

MEMORIAL ON
UT. BARDON ATLEN GEN.

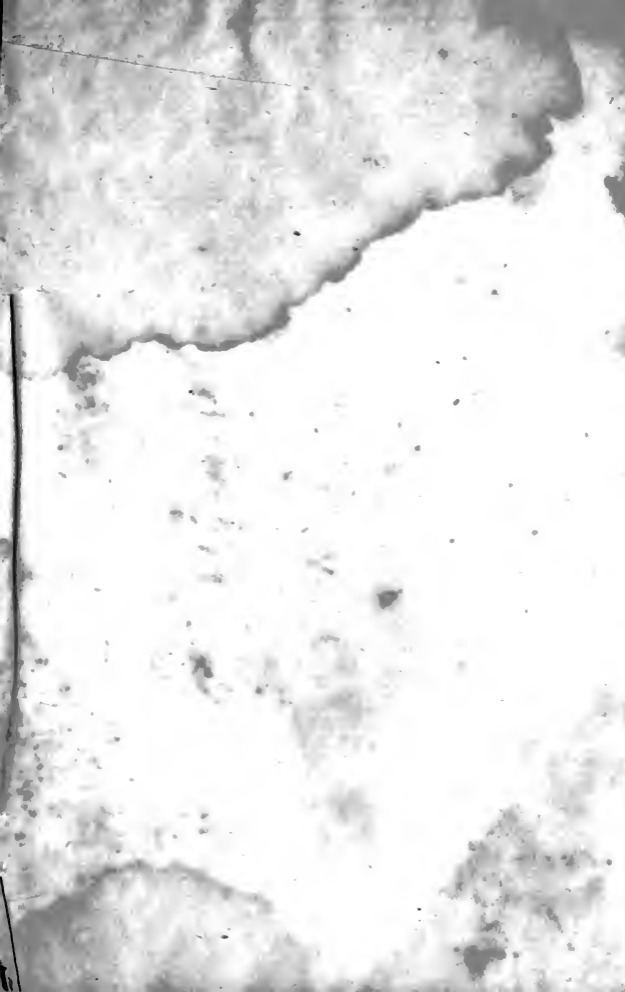
PERKINS LIBRARY

Duke University

Rare Books

For Reynolds
Bank







A
SCRIPTURAL VIEW
OF
THE DOCTRINE OF
UNPARDONABLE SIN:
OR, THE
BLASPHEMY AGAINST THE HOLY GHOST;

EXAMINED AND EXPLAINED.

BY JOSEPH M'KEE,
Minister of the Gospel.

“ Prove all things; hold fast that which is good:”—1st Thess. iv. 21.

BALTIMORE:

Printed for the Author, and sold by John J. Harrod, No 172, Market
Street, Baltimore.

1834.

Entered according to the Act of Congress, by Joseph McKee, in the
Clerk's office of the District court of Maryland.

PREFACE.

RBR
E
12 mo
H 25

IN presenting this little treatise to the public I beg leave (in accordance with common usage,) to make a few remarks concerning it.

In the course of my ministerial labours I have observed that the five following opinions concerning the probationary state of man, have their advocates and supporters—each of which has no small influence on the moral character of its adherents.

1. The final destiny of all men, was unalterably fixed from eternity: some are elected to everlasting life, and the rest are reprobated to eternal perdition. This doctrine is held by all the rigid Calvinists.

2. The whole of Adam's race will be ultimately saved; for, hell is only a place of temporary punishment, designed to prepare its inhabitants for the heavenly regions. This opinion is supported by the Universalists.

3. Those who die in venial sin shall be purified from all its dross in the flames of Purgatory after death, and then ascend in triumph to the mansions of felicity. This is the doctrine of the Roman Catholics.

4. Some vile sinners either because of the number or magnitude of their sins, or for some other cause become *unpardonable*; and, though enjoying the temporal benefits of this life, are as sure of hell as if they were literally in its flames. This opinion is entertained by many, both among the Methodists and other Protestant Sects.

5. All the human race are in a state of probation from the time they are capable of exercising reason till the soul leaves the body. This is the doctrine which is maintained generally by the most learned and intelligent in all Protestant Churches;

March 6 44
G. Anderson University

and is the principle which I have endeavoured to illustrate and defend in the following pages, because I believe it to be the only one which is in perfect accordance with revelation. With the deleterious effects of the sentiments of the Calvinists, Universalists, and Roman Catholics, I have nothing to do at present.

I have seen a great many pious people who were greatly troubled in mind from time to time concerning the doctrine of unpardonable sin, who had no means in their power of coming to any clear and satisfactory conclusion concerning it.

From this consideration I was brought to lament that some pamphlet was not published on this subject, in order to free it of its embarrassments and render it easily understood by those who had neither time nor means to give it mature consideration.

The following little performance is designed to answer this purpose; how far I have succeeded in accomplishing the intended object is not for me to say: but, if this should be the means of rendering any assistance to the feeble followers of the great Shepherd of the sheep, I shall consider that my labour has not been in vain. And now I commit it to the direction of the great Author of all good, praying that he may make it a blessing to many of his sincere followers.

THE AUTHOR.

THE

Doctrine of Unpardonable Sin.

OF all the subjects contained in the system of Christianity, no one, perhaps, has been less understood, by believers, than the Blasphemy against the Holy Ghost; and, no subject has ever produced such terrible torture of mind, or created such dark and gloomy reasonings in the understanding of thousands of the sincere followers of Christ, as this has done. There is hardly a true christian to be found, but has felt at some time of life, awful fears and apprehensions lest he had committed the *unpardonable sin*, (so called,) *blasphemed against the Holy Ghost*, or *lived out his day of grace*. And many of the ministers of the gospel themselves, (in consequence of inattention to that point,) appear to know

as little of the subject as the common people; and, consequently are ill qualified to correct the errors or inform the judgment of their audience. Some of them have never formed any fixed idea of the subject, while others have adopted, without proper precaution, erroneous, inconsistent and often contradictory notions about it, to which they adhere with the utmost violence.

In order to set this highly important subject in as luminous a point of view as possible, and to bring it down on a level with the capacity of all, that it may be generally understood and rendered as satisfactory as possible, I shall investigate it in the following order.

First. I shall briefly investigate the various opinions which divines have propagated and defended respecting the blasphemy against the Divine Spirit.

Secondly. I shall minutely examine the text in Mat. xii. 31. and shew what we are to understand by the blasphemy against the Holy Ghost.

Thirdly. I shall briefly examine all those texts which have been taken to prove that living men may have committed unpardonable sin, or lived out their day of

grace; and shew that they contain no such doctrine.

Fourthly. I shall produce a variety of arguments from scripture and reason to establish the fact, that no man ever did, or ever can, outlive his day of grace, by the commission of any sin or blasphemy whatever.

Fifth. I shall deduce some inferences from the whole subject by way of conclusion and caution.

In accordance with the plan which I have proposed for the examination and illustration of this subject, I shall

First, briefly investigate the various opinions which divines have propagated and defended respecting the blasphemy against the Divine Spirit.

The sentiments and opinions of men on this subject are very numerous, and so greatly diversified, that it is very difficult to collect them, or when collected to make a proper discrimination between them.—The following are the principal opinions abroad in the world, concerning this matter, that have come to my knowledge.

1. Dr. Chalmers has devoted a whole discourse to the investigation of this sub-

ject. But his language is so perfectly bombastical that it is almost impossible for any common reader to find out his opinion of the subject, or even to know whether he had any opinion at all. He assumes the existence of the doctrine as a fact, and enters upon it, and travels round as in a circle, and comes out where he entered, and so leaves the subject without giving any information concerning it whatever. Such discourses, however musical and sonorous they may be to the ears of a vain and carnal audience, it is certain they cannot afford much instruction to the mind, or improvement to the heart, of a truly devoted christian. Consequently we may dismiss the Dr's. theory as one that will never do much good or evil.

2. Of all the interpretations that have ever been given of the text in Mat. xii. 31. that produced by the Roman Catholics is the most ridiculous and absurd. While they hold there is such a thing as blasphemy against the Holy Spirit that never can be forgiven, they strenuously contend that the text proves to a demonstration that some sins, by them termed venial, have been, and still may be forgiven, in a future

state of existence; than which, a more preposterous and ill-founded doctrine was never received or credited by any set of men possessing common sense or information.

3. The celebrated Mr. Russell has occupied one of his famous Seven Sermons in descanting on the nature of the unpardonable sin. But the good man did not understand the nature of the sin whereof he wrote. He seems at a great loss how to find out what the unpardonable sin is: at length he concludes that it must consist of light in the head, and malice in the heart. He remarks, that Peter's sin was attended with light in the head, but it wanted malice in the heart; and Paul's sin had malice in the heart, but no light in the head; therefore, neither Peter nor Paul committed unpardonable sin. But if light and malice had come together they would have rendered the sin unpardonable. Such is the theory of Mr. Russell. But this is as far from the true doctrine of unpardonable sin as the north pole is from the south. No degree of either light or malice, or of both, however combined, could ever prevent the salutary effects of the atoning blood if the sinner would only hum-

ble himself under the hand of God and seek earnestly the Divine favour by faith and prayer.

4. Mr. Wesley thinks that the blasphemy against the Holy Spirit consisted in "ascribing the miracles to the power of the devil which Christ wrought by the power of the Holy Ghost," and that, consequently the Jews, who had such ocular demonstrations of the power of God in the doctrines and miracles of Christ, alone could be guilty of this sin, which could not be forgiven in this world nor in the world to come. This phraseology, he says, was proverbial among the Jews and signified a thing that could never be done. He wonders how it happens that all men do not see, at once, this to be the true meaning of our Lord's words. But it is to be remembered that there is not the slightest indication in the text that the Jews ever committed this sin; or, that it was even possible to commit it at that time. If we turn to Acts 1. 38. we will find that Peter, an Apostle, full of the Holy Ghost, in addressing the Jews, a few months after they had committed the supposed blasphemy, commanded *every one* of them to repent and be baptized

in the name of Jesus Christ for the remission of sins; declaring with the same breath that they should receive the Holy Ghost. The conclusion we must necessarily arrive at from a mature consideration of all these circumstances is irresistible; namely, that the Jews had not, at that time, committed unpardonable sin. This sentiment I feel in duty bound to embrace with all due deference to the extensive learning and deep piety of so great a man as Mr. Wesley.

5. Dr. Clarke thinks that the blasphemy against the Holy Spirit consists "in a person's obstinately attributing those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God," and dogmatically asserts that, this, and nothing else, is the sin against the Holy Spirit. "Here the matter is made clear," says he, "beyond the smallest doubt, —the unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God, to the spirit of the devil." He furthermore states, that the phrase, "neither in this world, neither in the world to come," means, neither in this (Jewish) dispensation, nor in that (Christian) dispen-

sation which is to come. He thinks that the Jews, who committed this sin, might have been pardoned upon their sincere repentance and faith, as to the eternal punishment of the soul; but, they should not be forgiven as to the temporal punishment of the body; but, should most certainly suffer the destruction of the body, either in the Jewish or Christian age, as a punishment for so flagrant an offence. I am free to confess that I cannot accord with the Dr's. views of this deeply interesting subject; though it must be conceded that there is a great deal of ingenuity and nice criticism manifested in it. I can see nothing in the text to justify the notion, that the Jews blasphemed against the Holy Spirit. Nor can I see any propriety in our Saviour's affirming that this sin could never be forgiven, if he only meant the death of the body; for, this is common to all the servants of God except Enoch and Elijah, who were translated to heaven without tasting death. But, according to the Dr's. interpretation, the whole of this awful subject is reduced to a mere nothing! the temporal death of the body! I think it must be obvious to every attentive reader of the

holy scriptures, that there is something more horrific in the text than the literal destruction of the body. See Clarke in *loco*.

6. Dr. Coke is fully of the opinion that the Jews did not commit the blasphemy against the Holy Ghost, but were likely to commit it on, or after, the day of Pentecost, if they persisted in that persecuting spirit and obduracy of heart, which they manifested when they saw our Lord's miracles. The Dr. thinks our Lord's words in the text were intended as a caution to the Jews, and might be paraphrased nearly as follows:—"Since it is manifest that I perform my miracles by the power of God, you should not ascribe them to the devil, yet this blasphemy may be forgiven you, because you may repent on receiving stronger proofs of my mission from God, when the powerful operations of the Holy Spirit on the minds of men after my resurrection shall be manifest, then the foundation of your prejudices will be removed; but if you continue to affirm maliciously that his gracious operations on the hearts of men are wrought by the power of the devil, as

you have done concerning my miracles, you can never be pardoned or saved, because there is no other means afforded for your conviction and conversion in all the economy of the grace of God." To this sentiment agrees the doctrine inculcated in John Hale's *Tracts* and Matthew Henry's *Commentary*. And Dr. Coke affirms, that Dr. Whitby has proved unanswerably, that this is the true interpretation of the passage in question. And to this exposition and view of the subject, I have no objection to make. I wish, however, to state distinctly, once for all, that I consider the phrases "*Blasphemy against the Holy Ghost*,"—"*Unpardonable sin*,"—and "*Living out one's day of grace*,"—so nearly connected in signification that they cannot be separated, for they are all one, as to their effects upon the unfortunate individual, excluding him from the possibility of repentance, pardon or eternal life. I may therefore, use them indiscriminately throughout these pages. The proposition I wish to lay down and vindicate throughout this pamphlet, is this—no man ever did live, or can live, after committing unpardonable sin, or living out his day of grace; but all men,

indiscriminately, are in a state of probation so long as they live.

Secondly. I shall minutely investigate the text in Matt. xii, 31. and shew what we are to understand by the blasphemy against the Holy Ghost.

In order to understand the words of this text, it is necessary to consider on what occasion they were spoken. It appears from the preceding part of this chapter, that the people brought a demoniac to our Lord that he might dispossess the evil spirit. Our Saviour being moved with compassion for the afflicted individual, exerted his divine power in casting out the unclean spirit. The immediate consequences were, the demoniac who was formerly both blind and dumb, both saw and spake, and the people, on seeing such a signal display of the Divine power, believed Jesus to be the true Messiah, sent from heaven to accomplish the salvation of mankind. The Pharisees, excited with indignation on seeing the effects of the miracle on the multitude, maliciously insinuated that our blessed Saviour was in compact with the devil, and malevolently asserted that he did his miracles by the power of Beelze-

bub, the chief of the devils. But our Lord, knowing their thoughts, saw that this vile misrepresentation sprung rather from the malice of their hearts than the weakness of their understandings; and by the most clear and unanswerable arguments refuted their vile calunny, so as to leave them not a word; after which, by way of caution and forewarning, he spake to them the celebrated words which gave rise to the subject contained in these sheets. That we may have a more complete view of this text, I shall place in a juxtaposition, the words as they are recorded by the three Evangelists.

Matt. xii. 31, 32.

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Mark iii. 28, 29.

Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation.

Luke xii. 10.

And whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost it shall not be forgiven him.

If we carefully analyze this subject as related by the three Evangelists, we will find that it contains *two* sins, one committed against *the Son of man*, and the other against *the Holy Ghost*. The one against the Son of man *can* be forgiven, but the one against the Holy Ghost *cannot* be forgiven. But how does it happen that one sin is so much greater than the other:—In general, the enormity of sin increases in proportion to the dignity of the person against whom it is committed; but, if we admit this rule in the present case, it will favor the heresy of the Arians, by representing Jesus Christ, who is here called the Son of man, as being inferior to the Holy Ghost. While the whole scriptures go to prove that our blessed Saviour, the Holy Spirit, and the Father are one undivided Jehovah, equal in their nature and divine perfections, being infinite, eternal, and unchangeable in all their incommunicable properties. Sin of any kind is neither more nor less than the violation of a law. The divine law was equally devised, sanctioned, and maintained by the three persons of the ever blessed Trinity;

therefore, it is equally the law of the Father, the law of the Son, and the law of the Holy Spirit; consequently, it is absolutely impossible to sin against the Father, and, at the same time, retain the favor of the Son and the Holy Spirit. It is impossible to sin against the Son and retain the favor of the Father and the Divine Spirit. It is impossible to sin against the Spirit and retain the favor of the Father and the Son. Sin of any kind or degree whatever, is equally offensive to the three divine persons, and, of course, merits their equal disapprobation. Hence, there is no sin that can be committed any more against one person of the Trinity than against another. Every sin, in itself, merits eternal banishment from God. But how are we to account for the apparent difference between the sin against the Son of man, and the sin against the Holy Ghost, mentioned in the text? It does not relate to the person of the Son, nor the person of the Holy Ghost; but it refers to the dispensation of the Son, and the dispensation of the Holy Ghost. The dispensation of the Son of man includes all that period of time from his birth till the time of his as-

cension into heaven. The dispensation of the Holy Ghost commenced at the day of Pentecost, and still continues, and must necessarily last till the end of the world, as there is no other dispensation to succeed it. The Pharisees sinned against the Son of man; that is, they would not be convinced by the doctrines and miracles of our blessed Saviour, but continued in a state of unbelief and obstinate rebellion during his dispensation on the earth. They might be forgiven because they were about to enter into another dispensation, which would afford still more powerful and effectual means for their conviction and conversion.

The sin against the Holy Spirit, of which the Pharisees were forewarned, was not in thought, nor in deed, but in *word*, called "Speaking against the Holy Ghost," "Blaspheming the Holy Ghost." The word *βλασφημία* signifies wounding another's reputation, by circulating evil reports and vile calumny. The word blasphemy in general, when applied to the Deity, consists in ascribing any thing to Him unbecoming the perfection of his divine nature, or detracting from Him that power or goodness

which properly belongs to Him, or in ascribing that to the creature which is only due to the Creator.—Rom. ii, 25. When applied to man, it signifies the hurting or wounding of a person's reputation by circulating evil reports. The original word *βλασφημία* is translated "evil speaking." Eph. iv, 31.—"railing." 1 Tim. vi, 4.—and "railing accusation." Jude 9. And to be blasphemed is to "be slanderously reported." Rom. iii, 8.—"defamed." 1 Cor. iv. 13.—and "evil spoken of." 1 Cor. x, 30. The Jews wounded our Lord's reputation by wickedly calumniating him, and thereby sinned throughout his dispensation. He warned them not to act so concerning the Holy Spirit after his ascension, assuring them that if they would they should never be forgiven. The sin against the Holy Ghost, I take to be neither more nor less than a continual unbelief and obstinate resistance of his gracious operations till death; it then, and not till then, becomes unpardonable. The reason it is unpardonable, is this, the individual has wickedly resisted the very last and greatest means that infinite wisdom has thought fit to appoint for the salvation of mankind; there-

fore, having resisted the last remedy, he must continue impenitent, unpardoned, unregenerated, and at the last day, be eternally banished from God and the glory of his power.

Thirdly. I shall briefly examine all those texts, which have been taken to prove that living men may have committed unpardonable sin, or lived out their day of grace. And,

1. That well known text in Genesis vi, 3. where it is said "My Spirit shall not always strive with man," has been, perhaps, more frequently quoted than any other, to prove that men may outlive their day of grace. But it has been very improperly quoted by all that I ever heard make this use of it, either in the pulpit, or elsewhere. For, I invariably heard only a detached part of the sentence given; and, by this method of mangling the scriptures, any thing and every thing may be proved that ever was invented by the wildest imagination of man. The whole sentence runs thus:—"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Who, of common intel-

lect, does not see at once that this related to the antediluvians exclusively, and cannot be regarded as of general or universal application, without doing violence to the text. There is no more ground for applying the former part of this text in the present day, than there is for the application of the latter to prove that men will live an hundred and twenty years. If any thing can be proved by the passage, in the present age, it is that the Spirit will continue to strive with men all the days of their life. The true meaning of the passage appears to be something like this:—God was so grieved with the wickedness of that generation, that he was determined they should not live to die a natural death, according to the common course of nature, but to cut them off the stage of time by the flood. Yet he compassionately extended their probationary state one hundred and twenty years, at the expiration of which, they were to be swept off the face of the earth by the universal inundation, if they did not repent. Consequently, there is nothing in this place to even insinuate that the Spirit will discontinue its operations on the hearts of the

worst of men, at any time previous to their death.

2. The following passage in the first chapter of the book of Proverbs, from the 24th verse to the 28th, inclusive, has often been quoted to prove that men may arrive at such a state of wickedness that God will abandon them to irremediable and eternal hardness of heart long before the day of their death. "Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my council, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me." This whole paragraph has been awfully perverted by all those who applied it to the state of an humble penitent calling on God for the salvation of the soul. It never was intended by the inspired penman, to relate to the saving of the soul; but, to the deliverance of the body from the hand of justice. It

unquestionably relates to those miserable wretches described from the 11th to the 19th verse of this chapter, who, having been arrested by the civil law in their course of rapine and profligacy are brought by public justice to suffer temporal death. In this case they may cry in vain to be delivered, but God will not hear, but let them suffer temporally the just reward of their deeds. But, even under these circumstances, if they would cry sincerely to God for the salvation of their souls, with truly penitent hearts, he would undoubtedly extend mercy to them. This view of the subject is given by Dr. Clarke, in his notes on the place.

3. The following words from Isaiah vi. 9, 10, are supposed to prove incontestably that the Almighty God sometimes hardens the sinner's heart, so as to render it absolutely impossible for him to repent of his crimes, and turn to the path of obedience. "Go and tell this people, Hear ye, indeed, but understand not; see ye indeed, but perceive not. 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 heart, and convert, and be healed." These words are cited in Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 39, 40; Acts xxviii. 25—27; Rom. viii. 11; where they always relate to the Jews, as a people under precisely the same circumstances. In all these cases we see the necessary effects produced by rejecting the word of God. Every degree of the revelation of God to mankind, in every age of the world, produces either a good or a bad effect upon the human heart. And the nature of these effects entirely depends on the way in which it is received by men. The divine word invariably proves to be either the savour of life unto life or of death unto death, to all those who hear it. If it be received by faith in a docile heart, it will produce the most salutary effects. But if it be rejected it will darken the mind, harden the heart, and prepare the individual for eternal destruction. This is all the passages, just referred to, can be legitimately taken to prove; therefore, it is highly improper to infer from any one of them the possibility of living out the day of grace, or

that God directly hardens the heart or blinds the eyes of any man.

“No evil can from God proceed ;
 T’was only suffer’d, not decreed,
 As darkness is not from the sun,
 Nor mounts the shades till it is gone.”

4. It has been supposed that the words in Hosea, iv. 17, “Ephraim is joined to his idols, let him alone,” may be taken to prove that God does utterly forsake some egregious sinners in this life, and never more afford them one single offer of mercy. But if such expounders of scripture would read the prophecy throughout, they would find that God immediately after (chap. xi. 8.) says, “How shall I give thee up, Ephraim.” And again, (verse 9,) “I will not return to destroy Ephraim; for I am God, and not man.” And furthermore, (chap. xiv. verse 8.) Ephraim is represented as saying, “what have I to do any more with idols.” How then can the doctrine of unpardonable sin be drawn from the condition of Ephraim? The fact is, the contrary doctrine is inculcated in almost every page of the book. Let no one in future infer from this text a doctrine so glaringly at variance with the

character of Ephraim, and the whole spirit of the prophesy.

5. Our Lord's words when weeping over the approaching desolation of Jerusalem, Luke xix. 42, where he said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes," have been considered as a positive proof that the Jews lived out their day of grace. And it is inferred that if they did so, others may do so too; hence the doctrine is established at once. But, by paying a little attention to the connexion of the whole passage, from which the above is taken, we will see that the whole discourse related to the political state of their city and nation, and not to their ecclesiastical state by any means. At this time their temporal overthrow was so fixed as to be unavoidable, while the state of their souls was unfixed. That they were in a state of probation on the day of Pentecost, is undeniable, when Peter commanded them every one to repent and receive the remission of their sins through faith in the atoning blood. From these considerations it is very evident, that nothing can be drawn from the state of the

Jewish nation to prove that any man can be so hardened in sin as to be past the mercy of God.

6. The words, (1st Cor. iv. 4.) "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them;" were thought, by some, to favor the doctrine of living out one's probationary state. But nothing of the kind can be found in this place. By the "god" of this world, I think, we must understand the prince of darkness who is worshipped and obeyed as a god, by thousands and millions of the inhabitants of this world. This malevolent spirit never fails to darken the minds, and harden the hearts, as far as possible, of all those who reject the light of the Gospel. This place affords us another example of the dreadful effects of resisting the grace of God, and quenching the influence of the Divine Spirit; but we are by no means to infer that the individual thus circumstanced, is put out of a state of probation, or rendered incapable of turning to God, and embracing all the offers of Divine mercy.

7. The words, "For this cause God shall

send them strong delusion; that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness,"—2 Thess. ii. 11, 12, are thought by some to prove beyond the possibility of a doubt, that some men have outlived the mercy of God, and their day of grace in this world. These words are a part of the description of a great apostacy which the Apostle declared should take place in the latter days. But, as to what particular defection this referred to, or when it should take place, authors are not agreed. Some think it refers to the defection of the Jewish nation, from their allegiance to the Roman emperor. Some are of opinion that it relates to the apostacy of the primitive christians, from the doctrine of the Gospel to the *Gnostic heresy*. While Dr. Dodd, Dr. Macknight and Bishop Newton think the whole relates to the *popes and church of Rome*. These writers say that the expressions, "Man of sin," "Son of perdition," "That wicked," &c., clearly point out the popes who have overspread the earth with deceptious signs, lying wonders, damnable errors and delusions: while their

adherents, as a punishment for rejecting the truths of Christ, are permitted by God to believe the *lies* of Transubstantiation, Infallibility of the Pope, Worship of the host, Worship of images, Invocation of saints and angels, Purgatory, &c. This was permitted that they might be punished or condemned for their wilful apostacy from the truth, and the delight they took in the practice of iniquity. Whether these celebrated commentators hit precisely on the true interpretation of this place or not, it is certain there is nothing contained in it that can be legitimately taken to prove that any man ever did, or ever can live out his day of grace.

8. The next place our attention is directed to, is, Heb. vi. 4—6; “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Of like import is that passage, Heb. x. 26, 27,—“For if we sin

wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." These two paragraphs are believed by the generality of commentators to refer to the conduct of certain apostate Jews in the days of the Apostles, and not to backsliders in general. The Roman emperors were violent enemies to the christians, and put many of them to the most cruel death. They promised pardon and exemption from punishment, to all those who would publicly renounce christianity, and declare openly that Jesus Christ was an impostor, and that they had been deluded by him. Many of the Jews did this in the public assembly. And this is what the Apostle calls "sinning wilfully," "crucifying the Son of God afresh," "putting him to *open* shame." To those who had acted in this way, there was no more sacrifice for sin; that is, there was no other but the one they had rejected; so that there was no alternative but a fearful looking for of judgment, or to return to the same sacrifice they had openly blasphemed. No christian is in any danger whatever of

sinning in this way. Some think the word *impossible*, in ver. 4, is too strong for the original word *Αδυνατον* and that the sense of the Apostle would be very well conveyed, if the words *extremely difficult* were substituted. Then it would read:—"For it is extremely difficult for those who were once enlightened, &c. to renew them to repentance. If we take the present translation in an absolute and literal sense, it would go to prove that no backslider could be restored to the favor of God, which we know is contrary both to Scripture and experience. There is nothing in these places that need terrify, in any degree, any sincere soul, or that can be fairly taken to prove that any man's probation terminates before his death.

9. Some pious christians have been greatly troubled in mind by the following words, Heb. xii. 16, 17: "Lest there be any profane person as Esau, who for one morsel of meat, sold his birthright. For ye know how that afterwards when he would have inherited the blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears." The only difficulty of this place appears in these

words, "He found no place of repentance, though he sought it carefully with tears." The meaning is this, he found no place for his father Isaac's repentance, or change of mind regarding the blessing which was given to Jacob. Parkhurst says, the word *μετανοιας* means, not Esau's repentance, but Isaac's. Isaac had only one blessing to give. It was gone. He could not change his mind so as to bring it back. Therefore, Esau must necessarily be rejected. But our heavenly Father has an inexhaustible fulness of mercy for all his people. So that none need be rejected as Esau was. Though millions of millions of the human race have received the blessing, yet there is enough for all Adam's posterity, and to spare. Hallelujah!

10. In first John, v. 16, it is said, "There is a sin unto death, I do not say that ye shall pray for it." This has been supposed to be the unpardonable sin, or something tantamount to it. But the generality of interpreters are agreed in referring it to the destruction of the body. All sin is to the spiritual death of the soul; therefore, there would be no propriety in saying there was a sin unto death, unless the Apostle intend-

ed the death of the body. There are several sins which necessarily bring down the constitution, and actually reduce the body to the grave in an untimely manner, yet these sins, as they relate to the soul, may be forgiven. This, or something like this, I am fully satisfied, is the meaning of the sin unto death.

As I have made it evident by this investigation, that no such doctrine can be legally drawn from the Holy Scriptures, as has been so zealously propagated by many good mistaken men, there is no other objection which has come within my knowledge that remains to be answered, except that arising from the fact of some sinners dying in a hard and impenitent state. Among these, is Francis Spira, who, it is said, renounced the doctrines of the Gospel as taught in the Reformed churches, and openly subscribed to the errors of Popery to avoid persecution. When he saw what he had done, he was seized with a pungent sense of the Divine displeasure, and with awful remonstrances of conscience, under which he languished five or six weeks, and then died in despair of the mercy of God. All that can be properly said of Spira, and others

who die in similar circumstances is, that their views of this subject arose from the prejudice of education and the temptation of the devil; and, what makes this more obvious, is the fact, that many* who thought

*Among the various instances of despairing christians, recovering their confidence which have occurred under my observation, it may not be improper to mention one. In the year 1825, when travelling in Cavan county, Ireland, in the discharge of ministerial duty, I became acquainted with Miss—— of ——, a lady of more than ordinary intellect, education and respectability. She was a member of the Methodist connexion, and had enjoyed a clear sense of the favor of God for several years; but, by associating with the vain, foolish, and gay of the world, she lost all her confidence, fell into despair, and thought she had committed unpardonable sin, or lived out her day of grace, and that it was useless to pray or make any further effort in the way of religion. Her bodily strength declined; sleep fled from her eyes; an intolerable burning in her breast, caused perpetual anxiety of the most distressing nature. I reasoned with her concerning the extent of Divine mercy, the willingness of God to save the worst of sinners, and the multiplicity and extent of the promises of Scripture: at the same time, I endeavored to explain all those discouraging texts which perpetually harassed her mind, from a misconception of their true signification. All my arguments at this time seemed ineffectual, and they turned out to be so; for, at the expiration of six weeks, she was in

and believed they had committed the unpardonable sin, or sinned away their day of grace, were afterwards recovered through faith in the Redeemer, so as to enjoy a sense of the favor of God, and a well

precisely the same condition. I reasoned with her again on the incorrectness of her ideas concerning the nature of unpardonable sin, assuring her that I was firmly persuaded there was no such state in this life, but the Gospel was one continual scene of mercy, open to all men of every sort, as long as they live in this world. I endeavored to persuade her to pray three times a day in secret, till I would see her again. She promised me to do so. Accordingly she did so: and, in a few weeks all her mental darkness and despondency vanished away, joy and peace pervaded her mind, and the light of the Sun of righteousness shone more luminously on her heart than ever. Her bodily health and strength immediately returned. She afterwards became the companion and partaker of the joys and sorrows of the Rev. Wm. H——. And now she faithfully and respectably discharges those duties and responsibilities necessarily connected with her situation in the church. The more I examine this subject, I am the more fully convinced that the doctrine of unpardonable sin, or living out the day of grace, as it is commonly understood, is a highly dangerous doctrine, and has been the means of ruining many souls eternally. Whenever a man believes he can live out his day of grace, immediately on his backsliding in any degree, or declining in his religious experience,

grounded hope of eternal life. There is ground for hope and a possibility of pardon, as long as life remains in the body.

“Even Judas struggles his despair to quell,
Hope blossoms almost in the shades of hell.”

Fourthly. I shall produce a variety of arguments from Scripture and reason, to establish the fact that no man ever did, or ever can, outlive his day of grace by the commission of any sin or blasphemy whatever. And,

1. I shall produce some arguments from the Holy Scriptures.

The atonement which was made by the death and resurrection of our Lord and Saviour Jesus Christ, was designed to expiate the guilt of all the posterity of Adam, without respect to person, age or sex.

the devil tempts him to think he has lived out his day of grace, there is no mercy for him, the time is past, &c. &c. The object of the tempter is to prevent him from praying and using the means of grace, as he is well aware this is the only effectual way of destroying the soul eternally. If all believed there was no unpardonable state in this life, which is the true state of the case, the tempter would be defeated on this ground, and all could seek the favor of God with some degree of confidence.

This doctrine, I apprehend, is clearly set forth in the following Scriptures:—"That he, (*Jesus*) by the grace of God, should taste death for every man," Heb. ii. 9. "Who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 6. "We trust in the living God, who is the Saviour of all men, specially of them that believe," 1 Tim. iv. 10. "He (*Christ*) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John ii. 2. If, then, there is such ample provision made in the economy of grace for all the sins of all men, without relation to magnitude, number, or quality, it necessarily follows that no sin can be so great as to extend beyond the bounds of the atonement. Therefore, there is no reason, on the part of the great sacrifice for sin, that can be assigned, why any sinner should not be pardoned.

The Gospel of our blessed Saviour was declared by an angel from heaven to be good news, or glad tidings to all people—Luke ii. 10. Now if the Gospel contains good news to all people, indiscriminately, without regard to the nature or turpitude of their crimes in the sight of Heaven, it

unquestionably follows that there is good news, even the news of pardon in the Gospel, to all those who have lived out their day of grace, if any such characters can be found on the earth.

All sinners of every description are invited and exhorted by the most powerful arguments, motives and inducements, imaginable, by the holy prophets, to turn from the practice of sin to serve the living God, which is irreconcilable with the doctrine of living out a day of grace, inasmuch as these invitations extend to all the living. Hear the prophet Isaiah, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," Isaiah i. 6. Again, "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon," Isaiah lv. 7. Hear the heart-moving language of the Almighty himself, on this subject: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye

die, O house of Israel," Ezek. xxxiii. 11. From these Scriptures, I think it is obvious the worst of sinners may turn to God; if so, those who have committed unpardonable sin, or who have lived out their day of grace, may turn, for they are undoubtedly included in the worst of sinners.

We are informed in the Sacred Scriptures, that God has commanded all men every where to repent, Acts xvi. 30. The man who has lived out his term of probation is included in the number of all men. It must be conceded on all hands, that the Supreme Being never gave a command, but he gave power to obey it. Consequently, all that live upon the earth every where, have power to repent. Hence it follows, that there is no such thing as living out one's day of grace, because it continues as long as he lives. It may be necessary here to remark, that the original word *χρησις* translated "grace," in the New Testament, is derived from *χαριτω* to rejoice, or *χαρα* joy, and generally signifies favor, whether with God or man. When this word is employed concerning God or Christ, it generally relates to the free and unbounded mercy of the Deity, manifested in the

redemption and salvation of man. See John, i. 14; Acts, xiv. 3, xv. 11, 40, xx. 24, 32; Rom. iii. 24, v. 3, 15; Ephe. ii. 8. The word sometimes means the written Scriptures, particularly in the following places, because they spring from the unmerited goodness of God:—Col. i. 6; Titus, ii. 11. But it more frequently means the Gospel dispensation. See the following places:—John, i. 17; Rom. v. 20, vi. 14; 1 Peter, v. 12. Dr. Hammond, in his Commentary on the New Testament, says that the word *grace* most commonly signifies the Gospel dispensation, and affirms that, to be under the law, means to be under the Jewish dispensation, and to be under grace, means to be under the Gospel dispensation. If, by the popular phrase, “day of grace,” we are to understand the enjoyment of the Divine approbation, we will readily admit that a man may live it out; for, he may commit sin, and thereby fall away, so as to lose the approbation of Heaven. But, if by the phrase we are to understand the mercy of God as offered in the Gospel to all sinners, which must be its proper signification, we cannot admit

that any man can outlive it. The Gospel dispensation and day of grace are synonymous phrases, signifying precisely the same thing. The Gospel dispensation commenced at the overthrow of the Jewish economy, and will continue till the end of the world. Consequently, there is no other way of getting out of the Gospel day, or day of grace, but by going into another world, which it is likely no man in his senses will wish to happen sooner than the common course of nature would dictate.

It is expressly declared by the lip of truth, that whosoever shall call on the name of the Lord shall be delivered—Joel, ii. 32. These words were quoted by Peter—Acts, ii. 21; and by Paul, Rom. x. 13. Furthermore our blessed Saviour has said, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened;” Matt. vii. 7, 8. See Luke xi. 9, 10. On these texts it may be observed:

- 1st. The salvation of the soul is suspended on the condition of asking.
- 2nd. Every man has it in his power to ask as long as

he lives. 3d. Our blessed Saviour has declared, that all those who ask shall receive. Therefore, all those who are supposed to have lived out their day of mercy may yet be saved, if they will only comply with the plain and easy terms of the Gospel, which is to call on the name of the Lord.

The parable of the talents (Matt. xxv.) furnishes us with a proof that man is in a state of probation all his life. This is clearly manifest in the case of the man who had one talent. He buried it in the earth; therefore, it was in his possession till the time of the general reckoning, for he went and dug it up and brought it to his lord. This points out the state of the sinner in this world. The power of choosing what is right and of making spiritual improvement, which is given to every man, remains in his possession till the soul leaves the body, then the buried talent, or unimproved power of doing good, must be given up.

The Almighty God who is unchangable in his nature, in former times graciously hearkened to the prayers of some of the vilest characters that ever lived, and delivered them. Manasseh, who deluged the

street of Jerusalem with innocent blood, 2 Kings, xxi. 16, found mercy when he called on the name of the Lord, 2 Chron. xxxiii. 19, and was saved from the guilt and punishment of all his sins. Mary Magdalene, who was possessed of seven devils, found mercy and forgiveness. A thief on the cross, suffering the temporal punishment due to his crimes, found pardon and regeneration a few minutes before he entered into the eternal world. These are heart cheering instances of the inconceivable mercy and benevolence of an infinite God. While these facts are kept in view, let it be remembered that there is not a single instance on record, of any one being rejected, who sought the Lord with all his heart, even in his last moments.

2. The circumstance of being in an unpardonable state, or having no power to turn to God, is inconsistent with the freedom of the human will.

That the will of man is free cannot be denied by any one who understands the morality of the Gospel. If the will is not free, there can be no such thing in the world as vice or virtue. But that there are such things as vice and virtue resulting

from the freedom of the will, is manifest from the Lord's words to Cain, where he said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door," Gen. iv. 7. The doctrine of the freedom of the will stands very prominently throughout the Sacred Scriptures. Joshua, in addressing the Jews, said, "Choose you this day whom you will serve," Jos. xxiv. 15. David said, "I have chosen thy precepts," Psalms, cxix. 173. Our blessed Lord said that, "Mary had chosen that good part," Luke, x. 42. And he affirmed that the Jews would not come to him that they might have life, John, v. 40. Paul sets this in a strong point of view in writing to the Romans. "Know ye not," said he, "that to whom ye yield yourselves servants to obey his servants, ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness," Rom. vi. 16. As the will of man was made free by God at the beginning, it must necessarily remain free, as the Almighty never will undo any thing he has done. Nor can all the sin that was ever committed deprive the soul of this faculty. To suppose that it could, would be unphilosophical, as it

would make the effect greater than the cause. Sin, being the act of the soul, could never deprive it of any essential property, for that would be to make the soul capable of destroying itself. If we admit that sin can destroy one faculty or property of the soul, why not another, and another, and so go on till it would be entirely annihilated. Sin brings moral guilt on the soul, but it never did, it never can destroy freedom of will. Therefore, as the Gospel is addressed to all men indiscriminately, and as sin can never destroy the power of choosing, it follows that the oldest and worst of sinners may choose to comply with the requisitions of the Gospel, and obtain mercy at the hand of a merciful God.

3. The doctrine of living out the day of grace is inconsistent with a state of probation.

That the human family are in a state of trial in this world, previous to their entering upon an unchangable state in the world to come, is very obvious from the general tenor of Holy Writ. They have received a law from the great Lawgiver of the universe, which they are to observe with particular solicitude, for he has said, "Obey my

voice, and I will be your God, and ye shall be my people," Jer. vii. 23. He has moreover said, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them," Jer. xviii. 7—10. Again, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" Ezek. xviii. 23. Again, "When a righteous man turneth away from his rigeteousness, and commiteth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Again, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," Ezek. xviii. 26, 27. Our blessed Saviour has declared, with more than ordinary emphasis, that, "the hour is coming

in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John, v. 28, 29. St. Paul declares that, "we must all stand before the judgment seat of Christ," Rom. xiv. 10. From these Scriptures it is very manifest, that mankind have a Divine law, and that they are left, in a great measure, to act as they please during the course of their lives in this world. But there is a day appointed in which their character and conduct shall be scrupulously investigated by an omniscient and impartial Judge, at the bar of inexorable justice, when the approved shall be rewarded with everlasting life, and the disapproved punished with everlasting destruction. Now, as the righteous and wicked are left to act according to the volition of their own will, I cannot see any reason for believing that the latter will be deprived of this power long before death, while the former are permitted to retain it, especially as this course is at variance with the benevolence and mercy of God. If the probationary state of the righteous would terminate long before

death, and that of the wicked extend till death, it would be much more in accordance with the notions we have of the Divine goodness, as it would give both a greater chance of obtaining eternal happiness. The principles of equity, in my humble estimation, require that the probation of each should be of equal duration; that is, they should each extend to death, or each terminate long before death. But the whole current of Scripture goes to exhort the most perfect christian in this life to persevere to the end—to fear lest they fail of the grace of God—to grow in grace—to hold fast lest any one take their crown. Now I think we may rationally conclude, that, as the most perfect christian is in danger of falling away all his life, the most egregious sinner is capable of turning to God as long as he lives. If this is not so, the prince of darkness has a greater advantage in securing subjects than the Prince of light has, though the former is a lawless intruder, while the latter is the rightful proprietor. Furthermore, where there is a law, it was framed to suit the capacity of subjects, and given with a design to be kept. If any

man cannot do good, it is certain, he can do no evil. If he can do evil, it is certain he can do good; for, evil is nothing but a wilful violation of the law which he had power to keep.

4. The doctrine of unpardonable sin is inconsistent with the Divine mission of the ministry.

To make this evident, it may be observed that, when the great Head of the Church sent his Apostles forth to evangelize the world, that he commanded them to go and teach all nations, Matt. xxviii. 19. "To go into all the world and preach the Gospel to every creature," Mark, xvi. 15. Now the mission of all true Gospel ministers must be equally extensive with that of the Apostles; not confined or limited in any respect with regard to any condition, age, sex, or circumstance whatever. If a preacher of the Gospel believe the doctrine of living out a day of grace, he must be greatly embarrassed in making his Gospel invitations general, as he does not know but the half of his audience may have lived out their day of grace, and consequently be in an unpardonable state. For, if we once admit that a man may end his probation

one minute before his death, we know not where to stop. For instance, if a man can terminate his probation one hour before death, why not one day? and if one day, why not one year? and if one year, why not ten? and if ten, why not thirty, or any other number of years? And if we admit that one man may conclude his probationary state long before death, why not ten men? and if ten, why not ten thousand? and if ten thousand, why not ten millions? So that we have no certainty that the one-half of mankind have it in their power to embrace the Gospel, while we do not know but the other half are unalterably bound in everlasting chains of darkness, reserved to the judgment of the great day, though going about enjoying the blessings of this life. If we admit the doctrine in the smallest particle, where are we to stop? Who has prescribed the bounds that we must not pass? In fact, the whole is a dangerous quagmire, where there is no solid footing. If our blessed Saviour has commanded his ministers to offer salvation to all men indiscriminately, on the condition of faith, which he most assuredly has done, it certainly follows that all men indiscriminate-

ly, may embrace it, if they will. Consequently, there is no such thing in the Gospel dispensation as living out a day of grace.

5. An unpardonable state in this life, is inconsistent with the operations of the benevolent attributes of the Deity.

It must be obvious that every man living on the earth, is in the enjoyment of the common blessings of this life, in a greater or less degree. The luxurious crops of the earth—the riches of the mineral kingdoms—the treasures of the seas—all the winged and animal tribes of the earth—the delightful changes of the seasons, and the salubrious breezes in the atmosphere, are all the gifts of a beneficent Creator to mankind, generally designed to answer all the various purposes of food, raiment, medicine, and mental contemplation. The enjoyment of these temporal blessings is irreconcilable with that invincible hardness of heart which irrevocably binds the soul over to eternal perdition. Eternal hardness of heart must be produced by the operation of Divine justice. The exercise of the attribute of justice can never commence till the exercise of mercy ceases, because they are

inconsistent with each other in their operations. Hence it follows that, as all the living are under the influence of the attribute of mercy, justice has not yet taken place. Consequently, no sinner is hardened beyond the possibility of salvation. This sentiment is fully expressed by the Apostle Peter, where he says, that, "The long suffering of the Lord is salvation," 2 Peter, iii. 15.

6. The doctrine of unpardonable sin carries with it a misrepresentation of the nature and attributes of God.

To make this evident, it is necessary only to inquire into the reasons why a sinner cannot be pardoned. This must be either because of the *number* or the *magnitude* of the sinner's crimes. If so, I wish to know where, or when did the Almighty define the precise number of sins that might be pardoned, to which, if one were added, they would be rendered unpardonable. Or, where or when, did he describe the exact magnitude of a sin that is remissible, to which, if one particle were added, it would be rendered irremissible. If no such defi-

dition can be given, we are left in great darkness and doubt on this subject.

But if a sinner is unpardonable, it is either because God has not *power* and therefore *cannot*, or because he has not *love* to induce him to do it, and *will* not. Either of which suppositions is an unchristian, nay, an atheistical misrepresentation of his nature and attributes.

The doctrine is highly dishonorable to the gracious redeemer of mankind, as it represents him as the Saviour of small, or common sinners, but not capable of saving the vilest and the worst of the human family.

The doctrine is a severe reflection on the wisdom of God in devising the plan of man's salvation; as it exhibits the antidote as being inferior to the disease, and not sufficient perfectly to cover it; whereas, the Sacred Scripture declares that, where sin abounded, the grace of God did much more abound.

It is an unjustifiable imputation on the mercy of God, representing him as limited and partial in the manifestations of his mercy; therefore, the doctrine is to be entirely discarded. But,

To sum up the whole in a few words, it

may be observed that, nothing but a deep-rooted prejudice, arising from an erroneous education, in youth, could induce any well-informed man to believe or propagate the doctrine in question. Especially, when we take into consideration the declarations of Scripture which go to affirm, in the most positive terms, that the mercy of the Most High is over all his works. And that, he so ardently loved the world of ungodly sinners in open rebellion against him, as to send his beloved Son from the heavenly glory to this little world, to suffer poverty, temptation, persecution, pain, and death of the most ignominious nature ever invented by men or demons, for the purpose of opening up a new and living way, through which all might pass to everlasting life. These things, viewed in connexion with the universality of the ministerial mission of the Apostles and all other true gospel ministers, together with the illimitable invitations and promises which abound in the Scriptures; the special command of Almighty God, that all men every where should repent of their iniquities, and the forbearance of God manifested in the preservation of the lives of the worst of men,

and the continuation of the temporal benefits of this world: these things, I say, when viewed together, may be regarded as an accumulation of direct evidences, whose joint testimony goes to overthrow the doctrine of living out the day of grace. If these revealed truths be always kept in view, they will not only banish that torturing despair from the mind, that many well-meaning persons have been afflicted with, but excite the heart to emotions of gratitude to Almighty God for his boundless goodness, and inflame the devotional exercises of the affections in the performance of all religious duties.

Fifthly. I shall deduce some *inferences* from the whole subject, by way of conclusion and caution.

1. *Inference.* Hence, see the unbounded extent of the atonement made by our adorable Saviour Jesus Christ. It is perfectly adapted to cover all the dark and dreadful crimes that were ever perpetrated by the most degraded sons or daughters of Adam. Here is a fountain where sins of the most crimson hue may be washed away. Though thousands of millions now surround the throne of God, who were washed from

their sins in this fountain, yet its virtue and efficacy are still the same, ready to receive all that will come and partake of its heart-cheering and soul-renovating influence.

“It streams the whole creation’s reach,
So plentious is the store;
Enough for all, enough for each,
Enough for evermore.”

2. *Inf.* Hence, see the free, full, and impartial exercise of the benevolence of God. Truly his mercy is over all his works, even a sparrow cannot fall without his observation. Though he dwells in the high and holy place he will incline his ear to the sighs, groans, cries, and tears of the most wretched, sinful and degraded of the human family, so as to raise them from the verge of hell to the heavenly kingdom, where they shall, throughout interminable ages, partake of the joys and the pleasures that are at his right hand for evermore.

3. *Inf.* Hence, see the condition of all those who have wasted away their precious time, their youth, their health, their strength, and their life in the wilful and deliberate commission of those crimes which are at

once dishonoring to God, and ruinous to their own souls. Such characters are in an awful condition; they are hanging over the centre of eternal perdition, suspended by the brittle thread of life. Their case is not yet hopeless. The door of mercy is not yet shut. Heaven may yet be won. God, Christ, the Holy Spirit, and the angels that surround the throne, are all waiting the return of such sinners. A few years, nay months, nay days, nay, a few hours, and the final destiny may be irrevocably fixed. O sinner, arise and cry mightily to God, and never rest till you feel a sense of the Divine favor, through the atoning blood, lest you sleep to wake in the flames of eternal fire.

4 *Inf. Caution.* As this pamphlet was written for the encouragement of those who had backslidden from God, or thoughtlessly squandered away their time, so as to be ready to give up eternally all hopes of future happiness, I think it necessary to caution those into whose hands it may fall, lest they should make an improper use of it, and thereby cause it to become the savour of death unto death to their souls. And, First. Let no one infer from any thing

herein contained, that it is by any means prudent, wise, or safe to defer the salvation of the soul till a future time. Pain may distract, or fever may phrenzy the mind, in the hour of death. A blood vessel may burst and extinguish life in an instant. We are not certain that we will live one hour. Therefore, it is indispensably necessary to pay the utmost attention to the salvation of the soul at the present time. Second. Let no one infer from any thing in this paper, that he has any liberty to commit sin, because God can cut the sinner off in an instant. He slew Korah, Dothan, and Abirrim, for their rebellion. He slew Uzzar for presumptuously taking hold of the sacred ark. He slew Annanias and Sapphira, with a lie in their mouth. And he smote king Herod because he gave that honor to man which was due to God. Therefore, let all presumptuous sinners beware lest the judgments of God overtake them in their crimes. Now is the time to lay hold on the mercy of God, even this very hour, as saith the Scripture, "Now is the accepted time, and now is the day of salvation."

And now to God the Father, Creator of the whole universe—God the Son, Redeem-

er and Saviour of the human family—God the Holy Ghost, Illuminator, Sanctifier, and Preserver of the redeemed, be ascribed, by angels and men, all honor, majesty, glory and power, both now and forevermore, world without end. Amen.



As long as life its term extends,
 Hope's blest dominion never ends;
 For while the lamp holds on to burn,
 The greatest sinner may return.

Life is the season God hath given
 To fly from hell, and rise to heaven;
 That day of grace fleets fast away,
 And none its rapid course can stay.

The living know that they must die;
 But all the dead forgotten lie;
 Their mem'ry and their name are gone,
 Alike unknowing and unknown.

Their hatred and their love are lost,
 Their envy bury'd in the dust;
 They have no share in all that's done
 Beneath the circuit of the sun.

Then what thy thoughts design to do,
 Still let thy hands with might pursue;
 Since no device nor work is found,
 Nor wisdom underneath the ground.

In the cold grave to which we haste
 There are no acts of pardon past;
 But fix'd the doom of all remains,
 And everlasting silence reigns.

THE CROWN OF GLORY.

I SAW the Saviour's open side,
 And knew for me he freely died,
 Then in the dust fell all my pride,
 While in despair my spirit cried,
 I have lost the crown of glory.

But still the Lord I humbly sought;
 Such were the wonders he had wrought;
 In darkness long I mourn'd my fault;
 Yet through the clouds sometimes I thought
 I saw the crown of glory.

Then I look'd up with glad surprise,
 And tending downward from the skies,
 I saw my Lord with weeping eyes,
 Who said for thee my sacrifice
 Has bought a crown of glory.

Let Zion's sons with rapture sing,
 Loud hallelujahs to their King;

While I my cheerful tribute bring,
 I feel my soul is on the wing
 To gain the crown of glory.

In all my trials deep and long,
 My soul's reliance shall be strong,
 Through friends and foes and right and wrong,
 My Jesus shall be all my song,
 Who gives the crown of glory.

Rejoice, my friends, your God is true,
 His mercy great and ever new;
 Now love presents a glorious view,
 And soon in heav'n I'll meet with you,
 To wear a crown of glory.

Though in a strange and foreign land,
 You're in your Father's mighty hand,
 And while you walk in his command,
 Safe in his love you'll firmly stand,
 And wear the crown of glory.

As soldiers who for Jesus fight;
 Take care and keep your garments bright,
 And march as in your Captain's sight,
 And nobly chase the sons of night,
 And seize the crown of glory.

Ye sons of God attention pay,
 Cast off dull sloth, and watch and pray,
 Believe and love, your God obey,
 And so go on, for that's the way,
 To gain the crown of glory.

Methinks I see the saints above,
 Through the sweet realms of bliss they rove;
 Now round the heavenly throne they move,
 And sing and shout redeeming love,
 And wear their crowns of glory.

And now amidst the brightest blaze,
 Upon the Saviour's face they gaze,
 And while the sound of joy they raise,
 Lo! at his feet in sweet amaze,
 They cast their crowns of glory.

Come, Lord, and guide me in the way;
 Shed in my heart a cheerful ray,
 Now, now thy lovely face display,
 And waft my soul to endless day,
 To wear the crown of glory.

Oh! what has Jesus done for me?
 The thousandth part I cannot see;
 I'll still proclaim where'er I be,
 This wondrous grace divinely free,
 Which brings us crowns of glory.

And when I've done the work of faith,
 And when I'm leaving all beneath,
 While in the icy arms of death;
 Triumphant with my latest breath,
 I'll shout a crown of glory.

Let earthly kings with splendour shine,
 But what are earthly crowns to mine,
 So bright, so glorious, so divine,
 And O, my Lord, the praise be thine,
 Who gives the crown of glory.

ANGELS.

All hail the power of Jesu's name!
 Let angels prostrate fall,
 Bring forth the royal diadem,
 And crown him Lord of all.

Let high-born seraphs tune the lyre,
 And as they tune it fall
 Before his face who form'd their choir,
 And crown him Lord of all.

Crown him, ye morning stars of light;
 He fix'd this floating ball;
 Now hail the strength of Israel's might,
 And crown him Lord of all.

JEWS.

Ye seed of Israel's chosen race,
 Ye ransom'd of the fall,
 Hail him who saves you by his grace,
 And crown him Lord of all.

Hail him, ye heirs of David's line,
 Whom David Lord did call;
 The God incarnate, man divine,
 And crown him Lord of all.

GENTILES.

Ye Gentile sinners, ne'er forget
 The wormwood and the gall;

Go—spread your trophies at his feet,
And crown him Lord of all.

Babes, men and sires, who know his love,
Or feel your sin and thrall;
Now join with all the hosts above,
And crown him Lord of all.

MARTYRS.

Crown him, ye martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all.

ALL NATIONS.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that with yonder sacred throng,
We at his feet may fall,
We'll join the universal song,
And crown him Lord of all.

Let saints on earth their anthems raise,
Who taste the Saviour's grace;
Let saints in heaven proclaim his praise,
And crown Prince of peace.

Praise him who laid his glory by,
 For man's apostate race;
 Praise him who stoop'd to bleed and die,
 And crown him Prince of peace.

Come rebels, lay your weapons down;
 Let war for ever cease,
 Immanuel for your Saviour own,
 And crown him Prince of peace.

We soon shall reach the blissful shore,
 To view his heavenly face;
 His name for ever to adore,
 And crown him Prince of peace.

O thou from whom all goodness flows,
 I lift my soul to thee;
 In all my sorrows, conflicts, woes,
 Dear Lord remember me.

When guilt lies heavy on my heart,
 Thy merits are my plea;
 My pardon seal and peace impart,
 In love remember me.

Let not the errors of my youth,
 Nor sins remembered be;
 In mercy free, in grace and truth,
 O Lord remember me.

From sin's defilement in my soul,
 I long to be set free;
 To save, to cleanse, and make me whole,
 Dear Lord remember me.

If strong temptation fill my way,
 Lord to my succour flee;
 Give strength according to my day,
 For good remember me.

If for my love to thy dear name,
 I should reproached be,
 I'll hail reproach and welcome shame,
 If thou remember me.

When I draw near the gates of death,
 And meet the just decree,
 Dear Saviour, with my dying breath
 I'll cry remember me.

To thee my God and Saviour,
 My heart exulting sings,
 Rejoicing in thy favour,
 Almighty King of kings.

I'll celebrate thy glory,
 With all thy saints above,
 And tell the pleasing story
 Of thy redeeming love.

And in the morn when roses
 Bedeck the dewy East,
 And when the sun reposes
 Upon the o'cean's breast—

My voice in supplication,
 Well pleasing thou shalt hear;
 O! grant me thy salvation,
 And to my soul draw near.

By thee through life supported,
 I'll pass its dangerous road;
 By angel bands escorted,
 Up to thy bright abode.

There cast my crown before thee;
 Now all my conflicts o'er,
 And day and night adore thee;
 What can an angel more?

Hosanna to the Prince of light,
 That clothed himself in clay;
 Enter'd the iron gates of death,
 And tore their bars away.

Death is no more the king of dread,
 Since Christ our Lord arose;
 He took the tyrant's sting away,
 And spoil'd our hellish foes.

See how the conqueror mounts aloft,
 And to his Father flies;
 With scars of honor in his flesh,
 And triumph in his eyes.

There our exalted Saviour reigns!
 And scatters blessings down;
 Our Jesus fills the right hand seat
 Of the celestial throne.

Vain man thy fond pursuits forbear!
 Repent! thy end is nigh!
 Death at the farthest, can't be far,
 Oh! think before you die!

Reflect—thou hast a soul to save!
 Thy sins—how high they mount!
 What are thy hopes beyond the grave?
 How stands that dark account?

Death enters—and there's no defence!
 His time—there's none can tell!
 He'll in a moment call thee hence,
 To heaven, or else to hell!

Thy flesh, perhaps thy chiefest care,
 Shall crawling worms consume!
 But, Oh! destruction stops not here;
 Sin kills beyond the tomb.

To-day, the Gospel calls—to-day,
Sinners, it speaks to you;
Let every one forsake his way,
And mercy will ensue.

How charming is the place,
Where my redeemer, God,
Unveils the beauties of his face,
And sheds his love abroad!

Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus holds his court.

Here on the mercy seat,
With radiant glory crown'd;
Our joyful eyes behold him sit,
And smile on all around.

To him their pray'rs and cries,
Each humble soul presents;
He listens to their broken sighs,
And soon supplies their wants.

Give me, O Lord, a place
Within thy blest abode,
Among the children of thy grace,
The servants of my God.

From all that's mortal, all that's vain,
 And from this earthly clod,
 Arise, my soul, and strive to gain
 Some fellowship with God.

Say, what is there below the sky,
 Or all the paths thou'st trod,
 Can suit thy wishes or thy joys,
 Like fellowship with God?

Not life nor all the toys of art,
 Nor pleasures flow'ry road,
 Can to my soul such bliss impart
 As fellowship with God.

Not health nor friendship here below,
 Nor wealth, that golden load,
 Can such delights and comforts show
 As fellowship with God.

When I in love am made to bear
 Affliction's needful rod,
 Light, sweet, and kind the strokes appear,
 'Through fellowship with God.

In fierce temptation's fiery blast,
 And dark distraction's road,
 I'm happy, if I can but taste
 Some fellowship with God.

And when the icy arms of death,
 Shall chill my flowing blood,

With joy I'll yield my latest breath,
In fellowship with God.

When I at last to heav'n ascend,
And gain that blest abode:
There an eternity I'll spend
In fellowship with God.

In Gabriel's hand a mighty stone
Lies, a fair type of Babylon;
Prophets rejoice, and all ye saints,
God shall avenge your long complaints.

He said, and dreadful as he stood,
He sunk the millstone in the flood,
Thus terribly shall Babel fall,
And never more be found at all.

THE END.





