioned, the glorious catastrophe, as it regards the human family, is strikingly pointed out : “ 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.

“ And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write ; for these words are true and faithful.”

Yet I have no objection to the particular passages you have selected from this very extraordinary book of Revelations. All men, says the word of God, are liars ; but all liars shall have their part in the lake, which burneth with fire and brimstone. He that offendeth in one point, is guilty of all, says the word of God. But all men have offended in one point, therefore all men are guilty of all ; and all must, of course, have their part in the lake which burneth with fire and brimstone. Whether you consider the race of Adam as having their part in this lake, at that solemn period, when the sorrows of death compassed, and when the pains of hell gat hold of their common head, or, whether you suppose them suffering individually for

their transgressions, by that remorse which is the accompaniment of crimes, and which, piercing the soul, and very frequently purifying it, is strikingly figured by those caustic flames, which constitute a lake of fire; so you take not the crown from the head of my Redeemer I am well content.

I know that the law maketh transgression manifest; I had not known that lust was sin, said Paul, except the commandment had said thou shalt not covet. I know that the two-edged sword proceeding out of the mouth of him, who sat upon the white horse, must slay the nations, in the same manner that the commandment slew the Apostle Paul—"It slew me," says he, "and I died"—In other words, every mouth must, by the magnitude of the divine Law, be stopped, and all the world become guilty before God.

But our Creator killeth, but to make alive, and I view, with extatic gratitude, that other book, that book of life, which *last of all was opened, in which all the members of my Redeemer were written.*

Yes, I most gladly join issue, with the writer of the book of Revelations; nothing, that defileth, neither whatsoever maketh a lie, or worketh abominations, can, in any wise, enter the realms of blessedness. For, if transgressions could find entrance there, they would quite "unparadise the abodes of bliss."

I had the inexpressible pleasure of seeing the tear of transport gush in the eye of this military veteran. He received these explanatory truths with pious gratitude, and was ready to prostrate before his Redeemer, in humble adoration. From this book of Revelations, we wandered over the garden of our God, until we reached the book of Psalms, and pausing at the 22d Psalm, the enraptured Colonel requested I would make that Psalm, particularly the five last verses, my subject.

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee:

"For the kingdom is the Lord's: and he is the Governor among the nations.

"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

"A seed shall serve him; it shall be accounted to the Lord for a generation.

"They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

I will take this Psalm with pleasure, Sir, and accordingly I have dwelt upon it to a very considerable audience, and feeling my heart enlarged, I have spoken with great freedom.

After church, a number visited me for the purpose of conversation, among the rest a lady whose nuptial ties have been broken by death; an interesting pensiveness seemed to hang about her, that indicated a heart mortally wounded, by the loss of an amiable companion; I had marked her attention while in church, and she listened eagerly to my conversasion, asking in her turn several questions: and I have the pleasure to hope that she is almost persuaded to embrace the Christian faith—Glory be to God.

When I hear these grown children talk, I forget I myself was once a child. In discoursing on the fifth of Matthew, I pointed out Jesus as the poor in spirit, the pure in heart, &c. &c. Several of these dear people, not being acquainted with the comprehensive character of our Lord, were confounded, and could not think what I could possibly mean, by applying those beatitudes to Christ—Is it not said, *theirs* is the kingdom of heaven? and is not this speaking in the plural; how therefore can it possibly apply to Christ?

But when I pointed them to the *many* in *one*, to a variety of passages, that proclaim Jesus as *all in all*, as him in whom alone we can be perfect as our Father, who is in heaven is perfect; when I shewed them the head and members as *one new man*, when I shewed them his figure—God called *their* names Adam, never did I see countenances more visibly marked with astonishment, and they united to pour forth the most unequivocal acknowledgments of gratitude and praise.

I will enrich my journal by a character delineated in a volume, with which I have been uncommonly pleased: “He possessed a large, benevolent, humble heart, a quick, susceptible understanding. He dedicated his genius to the service of his fellow creatures, and said heaven would reward him for it. He used to say the shadows of seventy years, were brief shadows; and that too much attention was paid in great *cities* to time, too little to eternity. That one general pursuit of temporal interest engaged the prince and the peasant, the merchant and the mechanic. That large societies were knit together by unsocial chains, and that very few were actuated by these nobler principles, the love of God and the love of man. I will quit, said he, (when a youth and engaged in all the perplexities



of the exchange,) I will quit this strange scene the first hour I am able; I will cultivate my heart in the shades, and listen to the viceroy of heaven, and shut my eyes forever on the vanities of pleasure, the cares of avarice and pride of station, and walk home to the house appointed for all living by the silent path, the better way.

Accordingly he retired in mature life, to a small freehold which fell to him by the death of a distant relation, and there executed his purposes of wisdom; there he worshipped with an ardent heart, when the lark sung her first song, and when the shepherd rested him in the noon-tide shadow, and when the star of evening prevailed; there he could smile in the midst of midnight thunder and say to his soul, as the first great cause to the warring elements, *peace be still*. A large grove of flourishing elms surrounded his thatch where many a croaking generation of clamorous rooks had flourished and passed away. A small river, well supplied with fish, watered his violets at the bottom of his garden. A few acres well cultivated furnished his little family with the *necessaries of life*, and I have known him so ignorant as to insist, that nature asked no more. The situation of the country about him, was to his warm, romantic imagination, particularly charming. The distant prospect of hanging hills, flourishing woods, and laughing vallies, he would call the Deity in capitals, and say to his children, "It looks, my pretty loves, as if a long time back, some minister of grace descended on this sweet spot on an errand of mercy, and left its blessing for its *charter*." He wore a plain coat, because he thought dress no material recommendation to the man; and he preferred plain diet, because he thought health a blessing. He was confident on the truest prospect, and cheerful on the gravest grounds; his religion is summed up in a few words. He fixt his eye steadfastly on the cross of Calvary, as the man of Tarsus did before him, and walking with jealous feet, *made no merit of obedience*.

I preached last evening to a very large company, on the last clause of the fifth verse of the second chapter of Ephesians:

"By grace ye are saved." I endeavoured,

First, To show what we were to understand by grace.

Secondly, What by the salvation which we receive consequent upon grace?

Thirdly, Who they were that were saved by grace.

1st. What are we to understand by grace? *Certainly* favour. What by the grace of God? Undoubtedly the favour of God. Thus, the grace of God bringeth salvation.

2dly. What is this salvation which is accomplished by the grace of God? It is not a temporal, it is a spiritual salvation; neither is it a temporary salvation, it is an eternal salvation, firm and enduring as its Omnipotent, and self-existing Author.

3dly. For whom is this salvation? Who are they that are saved by grace? This is indeed an important question, much too important to be answered upon the authority of the creature. Let us repair to the fountain head, and inquiring of the Oracles of truth, the answer which we shall receive from the lip of divine veracity, should most assuredly be established, should be received with all acceptance.

Who are they that are saved by grace? All mankind; because all have sinned, and in their own characters, cannot demand salvation. All mankind; because our Saviour died for all men, because he gave himself a ransom for all men, because it is the will of God that all men should be saved, and come unto the knowledge of his truth, because God was in Christ reconciling the world unto himself, not imputing unto them their trespasses.

But when was this grace exemplified? At what period were all men saved? While they were dead in trespasses and sins. So says the context, while we were yet sinners, in due time Christ died for the ungodly—so says the Holy Ghost in many passages. But, there is so much confusion in the house, in which I have my present residence, that I cannot proceed.

I was very much afflicted in a dream last night; I was thrown on the bed of death, and distressed, greatly distressed, by the fear of *annihilation*. I think I never in my life suffered so much in my waking moments, and for this very reason; because in my waking moments, my reason is watching at the helm. I thank you for the arguments with which you have furnished me, to prove a continued knowledge in a future state, of those we have loved in this: for, at the same time they prove this consolatory truth, they prove something more; they prove the *reality* of a future state. Like the arguments in favour of the immortality of the brute creation, they leave the immortality of the human mind without a doubt. Did we not possess a hope beyond the grave, this state would indeed be

miserable. Yet is *annihilation* the terror of the living, and not the dead; for were it *even possible* that this heavenly spark, derived from *Almighty God*, could be *extinguished*, we should not *then be miserable*; true we should not be happy, but we should not be sensible we were unhappy.

But the thought is big with horror, and I am persuaded it is the adversary's last effort. When he can no longer make us miserable in the fear of future torment, when he finds us assured of a happy existence beyond the grave, nothing remains to him but to appal our souls, by the *frightful* idea of *non-existence*; or if he cannot succeed in this terrifying impression, to diminish our bliss, by the melancholy supposition that in the world of spirits, our dearest connexions will remain unknown. Not that this arch-deceiver has the least knowledge of future events, but he knows what promotes our happiness in the present state, and as his business is to bruise the Saviour's heel; he will of course take the most effectual method to afflict us. Indeed, when we know that every horrid suggestion, originates with the enemy to our peace, it is a prime step toward destroying his power. May we therefore never be ignorant of Satan's devices, nor suffer him thus to afflict our souls.

But it is time I attend the multitude, which are waiting to hear what God the Lord will say unto them. O, may the common Father of our spirits, speak to their hearts this day by my mouth! O, may he, in speaking to them, speak to me!

And permit me here to close this very long letter, by praying that your mind may be cheered by the benignant smiles of your Redeemer.

May no passions baleful in their kind find entrance there;  
 But when with Christian ardour you repair  
 To meet your Saviour, and your God in pray'r,  
 May your pure spirit warm'd by sacred fire,  
 Soaring towards heaven to realms above, aspire.  
 So prays the friend, Religion gave to you,  
 As often as he pens the word, **ADIEU**.

## LETTER XII.

I AM now, my friend, to present you with as methodical an account of a sermon, I have delivered, as my memory will permit.

You may read my text in the 16th chapter of the Evangelist Mark, and the 16th verse of that chapter—Thus it is worded :

“He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned.”

Never did audience give more attention, while I undertook to point out the folly of urging the necessity of believing, before the individual called upon to believe, was informed what he was to believe. The gospel was first to be preached, and the assent of the mind was required as a consequence. This led to the introduction of our text. “*Go ye into all the world and preach the gospel to every creature ;*” which produced an inquiry into the precise meaning of the term gospel, since salvation was affirmed to be a consequence of the belief of this gospel. A number of sacred passages occurred, expressive of the sovereign grace contained in the gospel, and it appeared, that this grace was first preached to man in the garden of Eden. “*And the seed of the woman shall bruise the serpent’s head.*” From hence we traced it through many a luminous path, to Calvary’s bloody brow, where we heard the Saviour of sinners, the head of every man, most solemnly and affectingly declare—“*It is finished.*”

When addressing the people, I thus proceeded: These passages, my dear hearers, constitute a glorious and complete delineation of what the Redeemer hath accomplished for the family of man, of which the word gospel may be termed the aggregate, and it is this blessed, this everlasting gospel, which the Prince of Peace commanded his disciples to preach to every creature.

The Apostle to the Gentiles assures us, that this dispensation of the gospel, this ministry of reconciliation was committed unto him. “To wit, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses.” The prophet Isaiah also testifieth : “That when all we like sheep went astray, every one to his own way, the Lord laid on him (Jesus) the iniqui-

ties of us all. That he was wounded for our transgressions, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and that with his stripes we are healed."

Such are the sacred testimonies of our God; such is the gospel which the immediate disciples of our Lord were commanded to preach to every creature. And we are now to consider,

What the believers of this gospel are saved from, or what we are to understand by that salvation, the believers of this gospel were made partakers of?

And first, as guilt is the parent of terror, and every man who cometh into the world is born in sin, and brought forth in iniquity, in ignorance of that truth, which is made manifest by the preaching of the gospel; the moment the sinner hears this gospel, and gives credit to the divine report; that moment he is saved from those terrors of the Lord, which induced the Apostles to persuade men to believe the truth,—from those tremendous fears, with which the sad conviction of his being a sinner, and God an avenger of sin, tormented his benighted mind.

And although he still acknowledges himself a sinner, and God an avenger of sin, an implacable enemy to every transgression, yet is he saved from tormenting fear, in consequence of believing, that "God was in Christ reconciling the world unto himself, not imputing unto them their trespasses: having made Jesus to be sin for them, that they may be made the righteousness of God in him."

Does the sinner tremble at the sentence, "Cursed be every one that continueth not in all things that are written in the book of the Law, to do them, and that from a full conviction that he is a law-breaker, and that God is true." The moment he believes the gospel declaration, that Jesus was made under the law, to redeem them that were under the law, he is saved from this hell in his bosom.

Is he in bondage to the fear of death? and is he, by this king of terrors, bound in chains of darkness? The moment he hears and believes the glad tidings of the gospel, viz. that "Jesus hath abolished death," that moment he is saved from this bondage. Is he conscious of the blindness of his mind, and fearfully apprehensive he shall die for lack of knowledge? No sooner does he hear the elucidating word, which bringeth salvation, "*By his knowledge* shall my righteous servant justify many, for he shall bear their iniquities;" in unison with, "All we like sheep have gone astray, but the Lord laid on him the iniquities of us all," together with, "He is

made of God unto us, wisdom ;” no sooner does the sinner believe these gospel truths, than he is saved.

Is the sinner miserable, from the knowledge of his unrighteousness, when he is told, the unrighteous shall not inherit the kingdom of heaven? he is saved from this misery the moment he hears and *believes* that the name whereby the Redeemer shall be called, is “*the Lord our righteousness.*” Is he convinced that without holiness no man can see the Lord, and that if he regards iniquity in his heart, the Lord will not hear him? Is his soul distressed in consequence thereof? Does he feel the sentence of death in himself, from the consideration of these testimonies being true, as God is true?

When the gospel is preached to him, assuring him *that Jesus is made unto him sanctification*, that this great High Priest wears on his head, *for us, holiness to the Lord*, and that we are authorized to view that head, thus adorned, as our head, hearing that the head of every man is Christ, and the head of Christ is God ;—when these divine gospel truths are heard and believed, he is completely saved from condemnation or damnation. Should he be told that “if he loves the world, or the things of the world, the love of the Father is not in him ;” and should he conceive that the Father and the Lord Jesus are one, and, should it be added, “if any man love not the Lord Jesus, let him be accursed ;” suppose, I say, these passages in sacred writ, should come home to him with damning power ; when he learns in the same sacred records, that Jesus was made a “curse for him ;” when he hears his Redeemer say, “*Be of good cheer, I have overcome the world ;*”—the instant these salutary truths are by this man believed, he is saved from all that misery by which he was tormented.

Thus are we saved, “if we keep in memory what we have heard, except we have believed in vain,” for it follows of course, that *this* salvation is always proportioned to the strength of our faith.

But upon this occasion, I hold it to be indispensably necessary, to dwell for a few moments upon a consideration which is generally passed over in silence. The difference between that salvation purposed by *God, as the Father*, before all worlds, *before the birth of time*, carried on by the Son *in time*, and fully completed, when he cried with a loud voice, *it is finished, and gave up the ghost* ; and that salvation commenced and carried on by that spirit, which taketh of the things of Jesus, respecting the above finished salvation, and showeth them unto us, giving us peace and joy in believing.

The former is like him in whom it is found, the same yesterday, to-day, and forever. The latter is like the fluctuating being in whom it is found, always ebbing and flowing. Now the mountain stands strong and can never be removed. Anon we ask, hath the Lord forgotten to be gracious?

The first salvation is complete with respect to quantity and quality. Jesus who hath purchased and restored the whole of Adam's lapsed posterity hath done *all*, for *all*, so that He who sent him to seek, and to save that which was lost, and to destroy the works of the Devil, says, *this is my beloved Son in whom I am well pleased.*

For us, as we believe but in part, and are saved but in part, we are sometimes found staggering at the promises through unbelief, and we frequently ask, how can these things be? Jesus upbraided his *immediate* disciples, for their unbelief and *hardness of heart*, and it is but in proportion as we believe, that we are *in this sense* saved.

We make a strange jumble when we blend these two salvations together, for it indisputably follows, that we are saved not by Christ Jesus our Lord, but by ourselves, and what is more extraordinary still, by believing what is not true, *until we make it true by believing.*

For example, should news be brought that General Washington had gained a complete victory over the enemy; that he had driven them from our borders, this news would *from some* obtain credence; as many as believed this report, whatever were their previous fears respecting the enemy, would by this report, be entirely exempted therefrom; saved therefrom. Were they under constant alarm at the approach of every warlike ship, did their fears oblige them to fly upon every alarm, they are now no longer driven about, they are saved from terror.

But, is it their *believing* this report which *saves them from the enemy*? Certainly not; for if this news be not true, they are not saved, although they have *believed* they were, and if it be true, they are saved from *the power of the enemy*, although not from their *fears respecting this enemy*, whether they believe it or not. So with regard to the things which make for our eternal peace. Is it our *believing* which bruised the serpent's head? No, it was the woman's seed that bruised the serpent's head. Is it our believing that saved us from the power of the adversary? No, it was because the seed of the woman bruised the head of the adversary, that we are saved from his power; for *his head* being bruised, his power to destroy was by that means taken away.

Again, was it our *believing* that saved us from the curse of the law? No, it was "Jesus being made under the law, to redeem them that were under the law, by being made a curse for us." Was it our *believing* saved us from that death, which was denounced as the wages of sin? No, it was the death of Jesus, "by which he abolished death, as well as him that had the power of death, that is the Devil." Was it our *believing* that reconciled us to God? No, it was God being in Christ reconciling the world unto himself. Is it our *believing* makes God love us? No, "God so loved the world, that he gave them his Son," which Son died for them, while they were *yet sinners*. Is it by our *believing* we shall obtain everlasting salvation? No, we shall be eternally saved, because Jesus is our redemption. Is it our *believing* that blotteth out our transgressions, which were as a cloud, and our iniquities, which were as a thick cloud? No, it is Jesus being "the propitiation for our sins." Is it our *believing* that presents us faultless before God, with exceeding joy? No, it is the blood of Jesus that cleanseth from all sin." Is it our *believing* that presents us before God without spot or blemish? No, it is our being *one* with his human nature, as he was *one* with the divine nature. "I in them, and thou in me, that we may be made perfect in one."

It is very easy to perceive that our believing can never effect events of such great magnitude, for two reasons. First, that the power of Emmanuel was necessary to their accomplishment, and, secondly, that having accomplished all which he came to perform, the grand work of salvation is the gospel preached, which must of necessity *precede our believing*, and is in *reality* the glad tidings we are said to be saved by believing.

What then, you will say, are we saved from by believing? I have already enumerated a few particulars, and I shall enlarge upon this head by pointing out, and addressing myself to two distinct characters, the Pharisee and the Publican.

1st. The Pharisee. Should you not only believe the word of the God of truth, as proclaimed in the gospel, but also in the law, you would be saved from that detestable spirit which is ever prompting you to say to your publican brother, stand off, come not near me, for I am holier than thou. That divine law would convince you that you were not more holy than the vilest offender, inasmuch as you would be convinced that you had in the course of your life, at least *offended in one point*. You would not suppose that those on



whom the tower of Siloam fell, were sinners worse than you, nor would you any longer go about to establish, *as the matter of your justification before God*, a righteousness of your own. You would be saved from that soul-condemning obstinacy, which will not submit to the righteousness of God by faith.

If you could believe the word of the gospel, you would be saved from that ignorance and pride, which hath dominion over you; you would no longer strive to be, what none but God can be, a Creator; you would see and acknowledge, that you were created anew in Christ Jesus. If you believed the gospel as preached to every creature, you would be saved from all that wrath, malice, envy, uncharitableness, and every other anti-social principle, which now maketh havock of your benevolence; you would measure the same measure to others, that you measure to yourself: to sum it all up in one word, you would be saved from the old leaven of the Pharisees, and all the direful consequences which flow therefrom, from that certain misery, condemnation or damnation that results from *unbelief*. He that believeth not shall be damned, damned as long as *unbelief continues*, and that will be as long as you discredit the gospel report, which will be as long as the veil is upon your heart, and that *may* be with some, until the veil is taken from all hearts, "and the face of the covering from all people, and the rebuke of his people taken away from the whole earth, as the mouth of the Lord hath spoken."

Blessed be God for the assurance of that auspicious day of the Lord, which shall perform all this, which shall convict of sin, of unbelief, which shall produce a consciousness of transgression, and an acknowledgement of guilt, and which shall exhibit the open book, the last book which shall be opened, the Lamb's book of life, in which the name of every individual of the human family, all the members of the Redeemer, shall be found written.

Blessed be God for the assurance, the scriptural assurance, that the universe shall not then contain a human *unbeliever*, for they shall *all see, all know*, and every knee shall bow, and every tongue confess. At this period, the condemnation or damnation, consequent upon unbelief, will be no more, for all the *ends of the earth will look unto the Redeemer and be saved*.

2dly. To you who are still in the Publican character, should you be able to receive the Lord's sayings, could you believe the word of the gospel, that is preached unto you. If you believed in your

heart, that God so loved you, as to give his beloved Son for your redemption, yea, that he gave himself for you, and died that you may live, and as the divine nature could not die, that he made the human nature one with his own, that he might thus reconcile you to himself, not imputing your trespasses unto you ; if you *believed* all this, you would be constrained to love God, who had thus *first* loved you, and thus *believing*, you would be as fully saved from all that is offensive in your character, as the Pharisee from all that is offensive in his. Then, instead of blaspheming, you would sing praises to the name of your Redeemer, and instead of seeking to embarrass, distress, and injure your fellow men, you would become solicitous to render them every possible service. Instead of destroying your reason by large intoxicating draughts, you would glory in preserving your mind, free from every thing which could inebriate or incapacitate you to contemplate with holy adoration the works of God, as your Father. What now appears so destructively alluring, every crime, every transgression, would then become odious in your eyes. In short you would be saved from a wretched life of miserable slavery to sin, which every poor, dark, blinded criminal is called to endure ; chains by which he is occasionally deeply galled, for it will always be true that the way of the transgressor is hard. Say, my hearers, is not such a salvation as this, a consummation devoutly to be wished ?

It is not possible in the course of one evening, to point out all we are saved from by *believing*. But whatever we are saved from by believing, is wholly distinct from what Jesus Christ hath saved us from in all he was, and all he did, and all he is. Nor shall we ever be saved as *believers in the scripture sense*, until we properly distinguish between the *salvation* with which we are blessed in Christ Jesus, and that which we experience from its *effect* upon our hearts, or, in other words, between that salvation which the Redeemer wrought out *for us, for every creature*, and that salvation which the Holy Ghost brings us into, when we hear and believe this gospel, which is nothing more than a faithful declaration of those things which Jesus has accomplished for us men, and for our salvation.

While therefore we are found *believing* the first, we *rejoice* in the second ; but as that salvation into which we enter by believing, is consequent on our believing, as damnation or condemnation is consequent on our not believing, it runs coeval therewith. The

moment therefore we believe, we are saved, the moment we cease to believe we are damned. We hear our Saviour condemning his immediate disciples, for their unbelief and hardness of heart, and indeed the salvation wrought in us, can never *in us* be perfected in this life, because while tabernacled in clay, we shall continue more or less imperfect. The apostle Paul says, we know but in part, and therefore we *believe* but in part, and consequently, in *this sense*, we can be saved but in part. Hence the Apostle himself, dared not to expect justification by his *own faith*, but says, we believe *in Christ*, that we may be justified by the *faith of Christ*. Galatians ii. 16.

The faith which our Saviour affirms, is unto salvation ; he himself has delineated by marks and evidences. He expressly describes, what signs shall follow those who believe. First, in my name they shall cast out Devils. Secondly, they shall speak with new tongues. Thirdly, they shall take up serpents. Fourthly, and if they drink any deadly thing, it shall not hurt them. And fifthly, and lastly, they shall lay their hands on the sick, and they shall recover.

Should it be observed, that in some instances, the Apostles did thus ; our Saviour did not say, these signs shall follow those who preach, but these signs shall follow those who *believe* the gospel ; and if you affirm, we are not now to expect these signs, you may as well affirm, we are not now to expect this faith : for, if God be true, how can we have the one without the other ? For these signs, says the lip of truth, "*shall follow those who believe.*"

The truth is, we all offend in this point, and the grace of the gospel is too capacious for our little contracted minds fully to comprehend. Hence, we are here, as well as in the law, guilty ; and hence, every individual is also, in this particular, damned, irrecoverably damned, without Jesus, whereby only we are saved.

So that we are, in fact, as much indebted to the Redeemer *for his faith*, for *his perfect faith*, as for his works.

Upon the whole then, it is our interest first to *know* what the gospel of God, our Saviour, is ; and, secondly, to ask if we believe it, and from these inquiries, we shall be led to trust in the Lord alone, at all times, constantly to lean upon the Beloved, and while we thus do, we shall not be afraid of evil tidings.

Coming from church, after the above discourse, a gentleman observed, you have taken away all my gods, and what can you more ?

Departing from B——, this morning, a circumstance occurred, which has both surprised and pleased me. I set out determining to keep on my way, but had not gone far, when a sudden impulse constrained me to turn my horse, and call on Colonel N——; I there found Mrs. L—— greatly rejoiced at my appearance; she entered immediately upon a subject, which seems to have taken hold of her whole heart; a considerable number were assembled in the Colonel's parlour, when the lady thus interrogated:

*Mrs. L.* Tell me, Sir, is there no difference between those who do the will of God, and those who do not?

*Murray.* Undoubtedly, Madam, those who do the will of God will be rewarded.

*Mrs. L.* O, Sir, I do not imagine any individual will be entitled to a reward.

*M.* I beg your pardon, Madam. The man who doeth the things which God's law commands, shall live by them.

*Mrs. L.* True; but we do not suppose any man can keep God's law.

*M.* Then, Madam, there is no man does the will of God.

*Mrs. L.* But, suppose there could be found a man who did the will of God?

*M.* Then he would be a righteous man, and such a man would have nothing to do with Jesus Christ; because, Jesus Christ "came not to call the righteous, but sinners to repentance." If, therefore, you can find any who do the will of God, they will be saved in the day of the Lord, in their own right, they may claim salvation as their due; while such as have not done the will of God, must be saved by Christ Jesus, who said, "when sacrifices and burnt offerings thou wouldest not, then, said I, Lo, I come to do thy will, O God," by the doing of which will, we, who have not done the will of God, are sanctified: for the body of Christ Jesus was offered up, once for all.

Thus, Madam, there are but two characters, the righteous and the unrighteous. The righteous, if they can be found, will inherit the kingdom of heaven, in consequence of their own claims; but sinners will come into possession of this inheritance, in consequence of their relationship to Jesus Christ, who died for them, and who says, "*Because I live, ye shall live also.*"

*Mrs. L.* Well, then, do pray tell me, what are we to understand by the last judgment? can any thing be more plain?

*M.* Nothing, Madam ; it is much more plain than you at present imagine. Please to set down, Madam—(for she was pacing up and down the parlour in great agitation.)

I then proceeded to give her my ideas, ideas, deduced from scripture, of the last judgment, and many other passages. It was truly delightful to me, to behold the countenances of every individual present, especially the features of the charming lady herself, whose mind has been recently softened by affliction ; and who, when I came to a close, with a humid eye, and voice of rapture, thus uttered herself :

*Mrs. L.* Merciful God, it is indeed wonderful, truly wonderful ! I never had the least idea of any thing of this sort before.

*M.* Nor should I, Madam, if God had not turned my attention to his most sacred word, as to a sure prophecy, to which it has been my aim to give diligent heed.

*Mrs. L.* Well, I was positive you could not stand before those texts ; well, well, blessed, forever blessed, be the God of our salvation—Why do you not visit us oftener ? why do you not stay now ? when will you come again ?

*M.* I have not had frequent opportunities. I have appointed a meeting in N—— this evening ; but I shall come again whenever it pleases my God to send me ; and as, Madam, you have seen a glimpse of the glory of God, I will leave you to contemplate thereon, and I supplicate heaven that you may be led into all truth.

Thus, I am persuaded, I was sent by heaven to preach the kingdom of God to these dear people, and I am confident they have received the truth as it is in Jesus, and this assurance is to my soul replete with consolation.

But entering immediately on my arrival at N——, the house of a friend, I was informed that P—— S—— of Providence, had been my harbinger, that he had whispered all the slanders, the *murderous slanders*, that were afloat seven years since, and which the slanderer knew had been *proved false* ; but he hath now raised them from the dead, and clothing them anew, hath again sent them into the world—These things make me sigh for my heavenly home, where nothing which defileth, or maketh a lie can ever enter—One report however, considering the enlightened period in which we live, is very unaccountable. A respectable dweller in O—— has positively asserted, that by communication obtained from the other

side the Atlantic, he finds that I was a CONJURER in England ; this made me smile. No, positively no, I am no CONJURER.

I have passed the evening in endeavouring to communicate to a friend, whom I dearly love, a clear view of the leading doctrines in sacred writ. He dwelt with agony on that passage which affirms, some *shall rise to everlasting shame and contempt*. I endeavoured to make him conceive the difference between *rising to everlasting shame and contempt*, and *enduring this shame and contempt everlastingly*. I may be cast into a lake of *everlasting, unextinguishable fire*, but I may not be *everlastingly detained in this fire*—He affirmed this could not be the meaning of the passage, and appeared wretched—Again I essayed to comfort him : Will you suffer this passage to militate against the declared, the explicitly declared will of God ? Will you make God a liar out of his own mouth ? Hath he not said it is his will that all men should be saved, and come unto the knowledge of his truth, which knowledge is salvation ? and is there, who possesses sufficient force, to prevent Omnipotence from performing all his pleasure ?

I supplicated this dear friend to consider seriously, before he surrendered himself up to despair. The time you speak of, is the era of the last judgment, is it not ? “Undoubtedly”—Well, to this judgment some will arise in the consciousness of guilt. We are told the dead in Christ shall rise first ; these are the elect, the chosen, the sealed.—A certain person once asked our Saviour, what good thing he must do, that he might inherit eternal life, or how he might work the work of God. The Redeemer answered, “This is the work of God, that ye believe on him whom he hath sent.”—Well, those who had done these good things, who had worked the work of God, believers in Christ Jesus, are the individuals who rise to life everlasting.

Can you have any conception of these people’s shedding tears, or sighing, or being sorrowful ?—“I cannot”—But they who have done evil, who would not have this man to reign over them, who have only a consciousness of guilt, and are persuaded they have nothing to expect but everlasting punishment, their tears will flow abundantly, they will sigh and be exceeding sorrowful ; but the Lord, we are assured, “will wipe away all tears from all faces, and there shall be no more sorrow, nor crying, nor any more pain, for the former things are passed away, and all things are become new.”

These considerations produced the desired effect, and I had the superlative happiness of embracing one more Christian friend.

On my arrival in this place a letter was put into my hand, from a young clergyman, complimenting me on the greatness of my talents and readiness to communicate, &c. &c. and adding that a solution to the following questions, would give ease to his troubled mind.

“First, What propriety is there in the word grace, if the party offended requireth full satisfaction before forgiveness, seeing we call it Godlike to forgive, without satisfaction and without asking; or if the second person forgives without receiving satisfaction, why should not the first have done the same?”

“Secondly, Can material matter or substance, produce immaterial matter, or substance?”

“Thirdly, Is the soul of man derived *mediate*, or *immediate*?”

“Fourthly, Can it be proved by reason, that prayer is instrumentally more or less the cause of God’s doing, or omitting to do any thing whatsoever?”

I am so much circumscribed for time, that I do not believe I shall reply to the letter. You have leisure, and if you find a freedom may furnish a solution to the above queries.

I was distressed by an observation, made by a resident in this family. I should think, Sir, your cause would be more respectable, if your professed friends and admirers were more circumspect—This is most true, these swearing and lying friends are our worst enemies.

Yet, I feel pleasure in the reflection, that I last night faithfully delivered the truth, as it is in Jesus, to an attentive audience; while I continue thus to do, I shall at least have the approbation of my own conscience, let the event be what it may; for not one of my hearers could be more culpable than I should be, were I not to make the most of my time and talents, such as they are, in the service of my Lord and Master. The following passage of sacred writ, is frequently and forcibly impressed upon my mind: “A dispensation of the gospel is committed to me, and woe be to me if I preach not the gospel.” And why should my spirits sink, when I do not see the *immediate* effect of my labours. Many a time in the course of my pilgrimage, have I supposed the seed of the kingdom lost, when as bread cast upon the waters, after many

days it has been found again; and there are in this place, now attending my labours, and with serious circumspection, those who were once greatly opposed to me, and on religious principles too; and others who were like the waves of the sea, now steadfast in faith, giving glory to God. On the whole I am informed, (and from the conversation of some, and the appearance of others, I am persuaded the information is true,) that my labours in this place have been peculiarly owned and blessed. But, suppose it were not so, why should I be disquieted? Who was it that said, Though Israel be not gathered, yet shall I be glorious? I am labouring for him who sent me, it is not in me to make the seed take root downward, and bring forth much fruit upward; nor shall I, provided I perform my duty, in any wise lose my reward; indeed my reward is with me, for when I have faithfully held forth the word of life, to those to whom I am commissioned to deliver it, I am conscious of that peace of mind and satisfaction of soul, that nothing earthly can give, nor, blessed be God, can take away. My reward therefore is with me. God, all gracious, give me sufficient firmness, still to keep my eye steadfastly fixed on the work before me, that no personal consideration may ever so far influence me, as to induce a forgetfulness, or neglect of my public work, the work which my divine Master hath given me to do.

I have reason to think, I gave offence in my last evening's discourse, to a gentleman who indulges himself in profane and indecent language; yet I do not regret it; I ought to be prepared for whatever is prepared for me, I must abide by the consequence. Led by my subject, I expressed myself nearly in the following manner: For my own part, as I pass through life, whether I am invited to the house of a Publican or Pharisee, I endeavour to follow the example of my divine Master, and enter the dwelling with gratitude to the kind host, and to that God who hath all hearts in his hand. But when I am at any time so unfortunate, as to hear any thing like profane language or indecent references, such sounds sicken my soul. I do not think upon such occasions, I have any right to call those who give themselves such unwarrantable latitude to account, or to lord it over any part of God's heritage. Nor would there be any propriety in my being offended, from the want of that respect, to which perhaps I might lay claim; for it must be confessed, that he who will make use of profane or indecent



language, in the presence of his Master, his everlasting Father and Redeemer, he who has sufficient hardihood thus to hazard offending his Creator and God, may be supposed without fear or shame, to take that liberty in the presence of his fellow creature, whatever the sex, sect or profession may be.

Yet, when I find that no religious considerations, no regard to civil institutions, no respect for themselves, nor the serious circles in which they may chance to move, no regard to honour nor decorum; when I find that none of these considerations can induce them to act consistent with the character of gentlemen or Christians, my only security in such circumstances, is an honourable retreat. I leave such society, therefore, as soon as possible, not, I confess, without heart-felt concern, that persons for whom I feel most sincere respect, should pay so little attention to themselves, and betray such total ignorance of the feelings of delicate, really susceptible and well instructed minds, as to imagine, that while they conceive it would be an offence to come into company with soiled garments, they should suppose it less offensive, to make a display of a polluted mind. In fact, were we to leave religion out of the question, lying and swearing are cowardly, ungentlemanly vices, and in the language of a moral poet, we uniformly affirm, that

“Immodest words admit of no defence,  
For want of decency, is want of sense.”

There are two characters whom I should wish to serve, for whose spiritual and temporal interest I would cheerfully labour, while I could discover any probability of becoming the humble instrument of their advancement in those paths which lead to peace, which lead to virtue; I mean the self-righteous Pharisee and the thoughtless Publican: but when I learn that I cannot, by my public investigations nor private admonitions, bring the one to a conviction of the vanity of self-righteousness, and the all-sufficiency of the righteousness of God; when he refuseth to join issue with the Apostle, praying that he may be found *in* Christ Jesus not having on his own righteousness which is of the law, but the righteousness which is of God by faith; when I cannot bring the other to adopt the prayer of the Publican, saying, God be merciful to me a sinner; when I cannot bestow upon him an operative sense of the unlimited mercies of his God, bestowed upon him in Christ Jesus; when sacred gratitude for the inestimable benefits he has received, does not constrain him to cry out, Lord, what wilt thou have

me to do? I say, when I become assured that my efforts are thus ineffectual, nothing remains for me, but to leave them to God and their own consciences. For, if I can render them no service, I am not necessitated to wound my own feelings, since this would promote neither their interest, nor the interest of our common Parent.

Pray, Sir, said an inquirer to me yesterday, pray, Sir, did you ever hear Mr. W—— preach?

*Murray.* No, Sir.

*Inquirer.* I understand he is turned quite about.

*M.* Yes, Sir.

*Inq.* He has frequently preached in this place.

*M.* So I am told.

*Inq.* He was a very violent adversary to the truth.

*M.* So I have heard.

*Inq.* But he has out-stripped you now, for he preaches the salvation of Devils, as well as men.

*M.* So I understand.

*Inq.* But, is there not as much danger in going beyond, as in coming short, of divine revelation?

*M.* I rather think not, Sir. Truth, and nothing but truth, is, no doubt, greatly to be desired. Yet, it appears to me, there is more to be said in favour of him, who views the mercy of God as boundless, and thus, as a consequence, embraceth every intelligent being; I say, such a person deserves more credit, than that individual, whose narrow soul, wholly unacquainted with the immensity of divine love, limits the Holy One of Israel, to a small number of the human race. Yet, Sir, I confess to you, that as the Redeemer passed by the nature of angels, and took not upon him their character, but the nature and character of humanity, I am willing to pass them by also; I conceive I am not called to preach to the fallen angels, nor do I aim at being wise above what is written.

*Inq.* But Mr. W—— insists upon the restitution of *all things*; is not the restitution of *all things* a scripture doctrine? surely, what is written in scripture, is a scripture doctrine.

*M.* The restitution of all things is undoubtedly a scripture doctrine, and I am far from objecting to the will of God, if he should choose to make the *crooked straight*, as well as the rough places smooth. Yet, as I said, I do not conceive I am sent to preach to Devils. One thing, however, I know; that if God should show favour to the *deceiver*, there can be no doubt of his showing favour

to the *deceived* ; and although the scriptures may not, in my view, appear to teach the doctrine of salvation, to fallen, angelic sinners, yet, another servant of my great Master, under the direction of the same spirit, may be permitted to fathom more deeply those waters of the sanctuary.

*Inq.* Why, I think, you must allow that all things are possible with God.

*M.* Surely ; and I acknowledge it to be an incontrovertible fact, that we know not the extent of his power, or of his grace ; and wherever I find a person preaching Christ Jesus, as the Saviour of the world, he shall have my heart, and my hand, nor will I quarrel with him, because he thinks too highly of the grace of our Lord Jesus Christ.

*Inq.* Do you know if it be true that Mr. W—— is a preacher of purgatory ?

*M.* I really do not know what are his views of an intermediate state, as I have an account of this particular, only from his enemies. It is said of me, that I take a purgatory into my calculations ; but my ideas are wholly confined to the baptism of Christ, where our God as a consuming fire hath purified the whole of his inheritance ; a knowledge of this fact, purgeth the conscience of the individual who receiveth it from dead works, to serve the living God ; and when this knowledge is universally communicated, then shall the righteous shine forth, as the sun, in the kingdom of the Father. The views of Mr. W—— are, perhaps, similar to mine ; at any rate, there are, from the same spirit, diversity of gifts : and it is proper that we should cherish toward each other a spirit of liberality.

I am not pleased with myself, but I will transcribe a faithful account of what has happened, that I may see how it appears upon paper. There entered my apartment, while I was writing, a smart young man, and seated himself by me ; I laid aside my papers, because I would not appear rude.

*Young Man.* I hope I do not interrupt you, Sir ?

*Murray.* No, Sir—— [*a long pause*]

*Y. M.* How long have you been in these parts, Sir ?

*M.* I came here the night before last, Sir—— [*another long pause*]

*Y. M.* Where may you live when you are at home, Sir, if I may be so bold ?

*M.* In the state of Massachusetts, Sir.

*Y. M.* I hear you hold all mankind will be saved, and I am come to talk with you about it.

*M.* I hold nothing but what you have in your Bible, Sir; I would advise you to talk with that.

*Y. M.* I have some questions to ask you, if you are free.

*M.* I believe, I have been too free, and talked a great deal to very little purpose. There are many religious speculators, who are contented with making religion a subject of conversation, without giving it a place in their hearts; it is useless to converse on such grounds.

*Y. M.* That is true; I differ from the standing ministry myself.

*M.* There is a great deal of contention, between one religious denomination and another, about modes and forms; but they all agree to make God a liar, and it appears to me, as they agree in the main point, they ought not to differ about words.

*Y. M.* When do they agree to make God a liar?

*M.* When they declare that what God says, is not true.

*Y. M.* Were you born in these parts?

*M.* No, Sir.

*Y. M.* Where were you born?

*M.* In England.

*Y. M.* Have you a father and mother living?

*M.* I do not know.

*Y. M.* How long have you been in this country, if I may be so bold?

*M.* Many years, Sir.

*Y. M.* Where do you go from here, if I may be so bold?

*M.* To Boston.

*Y. M.* When, pray?

*M.* On Monday next.

*Y. M.* Have you a wife, Sir?

*M.* I have not; but suffer me to say, it is a pity, that young men should so frequently, solely to gratify an idle curiosity, draw upon themselves the ridicule, and even censure of strangers, by asking such a number of trifling questions.

*Y. M.* Why, Sir, I did not ask these questions, so much for my own sake, as for others; I have often been asked about you in this way.

*M.* Well, my good Sir, should they ask you again, I advise you to tell them, you do not wish to concern yourself with any such matters

*Y. M.* I expected to have had a great deal of talk with you ; I am very much disappointed.

*M.* We are frequently disappointed in our journey through life, Sir.

*Y. M.* I heard you were free to answer any questions that were put to you.

*M.* I repeat I have been too much so, Sir, and talked, I have reason to believe, to very little purpose. There are a great many people who talk about, and about religion, that they may find out, and expatiate upon the errors of others, without a single serious thought respecting the matter themselves, and I confess I do not take much pleasure in tracing ideas which float only in the head.

*Y. M.* Then you do believe all will be saved ?

*M.* *I believe all that is written in the Bible, Sir.*

*Y. M.* I thought you were free to talk, and I expected a great deal of talk with you.

*M.* Why, Sir, although I feel myself very much indisposed for want of rest last night——

*Y. M.* Why, what was the matter, Sir ?

*M.* I was not well, Sir, yet if a person were to come to me, under dejection of mind, and say, I have heard of you as a preacher, I am agonized in the fear of future misery, I know I am a sinner, and I do not know that I have a Saviour, I shudder at the prospect of death, and I pray you to tell me, if you can give me any reason to believe, that Jesus Christ is my Redeemer ? to such a person, much as I am indisposed, I would unreservedly speak, and I would labour with all the faculties of my soul, to lead him to the wells of salvation, that he might with joy draw therefrom, the refreshing waters of consolation. But in truth I am sick of treating religious matters as a subject of disputation.

*Y. M.* When are you to preach again, Sir ?

*M.* To-morrow afternoon, Sir.

*Y. M.* And when after that ?

*M.* Twice on Sunday, Sir.

*Y. M.* Well, I am greatly disappointed ; I thought of a great deal to say to you as I came along, I wished to ask a great many questions, if you had been free to give me leave.

*M.* I have no objection to your asking any question, Sir.

*Y. M.* No, they are all gone ; it may be, you may some time or other be in a more free disposition. I wish you well, Sir.

*M.* Sir, I wish you all happiness.

No sooner had this man closed my door, than I was in the condition of Sterne, after the retreat of his interesting Monk. Indeed, I felt, I cannot describe how I felt, but I felt most horridly. Why did I not listen to his questions? It was indisputably my business so to do. How did I know that he was not a serious inquirer? What right had I to decide before I examined? I assayed to console myself, by a persuasion drawn from the nature of the questions he asked, and the manner in which he asked those questions, that he was rather a *curious* than a *serious* enquirer. But after all I can say in my own favour, I do not feel at peace in my own bosom.

I have been endeavouring to compensate for my lack of duty in the morning, by listening with patience, to an assembly of questioners this evening. I am weary, it is true, yet I felt no sense of weariness while listening to the inquiries of my fellow men. All my faculties have been engaged in pouring into the open ear, the words of life. A character of great eminence made one of my audience; he was anxious to discover truth, and through the blessing of our God he hath discovered it. O, with what extatic delight did he listen to the voice of his Creator, speaking to his understanding in various sacred testimonies! I am confident it was the happiest evening this good man ever passed. Can there be a greater felicity than that which is derived from such manifestations. To see the spirit of God operating upon the heart, while we are addressing the understanding, to bear witness, while the opening mind receiveth the truth in the love of it. This is indeed a prelibation of heaven—May we not then say, as the Apostles once said, we are workers together with God. How delightful is that testimony to my soul, which thus proclaimeth, Those who turn many to righteousness shall shine as the stars for ever and ever!

I left a large company without being able to recollect a single word that has dropped from my lips, which I could wish unsaid: how seldom is this felicitous reflection unreservedly mine!

I have preached to day, and I think to a more solemn congregation than yesterday; my own heart was very much engaged, which made the opportunity the sweeter. After church the house filled with inquirers, all of which I endeavoured to satisfy, and I have the pleasure to reflect, that I did not meet with a single uncandid

remark. I think I have been greatly blessed in this place. One old gentleman will never forget the opportunities he has had ; his mind has been heavily oppressed of late, but, thanks be to God, his researches are blessed ; he has found the truth as it is in Jesus, and with it rest to his soul, his consolation is unspeakable. He introduced a number of his friends, that they might receive the same grace, but I know nothing of them ; they may have seen the salvation of God, and to God I must leave them. I have, through divine favour, been enabled to sow the seed of the kingdom, I can only supplicate that the blessed spirit may water it with the dew of his favour.

I am absolutely frightened ; and the meagre visage of parsimony intruding upon my mind, is the spectre by which I have been appalled. I met an aged friend on his way to B——, he was on his feet—I forsooth in a sulkey—our route lay in contrary directions. He was *old and poor* ; I, if not very *young*, yet full of health and spirits, and flushed with hope. At parting I gave him only my hand, my cheek glowed at the recollection. I did not stop to reason, but ran after him hallooing as I ran, it was in vain, the old man walks fast, and my voice was “breath against the wind blown vagabond.” My horse, loosed from the sulkey, was feeding in the stable, otherwise I could have easily overtaken him. A chaise passed in which were two young ladies. Do, dear young ladies, stop yonder man, I want to speak to him exceedingly. The sweet souls pressed forward with all the good nature imaginable. It was some time before they reached him, which, while with all possible speed they were essaying to do, the demon of parsimony was thus endeavouring to prevail upon me, not to feed this hungry member of the body of our Lord : “Pshaw ! that will be too much, you may want it yourself, it is very probable you will. Besides, he may not be in any immediate want. It was nonsense to call him back, however ; *now* you must give him something.” I was happily relieved from this impertinent fiend, by the return of the venerable old man—I beg your pardon, dear Sir, for calling you back, but as you could not stay to dine, I thought you might need some little matter upon the road, and taking his hand, I——no matter——I glanced his countenance as I turned away, it expressed more than language can describe.

One instance more, to evince the officious interference of this same parsimony; I shall soon have done, my charities are very thinly scattered. An emaciated man, with a still more emaciated companion, and an helpless infant, stood by the entrance of a hovel. Fortunately for the man, my horse proceeded slowly, otherwise I should have missed the information he meant to give—"I am a poor man, Sir, with a wife and three small children, driven from house and home by the enemy." "Do not heed him," said the fiend—I am sorry for your misfortunes, cried I, and like an unfeeling wretch, I was passing on as hastily as possible—"God bless your honour, if you could help me to a little matter, if you please, I am on the road seeking a shelter, several gentlemen have been kind to me."

"There, there," said the fiend, "he cannot want your aid, he is an impudent beggar, I believe." I am glad of it, said I, you have the less need of any thing at present—cruel—the poor fellow felt he had missed it, he only sought to excite my compassion by the force of example, but the mischievous turn I had given it, quite disconcerted him—and drawing up a heavy sigh, the language of which was—serve you right, you fool, you must tell the gentleman how well you had been treated, and thus convince him, as far as you were able, you did not stand in need of his assistance—very true, and the poor fellow, conscious he had no one to blame but himself—added to his sigh, "God bless you, Sir, I wish you a good journey."

I could stand it no longer, I stopped my horse, the man looked as if unable to determine what this might portend—at length he advanced—Where did you come from, friend? "Eighty miles above Albany, Sir," and he was proceeding with a most pitiable tale which I knew would not well suit my circumstances, and therefore bestowing my mite, I made what haste I could to get off.

"God Almighty bless your honour," says the poor fellow, "may I beg to crave your name?" It is not worth while, friend, it would not do you a farthing's worth of good—"Well, God bless you—your name is good man, that is certain"—No, friend, you have missed it, you must guess again.

The muttering demon assuming the form of Prudence, was all the time tormenting me, endeavouring to terrify me, by the words *profusion*, *prodigality*, *extravagance*, and what not. I assure you it was with difficulty I could put this fiend to silence.



I cannot forbear admiring the ways of providence. I had it in my mind to turn aside from this place, but I rejoice that I did not. I discover the joy of the heart, in the countenance of the people. I knew you would come, says my host, and I had an amazing number of people not only from this town, but twenty miles around us, intreating me to send them word when you came; the desire of numbers to listen to the true gospel is very great. You never came to a place where you were more wanted.

Thus these good people go on. I must hasten, said the master of the house, and forward the intelligence as fast as possible. God bless you for coming, and bless your coming. Amen, say I.

I have been exceedingly favoured; my health is good, the weather is fine, the roads not bad, and my spirits greatly raised by the prospect of being made use of by our divine Master.

Fatigued by a long discourse delivered last evening, I retired to my chamber believing and hoping the company would disperse. But I was disappointed; clergymen were present, and the people expected opposition. The clergymen had said, they did not wish to oppose what they had heard me deliver, but they fancied I should be much confounded, by many scriptures they could produce.

The master of the house came to me—"Sir, there have been this night to hear you, clergymen of indisputable abilities; it was expected they would oppose you, but they say they are greatly disappointed. Yet, they are not willing to depart without conversing with you; they do not wish to dispute, but merely to hear your sentiments on some passages of scripture; I am afraid you are fatigued, but numbers are waiting in earnest expectation to hear you converse with these reverend gentlemen; I beseech you consent, if possible." Let them enter, Sir—The room speedily filled; the reverend gentlemen took seats next me, and the people stood in waiting. One of the ministers thus began:

*Minister.* I should be very much obliged to you, Sir, if you are not too much exhausted, if you would give me your opinion of the twenty-fifth chapter of Matthew.

*Murray.* Certainly, Sir; I have no secret interpretation of scripture, I will give you the scripture account of it, with a great deal of pleasure.

I then proceeded to explain every part of this redoubtable chapter by scripture. If they were attentive to my sermon, they were much more so, now; and my conclusion was succeeded by a long pause—every one expecting, either the one or the other of

these reverend gentlemen would take up the matter. The elder gentleman opened not his mouth, but a young minister, without a single remark, begged my opinion of the rich man and the beggar.

*M.* I beg your pardon, Sir, not until I can learn whether I am spending myself to any purpose. I should be glad if you have any objections to raise to what I have advanced, you would give me the privilege of attending to them now, that we may finish one subject first.

*Min.* Why, Sir, a person may not be able to object, and yet not believe.

*M.* I should imagine, Sir, that every one could give a reason for his hope, if he were disposed; and if you either think or hope I am not right, you can certainly render some reason.

*Min.* Why, Sir, I cannot say any thing you have said is false, but I should be glad to ponder these sayings in my heart, and if you will indulge me with an answer to the question I proposed, I shall be obliged to you.

*M.* With pleasure.—I then gave as clear an explanation of the parable, as my abilities would permit. Never did I discover more astonishment than was exhibited in every countenance, especially in that of the eldest clergyman. After I had concluded, another considerable pause succeeded.—Well Sir, what do you think?

*Min.* I hardly know what to think, I shall think of these things again, and again; yet I cannot say I believe all mankind will be saved.

*M.* Why, Sir, what reason have you for thinking they will not?

*Min.* Sir, I may not be able to hold an argument with you, indeed I am convinced I am not; and you yourself affirmed in your sermon this evening, that no man could receive the things of God, but by the spirit of God.

*M.* Well, Sir, this is granted; but as faith comes by hearing, let us see what can be said against, and for the salvation of all men.

I then introduced all that I could recollect, which is urged against Universal Redemption, and replied to every objection by scripture arguments based on reason; the young gentleman uttered not a single syllable, and the eldest at last said—

It is assuredly true. The scriptures expressly say, “The Son of man came into the world, not to condemn the world, but that the world through him might be saved.”

This was tantamount to giving up the point! The whole company stood fixt in astonishment at the force of the arguments adduced, and the consistency of divine truth. Their expressively agitated and inquiring countenances, were turned upon their preachers, and every feature seemed to say, "What, no reply?" The old gentleman at length arose, and taking me by the hand pressed it very warmly, and with apparent sincerity, in a solemn and affectionate tone of voice, commending me to the special care of heaven, took leave. The young gentleman continued through the night, and was early this morning with me again, but in a very different spirit from that by which he was actuated the evening before. It appears to me he is not only almost, but altogether a Christian and upon the gospel plan. It seems the old gentleman never before missed an opportunity of disputing. I was complimented upon the magnitude of my abilities; genius, talents, and what not were attributed to me, to which I replied:

Pardon me, gentlemen, nothing of all this belongs to me; did you reflect, you would be convinced of the smallness of my claims to merit. Do but consider, this gentleman has an immensity of gems, and wrought jewels locked up in his escritoir. He has the goodness to lend me his key, I unlock and display them, and you exclaim—"What talents, what inconceivable ingenuity, what a prodigious man." Why, my friends, I have only turned the key, and drawn forth the treasures which this gentleman hath laid up here. The diamond, the pearl, the collecting those precious materials, the polish no part belongs to me, I have but turned the key; examine then the magnitude of my claims, and decide agreeably to justice.

The Almighty is the great artist, he hath designed and accomplished. In his treasury are laid up things new and old, treasures accumulating from the foundation, nay, from before the foundation of the world, treasures of incalculable value, more precious than gold, than silver, or than precious stones, since their worth is *intrinsic*, possessing real virtues of sovereign aid to peace. God hath graciously been pleased to loan unto his unworthy servant the key of David, for the purpose of unlocking his treasury. It is this, my friends, and only this. Not unto me, therefore, not unto me, but unto God alone be the praise.

I parted with these people blessing, and being blessed.

I have chosen, for the subject of my public labours this afternoon, the first verse of the fourth chapter of Paul's first Epistle to Timothy:

“Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils.”

A Doctor N—— who has attended my preaching, ever since I arrived in this town, attended me home, and after some very high-drawn compliments, said,

*Dr. N.* I cannot, Sir, conceive you are right, in your notions of universal redemption.

*Murray.* I have no notions, that I know of, Sir, which are not drawn from the Bible.

*Dr. N.* I cannot see, Sir, that the Bible teaches this doctrine.

*M.* Possibly you cannot, there are few who can.

*Dr. N.* What is to become of those who continue in unbelief?

*M.* I am happy in being able to give you an answer; not only a direct, but an *infallible* answer; my answer shall be from scripture; mind, Sir, from scripture: I do not pretend to produce any thing infalible from any other source. Paul’s epistle to the Romans furnishes an answer to your question. “God hath concluded all men in unbelief, that he might have mercy upon all.”

*Dr. N.* Aye, the scriptures say so, but how can it be, that a man dying in a state of unbelief can ever be saved, when Jesus Christ himself says, “if ye die in your sins, where I am ye cannot come?”

*M.* All the words of our Saviour are most true, Sir; he uttered nothing else but the most precious truths; nothing which defileth can enter where he is, and as there is no man who liveth, and sinneth not, he said unto his *immediate* disciples, “I say unto you, as I said unto the Jews, where I go ye cannot come.”

*Dr. N.* But he who believeth not, shall be damned.

*M.* How long, Sir?

*Dr. N.* Eternally, for certain.

*M.* Then, Sir, the disciples must be damned eternally, for their Master upbraids them with their unbelief; and we must all be damned eternally, for we were all once unbelievers.

*Dr. N.* But I assert, Sir, that no one will ever be saved hereafter, who does not believe in this world; for “now is the accepted time, now is the day of salvation;” this is our state of probation.

*M.* Yes, Sir; now, and to eternity, will be the day of salvation. But what do you mean by the day of probation?

*Dr. N.* Why, Sir, if they do not improve the present time, they never will have another offer.

*M.* Another offer of what, Sir ?

*Dr. N.* Of grace.

*M.* Does God offer grace to dead men ? Is it not said, “ye are dead, but your life is hid with Christ, in God ?”

*Dr. N.* Aye, that is spoken to believers only.

*M.* But our Apostle says, “the love of Christ constraineth us, because we thus judge, if one died for all, then were all dead.”

*Dr. N.* Well, Sir, notwithstanding this, there are none who will be saved eternally, who do not know God in this life, and believe in Jesus Christ.

*M.* Are you sure of this, Sir ?

*Dr. N.* Yes, Sir, quite sure.

*M.* By what means are you assured ?

*Dr. N.* By scripture I am assured, and by reason I am assured.

*M.* Well, Sir, it is with a degree of painful pleasure, I presume to assure you, that both scripture and reason are against you. The scriptures declare, that our Saviour while his body continued in the sepulchre, was in spirit preaching to those imprisoned spirits who were sometime disobedient in the days of Noah.

*Dr. N.* Aye, but the scriptures do not say they believed.

*M.* All who are taught by God’s spirit you will readily grant are believers.

*Dr. N.* I do not think the text you have mentioned hath any thing to do with the matter.

*M.* Well, then, Sir, quitting revelation, we will turn to reason. There are many infants, who pass out of this world without the knowledge of God. Do they never obtain the knowledge of God ?

*Dr. N.* Why—I do not pretend to say, but God may, in such cases, where there are no actual transgressions—In such instances, I say, I believe the death of Jesus Christ may answer.

*M.* Then you suppose the blood of Jesus Christ our Lord is not sufficient to cleanse from all sin ?

*Dr. N.* Yes, where it is applied.

*M.* Well, but it is *in* Christ we are saved, and his blood will, in fact, be applied to every individual, to the whole world ; for he is the Lamb of God that taketh away the sin of the world.

*Dr. N.* No, no, no, no, he died only for those who believe ; not for the sins of the world.

*M.* But all who know God, believe.

*Dr. N.* That is true.

*M.* Doth not our Lord say, they shall all know him from the least to the greatest?

*Dr. N.* Aye, *what all*, that is the question?

*M.* The answer is ready; The whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

*Dr. N.* Pray, Sir, do you acknowledge the brazen serpent to be a type of Christ?

*M.* Certainly, I do.

*Dr. N.* Well, Sir, you see all who did not look upon the brazen serpent, died of their wounds.

*M.* They did, Sir, and all who do not believe in Jesus Christ, will die of their wounds, as they did, that is, pardoned by the grace of God.

*Dr. N.* They did not die, pardoned, Sir.

*M.* Take care what you say, my good Sir. God, himself, says to Moses of this very people, Behold I have *pardoned* them; and he adds, As truly as I live, the whole earth shall be filled with my glory. But this, Sir, this very passage, if you are able to give due attention to it, will serve to show you, what it appears, the world in general, are unacquainted with; that is, the difference between what *Christ has done for us*, and what the *belief of this*, effects upon our minds. Let us consider, did looking to the serpent bring the children of Israel out of Egypt? No. Did looking to the serpent, bring them through the Red Sea? It did not—Did it destroy the host by which they were pursued? By no means; nor feed them with flesh? no; nor with manna? no. Did it give them water from the flinty rock? Assuredly no. What then did the people's looking to the serpent do for them? It healed their wounds, and that is all that our *looking* or *believing* can ever do. We have not fulfilled the Law by believing; the Redeemer hath done this. Our believing did not bruise the serpent's head; the seed of the woman hath done this. Our believing did not put away sin; Jesus Christ hath put away sin, by the sacrifice of himself. Nor doth our believing redeem us to God; Christ Jesus hath redeemed us to God, by his blood; nor doth my believing, save me from that death which is the wages of sin. It is because Jesus tasted death for every man; because he was made under the law, to redeem them that were under the law, that I do not suffer this death, which is the wages of sin. What then did, or does our believing do? It heals the wounded conscience, and it saves me from the evil that is in the world; and therefore, it is

written, "He is the Saviour of *all men, especially* of those who believe."

*Dr. N.* O, Sir! I warn you not to speak peace to mankind, where there is no peace.

*M.* Thank you, Sir; be assured I will not, I will preach peace to *them* only through the blood of the cross.

*Dr. N.* But do not tell them they shall receive any advantage therefrom, hereafter; if it be not by a saving change applied to them *here*. Tell them that if they will not come unto him, that they may have life *here*, they shall be eternally damned.

*M.* Then, Sir, I should tell them a most notorious falsehood; because the Holy Ghost says, they shall be willing in the day of my power.

*Dr. N.* *This*, Sir, is the day of God's power.

*M.* No doubt; every day is the day of God's power, Sir. But that this is not the day adverted to by the Holy Spirit, is abundantly manifest from the people's not being made willing. For, saith the spirit of truth, they *shall be willing* in the day of my power.

*Dr. N.* I am really concerned for mankind.

*M.* On what account, Sir.

*Dr. N.* I am fearful they will be undone by your preaching.

*M.* What, do you think that believing Jesus Christ is the Saviour of all men, will sink any individual to hell?

*Dr. N.* I do indeed, Sir.

*M.* And are you really concerned for mankind?

*Dr. N.* Yea, verily, I am distressed for them.

*M.* Then from pure compassion to mankind, you would prevent my preaching the doctrine, were it in your power.

*Dr. N.* Certainly I would.

*M.* And you really commiserate the sinful sons of men, and would bring them home to God if you could?

*Dr. N.* I would indeed, Mr. Murray.

*M.* Good man! What a pity you have not the power of God, or that God hath not so much compassion and love, for the work of his hands as dwelleth in the commiserating bosom of Dr. N——!

This made the proud man feel; and he paused for some time, and at length said:

*Dr. N.* Well, Sir, I am satisfied that Jesus Christ is my Saviour, and this is sufficient for me.

*M.* Yes, Sir ; I too believe that he is your Saviour. But, tell me how do you know that Jesus Christ is your Saviour ?

*Dr. N.* Why, Sir, by the witnessing spirit.

*M.* But, Sir, if that spirit tells you, that Christ is your Saviour, *exclusively* your Saviour, that he is not the *Saviour of all men*, trust it not ; it is not the spirit that taketh of the things of Jesus, and manifesteth them to the sinner. It is a *lying spirit*, and again I say, believe it not. Surely we ought to inquire by what rule we are to determine we are saved, and other sinners lost, while the scriptures declare, “ He, Jesus Christ, gave himself a ransom for all.”

Thus we parted. And having a safe conveyance I will make up and send forward my journal to this day, for your inspection.

I am as heretofore, &c. &c.

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## LETTER XIII.

BY ANOTHER HAND.

*Answer to queries proposed in the preceding letter.*

REVEREND SIR,

**D**ID I possess those abilities with which your complaisance, not to say flattery, would endow me, I should nevertheless evince the prevalence of vanity, were I even to attempt an explanation of all the questions you have proposed.

There are many particulars, into which it becomes us at least to suspend our inquiries. An ineffectual attempt to penetrate the grand arcanum, not only betrays ignorance, but involves the understanding in a labyrinth of doubt and perplexity.

Could we fathom the eternal mind, Omnipotence would cease to be an object of adoration, since I might in some sense, claim an equality with the being whom I could *fully* comprehend. Many writers have sought to trace the origin of evil, to illustrate the economy of the Most High ; but all such pretenders have done no more than illustrate the pride of their own hearts, justifying the poet who affirms, that

“ In pride, in reasoning pride, our error lies.”



Influenced by these considerations, it might be sufficient to say, it is a proposition abundantly evident from the pages of Revelation, that *grace, sovereign, free-grace* shall eventually encircle all.

Yet, urged by the frankness apparent in your letter, I hazard a few remarks upon your first question—Thus it is stated :

“What propriety is there in the word *grace*, if the party offended requireth full satisfaction before forgiveness, seeing we call it god-like to forgive without satisfaction, and without asking ; or if the second person forgives without receiving satisfaction, why could not the first have done the same ?”

I conceive the Deity to be *one Omnipotent and incomprehensible Being* ; and I regard the characters *Father, Son, and Spirit* only as different manifestations of *one* and the same infinitely glorious and all perfect essence. At one time Emmanuel saith, *the Father and I are one ; at another, my Father is greater than I.* How shall we reconcile this apparent contradiction. I humbly presume when the Redeemer speaks of the *oneness subsisting*, he hath immediate reference to Deity, to his *own Divine Nature, to his character Father* ; and where inferiority is acknowledged, he then only adverts to, or recognizes the *character Son.* Isaiah, in one glorious text, includes many of those characters in which the Godhead is exhibited, chapter ninth, verse sixth, “*For unto us a child is born, unto us a Son is given : and the government shall be upon his shoulders : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.*”

If we adopt the idea originated by this passage, inconsistency vanishes ; and looking with a *single eye* we do homage to a *perfect whole.* Tolerating this view of the triune, the immaculate the Omnipotent Creator, the propriety of the term *grace* becomes evident, and the abundant *grace* of our God shines forth clear as the sun in the firmament, exhilarating and warming the mental, as that the natural world.

Infinite wisdom concerteth a plan, which, in the beautiful order of things he gradually unfoldeth. By different appellations, which he hath rendered familiar to the creature whom he hath formed, he maketh himself known to the children of men : and he hath so far enlarged our capacities, as to enable us to see that in the salvation of the human family, his attributes are not at variance. Justice obtains its full demands ; the soul which sinneth expires, while mercy is exalted and built up forever.

Should you ask when the soul that sinned died ? I answer, all our iniquities were laid upon Christ Jesus, thus manifesting God to be a just God, and a Saviour.

The grace then is evident, not in extending the forgiveness *after the satisfaction is made, for it then becomes an act of justice, but in preconcerting a plan of such consummate wisdom, and benignity.* Grace, Sovereign grace, introduces into being numerous candidates for a blessed immortality, the possession of which immortality, nor men, nor angels, fallen or upright, can eventually deprive them. For it is guaranteed by the oath of Jehovah. When we reflect that all this was brought about without our care or contrivance, that ere ever we were called into existence, our eternal happiness was secured. Such a consideration must enkindle in the soul the ineffable glow of gratitude, and *grace ; grace* must ever be our deep our exhaustless theme.

It does not appear from scripture, that there was any previous solicitation. Our first parent, so far from prostrating himself before the Most High, after the great offence, hid himself among the trees of the garden : nor, when compelled to quit his retreat, doth it appear that he humbled himself before his offended Creator. His reply, upon being interrogated, considering the character of the *questioner*, and the *questioned*, was rather haughty. The woman whom *thou gavest to be with me, she gave me of the tree, and I did eat.* Equally *unmerited, and unsought*, are the mighty blessings which descend upon the posterity of Adam, and the Apostle puts this affirmation beyond a doubt, when he assures us, that we were *chosen in Christ before the foundation of the world.*

Why Jehovah thought proper to manifest his *abundant grace*, in the second character in the Trinity, I conceive is not for us to determine ; yet it consists with reason and with revelation to say that *unerring wisdom*, must indubitably have adopted the mode of conduct, which was, in every view, the most eligible, the most conducive to the general good, and the best calculated to exhibit the beauty and harmony of his divine economy.

Secondly, you inquire, “ Can material matter or substance, produce immaterial substance ? ”

The sacred oracles inform us, that the great ethereal Sire of angels, is the Father of our spirits. God himself hath declared all souls to be his, and I know not that any part of animated matter, however arrogant, hath hitherto been able to prove this assertion too

extensive, or that aught, save the omnific breath of God, hath in any one instance produced the etherial spark, which animates mortality.

Thirdly, you demand, “Is the soul of man derived *mediate* or *immediate*?”

God breathed into Adam the breath of life, upon which he became a living soul; this I conceive was *immediate*, but in what manner the embryo receives the inestimable gift which constitutes it an heir of immortality, I presume there is no method of ascertaining, or, at least, I am willing to leave it to those who are wise above what is written.

Fourthly, you ask “Can it be proved that prayer is, *instrumentally more or less* the cause of God’s doing, or omitting to do, any thing whatsoever?”

Reason, no doubt, describes a God, following wise and preconcerted plans, above being moved by the feeble efforts of the creature which he hath commanded into existence. Revelation also is full to this effect; it proclaimeth God, an unchanging God, the same yesterday, to day, and forever, steadily pursuing a set purpose, his gifts and callings without repentance; and it is said, “he is not man, that he should lie; nor the Son of man, that he should repent.” I am aware that these expressions are varied elsewhere; that the text says, “it repented him that he had made man,” and that the Ninevites caused him, by their prayers and fasting, to repent of the evil which he had said he would do unto them. This apparent opposition is, perhaps, one of the difficulties which, as far as I know, hath never yet been surmounted. It would be easy to obviate this, and every other contradictory testimony, by asserting that the sacred text is falsely rendered; that the variety of hands through which it hath passed, may entirely have changed its import, and that of course, its primary meaning may be wholly lost. But this is a dangerous liberty; and, I apprehend, were we to deviate into this path, there would be no end to our wandering; our standard would be lost, and we should be once more thrown back to the uninformed, and feeble glimmerings produced by the uncertain light of nature.

I would, therefore, assume it as a self-evident proposition, and unwaveringly say, the Deity is doubtless unchanging, and if any scripture testimony apparently contradicts this idea, it is merely for the purpose of accommodating the text, to the capacity of the creature. The omnipotent, all prescient God, knew that man would

fall, that Nineveh would repent; and hence, the Redeemer was appointed before all worlds; and hence, the repentance of the Ninevites was *ordained* as the visible means by which they should receive the blessing.

For myself, although I do not say prayer is a duty, yet I know it to be a *privilege*. I have been accustomed to distinguish between prayer, and praise. A heart duly affected by a just sense of the abundant goodness of the Almighty, will sing forth his praises.

The soul bowed down by affliction, will pour out its supplications before the throne of the Maker of all worlds, and the unspeakable relief which is thus experienced, is well known to the burdened spirit.

Prayer is in various parts of holy writ, earnestly recommended to the sorrowing soul. "Are any afflicted, let him pray." Hence, we may assure ourselves, that the universal Father is not offended, when his children lisp forth their filial aspirations; however puerile their devotional orisons may prove; and, although it is reasonable to suppose, that the source of being will dispose every event, agreeably to his own good pleasure, yet he bends his ear indulgent to our complaints.

But lip service only, when the heart is totally unaffected is doubtless, a profanation, and God, himself, hath declared, that such oblations are the objects of his uniform hatred.

Thus, Sir, I have expressed my sentiments, in a manner wholly undisguised. *Your* sincerity, unless authorized, by some proof, I will not permit myself to doubt. I really wish you that tranquillity, of which you are in pursuit. And

I am, with due respect,

Reverend Sir,

Your most obedient, &c. &c.







