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SPIRITUAL TREASURY

FOR THE

CHILDREN OF GOD:

CONSISTING OF

A MEDITATION FOR EACH EVENING IN THE YEAR,

UPON

Select Texts of Scripture.

HUMBLY INTENDED TO ESTABLISH THE FAITH, PROMOTE THE
COMFORT, AND INFLUENCE THE PRACTICE OF THE
FOLLOWERS OF THE LAMB.

WILLIAM MASON, ESQ.

re will your heart be also.....Matt. vi. 21.

IN TWO VOLUMES.

VOL. II.

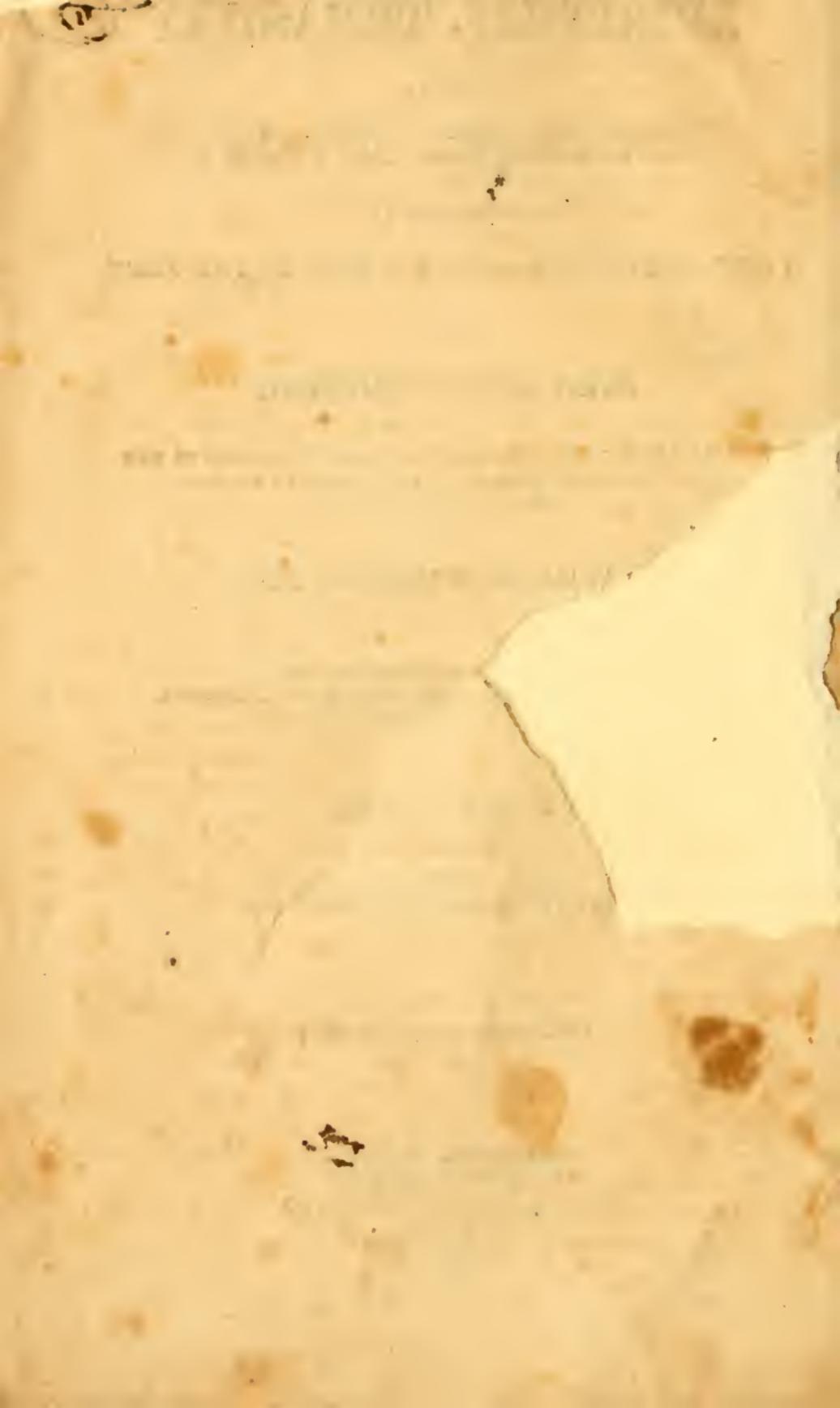
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THE
SPIRITUAL TREASURY,
&c.

JANUARY 1.

We see Jesus.—Heb. ii. 9.

FINE sights of human pomp and worldly grandeur captivate carnal minds, and ravish natural senses. It is common to hear persons say in an ecstasy, O, I could sit all night to see a fine play! But one sight of the matchless charms and dazzling glories of our Saviour, makes all other things appear mean and contemptible. We turn our eyes from them and say, I put away these childish things. I have an heavenly object, infinitely superior to such low, mean, perishing vanities. I know one, who having heard that faithful minister of Christ, Mr. Whitefield, when he first preached in the fields, upwards of thirty years ago; on being asked which he liked best, to hear him preach, or see Vauxhall? profanely replied, "Whitefield only preaches of heaven, but Vauxhall is heaven itself." Poor soul! he was then blind to his want of Christ, and to his glory and excellency. But, to the glory of his rich grace, that poor sinner is out of hell, and can now happily join the faithful in saying, WE SEE JESUS. So then, the once profane sinner is changed into the visionary enthusiast. Enthusiasm to see Jesus! "Enthusiastic this? then all are blind but rank enthusiasts:" for the essence of the gospel, the joy of sinners, and the glory of faith consist in this sight. What is life itself without it? for, alas! we have lost all righteousness, holiness and happiness, in ourselves; but we see all these, with heaven and glory, restored to us in Christ. O blessed day! happy hour! joyful moment! when the sight of our inestimably precious Saviour first saluted the eyes of our mind and became the object of our faith! It was the beginning of days; yea our birth-day to eternal blessedness. This sight is a feast to our souls all the year. We delight to begin the year with seeing Jesus. We salute one another with, "I wish you a happy new year." What

wish you to see Jesus? What can make the year happy without this? This creates heaven in the soul. Then it is a happy year indeed. But without this precious view of faith we can get no ease from the burden of sin, therefore our souls must be miserable. This world can afford us no real happiness. The thoughts of death will torment us; and the view of judgment fill us with dread and terror. But, O happy sinners who can bless God with Simcon, and say "mine eyes have seen thy salvation!" Luke ii. 30. I see Christ: he is all my salvation and all my desire. Ye heaven-born, highly-favored souls, well may ye say, time hasten on, years roll round, moments fly swiftly, and bring me to the full enjoyment of my beloved Saviour in his kingdom of glory. For,

WE SEE JESUS, who saw us, loved us, pitied and saved us when dead in our sins, cursed by the law, and polluted in our blood. We look back and see him an outcast babe, a despised MAN, crucified as a vile malefactor, bearing our sins on the cross, made a sacrifice for our souls, and redeeming us to God by his blood. We glory in him as the only atonement for our sins and our one righteousness to justify our souls; for he is *the Lord our righteousness*, Jer. xxiii. 6. We look up and see Jesus crowned with glory and honor, pleading our cause and interceding for our persons at the right hand of God, and ever living to save us to the uttermost. We look forward to judgment; awful day! we see

‘A trembling world, and a devouring God.’

But O, how bright the prospect shines! we see Jesus coming with power and great glory to receive us to his kingdom, that where he is there we may be also.

Do we thus see Jesus by faith as revealed in the word of truth? Then we are new creatures in him. We are called, with Moses, "to endure (every night of affliction) seeing him who is invisible," Heb. xi. 27. We are exhorted to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, *looking unto Jesus*, the author and finisher of our faith," Heb. xii. 1, 2. Thus we obey the will of God our Father, who commands us, "Behold mine elect, in whom my soul delighteth," Isa. xlii. 1. "My beloved Son, in whom I am well pleased," Matt. iii. 17.

Jesus is the chiefest good,
He has sav'd us by his blood,
Let us value nought but him,
Nothing else deserves esteem.

Jesus, when stern justice said,
"Man his life has forfeited,
"Vengeance follows by decree,"
Cried, "Inflict it all on me."

Jesus gives us life and peace,
Faith and love, and holiness,
Every blessing great and small,
Jesus for us purchas'd all

Jesus therefore let us own,
Jesus we'll exalt alone.
Jesus has our sins forgiven,
Jesus' blood has bought us heaven.

The nations shall bless themselves in him, and in him shall they glory.—Jer. iv. 2.

“THOU wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, people and nation.” This is part of the new song which is sung at the right hand of God in honor and glory to the *Lamb*—Rev. v. 9. Shall we not honor and glorify him here below? What should be the employ of the redeemed and called every day they live on earth till they join their brethren in heaven? Why, to bless themselves *in* the Lord. Bless one’s self! Is not that boasting and vain-glory? Yes, if it arises from any merit, self-righteousness or excellence which we fancy we possess. But we are to bless ourselves because we are *in* the Lord, and blessed be our *God* and Father with all spiritual blessings in Christ Jesus. Though a sinner, a miserable sinner, yea, a law-accursed sinner in thyself, yet bless thyself as a rich saint, a holy, happy soul in Christ; beloved of God, chosen of God, reconciled to God, at peace with God, an heir of God, and joint heir with Jesus. Bless thy soul that it is born again of the Spirit to partake of such inestimable privileges. This is an evangelical duty. It raises the affections to the Lord of our salvation. It revives the heart. It softens the mind against sin and invigorates the soul to all holy obedience. Therefore it should be our daily work to bless ourselves, and to bless the Lord for what he hath done for us and in us. O, Holy Spirit, raise our legal spirits to the exercise of this gospel practice? Cause our souls to delight more in, and to glory more of the Lord our righteousness. “In him shall they glory.” One view of Christ by faith stains the pride of all human glorying. O, what glory shines in the person of Jesus! He is God and man in one Christ. What glory is displayed in his love to us sinners, in redeeming us to God by his blood, justifying us by his righteousness, living to pray for us as our advocate, and saving us day by day from sin, and everlastingly, from hell to heaven. Let us constantly dwell upon and glory in his person, his work, his offices, and his everlasting love below, till we come to cast down our crowns before him above.

For while our souls are thus sweetly exercised from day to day, sin loses its dominion, satan his power, the world its charms, self is denied, fears subdued, hopes are lovely, love reigns, our affections are above, our spirits are on the wing for God, and this is our constant language, “God forbid that I should glory, save in the cross of our Lord Jesus Christ,” Gal. vi. 14.

Things that accompany salvation.—Heb. vi. 9.

MARY mistook Christ for the gardener—John xx. 15. We are very apt to mistake our graces for our Saviour. Some put their faith in the place of Christ's righteousness. They say, we are justified by our faith, and not by the righteousness of Christ. Others call the graces of the covenant the conditions of salvation. These are sad mistakes. Hereby the glory of Christ is eclipsed. The sinner's eye is turned from the Saviour to himself. His trust is placed in his graces instead of Christ. He mistakes the things which accompany salvation, for salvation itself. What are the things which accompany salvation? Naturally, we have none of them. We have only the things which accompany damnation. We are no more able to work them in ourselves than a dead corpse can raise itself to life, or a devil in hell change himself into an angel in heaven. They are the train of graces which ever attend the king of saints. The Saviour brings them with himself into the saved sinner's heart. They are the graces of his Spirit. 1st. Faith in Jesus, as a redeeming, justifying, sanctifying Saviour. 2d. Repentance towards God, as receiving and pardoning sinners in Christ: hatred of sin and turning from sin to Christ. 3d. Hope; which is as an anchor of the soul, by keeping it steady in the expectation of what the word promises and faith believes. 4th. Love to God, excited by his love to us in Christ. 5th. Peace with God through our Lord Jesus Christ. 6th. Joy in God, having now received the atonement by faith. 7th. Heavenly-mindedness, by living on Jesus. 8th. Deadness to sin, by the body of Christ. 9th. Deadness to the world, being crucified with Christ. 10th. Living to holiness, being alive unto God through Jesus Christ. 11th. Love to our brethren and fellow-sinners, being passed from death to life. And to all the rest, constant dissatisfaction with ourselves, seeing we still are miserable sinners, imperfect creatures, unprofitable servants. We look on nothing within us as our title to glory, but wholly and solely to Jesus. These graces we receive out of his fulness. These are evidences of interest in him, make us meet for heaven, and accompany salvation. For we have fellowship with God, and his Son Jesus Christ. Paul was persuaded of these things concerning his christian brethren. See then the glorious nature of christianity. The faith of the gospel and the hope of salvation are not empty notions. But "whom God justified, them he also glorified," Rom. viii. 30. Those whom he adorns with the glorious robe of Christ's righteousness, he makes glorious with the graces of his spirit. What God hath joined together let not man put asunder, Matt. xix. 6.

To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.—Isa. lxvi. 2.

THE LORD, whose throne is in the highest heaven and whose footstool is the earth, here enquires after a place of residence and rest. As though about to quit his throne he looks unto man. Behold he tabernacles in man. He makes the human nature his temple. Hence he looks to his brethren in flesh, however poor, miserable, and distressed. As his look of love is towards them so he brings them to look for mercy from him. But we are all naturally too rich in our own eyes to be indebted to his grace, too stubborn of spirit to bow to his sceptre, and too stout-hearted to hearken to his voice and submit to his righteousness. Well, glory to the Lord, he has mercy for rebels as well as heaven for saints; yea, of sturdy rebels he makes humble saints. How? Thus, "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low," Isa. ii. 12. O soul, dost thou see thy poverty, over head and ears in debt to law and justice, nothing but rags to cover thy nakedness, and liable to be cast into the prison of hell! Give glory to the Lord. The day of the Lord is upon thee; the light of truth has shined into thee; and as though there was not another man upon the earth, the Lord looks to thee, even to thee, thou POOR SINNER. Thou sayest I abhor myself, I tremble to look at myself, I am so poor, so miserable, and so wretched. Surely, the Lord must turn away his eyes from me with loathing and abhorrence. No: to this man will I look, saith the Lord. Yes, saith the humble soul, If I had but a contrite spirit, if I did but tremble at God's word, I might think so, I should hope so; but I can see nothing in myself why the Lord should look upon me and love me. I tremble to be found in myself. O, if the Lord had not looked on thee as he did on Peter, thou wouldst never have had such a contrite spirit, nor such a trembling heart. Jesus beholds and loves his image there. He was once a poor man as thou art. He had not where to recline his weary head, or to find comfort for his sorrowful soul, but in and from the loving breast of his dear Father. That is thy case. Instead of being a proud Pharisee, why art thou a poor sinner? Instead of making a mock at sin, why is thy heart broken for sin? Instead of despising the Lord's word, why dost thou tremble to be found out of Christ? All, all is because the Lord looks to thee. O look, look unto him and be saved from all thy doubts and fears! Thy poverty and contrition are not conditions, but blessed evidences of salvation. Our Lord assures us, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," Matt. v. 3.

In whom also, after that ye believed, ye were sealed, with that holy Spirit of promise.—Eph. i. 13.

SOME consider this sealing as the highest assurance, which but few obtain. Others, as a state of perfection in holiness, and entire freedom from the being of sin. This some pretend to, but no one enjoys in this life. But it is plain the apostle means nothing more than what all believers in common are favored with. Not after ye believed, but *in believing* ye were sealed, says the learned Mr. Hervey. That is, as soon as ye received the truth in the love of it, ye were sealed by the Spirit as the children of God by faith in Christ Jesus. Consider, 1st. what is implied in being sealed. A seal is to make an impression of its contents. Sealing an instrument is making it valid, and acknowledging it as our act and deed. The heart of a believing sinner, melted by the word and Spirit of God, is the subject of this sealing. The contents of this seal is *grace and truth*, which came by Jesus Christ—John i. 17. This is sealed upon the heart by the act and deed of the Holy Spirit. This impress of salvation by the grace and truth of the Son of God, is made so deep and lasting on the believing heart, that time with all its changes, sin with all its malignity, the world with all its charms and frowns, and satan with all his power and fraud can never, never efface. It will remain as the impress of the seal on the wax. It answers to the revelation of Jesus made in the word, as the impressed wax to the seal. Such a sealed heart is God's jewel. He has distinguished it as his own. It will receive no other impression but from the broad seal of heaven, salvation by the blood and righteousness of the Son of God *only*. Now, is this seal upon your heart? Do you reject with abhorrence every other hope? Do you believe in, look to, and trust Jesus for all your salvation? Rejoice: you are sealed. For, consider 2d. *All believers are sealed*. 1. The sealer is the Spirit of promise. He is alike promised to all the believing members of Christ. They are heirs of promise. They have fled to Jesus for refuge and laid hold of him as their hope: and nothing but consolation, yea strong consolation awaits them from the God of promise. 2. He is the Holy Spirit. By this sealing he impresses the heart with the love of Christ, of truth, and of holiness. And, 3. He hereby fulfils our Lord's prayer, for his members "sanctify them through thy truth," John xvii. 17. Therefore, though in heaviness through manifold temptations; though in dejection from many enemies, let not go your confidence of faith. Rate not yourself an unbeliever. Think not yourself under the curse of the law. Deny not the Spirit's work. For if you believe on Jesus in your heart, "ye are sealed unto the day of redemption," Eph. iv. 30.

Blessed is the man unto whom the Lord imputeth not iniquity.—Psalm xxxii. 2.

WHEN the Spirit bears witness to the believing heart, thou art this blessed man, O what a heavenly transport of love, peace, and joy abounds! Every believer in Christ is this blessed man. Though they do not all enjoy the sense of this blessedness. The law may charge sin upon the conscience, satan may bring many accusations, and the poor sinner may reckon many iniquities against himself, and be ready to rate himself a cursed man, when the Lord imputes not a single iniquity to him, but pronounces him blessed. Sight often opposes truth. Sense prevails against faith. Hence the soul is in fear and distress. What can one do in such seasons? Believe against sense, hope against hope. Oppose God's declarations to nature's feeling. Mind, it is not said, blessed is the man who hath no iniquity, but unto whom the Lord imputeth none. Well, but if I see, and know, and feel that I have iniquity, surely the Lord will impute it to me and charge it to my account. What! after God hath charged sin to thy surety's account, reckoned with him for it, and received full satisfaction at his hands, will he charge it again to thee? No, God is just. He knows he imputed to, and laid upon his Son, the iniquity of us all—Isa. liii. 6. God made Christ to be sin for us, that we might be righteous in him—2 Cor. v. 21. *In him*, O blessed state! we stand righteous in Christ, are blessed in Christ. No iniquity is imputed to us, but the Lord imputeth righteousness without our works—Rom. iv. 6. This is the blessedness of faith. Every believer in Jesus is thus blessed. If the Lord impute no iniquity to him, who shall? Who shall lay any thing to the charge of God's elect? O believer, glory in thy blessedness and give the Lord the glory of it. Nor sin, nor death, nor hell shall rob thee of it in time, nor eternity. But if the Lord imputes no iniquity to thee, he hath also created a new spirit within thee, a spirit without guile, that is, upright with the Lord Jesus, that trusts in him and cleaves to him *only*. Look at St. Paul. See the uprightness of his soul. He was like a chaste virgin to Christ. Imitate him. Propose what you would to him, but Christ: whether the pomps of the world, the pleasures of sin, the glory of self-righteousness, says he, away with it all, I renounce it all as dross and dung. God forbid that I should glory, save in the cross of our Lord Jesus Christ. Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, Phil. iii. 8.

Tho' sin infects our our ruin'd race,
And seals us under wrath;
Yet God imputes thro' his rich grace,
Christ's righteousness and death,

Thus are we bless'd alone thro' faith
Of Jesus crucify'd,
No sin will God impute, he saith,
To those for whom Christ dy'd. M.

God hath sealed us, and given the earnest of the Spirit in our hearts.—2 Cor. i. 22.

NONE but a sinner believing in Christ can say, God hath sealed me. But every believer in him may truly say so. This seemed very plain from a former meditation. Do all believers alike enjoy the comfort of this sealing? No: no more than any one believer, alike, at all times, enjoys the comfort of it. This is a certain truth, "by faith we have peace with God, through our Lord Jesus Christ," Rom. v. 1. Though every believer is alike justified before God and is at peace with God, yet every one has not the like sense of peace, nor any one at all times. So it is of this blessed privilege of sealing. But if it is not looked upon, and believed that it may be alike enjoyed in common by all believers, many will rest short of the comfort of it. And indeed this is the case. How few believers are crying, Lord give me the comfort of this sealing. In believing we are sealed. In believing we enjoy the comfort of it. But here is also another precious blessing of the Lord to his people, *the earnest of his spirit*. This also is the privilege of all believers. Consider what is an earnest? It is a pledge given in covenants and bargains, as a part to insure the whole. This is common in things of this life. So in salvation, God gives his Spirit as the earnest and pledge of our certain enjoyment of all the glory and blessedness of heaven. This is according to covenant love and promise to sinners who believe in Christ. But how is the Spirit an earnest of this? Mind, it is *in our hearts*. He brings our hearts to believe in and to be in love with Christ. Yea, brings Christ in our hearts. He dwells there by faith. He bears witness of Christ and salvation by him to our hearts. He takes of the things of Christ, such as adoption by Christ, union to him, pardon of sin through his blood, justification in his righteousness, peace with God and joy in God through his mediation, and the hope of eternal life through his intercession. He shews these unto us. Thus says Christ, "he shall glorify me," John xvi. 14. And thus he fills us with joy and peace in believing. He bears witness to our spirits that we are the children of God, by faith in Christ Jesus, and that salvation is sure in him to us. O believers, see your inestimable privilege. Give the Lord the glory of it. Plead for the comfort of it. This will endear the love of Father, Son and Spirit to your hearts, cause you to look down with contempt on the world, to hate all sin, to love holiness, and to look up with longing delight and growing meekness for heaven and glory. And be assured that as truly as God gave his Son to die for your sins, and hath given his Spirit as an earnest in your heart, eternal life also shall be yours by his free gift, Rom. vi. 23.

Ye are sealed unto the day of redemption.—Eph. iv. 30.

WHO are thus sealed? Every believer in Christ. This was shewed in the last meditation. This sealing here, and elsewhere, is spoken of as a thing done. *Ye are, ye were, God hath sealed us*—2 Cor. i. 22. If all believers are not sealed, it is absurd to exhort them: “grieve not the Spirit, whereby ye are sealed.” Know, believers, that this is your inestimable privilege. Rejoice in it. Give the Lord the glory of it. O, may the Spirit the sealer, help us to make some improvement of it. 1st. Are all believers sealed unto the day of redemption? then is their state safe, and their salvation sure. “The foundation of God standeth sure, having this seal, the Lord knoweth them who are his,” 2 Tim. ii. 19. They shall be mine, saith the Lord, when I make up my jewels, &c. Mal. iii. 17. It is horrid blasphemy to assert, any soul may go to hell whom the Spirit has sealed with the broad seal of heaven. 2d. Are we thus sealed by the Spirit? then let our souls adore his eternal power and godhead, and praise him for his work in us. What power short of omnipotent could open our blind eyes, quicken our dead souls, subdue our rebellious wills, and bring our proud, self-righteous hearts to submit to the righteousness of Christ, and to receive him for our whole salvation? Has the Spirit sealed us as the sons of God, and possessed our hearts with the peace of God through faith in Christ? 3d. Beware that you do not grieve the Spirit. Do we bear the impress of the Spirit’s seal? Shall we then do the devil’s drudgery in our lives, with God’s seal upon our hearts? O ye sealed ones of God, be singular for God. Be exemplary in your lives before God. Consider whose image and superscription you bear. Sink not below your dignity. Shun vanity-fair. Avoid what gratifies the flesh. Flee the scenes of folly. Leave them to souls who know not the love of your Christ. Live in the Spirit and walk in the Spirit. 4th. Sealed believer, know that this sealing of the Spirit is the finishing grace of the covenant of love. Now “you are complete in Christ,” Col. ii. 10. Your title is clear to the heavenly inheritance. Live by faith upon the comfort of it. Reject all doubts and fears concerning it. Soon you shall possess it. Lay hold on eternal life, 1 Tim. vi. 12.

May the blest Spirit in my heart,
Sweetly diffuse abroad
The love of God, th’ incarnate God,
Who bought me with his blood.

O, may I never once forget
What a poor worm I am:
From death and hell redeem’d by blood,
The blood of God’s dear Lamb. M.

Lord remember me, when thou comest into thy kingdom.—

Luke xxiii. 42.

WHEN Joseph had interpreted the chief butler's dream, how pathetically does he plead with him! Think of me when it shall be well with thee, Gen. xl. But alas! such the base ingratitude of man, all was in vain. When restored to his dignity at court, he thought no more of poor Joseph in prison. Exalted stations elevate the mind above feeling for the distressed. But it is not so with the King of kings. He is ever the friend of poor sinners. He remembers us in our low estate. Behold, for us he now hangs on the accursed tree, between two cursed sinners. One was taken, the other left. See your own state in both. Behold the marvellous power of the Lord's sovereign grace in one. Consider, 1st. Here is a reviler of Jesus changed into a petitioner to him. There was no alteration in any outward circumstances. All things continued just the same. Christ hung, to all appearance, as a mere man dying at his side. What then caused the change in him? O, hide your heads and blush at your proud notions of your free will! fall down and adore distinguishing grace. One malefactor is left to his free will and expires blaspheming Jesus: the other dies believing in him and praying to him. He was snatched by grace from the gates of death and hell, as a brand which our Saviour would not suffer to be burned. Now, do you see your nature as wicked and your state equally as desperate as this thief's? then you will be humbled. Do you see that nothing but the same grace of Christ can save you? then you will exalt the free grace of Christ. 2d. See the effects of it. He owns the justness of his sentence, reproves his free-will brother, and proclaims the innocence of Christ. O, fall down and own that the sentence of the law which curses you for sin, is just. Repel the pride and self-righteousness of your heart. Exalt the love and grace of our Saviour. 3d. Hear his prayer. LORD, though thou diest as an ignominious man, yet thou art the Lord of life and glory. *Remember me.* There is no Saviour but thee, no salvation but by thee. I am a hopeless, helpless sinner; unless thou save me, I must be damned eternally. Thou art a King. Thou hast a kingdom. O, bring my soul into it! Now, have you just the same plea this thief had? Have you no other? Do you desire no better? Do you expect salvation from the same Saviour, on the very same terms? Then you are taught by the same Spirit, have the same faith in, and shall soon be in glory with the same Lord, "who is rich in mercy unto all who call on him," Rom. x. 12.

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

—1 John iv 2.

“**Y**ou study too much, it will kill you,” says one and another. What! the study of Christ, who is the life, health, and joy of one’s soul, kill one? Precious death to die in such sweet exercise. It is only to fall asleep in Jesus, and awake with him in glory. I am sure (through grace) this delightful study will kill the life of sense, the power of sin, and the delusions of satan. Christ help us to study him more and more. The apostle here warns us against false spirits which are not of God. He bids us believe not every spirit but try them. For many false prophets are gone out under a spirit of delusion. We are in danger of being deceived by them. Here is a fixed rule to know whether they are of God or not. 1st. *Know ye the Spirit of God.* Many pretend to have received him: to preach by his inspiration; to glory in ecstasies of comfort and revelations from the Spirit. Look at them with a godly jealousy. Be not hastily carried away by them. Do not condemn your own state because you feel yourself a burdened sinner, groan under your burden, and though from day to day you are looking unto Jesus, yet have not these ecstasies and transports they pretend to. 2d. Know the Spirit of God, *hereby* “every spirit that confesseth that Jesus Christ is come in the flesh, is of God.” This is the true testimony of the Spirit of God. Keep your eye steadily on this. What is implied in this? 1st. That God and man in one Christ is come to save us. 2d. The end of his so coming was “to finish transgressions, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness,” Dan. ix. 24. Christ hath perfectly and everlastingly done all this in our flesh for our souls. Therefore, 3d. If the whole of this is not confessed, if any part of this is denied, then “the vision and prophecy is not allowed to be sealed up and finished.” And if comforts and joys arise not from the firm belief of Christ’s finished work for us, but from what we have done or can do towards our own salvation, this is not of the Spirit of God, but another spirit, the spirit of pride, of delusion, and of anti-christ. For it is against confessing that Christ is the Alpha and Omega, the first and the last, the all in all of a sinner’s salvation. O, beware of that spirit which bears witness of any thing in you for righteousness to justify you before God, or as the ground of your acceptance in his sight. Away with it all as filth and dung. Reject both the Spirit and his testimony. Know ye “the Spirit of God beareth witness, because the Spirit is *truth*,” 1 John v. 6.

If any man have not the Spirit of Christ, he is none of his.—

Rom. viii. 9.

THIS is one of the most awful truths in the bible. He who hath not the Spirit of Christ, doth not know Christ, will not believe on him, cannot love him. Then that dreadful sentence stands out against him; living and dying so, will certainly fall upon him—"If any man love not the Lord Jesus Christ, let him be anathema, maran-atha," that is, under the most dreadful curse, till the Lord cometh to execute the severest vengeance of it, 1 Cor. xvi. 22. Jesus, master save us from this. Holy Spirit, rather let us be destitute of every blessing than want love to Christ. O, shed a Saviour's love abroad in our hearts, and that shall kindle ours. What is it to have the Spirit of Christ? How may we know that we have the Spirit of Christ? Consider, 1st. the appellation here given the Spirit of CHRIST. This will greatly help us to solve these questions. You may perceive the Spirit a man is of, by his temper and conduct. The men of this world have the spirit of this world. Their walk and conduct shew it. They set their affections on, seek all their happiness in, and expect all their comfort from the riches, honors and pleasures of this world. So it is with us all by nature. We have not the Spirit of Christ. But when the fulness of time comes, according to his covenant engagements with God the Father and God the Son, God the Spirit is pleased to visit our souls. Then he opens our eyes to see both our own sin and misery, and to behold the righteousness and happiness there is in Christ. He enables us to believe in Christ, to savour the things of Christ, and to cry out, none but Christ, none but Christ be my portion, in time and to eternity. Have we a sigh in our hearts after Christ to be our wisdom, righteousness, sanctification, and redemption? This is the Spirit of Christ. Do we groan under a body of sin and death, and cry out, O wretched that we are, who shall deliver us? Do we thank God for Jesus Christ as the only Saviour, justifier and deliverer? We have the Spirit of Christ. Can we come to a throne of grace, seeing ourselves miserable sinners, yet believing the blood of Jesus Christ cleanseth from all sin and the righteousness of Christ justifies from all condemnation, and therefore cry, God be merciful to me a sinner, Jesus save me or I perish? This is from the faith of Christ. This is the prayer for faith. The Spirit of Christ has inspired it. We have the Spirit of Christ. Do we delight to hear of Christ, to have fellowship with Christ, to live upon Christ, to walk with Christ, and to have the power of Christ's grace subdue the power of sin in our hearts, lips and lives? Verily we have the Spirit of Christ. "The Spirit lusteth against the flesh, so that ye cannot do the things that ye would," Gal. v. 17.

Jesus said, my mother and my brethren are these, who hear the word of God and do it.—Luke viii. 21.

LOOKING at things which are not seen keeps the soul from fainting and invigorates it to every holy duty. Do I believe Christ now thinks of me and is this moment pleading my cause in heaven? how then can I live unholy and walk uncomfortable on earth? True, if I did but know that Christ loved me. How do you expect to know it? Do you believe he loved his mother and his brethren after the flesh? It cannot be doubted. See then how near and dear to Christ, in a spiritual sense, are all who hear the word of God and do it. They bear Christ in their hearts as truly as his virgin mother carried him in her womb. They are as verily allied to him by faith, are his brethren in spirit, as others were by blood. 1st. To hear the word of God implies, to have such an understanding of it, faith in it, hope from it, and love to it, as to cause our souls to delight in God the speaker and our affections to cleave unto him. 2d. Paul speaks of tasting the good word of God, Heb. vii. 5. There is a precious savour in the word. To hear it is to have a spiritual relish for it. Just as food is savoury to the palate, so is the word of God to the soul. 3d. The word testifies of the word; the letter of the word, of the spirit of the word: the written word of the essential word: even the Lord Jesus. God speaks in the word of Christ, by Christ, and of himself in Christ. Therefore to hear the word of God, is to receive Christ into the heart by faith, to know the Father's love in him, and to expect full and final salvation by him. 4th. There is a still and small voice, in which our beloved speaks internally, the words of his gospel. He says, "My sheep hear my voice." We know the voice of our shepherd. It is the delight of our souls to hear him. Is this all? Do we only hear? Are the brethren and sisters of Christ all ear only? No; blessed be God, we are born again by the word of God, 1 Pet. i. 23. Therefore we not only hear the word of God, but do it. What is implied in this? That God's precepts are regarded by us, as well as his promises to us. The one being fulfilled in us, causes the other to be dear to us. In one word, where there is a heart to hear the word of God there is a desire to do the will of God. These are inseparable. Let us not deceive ourselves. "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, 1 John iii. 23. In believing we have everlasting life, John vi. 40. In believing we enjoy the comforts of it, 2 Cor. vi. 6. In doing the will of God, we evidence that we are born of God, 1 John ii. 17. O, may the word of Christ dwell in us richly, in all wisdom, &c. Col. iii. 16.

When she was come to Solomon, she communed with him, of all that was in her heart — 1 Kings x. 2.

BEHOLD a rare instance of sovereign grace. A king and queen met to talk of the things of God. Human pomp and worldly grandeur do not always shut the heart against the grace of God. "Though not *many* wise men after the flesh, not *many* mighty, not *many* noble are called," 1 Cor. i. 26. Yet it pleases our Saviour to call some. He chooses one and another of the wise, mighty and noble, to bow to his grace, honor his name, and shine as distinguished lights in the world. But in general the gospel runs most and thrives best among the poor. "Hearken, my beloved, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" James ii. 5. Here is a visit paid by a happy queen to a wise king. They were both wise and happy, for they were wise unto salvation. 1st. See the cause of her visit. She heard of Solomon's fame concerning THE NAME OF THE LORD. This is the most noble of all fame. Most blessed, when that is the first and chief spring of all our concerns. But, behold a greater than Solomon is here. The fame of King Jesus is proclaimed all through the scriptures. "In him are hid all the treasures of wisdom and knowledge," Col. ii. 3. Yet how few of rich and poor seek unto him? Awful! this royal queen, our Lord declares, shall rise up in judgment with and condemn all such, Matt. xii. 42. Most happy those who seek unto Jesus. 2d See the end of her visit, "to prove him with hard questions." Most probable with intricate cases of conscience which concerned the peace of her soul. Most happy, to have free access to Jesus, to pour out our hearts before him and to tell him of our doubts and sorrows. Not more free and open was Solomon's heart to hear and answer her hard questions than the friend of sinners is to all who come unto him. 3d. She communed with him of ALL that was in her heart. O, it is well with, and well for us to lay all open before our Lord, and to keep back no temptation however vile, beastly and devilish. He knows what is in us. He likes we should confess it unto him. 4th. What was the effect of this visit? Joy and rapture. "There was no more spirit in her." She was wrapt in ecstasy. She cries, "One half was not told me: it exceeds the fame which I heard." One sight of Jesus by faith, one whisper from his loving heart will cause this. O, let us more and more meditate upon the fame of Christ, and prove it from hour to hour in looking to him, seeking him, calling on him, and living upon him, till we reign with him in heaven. Then, in the highest ecstasy we shall say, not one half of thy glory, O Jesu, has been told us.

The kingdom of heaven suffereth violence, and the violent take it by force.--Matt. xi. 12.

We say, hunger will break through stone walls. Desperate circumstances make men violent. Thus it is with a convinced sinner. He sees himself in the city of destruction. And Moses has set his house on fire about his ears, as Mr. Bunyan says in his *Pilgrim's Progress*. Now, he cannot think of God, sin, death, judgment, heaven and hell, with an air of indifference. No; he is awake. He sees the importance of them. His soul is alive. He feels the weight of them. He finds sin has destroyed him. The law terrifies him. Death stares him in the face. Judgment alarms him. He trembles to see hell moved from beneath to receive him. Now his fancied good works, his morality, &c. stand him in no stead. He hungers after righteousness. His apprehensions of wrath make him violent. His hunger is keen. He besieges the kingdom of God with eager prayer. He forces his way through every opposition. He breaks through every wall of obstruction with, O give me Christ, or I perish. Give me his blood to pardon me, his righteousness to justify me, or I am damned for ever. This is fleeing for refuge. This is like one escaping for his life from dreadful flames and devouring fire. This is being violent. Such take the kingdom of God by force. Though by grace we are brought into the kingdom of God, and enjoy pardon of sin and peace with God through our Lord Jesus Christ: yet the Lord forbid that we should so lose our conviction of divine truths as to have done with holy force and violence. Soldiers of Christ, to arms. What! think of laying down your arms and folding your hands to sleep on an enemy's ground when all around are up in arms against you? Come, come, there is enough yet before you to alarm you and to call up your violence. Sin is within you. Satan is plotting against you. The world would ensnare you. Death and judgment approach you. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." O, dream not over dry doctrines and empty speculations, so as to be proof against the force of these solemn events, and to lose your holy violence. For seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for the coming of the day of the Lord, 2 Pet. iii. 11, 12.

Let us ask the important question,
(Brethren be not too secure)
What it is to be a christian;
How we may our hearts assure;

Vain is all our best devotion,
If on false foundation built:
True religion's more than notion:
Something must be known and felt.

Who remembered us in our low estate, for his mercy endureth for ever.—Psalm cxxxvi. 23.

O MY soul, never, never forget these two things, thy Lord's *memory* and his *mercy*. The one was towards thee from eternity : the other endures for ever. What hast thou to do in this little spot of time but to love, serve and delight in thy ever mindful, ever merciful Lord? 1st. Consider thy low estate. Never lose sight of it, never forget it, lest thou grow vain in thy imaginations and unmindful of thy Lord's love. At hell's dark door we lay ; lower we could not be, unless shut up in the bottomless pit. Most awful state ! O, tremble at the thought ! dead in sin. A child of wrath by nature : under the curse of the law, and the power of the devil. Blind to our danger, insensible of our destruction, not a desire to escape damnation : nay, we sported ourselves with our own deceivings ; yet, 2d. he remembered us : who ? Jehovah, Father, Son and Spirit. The Father loved us from eternity before we fell. He remembered and pitied us when fallen. The Son stood up for us in eternity, and engaged to redeem us from our low estate. The Spirit, with equal love, seeing we could never rise nor come out of the horrible pit into which we were fallen, undertook to quicken our dead souls, to come to Jesus for all the blessings of salvation. O what love and remembrance is here ! Study it, O my soul, all thy days. A whole eternity will be swallowed up in wonder, love and praise. 3d. Mercy is the effect of this loving remembrance. Why does God delight in mercy ? Because God is love. Never look at your mercies but remember they all flow from God's love. Consider that precious word, "God, who is rich in mercy, for his great love, wherewith he loved us" (mind, great love is the cause of rich mercy. See when it abounded to us and the effects of it) "even when we were dead in sins hath quickened us together with Christ; by grace ye are saved," Eph. ii. 4, 5. Therefore, 4th. "his mercy endureth for ever." Some talk of the mercy of God without scriptural views of his love. Hence they make mercy to endure but for a few days or years to poor sinners ; then it comes to an end, and the once objects of mercy become the subjects of God's curse and damnation. So they give the lie to the Spirit of truth. But his mercy endureth for ever, because the love of Father, Son and Spirit changes not. 5th. Study to improve thy Lord's memory of thee, and his mercy to thee. Did he remember thy person in love in thy low estate, and will he remember thy sins *no more* ? Heb. viii. 12. Then in thy lowest state of dejection remember him. Look to him, and call upon him, that thou mayest walk worthy of the Lord, Col. i. 10.

We having the same spirit of faith, according as it is written, I believed, therefore have I spoken: we also believe and therefore speak.—2 Cor. iv. 13.

We should greatly admire these phrases, according as it is written—according to the scriptures. If our faith is not founded upon and agreeable to these, it is only a fanciful delusion. “The same spirit of faith.” With whom? Paul ever has his eye upon Christ. He refers to Psalm cxvi; where Christ speaks by the mouth of David. But what need had Christ of faith? Never forget that he was *perfect man*, like unto us: as such all the graces of the Spirit dwelt in him. *Faith* in his Father’s promise. *Hope* in his love. *Delight* in his law. *Zeal* for his glory. Holy fear and reverence of his name. You see the whole chain of graces in that word, “who in the days of his flesh, when he offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, and was heard in that he feared,” Heb. v. 9. Here is faith in the ability of God, hope in him, prayer to him, fear of him, &c. This is joyful to consider, there is not a grace in us but what was in Christ our head and flows to us from him. “The *Spirit of faith*.” It is a spiritual gift. It is a lively grace. It is not a dead notion in the head, but it brings the enjoyment of God into the heart. If we share in the graces of Christ on earth, we shall surely enjoy his kingdom in glory. See the genuine effects of faith. We believe and therefore speak. Faith in the heart opens the lips. We shall speak, 1st. To God the Father, as to *our Father*, with the holy boldness and loving confidence of children. We shall delight to draw near him, to tell him of our sorrows, our enemies, our sins, &c. yea, of all that is in our hearts. For like as a father pitieth his children, so the Lord pitieth them that fear him, Psalm ciii. 13. 2d. *For* the glory of God, we shall speak of his everlasting, electing love, the freeness of his sovereign grace, and the riches of his abundant mercy in giving his Son to be our Saviour. 3d. We shall speak of his Son’s redemption of us from all sin: the glory of his righteousness in justifying us from all condemnation; and everlastingly saving us from sin to holiness, from hell to heaven. Lastly, we shall speak to the glory of the Spirit, of quickening our dead souls and making us happy in the Father’s love and the Son’s salvation. Such is the spirit of faith. Lord help our unbelief. Lord increase our faith.

When we pray, or when we sing,
Or read, or speak, or hear,
Or do any holy thing,
Be this our constant care:

With a fix’d habitual faith
Jesus Christ to keep in view,
Trusting wholly in his death
In all we ask or do.

Will the Lord cast off for ever? and will he be favorable no more?—Psalm lxxvii. 7.

PAUL speaks of some who had cast off their first faith. What was the consequence? Having damnation—1 Tim. v. 12. If the power and loveliness of faith abate in the heart a sense of condemnation is in the conscience. Hence, poor sensible sinners call in question the Lord's love and grace towards them. They are prone to think they have quite tired out his patience, and that nothing but wrath and misery await them. What shall we say to such? The Saviour himself speaks to them. Is it in wrath? Does he say, because you have forsaken me I will cast you off forever; die and be damned for your folly; I will shew you no more favor? O, no. True they have deserved this. They have reason to fear and expect this, was it not for the love of his heart and the grace of his word. Therefore they may joyfully sing

The love divine, which made us thine,
Shall keep us thine for ever.

Therefore love divine speaks. Grace is upon his lips. Let the children of fear and trembling hear. "*Remember from whence thou art fallen.*" Call to mind the loving days of thine espousal. Then thy heart glowed with love and was fired with affections to me. But how art thou fallen by the love of other objects from me! I have never changed in my love to you, nor in my dealings with you. They were all in love. *Repent*: change your mind in regard to your hard thoughts of me, as though I would cast off for ever and be favorable no more. Change your conduct towards me. That ever you should prefer idols, vanities, things of nought to me, and leave the enjoyment of my love to seek happiness in them. Cast off them, for I will never cast off you. Shew no favor to them, for I will shew all favor to you. *Do thy first works*—Rev. ii. 5. Search my word. Study my grace. Dwell upon my love. Meditate upon my sorrows, sufferings and death for your salvation. Attend to the preaching of my gospel. Come to my table. Come to me as a poor sinner, deceived by sin, and betrayed by folly—Come to me for my promised grace, peace and rest, power and strength to serve and obey me. O, may these gracious words from our all-gracious Lord, quicken the hope of our souls to take up the prophet's words in spite of sin, satan and unbelief, "Come and let us return unto the Lord," &c. Hosea vi. 1.

The sinner who by precious faith
Has known his sins forgiv'n,
Is from that moment pass'd from death,
And seal'd an heir of heav'n.

Not as the world the Saviour gives,
He is no fickle friend,
Whom once he loves, he never leaves,
But loves him to the end.

I will make an everlasting covenant with them, and will not turn away from them to do them good.—Jer. xxxii. 40.

A MINISTER lately preaching on the tremendous solemnity of the last day, at the close of his sermon thus addressed his hearers : “ Most awful as my subject has been ; most solemn things you have heard ; yet I have one thing more to add which is as awful. ’Tis this. Ere to-morrow’s sun, perhaps you will forget all you have heard of this solemn subject.” Awful conclusion ! Is not this too much our case respecting the covenant love and faithfulness of our God ? Else why those unreasonable doubts, groundless suspicions, heart-rending jealousies, and soul-dejecting fears which possess us ? Else whence that slowness of heart to approach the Lord, to cast our care upon him, put our trust in him, glory of him, live upon him, and rejoice in him ? The Lord will ever be mindful of his covenant—Psalm cxi. 5. But shame to us we do not remember as we ought, that we are the Lord’s covenant people, that he has made an everlasting covenant with us in Christ our head and representative. He is the Mediator of this covenant. The moment we believe on Jesus we have that *one heart* which is towards him, and we choose him as our *one way*. This the Lord promises in the former verse. Then we enter upon the everlasting covenant. This is said to be made with us, for the grace of it is applied, the blessings bestowed, and the promises of it made good to us. But here is a future prospect. The Lord gives one special promise which includes every mercy, comfort and blessing our souls can wish for. *I will not turn away from them, to do them good.* Lord make us strong in faith, that we may give glory to thee for this exceeding great and precious promise. Consider, 1st. This and every other promise is in Christ Jesus. All the promises are in him—2 Cor. i. 20. 2d. It is absolute and unconditional in regard to us : for Christ our head has fulfilled all the terms and conditions of the covenant for us. Hence every blessing comes freely by him and through him to us. Our every plea for every promise and grace is for Christ’s sake. Most precious and most prevailing plea ! A perfect atonement and perfect righteousness faith has to present and plead to divine justice. Therefore let us come with boldness to a throne of grace. 3d. Will God never turn away from us to do us good ? O, how should this endear him to our souls ? How watchful, how careful ought we to be, not to turn away from him to do evil ? Lastly, we may bid defiance to sin, the world, satan, death and hell. For if the Lord will do us good what shall harm us ? If God be for us who shall be against us ? If every good is thus promised, heaven, the chief of all good, is secure to us.

The very hairs of your head are all numbered.—Matt. x. 50.

I NEVER can understand this, says carnal reason. Therefore reject it, says human pride. What didst thou ever gain, O christian, by indulging carnal reasonings or giving way to human pride? Verily, many a sad hour, many an uncomfortable frame. O, how happy doth simple faith make the heart! it receives every word which the Lord speaks, and draws comfort from it. It serves carnal reason and pride, as David did his ten concubines. He put them in ward and shut them up to the day of their death, 2 Sam. xx. 3. For verily they are like the spies which Moses sent out, "who brought up an evil report of the land," Numb. xiii. 32. Therefore listen not at all to their suggestions. Our Lord never spoke a word to be the subject for thy curious speculations; but that thou shouldst humbly believe it, exercise thy believing mind upon it, and derive peace and comfort from it. Our Lord had been telling his disciples things very disagreeable to flesh and blood. That they were as sheep among wolves; would be hated of all men for his name's sake and persecuted. Yet says he, fear not them who can only kill the body. They cannot touch the soul. But what disciple is there who is not subject to fear the wrath of man? Fear of being hurt is natural to us all. What can deliver a man from and set him above this fear? Nothing but the power of faith. Here is the Lord's word. The very hairs of your head are all numbered. Now you are brought to the suburbs of comfort. Believe and enter into it. If every the most minute excrescence of my body lies open to my heavenly Father's eye, if not one of them can fall to the ground without his permission, then carnal reason avaunt. Fears begone. Men and devils do your worst. My loving Father stands between your wrath and my soul. I am safe while omnipotence lives and everlasting love changes not. Ah, but when I think of the hairs of my head, I think of my sins. If the former are numbered, the latter are all recorded; and they are more in number than the very hairs of my head, therefore my heart faileth me, Psalm xl. 12. Then let sense and reason be subject to faith. Hear and rejoice at what thy Lord saith. *I have* blotted out as a *thick cloud* thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee, Isa. xlv. 22.

Still with my God I leave my cause,
And trust his promis'd grace;
He rules me by his well-known laws
Of love and righteousness.

Not all the pains that ere I bore,
Shall spoil my future peace;
For death and hell can do no more
Than what my Father please,

I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee.—Isa. xliv. 22.

THUS of miserable sinners God makes happy saints. Here is the work of each divine person in the ever-glorious trinity. God the Father blots out sins in the court of heaven: God the Son by his atonement on the cross: and God the Spirit in the court of a sinner's conscience. Believe and enjoy the comfort of this. Now may the God of hope fill us with all joy and peace in believing this, and make us to abound in hope through the power of the Holy Ghost, Rom. xv. 13. When the dear women came unto the sepulchre to see our Lord, they said, who shall roll away the stone from the door? Mark xvi. 3. But behold it was done. So a poor broken hearted sinner says, this thick, black, impenetrable cloud of my sins intercepts between my soul and the light of God's countenance; it prevents the comforting rays of the sun of righteousness from shining into my soul. O, who can disperse it? None but God. Behold he hath done it, and he assures us of it. Look within and be humble, look up and be joyful. Did you think a storm of divine wrath and terrible vengeance was gathering over your guilty head? Behold, love speaks, grace proclaims, mercy declares I have dispersed the cloud: I have blotted out thy sins. Grace super-abounds over all the aboundings of sin. A deluge of pardoning love, mercy and grace washes away all thy transgressions. They are all dispersed like a cloud driven away by the sun. What? all this rich love, mercy and grace to such a hell-deserving sinner as I am? and that too without any terms and conditions, requisites and deserts of mine? Yes, all is of rich love, free grace and sovereign mercy. But behold the end of this. It is to attach thy heart to a sin-pardoning Lord. For he says, "Return unto me." O, nothing attracts the gracious heart from sin, the world and vanity, to the Lord, like free and full declarations of gospel grace and pardoning love. O, my soul, return from thy backsliding ways, thy unbelieving thoughts, thy jealousies and suspicions of thy Lord's love, unto him. For "I have redeemed thee." Look on thy sins, see thyself redeemed from them by blood divine. Look to heaven; see it purchased for thee, and secured by thy Redeemer's righteousness. Now glory of, and live like a son of God and a joint heir with Christ. O, may his blood make all serene within. May that purge our conscience from all dead works to serve the living God, Heb. ix. 14.

Redeeming grace, forgiving love,

'Tis a most glorious theme!

It fills us with the joys above,

God's glory to proclaim.

Thy Saviour calls, my soul, return

To taste his pard'ning love,

This makes thy frozen heart to burn,

While praise ascends above. M.

Is not this the carpenter's son?—Matt. xiii. 55.

“Such indignity I cannot bear: such insult is intolerable.” Ah! who? What art thou who speakest thus? Thou sinful dust, thou proud worm of earth, look unto Jesus. See, the King of kings, the Son of God becomes a mean man, the son of a carpenter; yea more, himself a carpenter, the son of Mary, Mark vi. 3. Mark his condescension; learn humility hence. Behold his treatment and contempt. Learn patience and submission. Astonishing mystery! Let reason bow and faith adore. Sinner, behold with joy and wonder thy God in flesh. Born under that curse for sin, “in the sweat of thy brow thou shalt eat thy bread,” Gen. iii. 19. He works at a mean trade, and follows an ordinary occupation. O ye great and mighty who are above trade, and despise those who follow it, saved ye must be by this carpenter’s son, or perish everlastingly. He is the one and only object of hope and salvation. “He is God and man in one Christ. One, not by conversion of the godhead into flesh, but by taking the manhood into God.” Weil might Isaiah style him *WONDERFUL*, Chap. ix. 6. He is so, both as God and as man, and as God and man in one Christ, wonderful in love, sufferings and power to save sinners. Wonderful in his humility, for he made himself of no reputation, and took on him the form of a servant. The Jews were “astonished at him, and said, whence hath this man this wisdom, and these mighty works?” Yet they were offended *in* him, because of the meanness of his birth, parentage and education. Exceeding foolish: so is judging of Christ by sight and sense. But he says, “Blessed is he who shall not be offended *in* me,” Matt. xi. 6. It is the blessed nature and peculiar office of faith, to pierce through the mean appearance of the humanity, and to see the godhead of Christ. Here is the sure evidence of vocation, “Though Christ is to the Jews a stumbling block and to the Greeks foolishness, yet to them who are *called*, Christ the power of God, and the wisdom of God,” 1 Cor. i. 23, 24. Now do you see salvation finished by the power and according to the wisdom of God by this carpenter’s son? Mean and contemptible as he appeared in the eyes of others, do you see such matchless beauty, such divine glory shine in his person and works, as to say, My Lord and my God? O beware of looking on this as a common call. Know it is of special, peculiar, distinguishing grace. Give glory to the Holy Spirit for it. Rejoice at the meanness of thy Lord: love him for it: all was for thy salvation. Rejoice in him; though to the eye of sense mean and contemptible, yet he is “able to save unto the uttermost all who come unto God by him,” Heb. vii. 25.

Whosoever abideth in him sinneth not.—1 John iii. 6.

BEWARE, O my soul, of licentious spirits, who make Christ a minister of sin, instead of a Saviour from ALL sin. For such are strangers to the sweet experience of abiding in Christ, whereby sin is dethroned in the heart, the power of it subdued in the life, and holiness maintained in the soul. To abide in Christ is to continue to believe in, and rest upon him, as the dwelling of our souls. "Lord, thou hast been our dwelling place in all generations," Psalm xc. 1. This is the claim and confession of the faithful. Ask a believer, where dwellest thou? he will reply, on my own freehold, my Father's patrimony, where my treasure is, IN CHRIST. - Such an one sinneth not. What! never sin in thought, word, or deed? Has he no sin in him? This state is the earnest desire of his soul. Verily he doth not abide in Christ who doth not long for it. But so far from being in it, that every believer feels he is a lump of sin, knows that nothing but sin dwells in his flesh, finds if left to himself, he can do nothing but sin. Yet he sinneth not. 1st. He abides in the truth. He cannot so sin as to lie against the truth, and say "I have no sin." 2d. So as to reject the record of truth, that eternal life is in Christ, and make the God of truth a liar. For he believes, that free remission of sin and full justification unto eternal life, is by the blood and righteousness of Christ ONLY. 3d. As a new creature in Christ he sinneth not. He lives above the power of sin hates all sin, walks contrary to sin, and strives against every sin. 4th. He sinneth not, as under the law of works, for he is under the grace of Christ. Though sin lives and rages in his flesh, yet he lives not in sin. He is dead to sin. Sin reigns not over him. Of every evil (let who will abuse it, at the peril of his soul) he may say with Paul: "It is no more I that do it, but sin that dwelleth in me," Rom. vii. 16. 5th. He sinneth not as the ungodly do or as he himself did while unregenerate. Then the whole man, spirit, soul and body loved sin, wilfully and habitually committed sin with enmity against God. But now the least sin is his grief. The very motions of sin his distress. Lastly, he sinneth not to the damnation of his soul; for there is no, not one condemnation against him, as he is in Christ Jesus. And he is kept by the power of God unto salvation. O, precious abiding of faith! Victory over every enemy is sure; "for we are more than conquerors through Christ who loved us," Rom. viii. 37.

Stand up my soul, shake off thy fears,
And gird the gospel-armor on;
March to the gates of endless joy,
Where thy great captain Saviour's gone.

What tho' thine inward lusts rebel?
'Tis but a struggling gasp for life;
The weapons of victorious grace
Shall slay thy sins and end thy strife.

Thou shalt swear the Lord liveth.—Jer. iv. 2.

A REBEL under an attainder, a malefactor under sentence of death, cannot be sworn to give evidence in any court. Such is thy case, O sinner. Thou art naturally under an attainder as a rebel against the King of kings; and art under sentence of death by the law of God. But, if an earthly monarch by a royal act of sovereign mercy forgives a rebel, and pardons a malefactor, they are then good evidences in court. So it is with thee, O believer; thy attainder is taken off, thy pardon is passed under the broad seal of heaven, by a sovereign act of thy gracious Lord. But, never forget the love of Jesus who obtained this for thee. Well now thy Lord challenges thee: "Ye are my witnesses, saith the Lord," Isa. xliii. 10. He subpœnas us into court. He commands us, *ye shall swear.* The Lord, in our days of ignorance, got great dishonor from us, by our taking his holy and sacred name in vain: if not by profane oaths and horrid imprecations, (which alas! few have been free from) yet in many other ways. Now we are pardoned by him and returned to him, he will get honor and glory from us. Swearing an oath is, 1st. for the confirmation of the truth; 2d. to put an end to all strife, Heb. vi. 16. Christian attend to the form of thy oath: thou shalt swear the Lord liveth: can you swear this in truth from your own knowledge? Hearsay evidence cannot be admitted in any court. O, but if thy heart is quickened and turned to the Lord, if thou believest in the Son of God, verily thou canst give sure evidence that the Lord liveth. The Lord Jesus liveth in thee by faith. Thou hast fellowship with him who saith, "I am he that liveth and was dead, and behold I am alive for ever more, Amen, and have the keys of hell and of death," Rev. i. 18. Solemnly attest, and steadily persist in this truth, in the presence of angels and men. Confirm it by thy solemn oath before the judge of all. So shall it put an end to all strife in thy own conscience. As surely as the Lord hath quickened thy spirit, he liveth to save thy soul to the uttermost. Honor thy Lord by thy sacred testimony to his life and life-giving influence. Record thy solemn oath to thy Lord in the court of conscience; produce it against the false accusations and lying evidence of satan. Fulfil thy Lord's word: unto me every knee shall bow, every tongue shall swear. "In the Lord have I righteousness and strength," Isa. xiv. 24.

Lamb of God, in thee we trust,
On thy fix'd love depend:
Thou art faithful, true and just,
And lovest to the end.

Heav'n and earth shall pass away,
But thy word shall firm abide:
That's thy children's steadfast stay,
When all things fail beside.

Comfort ye, comfort ye my people saith your God.—Isa. xl. 1.

1st. WHO are the people of God? I am of that number, saith one, "for I feel my heart as full of comfort as ever it can hold." It may be so. Then this text is not for thee. But it will do thee no harm to examine into the nature of thy comforts, the tendency of them, and how thou camest by them. Saith another, "I am sure I cannot think myself one of the people of God." Why not? "Because instead of the comforts of God's children, I have continual sorrow and conflicts, am oppressed by satan, harrassed with temptations, groan under a body of sin and death, and dread after all that I shall perish in my sins through unbelief." Thou art the very person, one of the happy number of the Lord's people of whom he here speaks. He describes his people as poor and afflicted who trust in his name, Zeph. iii. 12. What is his holy and blessed will concerning you? Why, 2d. That you should be comforted. He knows your sorrows. He sees you want comfort. He therefore commands it to be administered unto you. This is a commission peculiarly directed to the Lord's ministers. I am not honored with that high calling: yet the Lord may graciously condescend to administer comfort by means of so weak and mean a wretch as I. For Paul says to private christians, "*comfort one another* with these words," 1 Thess. iv. 18. Therefore it is our duty. The Lord succeed us in it. Mind then, thou poor sorrowful sinner, who art afflicted, tossed with tempest and not comforted; behold thy Lord is mindful of thee. Take notice of the love of his heart, the sounding of his bowels over thee and the vehemence he speaks with concerning thee; *comfort, comfort*. Thou hast sorrow upon sorrow in thyself. Here is comfort upon comfort from thy Lord. He is the God of all comforts. He would have thy soul to be comforted. Nay, look not within to find any cause why thy Lord should have such love to thee, or concern for thee. The cause lies in his own loving heart. He freely gave his Son for thee, he freely promises his Spirit to thee, he commands comfort, comfort to be spoken to thee. Now, wilt thou go and indulge thy besetting sin of unbelief, and say after all this, "my Lord careth not for me, he hath forgotten to be gracious unto me?" O, rather bring that bosom sin of unbelief to thy Lord: beg of him to slay its power, that it dishonor him no more by disbelieving his precious word: for he saith, "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea they may forget, yet will I not forget thee, Isa. xlix. 15.

O death, where is thy sting? O grave, where is thy victory?—1 Cor. xv. 55.

SAYS a celebrated poet, "all men think all men mortal but themselves." True there is a natural propensity in us so to think; but new-born souls not only know they are mortal, dying creatures, but in the exercise of grace they can indulge the thoughts of death with pleasing reflections. For death is not only a conquered enemy by the captain of our salvation; but he is also enumerated in the catalogue of our blessings. "Death is yours:" yours to deliver you from all your evils of sin, sorrow and temptations: yours to introduce you into the presence of your God and Saviour, and into the enjoyment of all the glory and blessedness of his kingdom. But death has a sting and the grave a victory: this sting is sin: and what gives strength to sin and victory over the sinner, is the law: that darts the sting into us and so fixes it in us, that for any thing we can do, we must feel its poisonous sting to all eternity. But, "Who is this that cometh from Edom with dyed garments from Bozrah? This, who is glorious in his apparel, travelling in the greatness of his strength?" He answers, "I that speak in righteousness mighty to save," Isa. lxiii. 1. It is that glorious warrior, our almighty conqueror Jesus, who has disarmed death of his sting and obtained a complete victory over the grave: do you ask what is this to us? Why truly we can draw no comfort from it, unless we believe in him and look upon his victories as obtained for us: thus viewing our triumphant, risen, ascended Saviour, we shall be enabled in the confidence of faith to say, "O death, where is thy sting?" Thou hast lost it in the flesh of Christ; by his death he hath deprived thee of it; through death he hath destroyed him who had the power of death, that is the devil; and delivers them who through fear of death, were all their life time subject to bondage, Heb. ii. 14, 15. Art thou in bondage through fear? who holds thee under it? Thy worst enemy the devil: by what means? unbelief: Because thou dost not believe thy best friend, thy dear Redeemer. Dost thou say I would believe, but cannot: what? canst thou not believe thy Lord? He says to all thy questioning doubts, "*I speak in righteousness.*" I have wrought out and brought in an everlasting righteousness, to clothe your naked soul and to make you stand before the throne of God perfect and entire, lacking nothing. Believe this, and triumph over sin and death. *Mighty to save.* Can the power of sin, death and hell withstand my might? Look unto me and be saved from thy bondage and fear. Receive his word: rejoice in the comfort of it: Christ hath fulfilled it; "O death, I will be thy plagues; O grave, I will be thy destruction," Hos. xiii. 14.

*Is his mercy clean gone for ever? doth his promise fail for evermore?—*Psalm lxxvii. 8.

IT is one thing for God to desert, and another to disinherit: the former he frequently does by his children: the latter he never did to any one of them: he may change in his conduct to them, but never in his love for them. That is a sweet expostulation of the Lord's, "how shall I give thee up Ephraim?" Hos. xi. 8. It reminds one of the tender affection of a loving father to a disobedient son, with a pen in his hand, just going to execute a deed to disinherit him; but love pleads, his fatherly bowels yearn, his heart melts. Though he is disobedient, yet he is *my* child, *my* heir, the son of *my* loins. I cannot give him up; I cannot cut him off; I will not do it. The love of God to his children infinitely exceeds that of the most tender parent. He allows there may be such monsters in nature for a mother not to have compassion on the son of her womb; but, says the Lord, "I will never forget thee," Isa. xlix. 15. "For, he will rest, or be silent in his love," Zeph. iii. 17. Though thou dost not hear the voice of comfort, and the melody of joy, yet his love is the same. He cannot change. "God is love," 1 John iv. 8. Nothing but love to his people in Christ; therefore it is impossible for his mercy to be clean gone, or his promise ever to fail. It was of his rich mercy and great love, that he quickened us when dead in sins, Eph. ii. 4, 5. Therefore we cannot perish for want of mercy. "God's promises are all in Christ Jesus, Yea and Amen, to his own glory," 2 Cor. i. 20. Therefore, God would lose the glory of his truth if one of them should fail. O, why then should any poor sinner thus question his mercy and his promise? Take shame to thyself; say with the Psalmist: "It is my infirmity." No marvel, if under infirmities, you call in question the mercy and truth of a faithful covenant God; that you should question your own state, and think you are not a vessel of mercy, and that not one promise is for you. But your very questionings, fears and concerns shew it; the dead in sin look not for the mercy of our Lord Jesus Christ unto eternal life; unregenerate souls see nothing of the exceeding great and precious promises which are in Christ Jesus; they have no concern about them. O, therefore, instead of questioning God's mercy, plead it. Own this as thy sin to doubt of it. Instead of doubting his promises, look at them, glory in them, give God the glory of them. Stagger not at the promise through unbelief. "Be strong in faith and give glory to God," Rom. iv. 20.

If in this life only we have hope in Christ, we are of all men most miserable.—1 Cor. xv. 19.

HERE is a supposition, and a consequence drawn from it. Consider, 1st. This hope in Christ: it is not common to all men; it is a precious grace of the holy Spirit; it springs from faith in Christ; it looks to the promises in Christ, and is nourished and supported by them. It is a LIVELY HOPE, we are "begotten again to it, according to the abundant mercy of God our Father, by the resurrection of Jesus Christ from the dead," 1 Peter i. 3. By it we are made to differ from all other men, who though they may talk of hope in God, yet have no hope, but are without Christ or without God in the world, Ephes. ii. 12. Here is the proof of it. "Every man who hath this hope in him purifieth himself, even as he is pure," 1 John iii. 3. Mind, Christ is the object of this hope, it is IN, or ON Christ. The man who is the subject of it, purifies himself. How? By the blood of Christ, and by the grace of Christ. From what? From all sin: from the love of this world: from the pomps and vanities of it. He lives not in them: he walks not after them he hates them; he despises them; hope on Christ springs up in his heart; that kills the love of the world in him. 2d. What is it to have hope in this life ONLY? To have our prospect bounded by the narrow limits of time and sense: to take up with the joys and pleasures of the present world; to set our affections on them, and seek all our happiness in them, without looking after and longing for the invisible glories of a better world. 3d. Why then are we of all men the most miserable? 1st. Because we are new creatures in Christ; we have a new and spiritual nature in and from him; we have communion and fellowship with him; therefore, we cannot enjoy the pleasures, honors and riches of this world as other men do: we are "crucified to the world," Gal. vi. 14. 2d. We are miserable from the malice, hatred, and persecution of the men of the world for our hope in Christ. 3d. We are miserable from the burden of a body of sin, which others feel not: from the fiery darts of satan, which at others he shoots not: the workings of unbelief, which others find not: that we ever offend the Lord, which others care not for: that we cannot perfectly and preservingly obey his will in all things, which others concern not themselves about: that ever the Lord hides his face and deserts our souls, which others know nothing of. From these and innumerable other things, christians of all other men are most miserable. But, O blessed hope in Christ: "He is our hope," 1 Tim. i. 1. While Jesus lives our hope lives. Time with all its changes cannot frustrate it: death with all its terrors cannot destroy it: eternity with all its glories will be the end and fruition of it.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.—Rom. i. 18.

ONE sin ruined the whole race of Adam ; it brought curse and wrath upon every soul of man. Every man that ever lived, that now lives, and that ever shall live upon this earth, is by nature a child of wrath, and the wrath of God is revealed from heaven against his sin, not one soul excepted. How is this wrath revealed? 1st. At the giving the holy law at Mount Sinai, Exod. xix. There the Lord revealed all the terrors and glory of his majesty, as the most holy, sin-hating God. O, think of the mount that burned with fire, the blackness, darkness and tempest : the awful sound of the trumpet : the terrible voice of words, which they who heard, entreated they should not be spoken any more ; and so terrible was the sight, that even Moses said, " I exceedingly fear and quake," Heb. xii. 21. O, think of this, and think not what is called the least sin a little thing, for it has lighted up the fire of God's wrath. 2d. See the wrath of God revealed, in drowning the old world ; in burning Sodom and Gomorrah ; in the matter of Korah ; and in his judgments upon the ungodly in all ages. " God is angry with the wicked every day," Psalm vii. 11. The fire of his wrath and indignation ever smokes against all sin. Remember this and be watchful. 3d. Reflect on the wrath of God revealed from heaven, when he took vengeance on his beloved Son for the sins of his people. See our iniquity-bearing, sin-atoning, curse-sustaining Lamb of God on the cross. There see what sin is ; there view the indignation of God against it ; his justice punishing it, and the awful vengeance he executed upon it. O my soul, think of thy Saviour's inconceivable suffering for sin. Here see the exceeding sinfulness of sin ; view its crimson dye in the purple gore of the Son of God. Ever think of this, love the Lamb, and strive against all sin : for, 4th. the wrath of God is revealed against sin, even in his own children. He equally hates their sins, will punish sin in them, and them for sin too. Beware of any doctrine that makes light of sin ; or, as though God has not the same abhorrence of sin, indignation and wrath against sin in his own children as well as others. Do not hold the truth in unrighteousness ; never think of reconciling a holy God to abominable sin. 5th. The wrath of God is revealed in the conscience of his people. By the law is the knowledge of sin, Rom. iii. 20. And the law worketh wrath, Rom. iv. 15. It fills the mind with terrible apprehensions of the wrath of God, and a fearful looking for of his judgment, and fiery indignation against sin. Bless Jesus that his blood cleanseth from all sin ; and lastly, remember the awful day when " God will take vengeance on them who obey not the gospel of Jesus Christ," 2 Thess. i. 8.

Let us search and try our ways, and turn again to the Lord.—Lam. iii. 24.

THIS book is justly styled, THE LAMENTATIONS. The dear children of God were now in captivity and deep distress. Jeremiah most pathetically enumerates and laments their great calamities. We shall never get out of this book of Lamentations while in the body. We daily see cause for lamentations on one account and another; and indeed if we did not, it would be a sad sign that our eyes are blinded by self-righteous pride, or our hearts hardened through the deceitfulness of sin. "As sorrowing, yet always rejoicing," is the christian motto. Times of calamity, and seasons of distress, call for self-examination and soul-searching. This will keep down murmurings and complaining. 1st. Let us SEARCH, look for and enquire after something that may support and comfort us, and teach us to improve our distress. Soul, let thy circumstances be what they may, thy Lord's advice is ever seasonable. "Search the scriptures: Why? They testify of ME, John v. 39. Christ is the head of the covenant: in him the Father loves us: through him his love flows to us. Afflictions flow from covenant love, and shall answer covenant purposes. The scriptures are written for our COMFORT. There we find that we have the common lot and inheritance with all siants. 2d. *Try our ways*, by that standard of justice and perfection, the law of God. O, how will this make the sense of sin abound in our eyes! Is the law of God HOLY? our ways are unholy. Is the law SPIRITUAL? we are carnal, sold under sin. Is the law JUST? our ways are unjust. Is the law GOOD? in us that is, in our flesh dwells no good. What must we do? Must we sit down in melancholy, give up all hope, and write despair upon our hearts? No, blessed be God; though sin has destroyed us, there is salvation in the Lord for us. 3d. *Turn again to the Lord*: such is the acting of a gracious heart, having once tasted that the Lord is gracious, and known the precious love of Christ, it cannot be happy in sin; it cannot bear to live at a distance from the Lord, its life and love. Believing that all our iniquities were laid upon Christ, that he bore them in his own body on the tree, it cannot rest till it again finds pardon in his blood, the peace of God and joy in the Holy Ghost. Bless the Lord, O my soul, for that gracious word, "Return ye backsliding children and I will heal your backslidings," Jer. iii. 22.

Sin and the pow'rs of hell,
Persuade me to despair;
Lord make me know thy cov'nant well,
That I may 'scape their snare.

Remember all thy grace,
And lead me in thy truth,
Forgive the sins of riper years,
And follies of my youth.

Being justified freely by his grace, through the redemption that is in Christ Jesus.—Rom. iii. 24.

WHO are in this happy state? Men, apostate men, who have alike “sinned and come short of the glory of God.” But are impenitent, unbelieving sinners justified? Who will dare avouch this? Paul fully contradicts it: he expressly says, “the righteousness of God (that one righteousness which God appoints, accepts and approves) which is by faith of Jesus Christ, (received by that faith which Jesus is the author and finisher of, Heb. xii. 2.) is unto all and upon all *them who believe*. But unbelievers reject this glorious righteousness of Christ; therefore they are not in a state of justification. Doubtless God had in his heart secret and eternal purposes to justify all them who shall believe; therefore he gives them faith in time. Then what was eternally decreed, effectually takes place in their souls; then they come as condemned malefactors, to plead this act of free grace at the bar of justice, at the footstool of mercy; and from the ground of their hearts give God the glory of it, for God is just, while he is the justifier of him *who believes in Jesus*. O happy believer in Jesus; *thou*, even thou, though in thyself a miserable sinner, yet art freely justified; thou art as fully freed from all condemnation for sin as though thou hadst never committed a sin. You are as perfectly righteous before God as if you had never sinned; infinitely more so than if Adam had never fell and you had been born an innocent creature: for you are arrayed with the glorious righteousness of the Jehovah-man, Christ Jesus. Why are you not always happy and joyful in this? Pride is in your nature: that says it cannot be, I must have some hand in procuring it. Legality works in you: that says I must perform some condition to obtain it. Unbelief sets itself against it, and says it is impossible it should be true. All the evil that is in your fallen nature opposes free and full justification by the grace of God: it is your grand business to oppose the truth of God against all, and to believe in opposition to all. Fix, O fix your constant eye on the redemption that is in Christ Jesus; free grace sets that before you; glory only and alone in this; for by this you are delivered from captivity to sin, satan and the law; and have a full and everlasting title to heaven; all grace and glory comes from free grace through this. O be strong in faith and give Jesus the glory of this; and while you look at and glory in your blessed privileges, be careful of your walk; consider how highly you are favoured of God, and how you ought in all things to study to please God, and ever fear to offend him; for “God is *love*,” 1 John iv. 8.

This God is our God for ever and ever: he will be our guide even unto death.—Psalm. xlviii. 14.

HERE is, 1st. The joyful claim of faith. *This God*: just as though the sinner saw him as visible, pointed to him and exulted in him, "Is our God." It is our special mercy we do not serve an unknown God: our God has manifested himself to us: is known by us. We have felt his sovereign grace and almighty power within us. Hence we own him, come to him, and rejoice in him, as our covenant God in Christ. He came from heaven to earth to seek and to save us; he has given us hearts to ascend from earth to heaven; there we view our reconciled God and Father at perfect peace with us; our God Redeemer ever living to save us; our God and comforter bringing the joys of salvation into our hearts, and thereby sanctifying us unto eternal glory; "this our God, ever rests in his love to us," Zeph. iii. 17. "He will never turn away from us to do us good," Jer. xxxii. 40. For 2d. He is "our God for ever and ever;" not only yesterday and to-day, while our frames are warm and lively, and our comforts strong; but through every revolving period of time, and in every distressing circumstance. O, cutting thought, if God were ever to cease to be our God! Some say, God may be our loving God and Father to-day, but to-morrow may cast us off in his wrath and become our implacable enemy forever. What! does God beget children for the devil? Has Christ redeemed souls by his blood which may be damned in hell? Does the Spirit quicken and sanctify souls who may inhabit the bottomless pit? O, this is not the language of scripture and faith, but of ignorance and unbelief; it comes from devilish pride, thinking we do something to cause God to be our God; it tends to dreadful presumption, thinking we can do something to keep him our God; it ends in awful desparation; for if we fail on our parts, we lose God and our souls forever. No; but 3d. O joyful truth; "Our God will be our guide even unto death." Then we cannot sin our souls out of his hands; "for Christ's blood cleanseth from all sin," 1 John i. 7. "We cannot forfeit his mercy, it endureth forever," Psalm cvi. 1. "He will guide us into all truth," John xvi. 13. His truth forbids all sin; his everlasting love constrains from it; his promises excite to all holiness; and we are filled with all joy and peace in believing him, when he says, "I will never leave you nor forsake you," Heb. xiii. 5.

The God we worship now
Will guide us till we die

Will be our God while here below,
And ours above the sky.

And the Lord went his way as soon as he had left communing with Abraham, and Abraham returned unto his place.—Gen. xviii. 33.

LOVE is the bond of friendship: Unless love be mutual, friendship cannot subsist; the sweets of friendship are enjoyed in free communications; friends are delighted with each other's presence; long absence causes pain; this is true between God and the soul. If you feel concern at the absence of God, you love God; you are a friend of the Lord's; the Lord stoops to earth; he takes our flesh; he visits and converses with us as friends; this same Lord communes with Abraham. Consider, 1st. Abraham was a poor sinner as we are; he could no more behold the essential glory of the Godhead without a mediator, than we can; nor can God, in his essential glory, as perfectly holy and righteous, draw near to fallen man without a mediator, but sudden destruction must be his awful doom; therefore it was Jesus the Lord, the sinner's friend, mediator, justifier and Saviour, that communed with Abraham. It is Jesus "with whom we have to do." "He is the word of God to us," Heb. iv. 13. This revives and refreshes our dejected spirits. 2d. Though this visit and communion with the Lord was precious, yet it did not last long. *The Lord went his way.* Do not you frequently find it so? Christ comes and pays a love-visit to your soul; he sweetly communes with you; he warms your heart: he comforts your soul: it is but for a season; he goes his way; you cannot but be sorry; you reckon those moments tedious that intervene between one loving visit and another: you say with the disciples, "Did not my heart burn within me?" Luke xxiv. 32. And with others, "O thou hope of Israel the Saviour, why shouldst thou be as a wayfaring man, who tarrys but a night!" Jer. xiv. 8. But faith lives upon Jesus, though sensible comforts are wanting. 3d. Abraham returned to his own place: to the tents in *Mamre*: which signifies rebellions or bitter: he must again feel the rebellions, and taste the bitter of his fallen nature: there is love in this as well as in the Lord's visits and communings. Wisdom prescribes this portion; love administers it; grace makes it profitable. Says our dear Lord, "What I do thou knowest not now, but thou shalt know hereafter," John xiii. 7. Our Lord's love is ever the same; his affections change not: though he may leave off communing with thee below, yet he never ceases praying for thee above. This is precious to the faith of our hearts. Do we come unto God by him? He is able to save us to the uttermost; "he ever lives to make intercession for us," Heb. vii. 25.

Godly sorrow worketh repentance unto salvation, not to be repented of.—2 Cor. vii. 10.

By legal preaching, setting forth the curses of the law and the terrors of hell, a sinner's conscience may be made to tremble under the dread of damnation; he may be said to repent. "Judas thus repented himself, and said I have sinned." He might be sorry for it; his sin might make his heart ache and fill his soul with horrors; but here was no *godly* sorrow; God was not in his heart; no repentance unto salvation; this was out of his sight; his repentance was unto damnation; for "he went out and hanged himself," Matt. xxvii. 5. Natural fears and legal terrors may excite sorrow without the grace of repentance. 1st. What then is godly sorrow? It springs from God, it is excited by the views of God, it is directed to God, and arises in the heart on account of God. With David the soul cries, "against thee *only* have I sinned," Psalm li. 4. The heart is pierced to the very quick with anguish for having sinned against a God in Christ, a sin-pardoning, a soul-comforting, a most affectionate Father. This is the sorrow of faith; it is grateful to God. 2d. "It *worketh repentance*; it causes the soul to change its mind and its conduct. Its *mind*. Sin and satan had deceived it; it foolishly fancied there were some sweet charms in sin that could make it quite happy; but it now feels the wormwood and gall of it; it looks at its sin, and looks at its Saviour, and cries, O my Lord and my God, could I ever be so mad as to turn from thee to sin? I lament my folly; Jesus pardon me. Its *conduct*. Godly sorrow causes the soul to turn away from sin with loathing and detestation, and to turn to the Lord with humble faith, holy hope, ardent desire, and earnest cry; O my Jesus, "restore to me the joy of thy salvation: cast me not away from thy presence; take not thy holy Spirit from me," Psalm li. 11, 12. Though sin has made me miserable, yet thou, and thou only canst make me happy. 3d. This repentance is unto salvation; it brings the soul to Jesus; "There is salvation in him and in no other," Acts iv. 12. 4th. This is not to be repented of. O, my soul, canst thou ever change thy mind concerning the precious salvation of Jesus, by repentance unto life, from a godly sorrow for sin! Beware then of those "fools who make a mock of sin," Prov. xiv. 9. Of those mad fools who deride godly sorrow for sin, and laugh at all repentance as downright legality; but, says Jesus, "except ye repent, ye shall all perish," Luke xiii. 3.

'Twas for my sins my dearest Lord,
Hung on the cursed tree,
And groan'd away a dying life,
For thee, my soul, for thee.

Whilst with a melting broken heart,
My murder'd Lord I view,
I'll raise revenge against my sins,
And slay the murd'ers too.

Speak thou the things which become sound doctrine.—

Tit. ii. 1.

“LIKE people, like priest,” is a scripture adage, Hos. iv. 9. Professors generally catch the same mind of the minister they sit under. Our Lord advises, “take heed what ye hear,” Mat. iv. 24. The seeds of all heresies are in our nature; they are sooner learned than sound doctrine; hence Paul’s jealousy of, and advice to Titus; he was not only to preach sound doctrine, but the things also which become it. Sound doctrine is to be highly prized, yet it is not to be alone. Good as it is to have a sound judgment in the doctrines of grace, yet we are ever to consider, they are all according to and promotive of godliness. They are all of a practical and experimental nature; productive of love in the heart and holiness in the life; many err here: some make light of sound doctrine; they cry out, away with your doctrines, give us practical holiness; these cast contempt upon the word of truth, and impeach the wisdom of the Spirit of truth, in revealing the doctrines of the grace of the everlasting covenant; however they may talk of Christ, yet they lightly esteem the truth as it is in him. From such turn away; “for the law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple: the statutes (or doctrines) of the Lord are right rejoicing the heart; the commandment of the Lord is pure enlightening the eyes,” &c. Psalm xix. 7, 8. Again, there are others who think and speak of nothing but doctrines; they care nothing about the things which become sound doctrines, such as a self-denied life, a holy walk, a careful abstaining from the very appearance of evil, living in the exercise of spiritual grace, and in the discharge of every christian duty, striving to “adorn the doctrine of God our Saviour in *all things*,” Tit. ii. 10. Alas! it is common to see such; like the wild ass they snuff up the wind of doctrine, bray it over, while their hearts are as cold and dead to spiritual communion with Christ and the life and power of godliness, as the world which lieth in wickedness; beware of such. Christianity is life as well as truth; the gospel is to be experienced in its power, as well as believed in its word; Christ is to be lived upon by faith and lived to by love, as well as talked of with the tongue. O, let us not be content with a form of sound words in our heads; but let us cry earnestly and constantly to our Lord, for the life and power of them in our hearts to influence our lives; so shall we from precious heart-felt experience joyfully say, “truly our fellowship is with the Father, and with his Son Jesus Christ,” 1 John i. 3.

He will reprove (or convince) the world of sin.—John xvi. 8.

HAS the Spirit so convinced, so reprov'd you of sin, of the curse of the law for sin, of the wrath of God revealed against all sin; and of that sin of sins, unbelief, that whosoever lives and dies in, is under the wrath of God: so that you have fled for refuge to Jesus, and have taken shelter in his wounds to be saved from all sin? Then you are blessed; your soul is safe; your salvation is sure: the Spirit has glorified Christ in your eyes and to your heart; and Christ will glorify your soul with him in his own kingdom. Is not the Spirit rightly styled the comforter? Did he not act the part of a comforter, even in convincing of sin? What if your heart was broken and bled for sin, yet it was that you might be comforted with the love and made joyful in the salvation of Jesus. But having thus convinced you of sin and brought you to Christ for salvation, has the spirit done with you? Is his work at an end upon you? O, no. "He has promised to abide with us for ever," John xiv. 16. He always carries on the same work, to convince of sin: he is always the comforter, to testify of the Saviour—and in both he maintains the character of the Holy Spirit. Why do little things pain you? Some to keep up the notion of sinless perfection call them things not exactly right; which you cannot, dare not but look on as sins of your nature. Why do you see, feel and mourn over yourself as a lump of sin? Why are you sensible that you sin in thought, word and deed, and that you can do nothing perfectly; that sin is in all you do, and that when you would do good evil is present? Why is it that you hate all sin, abhor yourself, and humble yourself as a poor sinner from day to day before the Lord? Why is all this, but because the Spirit of truth is within and convinces you of sin, and cuts off all hope in yourself on account of it? But does he leave you comfortless? Though he teaches you to see and say, what though all I am is sin, yet you can add, "this does not break my peace." No: he convinces you also of righteousness: that Christ's righteousness is yours, and that he is your peace. Of judgment: that the judgment of God is according to truth "that he is just, and the justifier of the ungodly who believe in Jesus," Rom. iv. 5—so that now you live the life of faith, above the power of sin. Bless the eternal Spirit, O my soul; for I can joyfully sing,

A guilty, weak and helpless worm,
Into thy arms I fall,

Thou art my strength, my righteousness,
My Jesus, and my all.

He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean.—John xiii. 10.

How precious is the word of the Lord! Being in great disorder of body and heaviness of soul, our Lord refreshed and comforted me with these words. Here Christ most plainly teaches us these blessed truths, 1st. That every believer is washed by him from the filth of all his sins. 2d. That each and every one are equally and alike perfectly clean from all sin in God's sight, not having spot or wrinkle, or any such thing, Eph. v. 27. Justified from all things before God, Acts. xii. 39. There is not one condemnation against them from God, Rom. viii. 1. Therefore, 3d. They need no other cleansing to make them acceptable to God, pure in his sight, meet to come into his presence now and to enjoy him to all eternity. Rejoice, O my fellow sinners, and thou too my soul, in a lowly, self-abasing, disciple-washing, sin-cleansing Jesus. He says, (let carnal reason, legal spirits, and lying satan, suggest what they may,) *clean every whit: ye are clean.* Blessed Spirit, who broughtest us into this precious state; O, cause this glorious truth to shine in our hearts this night in all its glory and comfort: eternal thanks to thee for faith to receive it: glory to the Son of God whose precious blood cleanseth from all sin—1 John i. 7. But, though every whit clean; though perfectly cleansed by Christ; yet he knows, and we find that we are daily prone to defile our feet: to him we must come for cleansing from the pollution of our daily walk and conversation. Faith has daily to do with a purifying Saviour: but beware that we ascribe not that cleansing virtue to the grace of faith which is only in the blood of Christ. See what blessed news Peter's mistaken humility in refusing Christ to wash his feet brought from our Lord's lips to our hearts. View the love of a gracious condescending Lord. Did he stoop so low as to wash his disciple's feet? and will he ever be above washing the fresh contracted guilt of his dear members who come unto him? No: harbour not such a dishonoring thought of his love: he knows, he tells us we need washing of our feet that we may walk clean and comfortably before him. O let us come humbly to him and rejoice that Christ is that fountain opened, and that his precious blood has a continual virtue to cleanse from all sin and uncleanness—Zech. xiii. 1.

The fountain of Christ
Assist me to sing,
The blood of our priest,
Our crucify'd King:
Which perfectly cleanses
From sin and from filth,
And richly dispenses
Salvation and health.

This fountain from guilt
Not only makes pure,
And gives soon as felt
Infallible cure:
But if guilt removed,
Return and remain,
Its pow'r may be proved
Again and again.

Adorn the doctrine of God our Saviour in all things.--

Tit. ii. 10.

WHAT pains and expence are we at to adorn our bodies, which must shortly turn to ignoble dust; and our dwelling, which must soon be burnt up with fire? and shall we not study and take pains to adorn the precious doctrine of our loving God and Saviour in our lives? Let gay cloathing and genteel furniture reprove us for, and remind us of this duty. Let us not be like asses with long ears to hear doctrines, but slow of feet to walk in the ways of holiness. To avoid legality let us not run into licentiousness: this awfully prevails amongst professors in our day; they incessantly dwell on doctrines; but if you aim to reduce them into experience and practice, they cry out, O, ye are as legal as an Armenian. This is really like one who should receive food into his mouth, chew it for a season, and then spit it out again; but as it passed not into the stomach to be digested, the body is not nourished by it: so revolving doctrines in the head, rolling them upon the tongue and not digesting them in the heart, leaves the soul in a lean, starving condition from day to day. What is truth in the head without fellowship with Christ, who is the truth, in the heart? Christ felt and enjoyed in the power of faith and the fellowship of the Spirit, will cause souls to study to adorn his doctrine: there will be a cry in such hearts, O, what can I do for him who has done all for me, and is all in all to me? It is the essential doctrine of Christ, that every believer in him is a son of God and an heir of glory: we are called to enjoy the comfort of this and to walk agreeable to this holy faith in all things: the duty is ours; the power is of God: but if the love of the world reigns in our hearts, if the riches of the world engross our time, if the pleasures of the world possess our affections, if the vanities of the world are our pursuits, how does it appear that we are the children of God, are concerned for his glory, that we strive to adorn his gospel or are looking to him for power to do it? No wonder if the frame of our hearts, the temper of our minds, and the conduct of our lives, instead of adorning the doctrine of Christ bring discredit upon it: then we shall live in doubt and die in distress. O, remember this word of the Lord, "Them who honor me, I will honor, and they who despise me, shall be lightly esteemed," 1 Sam. ii. 30.

Lord make our lips and lives express
The holy gospel we profess;
So let our works and graces shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad,
The honors of our Saviour God:
When thy salvation reigns within,
And grace subdues the pow'r of sin.

Love not the world.—1 John ii. 15.

THERE is one word too much in this text to make it agreeable to the spirit and conduct of many professors. As Pharaoh said by the locusts, "Take away from me this death only," Exod. x. 18. So many may say, take away this NOT only, for it is death to us; then we shall like the text, and most passionately obey its command, *love the word*. Does it not seem by the conduct of too many as though they thus read the text? Now, do not look at Mr. Such-an-one. Look at home. See if you are not the very person, in whom the love of the world reigns. You own it. But instead of falling under conviction of the evil of it, you have an excuse for it. You say, "I have a large family; I ought to get a fortune for them; though I have some riches, I must get more; I must love, court, and follow the ways of the world; there is nothing to be done without industry; we must rise early, late take rest, eat the bread of carefulness, and be all day long in pursuit of business." Very well: this is open and honest: the very language of the world. But do you not see gross infidelity stare you in the face? It is plain where your treasure is, there your heart is also. You know you cannot, you dare not say, the Lord is my portion: what is there upon earth I desire besides thee! Hear the apostle's decision and tremble: "If any man love the world, the love of the Father is not in him:" two such contrary loves cannot dwell in one heart. It matters not what profession such make! they may be deemed saints of God. What! without the love of God in their hearts? What other idea can we form of a devil, but that he is destitute of the love of God? St. James says, "a friend of this world is an enemy of God," James iv. 4. Well might St. Paul say, "The love of money is the root of all evil;" for like a stinking weed it chokes the love of God in the heart. See the reason of this exhortation, love not the world; examine, whether your pursuits are most earnest after the world, to get more riches, or to enjoy more of the love of God in your heart: consider your calling: it is to be happy in the love of God in Christ: but the love of the world opposes this, and indisposes for this; therefore we must be crucified unto the world. Hard as this is to flesh and blood, yet faith in Christ makes all things possible: love to Christ makes all things easy: "This is the victory which overcometh the world, even our faith," 1 John. v. 4. "The love of Christ constraineth us," 2 Cor. v. 14.

Thy wondrous blood, dear dying Christ,	O, might I now mount up and see
Can make this world of sin remove,	The glories of th' eternal skies,
And thou canst bear me where thou fly'st	What little things these worlds would be
On thy kind wings, celestial dove.	How despicable to my eyes.

A certain man went down from Jerusalem to Jericho, and fell among thieves, &c.—Luke x. 30.

AN awful down-hill journey ! Here is a true picture of the woe-ful backsliding of a believer from his Lord. 1st. "He went down from Jerusalem," which signifies the visions of peace: these are enjoyed by faith, in communion with Christ and close walking with God: when these are departed from, it is going down indeed; the way of sin is down hill; the descent is easy; the event dreadful: it is going down from the delectable mountains into the dreary vale of Jericho; this place was cursed by Joshua, vi. 26. It was very wicked in the days of Christ, so is this present world now. 2d. "He fell among thieves," so does the believer when he gives up himself to sinful company, vain delights and carnal diversions: the lust of the flesh, the lust of the eye, and the pride of life, steal his heart from God and strip him of his raiment of purity and peace. 3d. "They wounded him:" O the dreadful stabs which sin and apostacy give to the believer's heart and conscience! 4th. "Departed from him:" having robbed the believer of his comfort in God, now the sense of carnal joys also forsake him; he cannot find those mighty pleasures in sin which it promised him. 5th. "Leaving him half dead:" not totally dead to God, nor wholly alive to sin; he can be happy in neither: awful state! But there is still a spark of spiritual life in his soul: this, all the devils in hell nor all the men on earth can never quench. But now, O what misery he feels! What wounds, pains, and griefs he groans under! What loss does he deplore! 6th. "The priest and the Levite pass by on the other side:" the law can neither ease nor cure him: it curses, condemns and leaves him: but lastly, who is he that says, "I will heal their backslidings, and love them freely?" Hos. xiv. 4. O, it is the good Samaritan; the precious, ever loving friend of sinners. He came where he was; he saw him and had compassion on him; he bound up his wounds, pouring in the oil of his precious grace and the wine of his heavenly love, and took care of him. O my soul, dread the danger of such a journey: highly esteem the visions of peace; remember Jericho; forget not the snares of this wicked world; beware of thieves; never, never forget the compassion of the good Samaritan; bless him for his sympathizing heart: he is "touched with a feeling of our infirmities," Heb. iv. 15.

Sin's promis'd joys are turn'd to pain,
And I am drawn in grief,
But my dear Lord returns again,
He flies to my relief.

Wretch that I am to wander thus
In chace of false delight!
Let me be fasten'd to thy cross,
And never lose thy sight.

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.—Isa. i. 18.

WHENEVER our Lord denounces his judgments against hardened and impenitent sinners, we are sure to find a word of grace from his precious lips to his dear trembling saints ; his loving heart knew that what threatenings he had been declaring against others, his people would take to themselves, reason their hearts into dejection and sorrow, and cast away their hopes and their comforts ; therefore, as frequently in the days of his flesh, he turned aside to his disciples and said, *come now* let not trouble arise in your hearts, let not terror and dread seize on your spirits one moment ; so here, *let us reason together*. Do not reason with flesh and blood, with your carnal notions and your legal hearts : confer not with satan who is your enemy and accuser : but reason with me : I am just. Do you say then I must perish in my sins ? No : “ I am just, and the justifier of him who believeth in Jesus,” Rom. iii. 26. “ I am just to forgive thee thy sins,” 1 John i. 9. Reason with me upon the purity and spirituality of my law. Dost thou say it pronounces thee cursed for not continuing in all things written therein ? True but my law has been magnified and made honorable by my Son’s perfect, unspotted obedience ; therefore I pronounce thee blessed in him : because I impute his perfect righteousness to thee. Come and reason with me at my throne of grace ; plead thy sins ; aggravate them to the most enormous size ; multiply them to the greatest number as sands by the sea side ; paint them in the deepest hue as *scarlet* and *crimson* ; blood divine changes their colour to the most perfect whiteness, even as *snow* and *wool* ; not the least stain shall remain ; not the least spot shall be seen : “ his blood cleanseth from *all sin*,” 1 John i. 7. Thou art all fair, all pure, without spot or wrinkle, or any such thing in my sight : all the guilt of thy sins are atoned : all taken away by the sacrifice of my Son : they are all covered from my sight by his perfect righteousness, and I the Lord pronounce thee *blessed* ; I impute no sin to thee, no more than if thou hadst never sinned. O my soul here is reasoning : thy Lord would have thee happy and holy, and full of love, and free from legal terrors and slavish dread ; therefore he thus calls on thee to reason with him. True, all this is contrary to thy carnal reason, but it is the truth of God, who says, “ I am pacified towards thee,” Ezek. xvi. 63.

Lord, daily bring my reasoning pow’rs
Into subjection to thy word,
And bless my soul with simple faith,
Which evermore doth peace afford.

My sins, though of the deepest dye,
Thou say’st their colour thou wilt
O let me find thy word fulfill’d, [change
Effect this work, so great, so strange.

The grace of God that bringeth salvation hath appeared to all men.—Tit. ii. 11.

HERE are three blessed and glorious truths : they demand the constant attention of our minds ; they tend to sink into the deepest humility of heart, to excite the greatest joy of spirit, and to inspire the most ardent love and gratitude of soul. 1st. Salvation : this was the council of heaven ; the work of the Son of God : the wonder of angels : the envy of devils, and the glory of apostate, rebellious sinners, sinners who are born with enmity of heart, rebellion of will, and hatred of affections against God, and who have manifested the enmity of their mind by wicked works,—the rebellion of their will by taking arms against the Lord ; and the hatred of their affections by refusing to lay them down and submit unto him : O, that precious word, full of wonder, grace and love, “ God commendeth his love towards us, in that while we were yet sinners, Christ died for us,—when we were enemies, we were reconciled to God by the death of his Son,” Rom. v. 8—10. This is a salvation worthy a God of infinite love to bestow ; here is a Saviour worthy to be received with all readiness of mind, to be embraced with the most cordial affection, and to be gloried in as the richest blessing by lost, hopeless, ruined sinners. For, 2d. this salvation is brought to us ; the news of it is sounded in our ears ; the report of it is daily made to us ; it is displayed and set before us in all its glory, richness, freeness and fulness in the gospel, that we may receive it and enjoy the comforts of it ; take it as our own, and rejoice in the salvation of our God. 3d. It is brought to us by the grace of God which hath appeared. Where ? In the person of the Son of his love, and in the gospel of his grace : there the grace of God appears ; there the salvation of Jehovah shines forth and is made manifest to all men ; to all sorts of men, Jews and Gentiles. Therefore it is revealed, as a free and full salvation, worthy of ALL acceptance ? free from all limitation and restriction. Paul speaks of “ knowing the grace of God in truth,” Col. i. 6. This is done, when any poor sinner receives and believes the gospel : it then becomes the power of God to salvation to that poor sinner’s soul : he then knows the free favor of God in Christ Jesus : Christ is all his salvation and all his desire : that dear Spirit who hath convinced him of sin, and enlightened him to see gospel truths and gospel grace, will comfort him by them. Hath the grace of God thus appeared to thee ? Hath it brought salvation to thy soul ? Dost thou believe the gospel ? Then take heed of mixing any work or duty of thy own with thy faith and hope in the grace of God and salvation of Jesus ! for this were to degrade both and bring thy soul into bondage to the law of works.

Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.—Tit. ii. 12.

WE read in Esdras of three young men who wrote of the strength of different subjects. The 1st. chose *wine*: the 2d. the *king*: the 3d. *women* and *truth*. He fully demonstrated, that truth is superior to all the charms of women and the power of a king: "As for truth it endureth and is always strong, it liveth and conquereth for evermore; and all the people shouted and said, great is truth and mighty above all things," 1 Es. iv. 38, 41. Surely so it is with the truth of God's grace: the stoutest rebels have been conquered by it; the most mighty kings have fallen victims to it: whom it conquers, them it also teaches: when it has brought the heart to yield to its sovereign power, it captivates the affections by its sweet influence and regulates the life by its salutary rules. There is a most vile spirit gone forth and prevails. Out of a zeal for holiness and pretence for perfection, the doctrines of grace are exploded, the God of grace is blasphemed; and in order that men may not live like beasts, they are taught the pride of devils, which consists in rejecting and belying the truths of God's grace. This teaches *us*. Who? Us who bow to the sovereignty of God, submit to the righteousness of his Son, and accept salvation as a free gift of free grace, without our works having the least hand in procuring it, or entitling to it. It teaches us not to labor in the fire of nature's zeal to establish our righteousness before God; but to deny all ungodliness every thing which is contrary to God's nature and will, and worldly lusts; seeing no happiness in indulging them, seeking no comfort from gratifying them; we deny ourselves, and deny them as contrary to our holy faith and heavenly hope. God's grace, or his free favor and unmerited love in Christ, teaches us to live soberly, righteously and godly; aiming to discharge every duty to God, our neighbours and ourselves, faithfully, conscientiously and perfectly; but not to be made righteous thereby; not to entitle ourselves to God's favor, but to glorify God who hath made us righteous in his Son; and to honor him in our lives who has reconciled us to himself by his Son. This text, like a two-edged sword, cuts both ways; it cuts down the vain confidence of self-righteous pharisees; it lops off the unscriptural hope of Antinomians; such as walk after their own lusts, "ungodly men, who turn the grace of God into lasciviousness," Jude iv. Their heads have the notion of truth; while their hearts are strangers to the influence of grace; "from such turn away," 2 Tim. iii. 5.

Behold, if the Lord would make windows in heaven, might this thing be?—2 Kings vii. 2.

THIS is a daring reply to "Thus saith the LORD." The word of the Lord promises by vast plenty instantly to relieve his people from a great famine. Doubtless, with a witty sneer, this great peer of the earth uttered this reply to Elisha, as though he had said, 'Behold, ye people, do not mind what this mad fellow says, use your reason, judge of the nature of things by your senses: do you think God will make windows in heaven to pour down corn for you? There is no other possible way for such a supply as Elisha talks of.' Thus with an imperious air he insults the prophet and exalts his carnal reason and unbelief against the Lord's word of promise. To-day he prides himself in his wisdom: to-morrow he perishes, and is trod under foot as an unbelieving fool. Here see the cursed nature of carnal reason: here behold the dreadful evil of rejecting the word of the Lord by unbelief. Beware of the great, the noble and the wise of this world; not many of them are called: those who are not, are great enemies to God's grace and truth. Look not at the wisdom of the wise, and the judgment of the great of this world; they are fools in the things of God: "God hath made foolish the wisdom of this world," 1 Cor. i. 20. But, my fellow sinners, see we not somewhat of ourselves in the judgment of this lord? O Jesu, how does our human reason and unbelief often oppose thy blessed word of grace? When we find a famine in our souls, we think we shall perish for want of the bread of life; we look this way and that for hope: human probability shuts up every avenue; still we have "thus saith the LORD" to look to: great and precious promises to trust in. Ah, but says carnal reason, will the Lord fulfil them? No, says unbelief, it is impossible. What! after the Lord himself come down from heaven to seek and to save us; after such a miracle of love to us, can we doubt of his care for us? O, let us cry to the Lord to enable us to trample this man of sin, this lord of unbelief under our feet, that we be not faithless, but believing. What! the word of God: what he speaks to us: what he has promised to bestow on us; for his word is truth: "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32.

Come, let our souls address the Lord,
Who fram'd our nature with his word;
He is our shepherd, we his sheep,
His mercy chose, his pastures keep.

Come, let us hear his voice to-day,
The counsels of his love obey;
Nor let our foolish hearts renew,
The sins and plagues that Israel knew.

Have salt in yourselves.—Mark ix. 50.

SALT preserves our food from putrifying and makes its savoury to our palate. Job asks, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" Job vi. 6. What salt is to our food, that the doctrines of the grace of God and the grace of these doctrines are to our soul. Why could not our Lord have plainly told us so without using the symbol of salt? He loves to deliver himself in familiar images; they are best suited to our present state: natural things sensibly strike us and easily convey spiritual truths to the heart. Our tables are not furnished if salt be wanting: meat without salt is unsavoury. O then let every meal remind us of our Lord's words, "have salt in yourselves:" you have daily need to have your souls seasoned with the grace of God, and the words of Christ. 1st. These will preserve our hearts from receiving and being putrified by the seeds of false doctrine: hearts well seasoned with the salt of the covenant grace, will not receive the taint of human error; thus we shall be happy in the sense of truth and the experience of grace in our souls. 2d. We shall be profitable to others: if our own souls are well seasoned with the grace of Christ, we shall be savoury to others. O, how insipid is the talk of the lips if the seasoning of grace and the savour of love is not in the heart! Why are some professors so backward to speak of the things of God? Why do others speak of them in such a tasteless, unsavoury manner? Alas! their own hearts are not well salted and seasoned with grace. Notions float only in the head: they are delivered from the tongue: the heart is not impregnated with the salt and savour of them. O christian, be concerned for the glory of thy Saviour, for the comfort of thy own soul, and for the good of others, to have salt in thyself: live every day, pass away every hour under the seasoning, savoury truths of Jesus. 3d. Salt is obtained from the sea: study, strive and pray to obtain more and more of this precious salt from the ocean of God's everlasting love in Christ Jesus. 4th. "With all thine offerings thou shalt offer salt," Lev. ii. 13. O, never forget that it is the grace of Christ which makes both thy person and thy every offering acceptable to God; and it is this which spreads a savour through thy whole conversation: thou canst not be unsavoury while thou livest upon this truth, "God hath made me a sinner, acceptable to his beloved Son," Eph. i. 6.

Lord, make me know, and taste, and feel,	So shall my heart, my lip, my life,
The savour of thy heav'nly love;	Declare the seas'ning of thy grace:
Unto my inmost soul reveal,	So free my soul from legal strife,
A foretaste of thy joys above.	To walk with joy before thy face. M.

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren, that are in the world.—1 Pet. v. 9.

I HAD no sooner wrote this text, but was constrained to say, blessed be God for his holy scriptures. My poor mind has been often perplexed and distressed with sore attacks of satan; hence have been ready to call a question my state; have been almost brought to conclude, that if I was a member of Christ and a child of God, surely he would not suffer the enemy to his glory and my peace thus to tempt, buffet, and distress my soul: am persuaded this is not my case only: all the brethren of Christ are subject to the same perplexity, from the same cause. Satan gains an advantage over us, for want of knowing and considering what the apostle here lays down; it is a fixed truth; all the brethren of the Lord Jesus are subject to the same trials and afflictions from satan, one as well as another; therefore we should not be surprised nor staggered by them. Instead of thinking it strange, or asking, why does the Lord suffer it so to be? Peter tells us how to act; satan will attack you all through this life; it is a warfare; therefore be on your guard; resist him; give back not an inch; give way not a moment; indulge not the least sin; resist his first motion of temptation; oppose his every artful device; stand against his every subtle wile, stedfast, undismayed at them, undaunted by them, however horrible and devilish: the more they are so, the more easily known from whom they come. *In the faith*, honor your Lord's heavenly truths; oppose them to satan's hellish lies; bring your Lord's precious promises against satan's vile suggestions; stand stedfast to, thus it is written; thus I believe; thus I will honor my Lord's word. Never, never let go that faithful saying, "Christ Jesus came into the world to save sinners." Glory in this; hold up this as your shield against all the fiery darts of the devil; with all his infernal injections he can make no worse of you than a sinner; this you own; yea, and that you deserve hell and damnation too for your sins: but in the faith of Jesus you are a saved, justified, pardoned sinner; there is no condemnation against you, an adopted Son of God. Stand fast in this faith; abide stedfast by this truth; glory in your Lord for it; give him the glory of it; in the confidence of it; "resist the devil, and he will flee from you," James iv. 8.

Brethren, it is our common lot,
With satan to engage;
Think what a pow'ful Lord we've got,
Fear not his hellish rage.

Stand in the strength of Christ thy Lord
Arm'd with his word divine,
Stedfast in faith, he'll help afford:
Christ's victory is thine. M.

His name shall be called counsellor.—Isa. ix. 6.

LITIGIOUS spirits are fond of law. Paul absolutely forbids the brethren of Christ going to law one with another, 1 Cor. vi. Among other reasons, this is the greatest; they are concerned in a suit which will last their whole lives, and which requires all their time and attention. Though their cause has been tried again and again; though they have gained cause after cause; yet their adversary continues as litigious as ever: he is continually accusing them and preferring fresh bills of indictment against them: he sets the world upon us; he stirs up the flesh in us; he brings heinous charges against us; he is the accuser of the brethren before God and to our own consciences night and day, Rev. xii. 10. Have you heard nothing from satan your adversary and accuser this day? If you have be not dejected: let him accuse, say, and do his worst; it is our unspeakable comfort, we have a wonderful counsellor; he pleads our cause before the throne of justice above; he pleads within us in the court of conscience: he counsels and advises us by his word and Spirit; his true and righteous pleadings for us shall prevail over all satan's accusations against us. Would you wish your cause in better hands? Never attempt to take it out of his: continually consult him: leave all to him: for, consider 1st. Jesus in the eternal council voluntarily, unsought and unasked, stood forth and engaged to be our counsellor; like a generous counsellor in court, seeing the poverty of an arraigned prisoner; freely, without money or price, undertakes to plead his cause. O wonderful love! O kind compassion! 2d. He is a *wonderful* counsellor: for though law and justice condemn, yet he obtains an acquittal in court for all his clients. Most wonderful in his plea. Not our innocence, sincerity, goodness, &c. no; he owns our guilt and vileness; he pleads his own work for us; the blood he shed for our sins; his obedience unto the law for our justification; and his sufferings for our salvation. *Justice* says I am satisfied, I forgive them. *Truth* records the sentence. *Mercy* declares, I will save them. 3d. O wonderful counsellor! It is sinners, none but sinners thou pleadest for: for this my soul loves thee: God be merciful to me a sinner! This is ever my plea. I take it up. Lord shew me from law and justice that thou art just, whilst thou justifies the ungodly. Desperate as my case is, may I ever flee to thee, and ever consult thee; "Thou hast the words of eternal life," John vi. 68.

Jesus is our God and Saviour,
Guide, counsellor, and friend,
Bearing all our misbehaviour,
Kind and loving to the end.

Trust him, he will not deceive us,
Though we hardly deem of him;
He will never, never leave us,
Nor will let us quite leave him.

Men ought always to pray and not to faint.—Luke xviii. 1.

THEN there can be no room for despair; for prayer exports wants and imports blessings; but our dear Lord knows there is in us all at times a backwardness to prayer; this he would remove: it arises from fainting, this he would prevent; therefore he opposes praying to fainting, for fainting prevents praying. Have you not found it so? When weary and faint in your mind, when your spirits are oppressed, your frame low and languid, you have thought this is not a time for prayer: yea, but it is: pray *always*. Now sigh out the burden of your heart and the sorrows of your spirit: now, though in broken accents, breathe your complaints into your Father's ear: now cry to him who loveth you and careth for you with the love and care of the most tender and affectionate father. What makes us faint? Do troubles and afflictions? Here is a reviving cordial: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me," Psalm l. 15. Does a body of sin and death? Here is a supporting promise: "Whosoever shall call upon the name of the Lord Jesus, shall be saved," Rom. x. 13. Do we faint because we have called and prayed again and again to the Lord against any besetting sin, prevailing temptation, rebellious lust, or evil temper, and yet the Lord has not given victory over it? Still, says the Lord, pray *always*: persevere; be importunate; faint not; remember that blessed word, "my time is not yet come: but your time is always ready," John vii. 6. "Watch and pray, that ye enter not into temptation," Matt. xxvi. 41. Note the difference between being tempted and entering into temptation. We are assured in due time, we shall reap, if we faint not, Gal. vi. 9. Do we find the spirit willing, but the flesh weak? and because of our coldness, deadness, and languor in prayer, do we faint? You cannot pray to please yourself: you think your prayers are irksome to God; and therefore do you faint and are ready to give over praying? Look at David; he begins to pray in a very heartless, hopeless way. How long wilt thou forget me, O Lord, for ever, &c. See how he concludes; he breaks out in full vigour of soul; "I will sing unto the Lord, because he hath dealt bountifully with me," Psalm xiii. 6. Above all, look to Jesus, who ever lives to pray for you: look for his Spirit to help your infirmities, Rom. viii. 26.

Pray'r is the work of strongest saints,
Of miserable sinners too:
Whene'er our feeble spirit faints,
Mind what our Saviour bids us do.

Always pray—soul, why should you faint?
Know I'm thy strength and righteousness:
Come to my throne, tell me thy want,
With love and peace I'll surely bless.

M.

Now abideth faith, hope and charity.—1 Cor. xiii. 13.

WHERE do these graces abide? In regenerate hearts. What is faith? A precious grace: the gift of God to miserable sinners. Lord give us the comfort of it to-night. Say some, faith is an assurance that MY sins are pardoned; that Christ loved ME and gave himself for ME: indeed it is not. No one has faith without this assurance; if they have it not they are in a state of wrath, say some: this is false. This notion has blown up many with vain fancy, while it has distressed sincere souls without reason. Many who contend for this assurance of faith, believe a lie with it; for they say, those whom Christ hath so loved as to die for, and whose sins are now forgiven, may at last perish: such an assurance is not worth a straw: this is not the faith of God's elect; for it gives the lie to Jesus, who is the author and finisher of our faith: it contradicts his double oath, "*verily verily, I say unto you, he that believeth on me hath everlasting life,*" John vi. 47. Leave the vain notions of such; look into the word of God for the true nature of faith: it is neither more nor less than a belief of God's word; giving credit to God for what he speaks therein; "believing on his Son Jesus Christ according to his commandment," 1 John iii. 23. Dost thou believe thus in thine heart? Then faith abides there. Consider, there is faith, and "the furtherance and joy of faith," Phil. i. 25. If you have, faith, though but as a grain of mustard-seed, you will *see* Christ is precious to you a miserable sinner; you will *receive* him as the most inestimable gift of God, to save you a lost sinner; you will go to him, as the one object of your hope, and the chief desire of your soul; you will RELY on his death, as the only atonement for your sins, and trust in his righteousness alone to justify you; you will *lay hold* on him, as the only refuge for your guilty soul; you will *live upon him*, that you may find joy and peace in him, and grow up unto him in all things; you will *glory* of, and in him alone, saying, "God forbid I should glory, save in the cross of our Lord Jesus," Gal. vi. 14. Hence you will grow out of conceit with yourself, dead to sin, dead to your own righteousness, and dead to the world. This, this is the faith of the operation of God, which lives and abides in new born-souls: "In thus believing, we may be fully assured, God will fill us with all joy and peace," Rom. xv. 13.

Father, I bless thee for the gift
Of Christ thy precious, Son:
Spirit, in praise my soul I lift,
For faith, my Lord to own.

Let precious faith in Christ abide,
With all its life and pow'r.
To cleave to Christ, what'er betide
Me, in the darkest hour.

M.

Now abideth hope.—1 Cor. xiii. 13.

GOSPEL faith and christian hope are twin graces in the heart ; they are inseparable. Faith exists not without hope ; hope has no being without faith. Such as a man's faith is, such is his hope : they both flow from God's word, as light and heat from the sun. Take away a word spoken, and faith has no being. Without a promise made, hope has no existence. Faith receives and takes possession of Christ, as set forth in the word. Hope expects all promised blessings, comforts and joys in him, with him, and from him, according to the word ; "the word of God liveth and abideth for ever," 1 Pet. i. 23. Jesus who is the essential word, "is our hope." 1 Tim. i. 1. He is the cause of our hope, the object of our hope, and the life of our hope. Therefore our hope abideth : yea, though all in nature fails, all in sense forsakes us, and all as to outward appearances are against us ; though satan raises storms and tempests ; though corruptions rage and foam, and lift up their boisterous waves ; though like Paul we are in the great deep, and see neither sun, moon, nor stars for a season, yet hope abideth : for Jesus the object of hope lives. The grace of hope cannot perish : it is an anchor to the soul : it keeps it sure and steady : why ? Because it is not cast within us, but without us : what a foolish mariner would he be, who should think his vessel would ride safe and steady against wind and tide because he had an anchor on board ? Just as foolish are those professors who cast the anchor of hope within themselves, on their own graces, inherent righteousness as it is called, &c. Why, as the sea phrase is, the anchor will come home : it will not hold the vessel ; there is no ground for it to fasten in : but the christian's hope, "entereth into that within the veil," Heb. vi. 19. Into heaven itself ; it fixes and fastens upon Jesus, who has entered into heaven *for us*. As by faith we receive the atonement of Christ for our sins, and trust in his righteousness for our justification, so hope looks for and expects the heart-reviving, soul-sanctifying comforts of this from the Holy Spirit in time, and all the glory and blessedness which Jesus hath by his life and death obtained for us in an endless eternity. Faith has to do with things invisible to sense. God's truth is the foundation of faith ; faith keeps hope in lively exercise, "looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ," Tit. ii. 13.

Thy word, O God, begot my faith,
From thence my hope doth spring :
Founded alone on what God saith,
My soul adore and sing.

Thy word is truth, thy promise sure,
Hence faith and hope abide :
My soul in safety shall endure,
Nought can from Christ divide. M.

When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.—Isa. xli. 17.

It is common to hear people say, 'such an one is a great believer.' What idea strikes one's mind of such a person? Are we not apt to think he is very rich in himself, having a vast stock of inherent righteousness? This is wrong: he is just the reverse: he is one who knows himself to be *poor* and *needy*: his great faith leads him out of himself to the great God and our Saviour, to receive out of his fulness grace upon grace: he confesses I am a poor and needy sinner, living upon the unsearchable riches of Christ. The sight of our poverty, and sense of our need, the holy Spirit keeps up in our minds all through life; this makes Christ and his riches of grace precious to us: some say such an one is only a *seeker* of the Lord: that is just what God's children are all their days: "they are poor and needy, and they seek water:" their souls are athirst; "and there is none;" they can find no water of consolation in the whole world; they have no spring of comfort in themselves; they can draw none from their own righteousness; "their tongue fails for thirst;" the sin of their nature like a scorching fever burns in them: this the hardened in sin and the self-righteous feel not: regenerate souls do; they thirst after the cooling streams of Christ's grace and salvation to refresh them; their tongue fails in uttering a word of their own works and faithfulness, &c. All their cry is about their poverty and need, and thirst after Jesus. Well says he, "I the Lord will hear them;" yea, and answer them too: "if any man thirst, let him come unto me and drink," John vii. 37. Well but I have been this poor needy, thirsty creature ever since the Lord first convinced me of sin and brought me to Christ for salvation. I hear others talk of their riches, goodness, perfection, &c. Let them talk on: bless the Spirit for what you are; expect to be poor and needy all your days; rejoice at what the Lord says, "I will not forsake them." Who? Poor needy, thirsty souls: such are the work of his Spirit, the glory of his Son, and the delight of the Father's soul. Christ upbraids those who say, "they are rich and increased in goods," &c. Rev. iii. 17. "He fills the hungry with good things, the rich he sends empty away," Luke. i. 53. For Jesus says of all his people, "I know thy poverty, but thou art rich?" Rev. ii. 9. Poor in themselves: rich in him.

God hath put a new song in my mouth.—Psalm. xl. 3.

SOME sing when they have cause to be sad : others are sad when they have reason to sing and rejoice : some go on merrily to hell ; others go on sorrowing to heaven. When the grace of Jesus is in the heart, a new song is put into the mouth : this is a song of new covenant love ; this we are to sing all our days on earth and forever and ever in glory. In passing the streets, we meet with many occurrences which remind us of our beloved : it is sweet to spiritualize carnal things. I was much delighted with a carnal song which concludes thus :

All the time is thrown away,
But what is spent in love.

I thought this was very true of the love of our Saviour. This psalm is applied to Christ in his manhood state, Heb. x. A new song was put in his mouth on our accounts ; he says, " many shall see it and fear and trust in the LORD." See hence our spiritual joy springs from seeing Christ's work in our salvation, knowing the experience he had of his Father's upholding power as a man and a mediator ; and beholding his triumph over all his enemies and ours : look at this, yea look and look again till you can say, O Jesu, my whole soul loves thee ; for hadst thou miscarried in thy work, my soul had been irrecoverably lost for ever : but now thou hast finished thy Father's work and my salvation, I am saved for ever : I see it ; I trust in the Lord : and having this confidence in my heart, this song is put into my mouth : " Salvation to our God which sitteth upon the throne, and unto the Lamb," Rev. vii. 10. Now I can adopt my Saviour's words, " Thou hast brought me up from an horrible pit out of miry clay, set my feet upon a rock and established my goings ;" therefore " I will sing unto the LORD as long as I live ; I will sing praise unto my God while I have my being," Psalm civ. 33. I charge thee, O my soul, never, never forget the horrors of dread, the terrors of fear, the agonies of pain, and conflicts of sufferings thy Lord endured from men and devils, and from his Father's fiery wrath and inexorable justice for thy sins and thy salvation. O, sing of his mighty conquests ! rejoice for his glorious triumphs over all the powers of sin, death and hell. Well might the apostle exhort believers thus : " Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," Eph. v. 19. " The ransomed of the Lord shall return and come to Zion with songs : they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv. 10.

Old songs of vain and carnal mirth,
No more delight my heart ;
New songs of Jesu's life and love,
Spread joy through ev'ry part.

Thou loving Spirit, thee I praise,
For grace, of Christ to sing ;
He is my joy, my righteousness,
My Saviour and my King. M.

O Lord thou hast deceived me, and I was deceived, thou art stronger than I, and hast prevailed, I am in derision daily, and every one mocketh me.—Jer. xx. 7.

A poor deluded perfectionist lately made a great noise in London; he blasphemously pretended to be as holy as God himself, to have revelations from him, and peremptorily fixed upon a day when the world was to be destroyed: he deceived many and alarmed more: but time proved how awfully he had been deceived himself; and now what is most awful, he has cast off all sense of religion, ridicules it, charges all his delusion upon God, and quotes these very words of Jeremiah to prove that God had deceived him. One would not mention this by way of reflection or triumph over this unhappy man, but as a caution against this mad, wild-fire notion of sinless perfection which so spreads among us. But did God really deceive Jeremiah? Can he suppose he charges God with it? The very thought is daring and impious. After giving several senses upon the words, the learned Dr. Gill very judiciously says, it is best of all to translate them as they will bear: "O Lord, thou has **PERSUADED** me, and I was **PERSUADED**." This sense he takes from Luther and others. The prophet did not run before he was sent, but was called, and effectually convinced of his mission by the power of the Spirit: just so is every believer. 1st. Divinely called and effectually persuaded to come to Christ and be his disciple. Christian, consider, do not you see somewhat here suited to your own case? Was not God stronger than you, and therefore prevailed? Will not you fall down to-night at the feet of sovereign grace and own its effectual power, and give the Lord of all grace all the glory from your whole heart? 2d. Are you like Jeremiah got into a complaining, unbelieving frame? Are you saying, O Lord, I should never have come to thee and been thy disciple if thy grace had not prevailed over me? being come, I encouraged my soul to hope for nothing but comfort all through life; but alas! I am disappointed and dejected: men laugh at me and deride me; one says I am an enthusiast; another my brain is turned: the world says I am only pursuing whims and chimeras of my own fancy; and satan mocks and derides me daily, crying, now where is your comfort? Where is now your God? Blessed christian, consider, 3d. and be not dismayed—It is your glory as it was the prophet's, to have a loving-hearted, covenant God, a compassionate Saviour, who is touched with our feelings, to go to. You can pour out your heart before him, appeal to him, tell him of your sorrows, treatment, and heart-felt distress. Though all the world derides you, God delights over you: though satan insults, "God shall bruise satan under your feet shortly," Rom. xvi. 20.

Hereby we know that he abideth in us, by the Spirit which he hath given us.—1 John iii. 24.

“THAT the soul be without knowledge, it is not good,” Prov. xix. 2. What knowledge is to be compared with the excellency of the knowledge of Christ? All other will perish; but “this is life eternal,” John xvii. 3. “For he is the true God and eternal life,” 1 John v. 20. Does he abide in us? Could we possess the whole world without this we only grasp a phantom. We may as well seek to fill our belly and satisfy our hunger with the east wind, as be happy without Christ abiding in us. 1st. What is implied in this? We know what it is to receive and entertain a friend in our dwelling: according to our love to him and delight in him, so we treat him. Love will set the best things before him, give him the pre-eminence in all things, and accommodate him with the best room in our house; yea, love is jealous lest all things should not please, and will apologize. Now, is it so between Christ and our souls? Have we received him as the best and dearest friend into our hearts? Do we welcome him, delight in him, invite his stay, intreat him to forgive what he sees amiss in our poor accommodation? Then he abideth in us. But, 2d. can any one know and be sure that Christ abideth in him? Yes, blessed be God this is not confined to the first age of christianity, not limited to the apostles only, but it is the precious privilege of every believer in Christ: for it is our comfort, that Jesus being glorified, the Spirit is given to ALL his redeemed to testify of him. See, 3d. This knowledge is by the Spirit which he hath given us. Take heed and beware, that you do not grieve the Spirit, by ascribing that as common to nature which can only be effected by his grace. Do you see, and know and feel yourself to be a poor miserable sinner from day to day? Is sin your soul’s grief and your conscience’s burden? Do you delight in the sound of the gospel and welcome name of the Saviour of sinners? Is he the hope of your soul, the trust of your heart and the joy of your mind? Do you desire his company, love his presence and delight in his work of salvation? Were he now to appear to you in person, and ask what is the one wish of thy soul? ask and it shall be done unto thee. Could you reply; Lord, that I may know thee as my own dear Saviour from sin and damnation into holiness and salvation. Is it so? Who gave thee this spirit? not satan. It springs not in the garden of nature. It is from the Spirit of Christ. You may truly say, I know Christ abideth in me, by the Spirit which he has given me, 1 John ii. 24.

The Spirit makes known
What Jesus hath done,
By faith we it own,
And choose him and glory of him alone.

Thee, Spirit, we praise,
Who in these last days,
Affections doth raise,
Jesus to love, and to live on his grace.

Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Eph. v. 8.

NATURAL persons raised from indigence to opulence do not love to hear of their pedigree : they see not the hand of the Lord in it : what detracts from their person and merit hurts them : but disciples of Christ love to hear of, love to look back upon what they were by nature, that they may ascribe fresh praise to the Lord, who of his mere grace “ raised their poor souls out of the dust, and lifted their needy souls from the dunghill, and has set them with the princes of his people,” Psalm cxiii. 7, 8. We are here reminded, “ Ye were” —What ? Dark, having some glimmering light of God, his truths, his ways, &c. Nay more, darkness itself ; blind to them as if totally deprived of sight ; ignorant of them as a beast ; as dark about them as we should be about natural objects without the sun. We walked in darkness and knew not that we were in the high road to hell. But now, blessed *now*, O wonder of grace ! Ye are—what ? enlightened by the Lord ? have light from the Lord ? Yes, this is true. But more, “ we have a light *in* the Lord, like the angel which John saw, standing in the sun,” Rev. xix. 17. We have not only the light of life, but we are *in* Christ, who is the sun of righteousness and the light of the world. Here we see our Father’s glory shining in the face of Christ ; feel his love in him ; behold his grace and truth which came by him ; enjoy precious promises in him ; know the glorious doctrines taught by him : all which lead to, and center in him. Hence we look down upon the world with contempt, upon sin with abhorrence, upon satan with defiance, upon carnal men with pity, and up to our Lord with love and praise ; for “ we have an unction from him, and know all things,” 1 John ii. 20. His truths are our delight : “ His commandments are not grievous,” 1 John v. 3. Here is all comprized in one word, *walk as children of the light*. But how shall I know I am a child of light ? Strange question ! Just as odd as for a person with his eyes open in mid-day light, to ask how do I know I can see ? But if you do not enjoy the comfort of light it is because you do not walk as a child of light ; there are many such dark walkers. No marvel they are uncomfortable professors. Paul wept on account of such. See them described ; “ They mind earthly things,” Phil. iii. 19. They have a tongue for Christ, the world has their heart : beware of such : refrain from them ; for “ If we say that we have fellowship with Christ, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another,” and “ the blood of Jesus Christ his Son cleanseth us from all sin,” 1 John i. 6. 7.

Where two or three are gathered together in my name there am I in the midst of them.—Matt. xviii. 20.

OUR hopes and comforts rise or fall according to our conceptions and belief of what Christ is in himself and what he is to us. Attend to this : you will find this true in your experience. Therefore, it is of no small moment whether you believe Christ to be God over all, or only a mere man : nay, but it is of the utmost importance ; it enters into the very life, peace, and joy of your soul. He here puts this beyond a doubt. None but God is at one and the same time in more places than one ; but Christ declares wherever my disciples are gathered together in my name, there am I : therefore Christ is the omnipresent God ; this is the joy of our faith ; this the glory of our souls : now it should be our grand concern to bring this into experience and practice. 1st. Remember “ the eyes of the Lord are in every place, beholding the evil and the good,” Prov. xv. 3. O soul, what have you to do at places devoted to sin and vanity ? Know the eyes of the Lord are there : if he sees you there he will surely make you smart for it. But, 2d. Our Lord delights in the assembly of his disciples in his name ; if but two or three, no matter where. O, let this call up your attention to his name ; let this reprove professors that they do not always meet in Christ’s name, speak to each other more of his glorious person and precious salvation ; this is the way to be helpers of each others faith, hope and love in the Lord. Be ashamed of yourselves, ye frozen-hearted, tongue-tied professors, who can be all talk for the things of the world, but dumb when precious Jesus is the theme. What ! can you go day after day without calling your family together to speak a word of Jesus to them and to Jesus for them ? O, what seasons of peace, comfort and heavenly-mindedness do you abridge yourselves of ! The presence of a king makes a court : the King of kings makes a court, a temple in your houses, yea, in your hearts, when you assemble in his name. 3d. Let this precious word encourage you to this : “ there AM I in the midst of them.” Have you not found it so ? The unworthiest of all has. There AM I, as though Christ was first there waiting for us. Can his presence be with us without shedding his light, life, liberty and power among us ? No, no more than the sun can shine in its meridian without darting light and heat. 4th. Remember two or three are within the compass of the promise : not angels, not sinless men, but poor miserable sinners Christ delights to be in the midst of. O, love and praise our dear Lord for his marvellous condescension and this precious declaration : study more and more to improve it, to build up each others souls in him, and to glorify his precious name. See his affectionate notice of such, Mal. iii. 16, 17.

What is your life?—James iv. 14.

A SHORT day, full of evils : a span long, replete with crosses. Each revolving day brings its troubles : each fleeting moment its sorrows : yes, says a soul, " I am a living witness of this ; I am a mark for the enemy to shoot his fiery darts at ; against whom he daily renews his attacks ; constantly buffets, and is ever busy with his subtle devices. Each morning I rise I am brought into the field to exercise my arms, or on the stage to conflict with my enemies. Truly, I am almost worn out, and wearied out : what with a sense of in-dwelling corruptions ; the plague of my heart ; the attacks of satan ; the troubles of the world ; want of the sense of my Lord's love and the workings of unbelief ; my life is one continued scene of sorrow and distress." Remember for your comfort, your life is short : your rest shall be eternal and glorious. Consider what one sweetly says ; " It is the great work and difficulty, and yet duty of a christian, to believe unseen and unfelt love, in and under well seen and well felt difficulties ;" sometimes the Lord joins them as in 1 Thess. i. 6. " Having received the word in much affliction, with joy in the Holy Ghost," then it is easy ; but often the trouble is felt and the love is hid in the word : what is to be done in such a case ? Faith can find love in the word of promise, receive it, fasten upon it, and live by it ; here opens a most delightful scene, a most glorious prospect ; here lose sight of *your* life ; it is swallowed up in that word ; " ye are dead, and your life is hid with Christ in God : Christ is our life," Col. iii. 3. 4. Never consider yourself without Christ, nor your life without his life, nor your enemies without his perfect victory over them in your nature, for your person, and to your comfort and joy in him. Now say, what is your life ? You have lost all the glory and comfort of it in Adam : you find all restored, with infinite addition to you, in Christ ; therefore, whatever your feelings and frames may be, yet live by faith upon him, above corrupt sense and carnal reason. This is a mystery unknown to the world ; when you see professors following the pleasures of this life, seeking happiness from the gay scenes of vanity, you behold them turning their backs upon Christ, shewing the greatest contempt to him, and in effect saying of him, the Lord with all the treasures of his life and love cannot make my life happy : I am forced to take up with the delights of the play-house, and rant and revel in the scenes of mirth and jollity : from such a life, such a spirit, and such professors of Christ, Good Lord deliver us.

I have a better life than this :
 'Tis hid in Christ with God.
 Let death this mortal body seize,
 Heav'n shall be my abode.

Yea, now I live, for Christ's my life,
 I taste the joys of love ;
 And when I die, then ends my strife,
 I go to joys above. M.

It pleased the Father, that in him all fulness should dwell.

Col. i. 19.

THE religion of nature is the religion of pride: pride is of the devil: pride works by a lie and keeps the soul in unbelief of the truth; hence we naturally think some change in us, some good done by us, causes God to be our Father, and we look on ourselves as his very good children. This notion obtains in the mind of many, and is the cause of their rejecting the everlasting covenant of the three-one Jehovah and denying the covenant relations and transactions of God the Father, Son, and Holy Ghost: they are so filled with themselves, with their stuff of inherent righteousness, free-will, moral agency, and one knows not what unscriptural jargon, that they see not all fulness in Jesus, where it pleaseth the Father it should dwell. Lord empty us of all self-fulness that we may receive out of thy fulness; *the Father* by covenant love; God took on him that near and dear relation to all his chosen, when his eternal co-equal Son covenanted to become man, to sustain the curse for man, to satisfy justice and obtain every blessing for sinners. This pleased the Father; and as man had lost all holiness, happiness and blessedness by the first Adam, and was quite empty of all good, all fulness is treasured up and dwells in the second Adam, the Lord from heaven. This also pleased the Father; the Father of whom? "If any man have not the Spirit of Christ, he is none of his," Rom. viii. 9. Here the covenant office of the blessed Spirit is engaged to convince us of sin, to empty us of self-sufficiency, and to shew us the fulness that dwells in Jesus for us: hence here is a plain answer to that question, how may I know whether I have the Spirit of Christ or not? Do you see yourself stripped of all righteousness, emptied of all good, prone to every evil? This is the teaching of the Spirit. Do you see the fulness that dwells in that glorious man Christ Jesus? That you must receive pardon of sin, justifying righteousness, adoption to be a child of God by faith in him, sanctification and eternal redemption out of his fulness? Are you pleased at this? Are you satisfied to come day after day as a self-emptied sinner, hungry and thirsty, to receive out of his fulness? Can you say so? Then you have the Spirit of God; for what pleased the Father, pleases you: O, rejoice in this; you may say with the apostles and all saints, "Truly our fellowship is with the Father and his Son Jesus Christ," 1 John i. 3.

Lord pull our haughty spirits down,
Our empty hearts make known,
O make us full, and see, and own
All fulness in thy Son.

Spirit of grace, lead us to Christ,
As to our fountain head,
Out of his fulness to be blest
With life and living bread.

M.

The Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy.—Zeph. iii. 17.

A TRULY gracious heart is restless and unhappy when it experiences distance from the Lord : notions of the Lord may satisfy formal, dry professors ; but those who are alive to God cannot rest without enjoying his presence ; they will draw nigh to him, praying him “draw nigh to my soul and say, I am thy salvation.” That precious word lives and abides in our heart : “now in Christ Jesus we poor sinners who in times past were far off from God, are made nigh by the blood of Christ,” Eph. ii. 13. Hence we are called upon, “sing, shout, be glad, rejoice with all the heart.” Yea, thou God-fearing, soul-trembling sinner, even thou, the Lord has in his eye and speaks from the love of his heart ; “fear thou not, let not thine hands be slack,” Zeph. iii. 16. Dread not thy mighty, thy many enemies : put on courage ; lift up the hands which hang down ; take hold of thy Lord’s word ; *for, 1st. the Lord thy God in the midst of thee is mighty* : the might of the Lord his God was in the midst of the heart of the young David, when he went to fight the Philistine giant. Hence you hear not one word of himself, of his own might and power, &c. but the Lord has done this and that, and the Lord will deliver now ; I come forth in the name of the Lord : so Paul, “I can do all things through Christ who strengtheneth me,” Phil. iv. 13. Now here is the nature and work of faith : when Christ dwells in our hearts by faith, self confidence is destroyed : says the soul, I am weak and helpless ; I am not sufficient of myself to think any thing of myself, but my sufficiency is of God, 2 Cor. iii. 5. This language is a proof that the Lord is in the midst of that soul : he has proved that he is mighty in it by “casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,” 2 Cor. x. 5. His mighty salvation is begun in that heart : it has no cause for dejection ; for 2d. “*he will save* :” you believe the Lord’s might : he is able to save : you cannot doubt that ; his word declares it, his work proves his willingness : exercise your faith upon his will to save you both from all your fears and all your foes ; cast away all vain and foolish notions of terms and conditions of salvation : see it all cast upon *the will* of Jesus ; for 3d. “He will rejoice over thee with joy :” it was his joy to bleed and die in agony and in blood for thee : it is his joy that thou comest and criest to him as a lost sinner for salvation : he will rejoice in his work for thee, his grace in thee, and his salvation of thee. O, well mayest thou be called on, “rejoice in the Lord alway, and again rejoice,” Phil. iv. 4.

He will rest in his love, he will joy over thee with singing ?
Zeph. iii. 17.

INSTEAD of two meditations on this verse, it is worthy the study of our whole lives : eternity itself will never exhaust the fulness of that rich and glorious grace contained in it. When the vanity of the creature, and the richness of God's everlasting love and free grace are the subjects, well might the preacher say, "Of making many books there is no end : though such study may be a weariness to the flesh," Eccles. xii. 12. Yet such study is reviving and refreshing to the spirit : well, saith the poor sinner, I remember the day of my espousal to Jesus ; it was sweet ; my heart was filled with peace and joy in believing. But, ah me ! I have lost my first love ; I am cold and dark and dead ; I go on heavily while the enemy oppresseth me, and is daily saying to me, "where is now your God in whom you once delighted, and of whom formerly you made your boast ? Thy love is cold to him : he has totally withdrawn his love from thee : thy manifold sins have turned his love to thee into perfect hatred against thee." Dost thou know this language ? How dost thou treat it ? As the voice of a friend, or an enemy ? What saith thy Lord ? *He will rest in his love ;* believe him ; reject the lying accusation of satan ; look not at thy scanty love to the Lord, but to the fulness and perpetuity of his love to thee : this will excite thy love ; he rests everlastingly and unchangeably the same in his love to thee : God is unalterable and invariable in his love to thy person, as in hatred to thy sins : he is *silent* in his love, he forgets thy sins, he remembers thine iniquities no more : "This is the declaration of covenant love," Jer. xxxi. 34. Therefore he will be *silent* in his love, when the terrors of the law ring a loud peal in thine ears and satan brings dreadful charges against thy conscience, yet thy Lord is silent ; he condemns thee not ; his love covers the multitude of thy sins ; his righteousness justifies thee from all iniquity. In the days of his flesh, when a poor sinner stood before him and was vehemently accused to him, he wrote upon the ground : he was silent. When he lifted up himself, he said to the poor soul, "I do not condemn thee, go and sin no more," John viii. 11. He considers his toils and sufferings for sinners ; *he will joy over thee with singing.* Ah ! but our Saviour's great joy would be turned into sorrow, if but one of his beloved, redeemed sheep were to perish ; but that is as impossible as for him to cease to be God. Now think of all his fulness of might, love, joy and delight which thy Lord declares he has in thee and over thee, O my soul ; the Lord excite confidence in him, and cause thy heart to burn in holy love and sweet gratitude to him.

That he should gather together in one, the children of God who were scattered abroad.—John xi. 52.

THESE words are like Sampson's riddle, which some read thus : "Food came from the devourer, and sweetness from that which is violent or fierce," Judges xiv. 14. Caiaphas the high-priest though a devourer of Jesus, yet holds forth precious food : though violent and fierce against Christ yet he delivers sweet truth. Truth is truth though from the tongue of an enemy : yea, it is a double confirmation of truth. If Christ is preached let us rejoice, though even by bad men and from bad principles. Judas preached : the Holy Ghost causes this wicked high-priest to prophesy of Jesus. By these words the Holy Spirit plainly instructs us in these precious truths : O, that we may receive them in love. 1st. That though the whole world is become guilty before God, yet he has a peculiar chosen number who are here called *the children of God* : they were not so by nature, but children of wrath even as others : but God "predestinated them unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will," Eph. i. 5. Simply to believe this is to bow to the will of God : to object to it is to cavil against God's good pleasure as well as his mercy. 2d. These children are all scattered abroad : every one of them is turned to his own way of cursed sin and shameful folly ; they delight in their distance from God ; they hate the knowledge of God and are at enmity against his law : they say unto God, depart, depart, we desire not the knowledge of thee : they sport themselves in their own delusions ; they would fill up the measures of iniquity till their souls drop into hell : but, 3d. They are to be gathered into ONE : O the amazing mercy ! O the astonishing grace of this ! Christ is this blessed ONE : he like a good shepherd gathers his poor, scattered, lost sheep into himself : "unto him shall the gathering of the people be," Gen. xlix. 10. "He gathereth the outcasts," Isa. lvi. 8. "For they were given to him of the Father," John xvii. 12. Now, are you deeply concerned to know what all the world care nothing about, whether you are a child of God or not ? Here it is come to a point. Has Christ gathered you ? Has he called you by the grace of his word, and by the power of his Spirit to come to him ? Have you seen misery and destruction in yourself and mercy and salvation in Christ ? Can you say from your heart, Jesus save me or I perish ? If so, you are surely gathered by Christ : you are really a child of God by faith in Christ : let sin, satan and unbelief ever so much object against it, doubt not of it. Here are two little words worth the study of your whole life, IN ONE : O, ever meditate upon the glory and blessedness of being *one in and with Christ Jesus*.

Thou God seest me.—Gen. xvi. 13.

“WHY sayest thou, O trembling sinner, my way is hid from the Lord and my judgment is passed over from my God?” The Lord here asks thy reason and reproaches thy speech, Isa. xl. 27. Look at Hagar, and be ashamed of the unbelieving surmises of thy heart: she was a dear child of God, yet she is left to suffer sore distresses: her mistress treats her cruelly: she flees to a solitary wilderness: here was no eye to pity, no hand to relieve, no friend to comfort her; and what must add to her sorrow and heighten her distress, she was with child; she fled from her state in providence, but the God of providence follows her—the angel of the Lord, rather, the Lord, the angel, the messenger of the covenant, the Lord Jesus the Saviour: he found her, called her by name, enquires the cause of her distress, and bids her return to her mistress. Hagar knew her Saviour: she sets up a memorial of his sympathizing love for her and care over her: she called the name of the LORD, who spake unto her, *thou God seest me*. O, how much is implied in this? In every distress remember this or thy comfort, and in every perplexity think of this for thy support, thou God seest me. Let this be the daily watchword for thy soul. For it implies, 1st. What the church says, “I was in his eyes, as one who found favor, or peace,” Song viii. 10. “Therefore the eyes of the Lord are upon me, and his ears are open unto my prayers,” 1 Pet. iii. 12. His loving eyes looked upon me, pitied me when I was polluted in my blood, called me to enjoy his favor and his peace. But, 2d. Am I got into a wilderness of perplexity? Do I find no one who can comfort me? Do I think I have deserted the Lord, and therefore he hath deserted my soul? Still remember, “*thou God seest me* ;” sees the sorrows, marks the sighs, and hears the complaints of thy labouring breast with an eye of sympathy, and a heart of love; “Our dear high priest is most tenderly touched with a feeling of our infirmities,” Heb. iv. 15. Therefore he searches after and follows us with this tender and compassionate call; “Return again to me,” Jer. iii. 1. “Come unto ME ye weary and heavy laden I will give rest and refreshment to your souls,” Matt. xi. 28. 3d. Is there sorrow in our hearts for the folly of our ways, and this cry in our souls; O, that it was with me as in months that are past? This is because the Lord sees us in mercy, comes after us in love, and hath not given us up in wrath: and what says he? I have seen his ways, and I will—what? Damn him: O no! O the riches of grace: “I will heal him,” Isa. lvii. 18. Lastly, if *thou God seest me*, O may I always live as seeing thee by the eye of faith: live in thy service, walk in thy fear unto thy glory.

Filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.—Phil. i. 11.

HE who sees not himself stript of righteousness, his eyes were never yet opened, nor his heart convinced of sin by the Spirit of God; he who imagines he has got an inherent righteousness of his own in which he can stand before God, and answer all the demands of his holy law, deceives his own soul: he who seeks to be made righteous, to be justified in God's sight, and to obtain a title to heaven in any other way than by the righteousness of Christ, rejects Christ and disbelieves the scripture: he who does not delight in the fruits of righteousness and desire to abound in them and to be filled with them, is a stranger to our righteous Saviour and destitute of the power of our most holy faith. Mind 1st. *the fruits of righteousness*: why do we not always speak in the scripture phrases and use words which the Holy Ghost teaches? It is much easier to understand this phrase, the fruits of righteousness, than that of inherent righteousness: many people use it, but they neither know themselves, nor can they explain to others what they mean by it. These school terms have brought no honor to the plain, simple gospel of Christ, but have puzzled and misled simple hearts. Pray mind how exceeding cautious Paul is in his phrase, Rom. vi. 16. Whether of sin unto death, or of obedience unto—What! life? The former antithesis seems to require it should be *unto life*; but Paul well knew what a legal, self-righteous spirit is in us and how it works by pride; therefore he cautiously avoids electing it: he says, of "obedience unto righteousness, not unto life;" this is the obedience of faith: hence springs the fruits of righteousness. 2d. These are *by Jesus Christ*, as he is *the Lord our righteousness*: all the fruits of righteousness flow from our vital union to him, and communication from him through faith. 3d. The end of them; they are not to satisfy God's justice, obtain his mercy, or procure his favor: nor to fulfil his law, in order to get life thereby. If we think so, we shall be puffed up in our minds, reject our Saviour's righteousness, do despite to the Spirit of grace who glorifies him, and turn the eye of faith from him to trust in our good fruits: but they are unto *the glory and praise of God*. To the glory of God who has justified us freely, and will give us the kingdom of his own good pleasure. O Christian! here is the heavenly spring of all holy zeal, fervent obedience, and abounding in all the fruits of righteousness. Pray, study and strive that you may excel, abound in them, and be filled with them. "For," says our Lord, "herein is my Father glorified that ye bear much fruit," John xv. 8.

The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity.—Psalm cxxv. 3.

How shall we draw the line between the righteous and the wicked? How shall we distinguish them, seeing they are both alike the subjects of a wicked nature, derived from Adam the sinner, their father? The Holy Ghost does this: he sets a mark upon the righteous, by which they are essentially distinguished from the wicked, in the first verse of this Psalm: *they trust in the Lord.* The wicked trust in themselves that they are righteous, trust in their own power to make and keep themselves so, and hope for God's favor and heaven, because they are so: they trust in their own wisdom to guide them through life, and to their own goodness to make them happy in death. The righteous are stript of their own righteousness: they are convinced of sin: they are poor, hopeless, desperate, and in a forlorn and wretched condition as to themselves. (Do you see somewhat of your own picture here?) They trust in the Lord Jesus for righteousness to justify and entitle them to heaven; to cleanse them from sin; for wisdom to guide; power to support; grace to sanctify; and love to bring them to glory. Now these two sorts of persons are back to back; the face of one is towards heaven, the other towards hell. They are of two seeds, there is enmity put between them: the wicked have always a rod for the back of the righteous. Ay, and they would lay it on with both hands and always keep it upon their backs too. Though for wise and gracious ends the Lord permits this for a season; yet he will not suffer it to rest there long. Wicked Saul was a scourge to righteous David, so was blaspheming Senacherib to good Hezekiah; and says the church, "Thou caused men to ride over our heads," Psalm lxvi. 12. Yet David came to the throne. Hezekiah and his people were unhurt by the Assyrians: and the church says, "We went through fire and water, but thou broughtest us into the wealthy place." Here is a reason why our Lord will not suffer the rod of the wicked to rest on the righteous: "Lest he put forth his hand unto iniquity." We never suffer judgment, but mercy is in it: our troubles are dealt to us by the hand of love: mercy is mixt with them all. The Lord knows the righteous is but frail: he remembers he is but dust, and liable to sin: he is wise to prevent this. When oppression and trials from the wicked bring us low and make us cry to the Lord, then we honor his grace and his power, his truth and his love, by the affiance of our heart: "He will fulfil the desires of them that fear him, he also will hear their cry and will save them," Psalm cxlv. 19.

Now abideth faith, hope and charity, these three, but the greatest of these is charity.—1 Cor. xiii. 13.

IT is a pity it was not rendered LOVE instead of charity, all through this chapter : it certainly would have been a means of preventing much error. Consider, 1st. The abiding of LOVE : it springs from faith and hope, and has no existence in the heart without them. We have no more love to God than a beast, yea, than a devil has, till we believe his love to us and hope in his promises made us in Christ Jesus. We love him,—Why ? merely because of the glories and perfections of his nature is he the object of our supreme love ? No ; but “ rather because he first loved us,” 1 John iv. 19. How has God manifested his love to us ? In this : “ Because that God sent his only begotten Son into the world that we might live through him,” ver. 9. But our hearts are strangers to this love till we believe in Jesus and hope in his salvation : then the effect of love is produced from its original cause, the love of God ; then we live in love and walk in love, because we live a life of faith on the love of God. 2d. But why is love greater than faith and hope ? 1st. Because it is the greatest proof of their existence. How can you prove you believe and hope in Christ without love ? This is the love of God that we keep his commandments. Suppose you were called to be a martyr for Christ : you believe you can do all things through Christ’s strengthening you ; you hope he will strengthen you ; but if you so love him as to suffer for him, you prove your faith and hope. 2d. LOVE is the perfection, the rich and ripe fruit of faith and hope. Love is the very nature of God in the soul ; for GOD IS LOVE. Love makes our souls cheerful in the service of God and one another. What is life, even the life of faith and hope without love ? 3d. Love will live and sing when faith shall be lost in sight and hope in fruition. Love includeth faith and hope ; “ for love believeth all things, hopeth all things, beareth all things, endureth all things : it never faileth,” 1 Cor. xiii. 7, 8. O my Lord, my love, glory to thee that I do believe and hope in thee. Crown, O crown these blessed graces with more heavenly love. Love is of thee, and from thee. O, so shed thy love abroad in my heart by the Holy Ghost, that I may not only be a believing, hoping, but loving disciple of thine ; that my soul may burn with a flame of love divine to thee and to my brethren ; then shall I assuredly live in the suburbs of glory, above the deceits of sin, satan and the world ; for love is of God, 1 John iv. 7.

Lord, hast thou blest my soul with love,
My soul which thee did hate !
And I shall sing thy praise above
When faith and hope abate !

Then make me watchful every hour,
To live and walk in love ;
From sin’s deceit and satan’s pow’r,
Lord lift my soul above.

Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Cor. v. 15.

CHRIST died for all "whom the Father gave him," John xvii. 9. Sooner or later all these willingly and cheerfully come unto or believe on Christ. Joyful to remember, we are drawn to Christ by the love of the Father, or else we never should have come to him, John vi. 44. Now we have done with working *for* life, and asking what must we do to be saved? for now we actually are *saved* and really do *live*. 1st. We are saved from the love of sin, from our natural hatred to the doctrines of grace, and from our aversion to full justification and final salvation by the work of CHRIST ONLY. Legal, self-righteous hearts, cry, do not tell us of doctrines of grace, but of what we must do to be saved. Truly the way is plain: there is work enough for them to do: if they will enter into life by keeping the commandments let them perfectly fulfil the law and salvation is sure. So say they, no matter how you live, live as you like, your salvation is sure; this is very true; salvation is not only possible, but sure and certain to every believer in Christ; and all such strive to live as they like. 2d. *We live* a life of faith on the Son of God: not under the legal threats and terrors of the law in our consciences, striving to pacify its wrath by fulfilling its commands; but perfectly justified from all its condemnation. We do not like to live and walk in our sinful lusts, to obey our depraved wills, to gratify our sensual affections, to live to sinful sense at all; nor to righteous self neither. Our souls are equally averse to sinful lusts as to self-righteous pride. Both are opposite to the love and glory of our dear, once dead, but now risen Saviour. As BY him we live; so TO him we live: this is what we like and prefer above all things. Say, O my soul, is not this thy chief, thy one desire? We have no greater pleasure on earth than to walk in the truth, to live by the truth, and to live and walk according to the truth. O, thou life of our souls, thou Jesus and our all, without thee we can do nothing, help us to consider what a little while we have to live unto thee, and to glorify thee, before we shall live and reign with thee. Lord, in the belief of this, fire our hearts with a holy zeal for thy glory, unremitting diligence in thy service, and unwearied constancy in obeying thy will, "being ready to every good work," Tit. iii. 1.

Christ died for us, that we should live,
No more to self and sin;
This truth is precious to believe:
And makes us pure within.

O, may the love, the dying love
Of Christ possess my soul,
By living faith to soar above,
And all my powers control.

M.

O, visit me with thy salvation.—Psalm cvi. 4.

THERE IS NO good got by paying trifling visits and receiving trifling visitors : the soul that is alive to God will be sick of such an impertinent way of sacrificing its time : “ Christ hath redeemed us from our vain conversation,” 1 Pet. i. 18. Our grand business is to be looking at, glorying in, and talking of his righteousness and his salvation all the day long : this was David’s practice ; if we followed it more, we too should say with him, “ My lips shall greatly rejoice, and my soul which thou hast redeemed,” Psalm lxxi. 23. As our joy in Jesus increases, carnal, impertinent acquaintance would forsake us. Here is the cry of a convinced sinner, of a truly gracious heart ; *O, visit me with thy salvation* : this is a blessed frame of soul ; Lord help us to consider it and animate us to live to thee. Here is spiritual sight and spiritual feeling. What is a Christian without these ? Truly sunk into a state of dead formality. 1st. Spiritual sight : the poor sinner sees himself totally ruined, and must be eternally miserable, for any thing he can do to save himself : sin has destroyed him, and the law of God curses him ; but he sees that Christ has perfectly fulfilled the law, suffered its curse, and eternally satisfied inexorable justice. Thus is salvation finished : in the firm belief of this he cries, visit ME, even me, a desperate sinner in myself, with the joys and comforts of thy salvation. O Jesu, I cannot be content with hearing of salvation, with seeing it is for sinners, with believing it is everlastingly finished for them, without tasting the joys and feeding upon the comforts of it in my own soul. For, 2d. Here is spiritual *feeling* ? laugh on, deride as you please, ye quickened multitude, at the bitter, sweet feelings of living souls. We feel the bitter of our misery as sinners ; we groan being burdened with a body of sin and death ; we cry out, O wretched that we are, who shall deliver us ? But blessed be God, that prayer of the church of England, at the visitation of the sick, is answered upon us : “ We do *know* and *feel* that there is none other name under heaven given to men, in whom, and through whom we may receive health and salvation, but only the name of our Lord Jesus Christ :” this is the sweet feeling of faith ; therefore in faith we cry, visit ME, miserable ME, with thy salvation Lord Jesus ; make me to feel the peace of God, which passeth all understanding ; O, shed the love of God abroad in my heart. The Lord keep our souls in this believing, praying, loving, feeling frame below, till we come to full fruition above, rejoicing that we are made “ wise unto salvation,” 2 Tim. iii. 15.

In the firm faith of sacred truth,
O may I e'er abide,
Expecting God's refreshing love,
Tho' foes do me deride.

The precious visits of thy grace,
Grant me, dear Lord, to prove
In this forlorn and wretched state,
To fit me for above. M.

The holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.—
2 Tim. iii. 15.

WE never think to any purpose about salvation till we see our own condemnation for sin. Has there ever been a tribunal set up in your conscience? Have you been arraigned and held up your hand at the bar of justice? Has the law of God brought its charge against you? Have you from inward convictions of sin been forced to plead GUILTY? Then the law pronounces its curse upon you, and there it leaves you under its guilt and terror; for to convince and to condemn is all the law can do; the Lord knows, and poor sinners know too, (I speak for one) this is a most deplorable state. Now, the once neglected book of God becomes most precious to the soul; he now sees as he had no knowledge of sin but by the law, so he can obtain no knowledge of salvation but by the gospel. Such a soul is wise, but not in his own eyes; prudent, but not in his own sight: there is a woe against such as are, Isa. v. 21. And Christ thanks his Father that "he had hid the things of his kingdom from the wise and prudent, and revealed them unto babes," Matt. xi. 25. O, it is blessed to be a babe in one's own sight, to know that we have no wisdom in ourselves, to be stript of all our corrupt ideas of salvation, to see that we must learn all from the scriptures, and simply receive and believe what they testify of salvation by Jesus: this is true wisdom; this is being wise unto salvation. Now, if you closely attend to and examine the cause why your walk is not always holy, happy and joyful, you will find it is because of your folly. You do not simply search the scriptures for wisdom, nor simply believe the salvation they reveal, which is in Christ. The scriptures are able to make thee wise unto salvation. But say you, cannot the spirit do this without them? This is folly. The spirit is in the word; he teaches us to be wise unto salvation by the word: if you expect his spirit without the word, you have the vain hope of a fool. *Through faith in Christ Jesus*: the scriptures testify of him, and of salvation by him ONLY. To believe the scriptures is to believe in Christ unto salvation. O, say some, I do from my heart believe the scriptures, but I fear I have no saving faith in Christ. Here you are not a babe; not simple of heart: you did not learn this from the scriptures; you get into the reasonings of the father of lies: so you distress your mind. Take thy Lord's reproof "O fools and slow of heart to believe (what?) all that is spoken," Luke xxiv. 25.

Vain men who seek to be made wise,
Without God's holy word,
Neglecting faith in Jesus Christ,
Ye ne'er can know the Lord.

Come, listen to the scripture's voice,
Its sacred truths obey,
With wisdom then, ye shall rejoice
In Christ the only way.

This people have I formed for myself: they shall shew forth my praise.—Isa. xliii 21.

WHAT says the world of God's new formed creatures? "These men turn the world upside down," Acts. xvii. 6. Well, if they do, is it not right? Seeing the devil by sin turned it upside down once, Christ by the power of his grace turns it upside down again; then it is turned into its right state. The Lord is here about to perform a wonder of grace: he calls for our special attention to it: "Behold I will do a new thing," Isa. xliiii. 19. He was going to take those who were not his people, to make them a people. The eminent displays of God's grace should be the admiration of our hearts and the glory of our souls. See, 1st. The description of this people: they are compared to the beast of the field, to dragons and owls: yet the Lord calls them, "MY people, MY chosen," Isa. xliiii. 20. My soul, remember what thy nature is: as filthy as a beast, as fierce as a dragon, as stupid as an owl. Was the earth at its first creation without form and void of order? Gen. i. 2.—Just so respecting spiritual things are all the subjects on whom the Lord displays the power of his grace. View thy nature: come down from thy altitudes: live in the valley of humiliation: adore the power that formed thee: confess the hand divine. For 2d. The Lord forms such: till this is effected we are only formed to serve our lusts, enjoy the pleasures of sense and sin, and to be slaves of satan. What hand have we in our spiritual formation! Just as much as the earth had in forming itself into order and beauty, out of a rude mass of chaos and confusion. Well might Paul say, "We are his workmanship, created anew in Christ Jesus," Eph. ii. 10. Settle this well in thy mind, to quell the rising of cursed free-will pride which robs the Lord of the glory of his efficacious grace. 3d. See the end of the Lord's work of grace upon sinners. 1st. Formed for myself; how precious is that word. Formed to come unto God, enjoy fellowship with him, and live upon the fulness of the grace of Christ; yea, to choose the Lord for our portion, and delight in him as our ALL in time and eternity. 2d. They shall shew forth my praise. Lord fill our hearts with such a sense of thy distinguishing grace to us, that thy name may be ever praised by us. O, may we ever praise thee with the love of our hearts and the obedience of our lives, who hast called us out of nature's darkness into the marvellous grace of Christ.

We're all alike destroy'd by sin,
And sunk into a hell of woe;
But sov'reign grace renews within, [flow.
Hence peace with God and comforts
Sing O ye saints! this matchless grace,
Flows from our Father's endless love,

Through Christ unto our ruin'd race,
To raise our souls to joys above.
Equal praise to thee, O Spirit,
Our souls are ever bound to give,
By the pow'r we now inherit
Our all in Christ, and on him live.

All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out.—John vi. 37.

By how many ways does satan get advantage of us? Though he cannot engage us to do his drudgery, as cooks and scullions in a kitchen, yet he often employs us to nurse those peevish, deformed, ill-favored brats, corrupt reason, unbelief, slavish fears, &c. And he gives us no other wages for our service but distress, dejection and discontent: O ye children of the most high, instead of nursing such a vile brood, why do ye not rather poison them by divine truth, and dash them in pieces by divine promises flowing from God's everlasting love to you: mark the process of it. 1st. Because the Lord loves you, he gave you to his Son; this implies some secret transaction between God the Father, and his Son Christ Jesus: here we have a display of covenant purposes. ALL whom the Father loved with an everlasting love and chose in the morning of eternity, he committed into Christ's hands to be saved by him with an everlasting salvation. Came the Son of God from heaven upon an uncertainty? Died the lamb of God as a fool dieth, to no fixed end and purpose? No; he died to redeem, he rose to justify, he ever lives to save ALL whom the Father HATH given him, &c. John vi. 30. Believest thou this? Yes, says a poor sinner, and I tremble lest I should not be one of this blessed number; you have reason to tremble, if you have not come to Christ. For, 2d. He saith, "they *all shall* come to me;" what! as dragged by the hair of their heads? So some impiously pun upon the doctrines of efficacious grace: no, but they come willingly and cheerfully to Christ, as drawn by the bands of love and the cords of reason: we see ourselves in all the filth of sin, in utter ruin and distress, feel guilt in our conscience, the curse of the law on our heads, self-despair in our hearts, and with this cry in our mouth, save, Lord, or I perish: I am lost, but thou hast died: there is no Saviour, no salvation but thee: I believe this, and come to thee. Is this the case? Then rejoice, thou wast given to Christ by the Father in eternity, and the Spirit hath quickened thee to come to Christ in time. Hear what our dear Saviour saith of all such: 3d. "I will in no wise cast out." O, this blessed negative is the strongest affirmative! This precious word has been a sheet-anchor to many a soul in storms of distress—IN NO WISE: though black as hell, deformed as a devil by sin, yet whenever such a soul comes to me, my loving heart will most freely receive, my gracious arms most cordially embrace, my precious blood perfectly cleanse, my glorious righteousness everlastingly justify, and I will for ever save him to the uttermost, Heb. vii. 25.

Know ye not your own selves, how that Jesus Christ is in you, except you be reprobates?—2 Cor. xiii. 5.

HAPPY for ministers, when the mission from Christ is called in question, to appeal to their people's hearts to prove that Christ hath spoken to them. Happy for christians, to examine, prove, and know themselves, and to find Christ in them. Ignorance of ourselves, lies at the bottom of error and self deceit. Lord help us deeply to consider this important question. 1st. Know ye not your own selves? Come, you are very ready to judge ministers, find fault with them, and to call their gifts and graces in question: look at home: know yourselves: be not puffed up: consider yourselves, be humble. Your hearts are deceitful above all things and desperately wicked; your nature is totally corrupt and abominable: in your flesh dwells no good thing! its motions are to bring forth fruit unto death: its lustings are continually unto sin. Know, there is no difference in your nature from that of the most vile and abandoned sinner upon the face of the earth. If left to yourselves, there is not the most atrocious sin but you might commit: there is not a hell in which others are eternally suffering for sin, but what you justly deserve and would fall into: for your sinful nature is as reprobate, corrupt and adulterate as others, even as the most vile: yea, and your state is also by nature as bad as others, even *children of wrath*. Know ye not your own selves? Has the Spirit of truth made you thus acquainted with yourselves? Be not afraid to see and know the very worst of yourself. For, 2d. Know ye not that Jesus Christ is in you, except ye be reprobates? Blessed distinction! In this the elect differ from the reprobate; the former have Christ in them; the latter reject Christ and are without any true knowledge of him, faith in him, and love to him. What is implied in Christ being in us? 1st. Dwelling in our hearts by faith: a clear knowledge of him, cordially receiving him, heartily believing on him, stedfastly cleaving to him, constantly abiding in him, steadily looking to him, as he is revealed in the word, the righteousness of sinners, the atonement of the guilty, justification for the ungodly, and the Saviour of the hopeless, helpless, and desperate. Therefore, 2d. He is precious to us, as being suitable for us in his glorious person and all his blessed offices; hence our hearts go after him, our affections are placed on him, and it is the desire and delight of our souls to honor, serve and obey him: thus self-knowledge and the knowledge of Christ are the very criterion of salvation. O, that we may sink into the depths of the deepest humility by the one, and rise into the heights of the highest comfort, peace and joy by the other: so shall we prove, that we have true christian experience of the love, and grace of Christ.

But speaking the truth in love, may grow up into him in all things, who is the head, even Christ.—Eph. iv. 15.

THERE is much good or much harm done by public preaching and private speaking. See to it christians: it either makes souls grow up in self-love, self-righteousness, and self-complacency; or to grow quite out of all conceit with themselves, and to grow up into Christ in all things. Vain persons who think themselves very handsome, are peculiarly fond of looking at themselves in a glass that flatters or deceives them: if they see a disgustful spot or blemish in their face, their vanity prompts them to give it some better name than it deserves, that it may not bring down their high opinion of their own beauty: this is the exact case with those who are grown up in themselves, in a high conceit of their own *sinless* perfection: if a spot or blemish of sin appear, O that is only an infirmity, they do not call these things sin: but one loud peal of thunder, one dreadful flash of lightning from Mount Sinai, would make them say with David, “I have seen an end of all perfection,” Psalm cxix. 96. And with Paul, “I was alive without the law once, but when the commandment came sin revived, (it seems sin had fallen into a dead swoon, but the law revived it) and I died,” Rom. vii. 9. Then Paul was glad to speak the truth, in love, to love the truth as it is in Jesus, to grow out of conceit with himself, and to grow up in Christ in all things. O, this is blessed growing. Lord make our souls thus increase, with all the increase of God. Into Christ: in a greater knowledge of his glorious person, more experience of his humbling grace, stronger exercise of faith in him, hope towards him, love to him, patience, resignation and self-denied obedience to his blessed word and will. *In all things*: as Christ has redeemed us from *all* iniquity, and justified us from *all things*; faith works by the love of this, to universal obedience; *for Christ is the head*: ever remember this and be humble; firmly believe this and be joyful. He is, 1st. The head of influence: you can have no grace to strengthen you: no love of the Father to bless you: no Spirit to comfort you, but in and from him: the body is nourished from the head: so are all Christ’s members. 2d. He is the head of eminence to protect you from every evil enemy and danger, till he brings you safe to his glory. Know, that all this comfort and blessedness is enjoyed in the Faith of Christ, “who is *the truth*,” John xiv. 6.

Only believe.—Mark v. 36.

A SHORT answer to a case of great distress: a simple recipe from the greatest physician: a grand catholicon, or universal remedy that suits all cases, states and circumstances, and is seasonable at all times. Look at this history: look to the author of faith to profit by it. Here is a ruler falls at Christ's feet, beseeching help for his daughter at the point of death: Jesus went with him: before he arrives at the house, news is brought that the child is dead: the Lord of life and death forbids the father's fears: *be not afraid*; he encourages his hope: *only believe*. Fears are natural to sinners; faith expels them. Christ restores her to life: joyful news for us. 1st. Here is precious encouragement for our faith in every application to Christ. For 2d. Here is a marvellous display of his great love, ready will, and almighty power to help and relieve us: he not only restores at the last gasp, but when life is departed recalls it. If your soul is alive to God, you have experienced this: it was dead in sin: Christ quickened you: now he is your life, how are you to walk and enjoy the comfort of this? ONLY BELIEVE. How many hearts heave with indignation against this doctrine? How many taunt at us? "O you are all for faith, nothing but faith, only believe." True, we are all for Christ, nothing but Christ, only Christ; and we can enjoy him ONLY by believing: he reproves our slowness of heart to believe as our greatest folly, Luke xxiv. 25. All our comfort flows from faith; all our misery from unbelief. Bring this to a point. Are we groaning under the burden of inbred sin, vexed with sore temptations? Do we feel the accusations of conscience, fear the terrors of a broken law, see the drawn sword of justice in the hand of a sin-avenging God, and tremble at the solemn thoughts of death and judgment? Under all this, what can bring relief to our conscience, hope to our mind, and peace to our soul? *Only believe* that Christ hath redeemed, justified, and will eternally glorify us: this is death to our fears, and life to our joys. Again, how is the life of holiness maintained? *Only believe* that walking in fellowship with Christ infinitely exceeds all the pleasures of sin, the joys of sense, and the happiness of the world. Faith elevates the soul above all this, and causes it to look down with a holy contempt upon it. Faith enjoys Christ, that is heaven in the heart. "In this stedfast faith we are to resist satan, 1 Pet. v. 9. and overcome the world," 1 John v. 4.

"Only believe:" Lord give the pow'r,
To look to thee in ev'ry hour,
Of sorrow, need, and sore distress,
For love to help in ev'ry case.

Faith brings all glory to the Lord,
It trusts his pow'r, spoke in his word:
It lifts dejected spirits up,
Who lean on Christ their only hope. M.

What time I am afraid, I will trust in thee.—Psalm lvi. 3.

A CHRISTIAN'S fears commence with his joys. Being new born he is the subject of new joys and new fears also; and glory to grace, he has a new object too to trust in, a covenant God in Christ, who is unchangeable in his love. Confidence in him is the sovereign antidote against dejecting fears: fears that the world know not of, beset holy saints. 1st. They find and feel their hearts to be superlatively deceitful and desperately wicked; they dread their corruptions more than all the men on earth or devils in hell; they are afraid lest some vile lust, cursed corruption, or devilish temptation should prevail, so as to offend their Lord, wound their conscience, and bring a reproach upon the gospel of our beloved: this is a holy fear; it can do the soul no harm; it is for its good; it keeps it humble and self diffident, and causes it to say, "I will trust in thee." "Do," saith the Saviour, "my grace is sufficient for thee: my strength is made perfect in thy weakness: my power shall prevail over thy wickedness."

2d. They may be afraid, after all their delightful hopes of living and reigning with Jesus in glory, that through the pressure of a body of sin and death, the snares and devices of satan, the allurements of the world, &c. they may come short and perish at last: they may fear, lest after they have spun the last thread they should perish on the shore in sight of glory: but they may boldly and confidently say, I will trust in thee; for here is a most precious three-fold cord which can never be broken. Thus saith JESUS, 1st. I give unto my sheep eternal life. 2d. They shall never perish. 3d. None shall pluck them out of my hands, John x. 28. I thank thee my dear Lord; this has been a sheet anchor to my soul in many a dreadful storm.

3d. We may be afraid of that terrible monster, death; but Christ hath conquered for us: trust in the Lord brings perfect victory over him, and joyful triumph against him; so that we can say, "O death, where is thy sting? O grave where, is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 55, 57. Faith makes a bridge over the river of death, but, 4th. says a poor sinner, I am not afraid of being damned in hell, but of starving on earth: but saith he, "Trust in the Lord, and verily thou shalt be fed," Psalm xxxvii. 3.

How many are the fears
Which exercise my mind!
But God is nigh, his grace appears,
From this support I find

O teach my soul the art,
All times to trust in thee;
For, O how gracious is thy heart,
In love it bled for me. M.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit.—2 Cor. vii. 1.

CLEANSE OURSELVES! What! was holy Paul the subject of filthiness? Yes, he as well as all the holy saints of Corinth constantly wanted cleansing by the blood of Christ: Paul again and again declares against the proud notion of sinless perfection; he well knew that regenerating grace and adopting love, do not entirely destroy the infection of our nature; but hereby we are brought into a holy state we are set above the power of sin: we hate the defilement of it, and we ever have the precious blood of the Lamb to have recourse to for cleansing from it: "the Son of God has made us free indeed," John viii. 36. Free from the slavery of sin, and the bondage of the law: free to come to him that we may wash our garments and make them white in the blood of the Lamb. Do you see and bemoan that you are the subject of internal as well as external filthiness? Should you not be ashamed that your fellow christians should know what filthy and abominable thoughts pass through your mind? Are they not the grief of your very soul? The Lord knows them all: he has provided and set open a precious fountain for sin and uncleanness, Zech. xiii. 1. Believe his love: take the benefit of his Son's blood: come freely, come daily, come constantly to it by faith: wash and be clean: see the reason for this; having these promises: O, consider how great and precious they are. 1st. Of being temples of the living God, 2d. Of his in-dwelling presence. 3d. Of his being our God, and we his sons and daughters. 4th. Of God's receiving us, and owning us as such whenever we come to him: most powerful motives for cleansing. See, believers, your precious privileges; we are not called upon and urged to cleanse ourselves by the terrors of the law on pain of damnation. No; but as loving children in a state of salvation, under the covenant of love and grace; nothing but great and precious promises await us from the love of God our Father, from the grace of God our Redeemer, and from the witness of God our sanctifier; and it is by these we are animated and excited to cleansing and purification. Would it not be a scandal, and a shame to an earthly monarch, for his children to appear in filthy garments, consort with the low and vulgar of his subjects, and give into their practices? O, ye sons and daughters of the King of kings, consider your dignity; act up to your high station: adorn your profession; walk worthy of your God.

Lord I've daily need of cleansing,
By thy most precious blood;
Filthiness of flesh and spirit
Cleave to my ev'ry good.

Now I'm in thy new creation,
O cleanse and keep me clean;
Jesus, thou art my salvation,
Purge me from ev'ry stain.

Perfecting holiness in the fear of God.—2 Cor. vii. 1.

WHO are thus exhorted? Saints in Christ. What for? to labor to get perfect holiness to obtain the favor of God? No: they are already perfectly justified in his sight and sanctified to his glory: but some reject this; they legalize the gospel, (if I may so speak) under a specious shew for holiness, as though that was to procure more for us from God than the blood and righteousness of his dear Son: this is aiming to perfect holiness, in ignorance and unbelief; this eclipses the glory of Christ's work for us, inverts the order of gospel œconomy, and brings perplexity and distress upon God's children: for, this is the glory of the gospel, that moment a sinner is justified by the faith of Christ, he is sanctified by the Spirit of Christ. Our title to heaven and our meetness for glory, come together by the same rich grace; being brought into the sense of God's favor, we have also suitable dispositions to enjoy him. What then? Are we to be idle in the christian life, to live and walk according to the course of this world, fulfilling our carnal lusts? No: those who do, have no reason to think they possess a holy faith in a holy Jesus, or that a holy God is their father in Christ. Saint of God, thou art called to perfect holiness in the fear of God. 1st. How is this to be done? By living a life of faith on the Son of God, who came to destroy the works of sin and satan, and to conform us to the image of God. We are daily to look to Christ, to be sanctification in us, as well as righteousness to us; we have daily sins to be subdued, graces to be exercised, and duties to be performed. Only the grace of Christ is sufficient for us: and by that we are enabled to go on, perfecting holiness. It is a constant, progressive work. No one is perfect in holiness. Every saint is going on *perfecting* it to the end of life in the holy, loving fear of the Lord. 2d. Why is this to be done? It is our calling: we must follow it as our trade: the more holiness from Christ, the more happiness with him: it brings honor and glory to Christ; it proves that his religion is of a holy nature, that we possess a holy faith, and that it works by the love of Christ in holy love to him: so it puts to silence the ignorance of foolish men by living down their carnal objection, that the doctrine of absolute, unconditional salvation leads to licentiousness. Yet 3d. Here is no room for legal boasting of our holiness; for "the Lord works in us both to will and to do of his good pleasure," Phil. ii. 13. In all that we are and do, we are to follow after holiness: "Holiness to the Lord, shall be upon the bells of the horses," Zech. xiv. 20.

Lord daily teach me more and more,
The way to joy and bliss,
That all who reach the heav'nly shore,
Must walk in holiness.

O let thy fear dwell in my heart,
Lest I should thee offend,
And from thy holy ways depart,
And held out to the end.

Whosoever liveth and believeth in me shall never die, believest thou this?—John xi. 26.

IN great declining of strength, dejection of spirits, and in consideration of the near approach of death, these precious words of our dear Lord were brought to my mind; they were as a comforting, reviving draught to my spirits. Lord I bless thee for them. O, my soul, dwell on them. Am I a sinner born to die? Is death the wages of sin? Must these eyes which now read these precious sayings be soon closed by death? Must the hand which now directs this pen be shortly stiff in death? Yet dost thou my Lord say, living and believing in thee, I shall never die. Dost thou ask me, "Believest thou this? Lord, thou who knowest all things, knowest that by thy grace I can say, **THOU ART THE SON OF GOD**: thou hast fulfilled thine own promise, "O death, I will be thy plague. O grave, I will be thy destruction," Hosea xiii. 14. "Death is swallowed up in victory," 1 Cor. xv. 54. "Shall never die:" death has lost his form; he is changed from a substance into a shadow, Psalm xxiii. 4. Only children and fools are afraid of a shadow. Glory to thee my Lord, that I am a man in understanding, and by thee am made "wise unto salvation." Death has lost both his sting and his strength; sin is atoned; the law is fulfilled: I believe in thee, O Jesu, who hath done both for the victory; 'tis mine; I have it in possession; thy word cannot fail; thou hast said, "I shall never die." The terrors of death are changed into the sweet composure of sleep. I shall soon fall into this precious rest, sleep in thee; thou shalt soon wipe away all tears from mine eyes; I shall awake with thee, and sin and sorrow shall be no more for ever. O, well mayest thou ask, "Believest thou this?" For in the faith of this consists all my comfort, which results in loving thee and glorifying thee in life and in death.

"Faith works by love:" it works by the Father's everlasting love, in giving his holy Son to be our Saviour: it works by the precious love of thee, thou sin-atoner, law-fulfilling, justice-satisfying, death-conquering Son of God: it works by the love of thee, thou soul-renewing, faith-begetting, sin-subduing spirit of holiness and truth. This is the giving principle of love, which faith springs from, lives upon, and works by: here faith is all in all; for it brings Christ and all his victories into the heart, puts death and every enemy under our feet, silences all satan's accusations and all legal condemnations: "this is the victory, even our faith," 1 John v. 4.

O soul reviving joy of faith,
Which lives upon my Saviour's word!
It triumphs o'er the pow'rs of death,
Possess of vict'ry in my Lord.

Christ lives and says, I ne'er shall die,
His word I'm sure he will fulfil:
He's truth itself, he cannot lie,
And death is subject to his will. M.

Beloved, if our heart condemn us not, then have we confidence towards God.--1 John iii. 21.

A TEXT misapplied, is like a bone out of joint, which puts the body to pain : this text may have such an effect upon the soul ; for, what poor sinner is there upon earth, but his heart must condemn him for coming short of God's glory and perfect obedience to his holy law ? Must he therefore give up his confidence towards God ? Yes, if we so understand the text. But surely this was not the apostle's design ; for this would effectually destroy love to God, and distress his dear children's souls, by taking away the comfort of faith, that "there is no condemnation to them in Christ Jesus," Rom. viii. 1. What meaneth he then ? Plainly to establish our heart in the faith of God's love to us in Christ, and from this love experienced in the heart, in love to our brethren in Christ : this is an experienced truth, if faith and love abate, our hearts condemn us and our confidence towards God grows weak : in proportion to our lively faith and warm love, confidence towards God is strong. 1st. AS TO FAITH : the apostle calls on us, 1 John iii. 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Now, are you beholding, believing and living upon this stupenduous love of God in Christ ? Are you dwelling upon it ? Does it engage your attention ? Does it captivate your affections ? Does it swallow up the low, mean, inordinate love of the world ? If not your heart will condemn you ; your confidence in God will abate ; you will not delight in him with the affection of a child, nor draw nigh to him with joyful gladness, as to your loving father. So, 2d. OF LOVE : love to the brethren of Christ the apostle is here treating of : lively faith in Christ ever begets warm love to our brethren ; then we have strong confidence towards God, that he is our loving Father and we his obedient children ; but if love be wanting, our hearts will smite and reproach us and confidence in God forsake us. See hence, that all our comforts spring from our confidence towards God, and all our distress from our hearts condemning us for want of faith and love. O, let us cry to the blessed Spirit, to enable us to live more upon love, the matchless, everlasting, unchangeable love of God to us in Christ Jesus. Let us be thankful that he has given us feeling hearts, which are not like the wicked, hardened by the deceitfulness of sin ; but are tender, to feel the least condemnation ; and when our hearts condemn us, let us flee to our great high-priest, who is touched with a feeling of our infirmities, Heb. iv. 15.

My heart doth oft condemn,
When God condemneth not :
He justifies me in the Lamb,
And all my sins doth blot.

But still he bids me care
To walk in faith and love,
In him, and to his children dear,
And taste his joys above.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. x. 12.

FORMAL professors of his name are called the Lord's people, as well as those who are possessors of his love: the former for want of love to God have no zeal for his glory: hence they are careless of their walk and are liable to fall from the height of a towering profession into the bottomless pit of perdition. Possessors of God's love are also liable to fall, though not out of the hands of Christ into hell, yet into many things which may wound their souls, bring a hell into their consciences, a dishonor on the name and gospel of Christ, and give the enemies thereof an occasion to blaspheme that worthy name by which they are called. O Christians, see to your standing: you are called upon as you love your dear Saviour, as you value the peace of God, and the comfort of your souls, "to take heed lest you fall." Be not high minded, but fear: you stand by faith. The dreadful falls of others are here set before us for ensamples, types or patterns of the awful judgment of God against sin, and as a warning to us to beware that we fall not as they did. 1st. Into idolatry: O, beware of sacrificing your precious time and attention to heathenish vanities. Any thing that takes your heart from God is an idol. Mixing with the wicked and profane, to partake of their carnal joys, is a species of idolatry. You as good as say, I cannot find complete happiness in my God, therefore I seek it here "covetousness is idolatry," Col. iii. 5. A covetous man seeks that in his gold which can only be enjoyed in God: be sure the anger of the Lord will smoke against such. 2d. "Fornication." O, beware of this gross sin of the flesh, and also of spiritual fornication against your Lord Christ. 3d. "They tempted Christ:" O, beware how you distrust the grace, power, and faithfulness of Christ to keep you and comfort you, so as to withdraw your faith in him, hope in him, and prayer to him: or tempt him, by presuming on his power to keep you, in the midst of snares and temptations, you wilfully run into. 4th. "They murmured:" O, watch against a spirit of dissatisfaction with the dispensations of providence, and the displays of grace: the pride of our nature is prone to find fault with both. What caused all this? Why, 5th. "They lusted after evil things:" this is the source and spring of every sin: "When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death," James i. 15. What is the sovereign antidote against all this? Standing in, and walking by the faith of the Son of God: this brings fellowship with God. Hence lust is killed in the heart, that it cannot break out into sin in the life: "Be ye therefore sober, and watch unto prayer," 1 Pet. iv. 7.

The kingdom of God is not in word, but in power.—
1 Cor. iv. 20.

It is the wisdom of a christian to improve from the various objects he meets with: see we an open profane sinner? Beware of looking down upon him with Pharisæic pride and supercilious contempt: behold in him your own wicked nature; remember grace alone made the difference; be humble; adore the God of grace; see we only the form of godliness in any? Paul tells us how to act: "from such turn away," 2 Tim. iii. 5. You will get no good from them; there is little hope of doing good to them; leave them; why so? Because they are strangers to the vital power of godliness and destitute of the inward experience of the grace of Christ upon their souls: true they may make a great shew; have vast zeal for the interest of a party; be very warm and violent for the form of sound words, a consistent plan of doctrine and a set of scripture notions; but yet after all, it is but the notion and form of things which float in their heads, and swim on the surface of their understandings; their hearts are dead to the love of Christ, but alive to the love of the world: they join the men of the world in their contemptuous sneer upon the power of self-denying godliness: and in irreligious banter upon those who separate themselves from the ungodly and profane, and live and walk under the influence of spiritual feelings and experience: all this they account precise folly, and condemn as rank enthusiasm. Have you the power of godliness? Is Christ the power of God in your heart? Is your soul alive to him? Is your body the temple of the Holy Ghost? Does God dwell in you, and delight over you? Is it your daily delight to study the word, rely upon the promises, taste the grace, feel the power, feed upon the comfort and live upon the fulness of the love of Christ? What have you to do with the men who are content with mere form, shadow or notion and are strangers to the power of all this? Catch the infection of their secure spirit you may: by such the keen edge of your spiritual affections may be blunted; you may be drawn to lie supinely down by them and into spiritual slumber with them; but of all men, there is the least hope of these rising from their security, running the heavenly race with you, and of being spiritually profitable to you: think of this and turn from them: know your danger: though not losing your soul, yet of losing the life, comfort and power of godliness: O, what is a christian without this? How comfortless the moments! How dejecting the hours! How distressing the days! How doleful the nights, without experiencing the power of Christ! Yea, what is life itself, without the experience of his grace and love!

And he bowed himself and said, what is thy servant that thou shouldest look upon such a dead dog as I am?—

2 Sam. ix. 8.

OLD love cannot be forgotten ; it makes such deep, and leaves such lasting impressions on the mind, which time itself cannot efface. This was verified in David and Jonathan : the latter is dead ; yet love to his memory lives in David's heart : hence he enquires after the remains of his family, to shew kindness unto them. Mephibosheth, the lame son of Jonathan is introduced to the king : he thus expresses the affection of his royal heart to him. "Fear not, for I will surely shew kindness to thee for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually." Had any of David's subjects a right to arraign, and call him to account for this sovereign act of favor ? Which of them would dare to say unto him, what dost thou ? But yet proud hearts rise with indignation and utter their horrid speeches against the sovereign Lord of heaven and earth, for dispensing his free favor and rich grace which he owes to none, to whom he pleases. See how Mephibosheth is affected. Struck with astonishment he bows with humility, and rates himself, *a dead dog* : totally undeserving such signal favors. Generous love, in freely bestowing unmerited mercies, sink reflecting minds into deep humility and self abasement. O that God's free grace to us in Jesus may so affect us. Did such love dwell in David's heart to all who belonged to Jonathan ? Then 1st. Here is a picture of the everlasting, infinite and immutable love to God to all who belong to JESUS. Jonathan signifies the gift of the Lord, this Christ is to us. 2d. Did David enquire after them ? So God sends his Spirit to seek us. "thou shalt be called, sought out," Isa lxii. 12. 3d. Was Mephibosheth lame in his feet ? We are so crippled by sin, that we cannot run by the way of God's commandments ; yet 4th. Says David, "fear not." So saith our God, "fear not, I have called thee by thy name," a sinner, Isa. xliii. 1. 5th. Says David, I will surely shew kindness to thee : "With everlasting kindness will I have mercy on thee saith the Lord," Isa. liv. 8. 6th. "I will restore thee all thy father's land." It is your Father's good pleasure to give you the kingdom. 7th. "Thou shalt eat bread continually." "We are appointed to eat bread at our Lord's table in this kingdom," Luke xxii. 8. 8th. Why is all this ? "For Jonathan thy father's sake." O sinner, be it known unto thee, all the favors in time and to eternity are bestowed on thee for Jesus the Son of God's sake *only*. Now what say you to all this ? Will you not fall down and own, I am as a dead dog, and deserve to be as a damned devil ! "But grace reigns," Rom. v. 21.

The Father seeketh such to worship him.—John iv. 23.

ERROR is natural to fallen man ; he sets his face against truth, and turns his back upon it with contempt : the more error abounds with pride and self-sufficiency, so much the more is it suited to our corrupt nature : hence we are naturally Pelagians : we cannot think Adam's sin has hurt us, or else Semipelagians, though we confess our souls are wounded by Adam's sin, yet we cannot think we are totally dead to God thereby : but as it were only half dead : so that we still possess some power and ability to see God and to please him if we will but exert ourselves. This is the popular doctrine of our day : it tickles man's pride and keeps up his self importance. Hence this dry, shrivelled, comment is put upon our Lord's words : "that if we will but stir up ourselves to seek God, possess our minds with an habitual sense of religion, and worship him in spirit and truth, he then will seek us and delight in us." This is reading the scriptures backward ; putting the cart to draw the horse, and supposing an effect to be productive of its cause : but in opposition to this, consider, seeking implies, 1st. That we are lost ; so, "the Son of man came to seek and to save that which was lost," Matt. xviii. 11. "He was sent to the *lost sheep* of the house of Israel," xv. 24. Who ever heard of a lost sheep seeking after its shepherd ? The Father seeks us before we seek him : our seeking him is the effect of his finding us. Hence every member of Christ's church "shall be called, *sought out*," Isa. lxii. 12. O this endears the love of our Father to our souls ! 2d. It implies his knowledge of us. What he says of Jeremiah is true of all his people : "before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee," Jer. 1. 5. He knew us from eternity in the covenant : chose us in Christ, and sanctified, or separated us for himself to worship him in spirit and in truth, in time. O this lays us under everlasting obligation to love, adore and praise our heavenly Father ! 3d. Seeking us, implies love to us, and propriety in us. Who seeks for that which they set no value upon ? Who searches after a person they do not love ? Who will take pains to look for that which is not their own property ? The woman who had lost the piece of money, sought it diligently, and rejoiced greatly when she had found it ; for it was her own. Smile who will at the simile, it is just. There is as much disposition in a lost piece of money to seek its owner, as there is in a lost sinner to seek his God. Hast thou found God ? Dost thou know him as thy Father ? Dost thou worship him in spirit and in truth ? O, resolve it all into his fatherly love in first seeking thee : for thus saith the Lord, "I am found of them who sought me not," Isa. lxx. 1.

Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.—Psalm. li. 8.

OF all the curses of sin, good Lord deliver us from Antinomian licentiousness, which consists, in being so hardened by the deccitfulness of sin, as to make light of it. Though David had been awfully licentious in his practice, yet we see the grace of the saint shine forth in his brokenness of heart, sorrow of soul, and contrition of spirit for his sins. Never quote David's dreadful fall, without his deep, soul-affected, heart-broken sorrow and repentance: never think of one without the other; lest you think slightly of the most cursed evil of all evils, wilful sin, against a gracious God. O, who can tell the horrors of soul, and terrors of conscience David felt when he uttered these words! Consider them, O my soul: the Lord make sin more dreadful to thy view, and hateful in thy sight. 1st. Spiritual joy and gladness of soul in the Lord hath forsaken him: what had the gratifying his cursed lusts, and vile passions brought upon him! A guilty conscience, a heavy heart, and a disconsolate soul: the spirit of peace and joy was grieved at his conduct, and withdrawn from his soul: satan the tempter, was now his accuser: the ghost of **URIAH** appeared to his mind; the thought of Bathsheba brought hell into his conscience: all within was terror: all around distress, and all above horror: but the Lord had not given him up to a reprobate mind; he convinced him of sin, and, by grace, broke his heart for it. Hence, behold he prayeth: O was it possible to recall the cursed, hellish lust, and bloody deed, he would rather have parted with his crown and kingdom than ever have committed them. What would he not now give, to hear the joy of pardon from God, to make glad his soul? For, 2d. he complains of broken bones. Who can describe the pains of mind he now felt? A broken bone must be extremely painful: but he seems to feel, as though all the bones in his body were broken: Lord deliver us from sin which caused it! But why does he ascribe their being broken to God? Did not his fall cause it? Yes. But he lay many months, (as it were,) numbed by his fall, and insensible of his hurt; but God convinced him of his sins, and quicked him to feel pain. O ye fools who make a mock of sin, see God breaks the bones even of his beloved saints for it: better to groan with broken bones on earth, than under damnation in hell. O think of David's pains, and groans, under a sense of sin: remember Peter went out and wept bitterly for sin: see hence the exceeding sinfulness of sin, but forget not the Saviour, "whose precious blood cleanseth from *all sin*," 1 John i. 7.

Against the Lord I sinned have,
And brought distress upon my soul,

O, let me for thy mercy crave,
To heal my soul, and make me whole.

Thy loving kindness is before mine eyes.—Psalm xxvi. 3.

THIS causes a peaceful conscience, a happy heart and a holy life. What is meant by loving kindness? It is love expressed by action: the affections of the heart manifested by acts of kindness. Thus the Lord speaks of his Church in general, and of every individual member of it in particular: "I have loved thee with an everlasting love. What then? This love manifests itself in time thus: "therefore with loving kindness have I drawn thee," Jer. xxxi. 3. "I will betroth thee unto me forever in loving kindness," Hos. ii. 19. Being thus betrothed and drawn to the Lord our souls have a sight and sense of his loving kindness: what is meant by its being "before our eyes?" Its engaging the attention of our mind, captivating the affections of our heart, seeing one's interest in it, feeling the refreshments of it, and rejoicing on account of it: knowing there is no separation from it. Thus everlasting love provides a Saviour, almighty grace draws poor sinners to him, and then loving kindness becomes the glory of our hearts, and the joy of our souls. We love it and meditate upon it; we not only see it, but feast upon it, and are astonished at it: we cry out with David, "thy loving kindness is better than life itself," Psalm lxiii. 3. For all our comforts in life flow from it: it is marvellous in our eyes: it exceeds expression: is beyond conception. Besides these internal effects upon the mind, the loving kindness of the Lord, hath enternal influence upon the life: David adds, "and I have walked in thy truth." Without this, all might be the flights of towering passions, and the sallies of a heated imagination: but now all is well with the poor sinner; his heart is not only happy, but his life is holy: to walk in the truth, is to walk contrary to the deceitful hopes, lying vanities, and carnal delights of the men of this world; it is to walk not in self-righteous confidence, no more than in lawless licentiousness; but in Christ who is the *truth*: in holy fellowship with him, humble dependence on him, growing love to him, and longing expectation of eternally enjoying him. O Christian, are your sins ever before you? Let the loving kindness of Jehovah, Father, Son and Spirit, ever be before your eyes: this is the glory of saints above; let this be your glory below; for, "thus saith the Lord, let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the *Lord* which exercise loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord," Jer. ix. 24.

My God! how matchless is thy love?
Its kindness is before mine eyes;

It draws my heart to joys above,
And all thy holy ways to prize. M:

Behold the skin of the face of Moses shone, and they were afraid to come nigh him.—Exod. xxxiv. 30.

HERE see the glorious effect of being on the mount with God, of having free access to him, and holy converse with him. When we draw nigh to God and he draws nigh to us, our souls catch of the splendor and glory of his grace: this revives our countenance and makes our face to shine; here is somewhat worthy our attention, for the holy inspirer calls upon us, BEHOLD: Lord give us to behold this to our edification and comfort. 1st. "When Moses came down from the mount, his face shone, but he knew it not:" O, it is well for us, when we are so wholly taken up with the majesty and glory of our Lord, and see such splendor of grace and love shine on his countenance, as not to be looking at ourselves and admiring our own gifts and graces: it is to immitate fops and fribbles in nature, to look in a glass to admire ourselves; "to fall in love with one's own beauty is to play the harlot," Ezek. xvi. 15. 2d. Though Moses knew not that the skin of his face shone, yet others saw it and were afraid to come near him: here behold the glory and majesty of the holy law of God; like the face of Moses, it darts its piercing rays of light and terror into the consciences of poor sinners: it works wrath, it fills the soul with the knowledge of sin, the fear of hell, and the dread of damnation: there is a glory in the law, though it ministers nothing but condemnation. 3d. The face of Moses shone so that he was forced to put a veil on it while he was talking to the people: did such a little of the glory of the law shine in the face of Moses, but with borrowed splendor that they could not behold his face? Then how terrifying, how dreadful for sinners to stand before the majesty of divine justice, and to be arraigned by divine truth, as transgressors of the holy law of God? Who can bear the thought without terror? Who can bear the sight without death and destruction from the presence of the Lord? O, think of the law in all its dread and terror: see sin in all its exceeding sinfulness; and consider, 4th. The ministration of righteousness which exceeds in glory through the love and grace of our dear Mediator: we are called to behold him, but not with a veil upon his face: "for we all with open face beholding as in a glass, the glory of the Lord," 2 Cor. iii. 18. 5th. Did the Lord cause the face of Moses thus to shine? Eternal praises to him, "he hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. In him we see the law fulfilled, its curse sustained, our souls redeemed from all its terror and bondage, and brought into the glorious liberty of the sons of God. "Ye are not under the law but under grace," Rom. vi. 14.

When ye shall have done all those things which are commanded you, say we are unprofitable servants : we have done that which was our duty to do.—Luke xvii. 10.

THIS is a fatal stab to human merit ; this is a deadly blow to sinless perfection : O, flee the notion of any merit in thee or thy works, as from the face of the devil ; it is of the pride of satan : avoid the thought of being perfect in thyself as thou wouldst the most damnable lie : it ariseth from self-deceit and is established through ignorance of God's holy law. Our dear Lord here instructs us to be active, yet humble ; to be obedient, yet self-abased : to do all things, yet own our unprofitableness after all : beware you do not learn to decry that word DUTY ; it is very common for many so to do, as implying nothing but what is legal : thy Lord here uses it ; be not wiser than thy master : true thou art freed from all slavish duty and legal bondage, in order to be justified and saved thereby. But run not hence into lawless liberty ; thou art bound to obey by the love of God thy Father : commanded to serve thy Saviour Jesus, and this, with the affections of a dutiful son, and with the love of a sincere friend. " We serve the Lord Christ, knowing that of the Lord, we shall receive (as a free gift of grace not earned by duty and works) the word of the inheritance," Col. iii. 24. The rule of the duty of love, are the commands of the law of love : the end of obeying them is, not to make us righteous : not to exalt us in our own eyes : not to lay a foundation for, and build ourselves up in self-righteous confidence : No ; says our Lord, after you have done all renounce all ; humble yourselves under all ; say we are unprofitable servants in all. Well, but is not this very discouraging both to doing and hoping ? Not to DOING. The end of that is to adorn the gospel of grace, to glorify the God of grace, to shew a good example to the world and to evidence the faith, love and hope of your souls ; that you are alive to God, and that these graces are alive in you. Not to HOPING. Do you dread that sentence cast the unprofitable servant into outer darkness ? Mat. xxv. 30. That is one who is disobedient, and to every good word reprobate : who is a stranger to pure faith, holy love and sincere obedience. All such are without hope in Jesus. But unprofitable as ye are, see, and confess yourselves to be, and though you have no confidence in yourselves, or your own doing : yet you are commanded, to rejoice in Christ Jesus, " and again rejoice," Phil. iv. 4. " For he of God is made unto us wisdom, righteousness, sanctification and redemption," 1 Cor. i. 30. " And we are made perfectly accepted in him," Ephes. i. 6.

If we live in the Spirit, let us also walk in the Spirit.—

Gal. v. 25.

THESE two things the enemy of souls, works powerfully against : 1st. To keep sinners from coming to Christ for salvation : 2d. When they come, to prevent their enjoying the comfortable knowledge that Christ is their Saviour : and our own legal hearts and wicked natures, join the enemy of our peace and salvation in both ; but love lives and reigns above : our Saviour sees how it is with us, and sends the power of his Spirit to help, relieve, and comfort us ; the dear Spirit, when dead in sin quickens us : then he guides us in our walk. What need we then of exhortations ? Much, very much ; for, consider, the walk is ours : to order our steps aright, is by the grace of the Holy Spirit. 3d. Our comfortable enjoyment of our interest in Christ, is experienced in a holy walk, or walking in the Spirit : the battle is the Lord's. Yet David was to engage and conquer Goliath ; " the Lord gave him the victory," 1 Sam. xvii. 47. Therefore, 4th. Exhortations point out our weakness, need of the Spirit's help, and they excite us to pray for it. What is it to walk in the Spirit ? 1st. It is to mind the things of the Spirit ; those spiritual truths revealed in the gospel, concerning our hope of eternal life, by the sin-atonement death, and law-fulfilling life of the Son of God ; it is to set our affections upon Christ, seek all our happiness in him, and expect daily comfort from him ; to make his precious blood and everlasting righteousness our constant plea, expecting the reviving sense of God the Father's favor and love to us, only in him. 2d. It is to go forward, step by step, day after day, looking for, and depending on the Spirit's assistance, to keep our souls close to Jesus, and to maintain fellowship with him ; and to shew that our hearts are simple and sincere, we shall be diligent in the means of grace, studious to exercise our graces on Christ, and be uniform in the discharge of every duty ; what a blessed walk is this ! This is the walk of comfort, peace and holiness ; do you not find it so ? Persevere in it ; so will you walk above the accusing terrors of the law, the groveling life of sense, the defiling life of lusts, the vain life of worldly pleasures, and the distressing life of satan's power : wouldst thou enjoy spiritual comfort ? These can only be found in a spiritual walk ; dost thou complain for want of them ? Examine thy walk ; say not this is legal : what ! is it legal, to follow the Lamb wheresoever he goeth ? Beware lest carnal notions prevail, and by living after the flesh you condemn, what is truly evangelical and spiritual : " they who are after the Spirit, do mind the things of the Spirit," Rom. viii. 5.

I will sow her to me in the earth, and I will have mercy upon her that had 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.—Hosea ii. 23.

DECLARATIONS of grace depend not on the will of the flesh for their accomplishment: sovereign power brings sovereign purposes to effect; human will can neither forward or frustrate them: so the Lord raises up and forms a people for his own glory on earth, and the Redeemer's crown in heaven: see the process of it. 1st. *I will sow her*; this alludes to the word *Jezreel* in the last verse, which signifies the word of God; God's people are his own precious seed; he sows them in the earth. *Unto me* as they are sown by him, they spring up unto him: though they lie long under the clods of nature's darkness and corruption, and for a while spring up only to the world, the flesh and the devil, yet there is a set time to favor them: a fixed day of power to come upon them: men do not sow their precious seed, and care no more about it; neither doth the Lord. For, 3d. *I will have mercy upon her who had not obtained mercy.* His eye of care preserves till his day of mercy comes. It is impossible for an elect redeemed soul to perish without mercy, as for the truth of God to fail: "it is impossible for God to lie," Heb. vi. 18. The truth of God is the joy of faith; Paul, though exceeding mad against Christ obtained mercy from him; the thief on the cross obtained mercy at the last hour. Your soul, mine, and every soul that is called, converted and justified by the faith of Christ, obtains this from mere mercy, just in the same way; because justice is satisfied by Christ; mercy flows from God through him, to us. 4th. *I will say to them which were not my people, thou art my people.* God's voice of love comes to us, his grace challenges us, his power apprehends us, before we apprehend him; we are children of wrath by nature; we are at enmity against God, and fly from God: but the good shepherd seeks us; he claims us as his own sheep; as the gift of his Father; as the purchase of his blood: he manifests himself to us, and gives us faith in his name. Then, 5th. *they shall say, Thou art my God, my God!* O, how much is contained in this! Now there is peace in the conscience, love in the heart, and joy in the soul; the sinner can never be happy, till he thus appropriates the Lord to himself; then the soul is inspired with a holy loving fear and excited to a cheerful walk; a hope full of immortality is in the heart; this is ever in the eye, "all is of God who hath reconciled us to himself by Jesus Christ," 2 Cor. v. 18.

Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?—Isa. ii. 22.

THIS precious text our dear Lord preached to my heart day after day, upwards of twenty yeays ago, when it first pleased him to make me happy in his love: though not then, yet I have since seen abundant cause for it. That soul is in good health that can say, I am sick of sin, sick of men, and sick of myself: the Lord is teaching us this lesson day after day: it is a hard one to flesh and blood; for we are naturally prone to look to, trust in and depend upon an arm of flesh: but this is to depart in heart from the Lord: a curse is denounced upon this, Jer. xvii. 5. Consider man's breath is in his nostrils: the best of men are subjects of sin and liable to the stroke of death. The breath that promises you great things to-day, ere to-morrow's dawn may be vanished into air, and all your hopes blasted. The arm of flesh which to-day is strong and stretched forth in your service, to-morrow may be stiff in death, all your expectations buried in the grave of despair, and you left in disappointment and vexation: whereof is man to be accounted? In his best estate he is altogether vanity. "Cease ye from man," yea, from professors too: you are in danger of being hurt by them also: I have and therefore speak from experience. Here is our danger: we are apt to think too highly of ministers and professors: even Paul, cautions against this, "lest any man should think of ME above that which he seeth ME to be," 2 Cor. xii. 6. You entertain a very high opinion of such-an-one; perhaps you may soon see something in him you little expected: you are stumbled, you get into reasoning; he falls away from the hope of the gospel, (how many awful instances have I known, both of eminent ministers and great professors!) you are staggered, you know not what to think: up comes Mr. Devil with, ah! you see it is all a delusion: give all up; follow the gospel no longer. But our Lord would have our hearts simply looking to him, therefore he bids us "cease from man." He is the only precious *man*, we are never to cease from: in him there is none occasion of stumbling; he is a *perfect* man; fix your eye steadily upon him; seek all your perfection in him; look for all your comforts from him; cease from yourself; avoid all self-confidence; flee all self-complacency: cease from self-righteousness, vain-glorious, self-deceived liars, who say they are perfect and have no sin in them. Ever look at, ever glory in that dear *man* in whom we are *perfect*, "presented to the Father, holy, unblameable and unreprouvable in his sight," Col. i. 22.

We're prone alas! to trust in man,
And from our God depart,

Convince us of this foolish plan,
Lord take and keep our heart.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John i. 7.

THE walk of many professors seems to speak this language, why cannot we love the world, indulge ourselves in the ways of it, and yet enjoy fellowship with God? Now we have clear notions of the doctrines of grace, of acceptance with God, and justification before him, why need we be so very precise in our conduct? As though they were desirous to walk as near as possible to the very borders of hell, and yet hope to get safe in heaven at last: such walk not in the light of truth; in the comforts of love; in fellowship with God. 1st. What is fellowship with God? It is a sweet heart-felt concord, harmony and agreement between God and our souls: a mutual communion of spirits; a free communication from the Lord to us, and from us to the Lord: just as two loving friends have between each other, as though but one soul possessed them both. Lord, to what a high, holy and honorable state are we miserable sinners admitted: eternal thanks to thee, O Jesu, through whom we are admitted; and to thee, O Holy Spirit, who hast formed us for the enjoyment of this inestimable blessing. Lord grant we may prize this sweet fellowship above all things, yea above life itself; for what is life without it? 2d. How is it enjoyed? By walking in the light: God dwelleth in the light. We must walk where God is to have fellowship with him. Christ is *the light*: God is in Christ: by faith in Christ we walk with God, and have fellowship with him. Here the Father is well pleased with us, and we with him: we communicate to him our wants: he communicates to us every rich supply out of the fulness of Christ. Christ shines in the light of truth: in every doctrine which flows from him and centers in him. Are we loved, elected, called, justified, sanctified, and preserved unto salvation? It is *in him*: we are to walk in that faith which worketh by the love of these truths, worketh love to them, and to God for them; and this faith and love is contrary to all the darkness of sin and error. Christ the light shines in every command of his: faith receives them: in love we obey and walk in them: but though we walk in the light yet sin dwelleth in us. What then? This need not distress us; for 3d. As sure as we have fellowship with God, "the blood of Jesus his Son cleanseth us from *all sin*." Did it cleanse us yesterday? So it will to-day, to-morrow and to the end of life. Who shall dare to set bounds to the cleansing virtue of the blood of the Son of God? No sin too great, no sinner too vile for this precious blood to cleanse. The chief of all sinners speaks from experience; let not one despair: for we *sinners* "have boldness to enter into God's presence by the blood of Jesus," Heb. x. 19,

Return ye backsliding children, and I will heal your backslidings.—Jer. iii. 22.

BACKSLIDING is a species of apostacy from the faith ; apostacy is the high road to destruction : total apostacy will certainly end in eternal damnation ; for there can neither be repentance or hope, for such a soul. The Son of God is the only sacrifice for sin ; this he once professed to believe : but now he tramples on his precious blood, wilfully despises and rejects our Saviour ; so that now he has only “ a certain fearful looking for of judgment, and fiery indignation, which shall devour every adversary of Christ,” Heb. x. 26. Most striking is the picture of such drawn by Mr. Bunyan, in his *Pilgrim's Progress* as a man in an iron cage who thus confesses ; “ I was once a fair and flourishing professor, both in mine own eyes and the eyes of others ; I was, as I thought, fair for the celestial city and had even joy at the thoughts that I should get thither ; but I left off to watch and be sober ; laid the reins upon the neck of my lusts ; I sinned against the light of the word and the goodness of my God ; I grieved the Spirit and he is gone ; I tempted the devil and he has come to me ; I provoked God to anger and he has left me ; I have so hardened my heart that I cannot repent. O, eternity ! eternity ! How shall I grapple with the misery I must meet with in eternity !” Lord enable me to take warning by others, and obey thy gracious words, which prevent thy children's total apostacy from thee. Observe, 1st. The conduct of the Lord to such ; he arraigns them in the former verses. 1st. Of treacherously departing from him, like a wife from her husband : O, what perfidious faithless conduct ! For, 2d. It brings on perverting our way before God, and 3d. This ends in forgetting the Lord our God ; this is the cause of every evil. If the objects of time and sense drive the memory of the Lord from our minds, though but an hour, how foolish do we act ! Our hearts imperceptibly backslide from the sense of his presence : but O, the love of our Lord ! He reminds us, 1st. Though backsliden, yet he owns us as *children*. O Father, thy love ever lives, though folly is in our ways. 2d. He calls in love, *return* : may love cause us to take shame, fall down in sorrow and cry for mercy. For, 3d. He promises, “ I will heal your backslidings :” I will freely and fully pardon them *all*, though ever so numerous, heinous or aggravating, as though they had never been committed. Backsliding sinner ! believe and rejoice : see the effects of this love in the next meditation : O Lord, my God, lighten mine eyes lest I sleep the sleep of death, Psalm xiii. 3.

I've nought to plead but thy free grace,
Which does in Christ abound :

Grant me to see thy smiling face,
With mercy circled round.

Behold we come unto thee, for thou art the Lord our God.

Jer. iii. 22.

PETER was an awful backslider ; his crimes deserved hell ; so do yours and mine : both he and we, should be sent there, if love did not reign in heaven, and grace abound to sinners on earth : one look of love from Christ broke Peter's heart, made him weep bitterly, and return to a crucified Saviour earnestly. A bone broken and set, it stronger than it was before : this I am sure of, a heart broke by forgiving love, grows stonger in love. Having much forgiven, we love much ; I have often thought fresh love added speed to Peter's feet, when he run to the sepulchre to see his dear, his crucified Lord, John xx. 4. See the happy effects of loving speeches and gracious words from a loving Lord. We saw the backsliding children arraigned, and their conduct condemned in our last meditation ! What was the sentence passed on them ? Was it, "go ye cursed vile wretches, ye have gone from me in your ways, now I will be glorified in your damnation ?" No : break hard heart ; melt O frozen soul ; bow stubborn knee, and be as sinews of a new born babe ; for love everlasting ; immutable love lives ; sovereign unmerited grace proclaims *return ye backsliding children*, (children still ! O matchless grace !) *and I will heal your backslidings*. What says gracious hearts to this ? Do they reply ? "O this is fine doctrine !" Come let us continue to go on, to enjoy the world and sin, and delight ourselves in our happy distance from God. O no : this is the language of hell-born, free-will pride ; if left to that, so they would act ; but a spark of free grace within us, catches fire from gracious words without and therefore it is, *behold*, see the effects of the Lord's rich grace and precious love ; like fire it melts down our hard hearts, makes us lament our base conduct : affects us with the deepest sense of sin : inspires our souls with a hope of mercy and assurance of pardon, and therefore, "we come unto thee." Here we see the actings of a holy faith in the heart ; it works by love : by the loving declarations of a gracious Father, and dear redeemer : it works love in the heart, and it works by love in returning to God ; and here is the joyful claim of faith ; "FOR, O precious cause ! FOR thou art the Lord our God : was it not so ? thou couldst never have borne with our vile conduct : never had a thought of mercy, nor a look of love towards us. O let covenant love and faithfulness ever bind our hearts to thee, that we may never more depart from thee ; pervert our way before thee, or ever forget thee, O Jehovah, Father, Son and Spirit, our one God in Jesus.

When we the sacred truth believe,
Of God's great love in Christ,

Our souls to him return and live,
And thus, by grace, we're blest.

Ungodly men who turn the grace of God into lasciviousness.

Jude 4.

FROM what the bee extracts honey, venomous insects will poison. The word of God, which is food to gracious hearts, is the sport and contempt of profane wits. An ungodly heart will convert the most wholesome truths of God's grace, into the most poisonous effects : there ever were such men : there are such at this day, who hold forth some of the most precious truths concerning the Lord Jesus, and the grace of God abounding to sinners in him, and yet with these maintain the most damnable heresies. They are the "fools who make a mock at sin," Prov. xiv. 9. Personal holiness, they hold in the greatest derision : they declare their sin as Sodom ; say unto the wicked it shall be well with him : tush, the Lord careth not about our walk and life : if we have lusts better gratify them than burn with them ; and they swallow up every unscriptural error, in that damnable heresy, all men shall be saved at the last : one scarcely knows which to wonder at most, why such persons should preach at all, or why any who name the name of Christ can hear them : but scripture must be fulfilled ; "There shall come in the last days scoffers walking after their own lusts," 2 Pet. iii. 3. I never knew but one instance of a person who had joined himself to these vile Antinomians, that escaped from their soul destroying doctrines. My soul rejoiced exceedingly, for a visit from this aged disciple of Jesus, who through his precious grace is brought back into the ways of truth and holiness. When the preacher asked him why he had left him ? he honestly answered, "Were I to hear you now, I should be almost ready to fill my pockets with stones and stone you ; for you had well nigh sent me to hell, with a lie in my right hand." O brethren, as you love the holy Jesus, as you value your precious souls, as you prize communion with God, peace of conscience, and joy in the Holy Ghost, beware of such ungodly men ; keep at the greatest distance from them ; maintain the utmost abhorrence of their hellish notions : why, O why did the blessed Spirit convince us of sin, and lead us to Christ for salvation ; but that we should love God, delight in God, enjoy fellowship with God, have no more to do with the unfruitful works of darkness ; but walk before him in righteousness and true holiness all the days of our life. Be assured, if your faith does not influence you to this, it is not the faith of the holy gospel, not a faith in a holy Jesus, it does not work by the love of him, but is the faith of the ungodly, whose end is destruction, Phil. iii. 19.

Faith without love's an empty dream,
It conquers not the pow'r of sin ;
To live, the soul has but a name,
If Jesus reigneth not within.

Grant me, O Lord, renewing grace,
Quicken my soul from day to day,
To walk in love before thy face ;
And mind not what th' ungodly say. M.

Let God be true, but every man a liar.—Rom. iii. 4.

I HAVE read of one who was dumb; but on seeing a violent attempt to murder his father, cried out with great vehemence, my father, when his heavenly Father's truth and faithfulness are attacked, Paul could not be mute; fired with a holy emotion of spirit, he cries out, "let God be true." Vain arrogant man, will you dare oppose your carnal reasonings, and fallacious arguments, against the covenant purposes, faithful word, and precious promises of the Lord? Every such man, be he ever so noble, mighty, wise and learned, is a liar: Paul's heart was too warm with zeal for the glory of his God, to pay any soft compliment to those who act under the influence of the father of lies. The keen satire of Mr. POPE is admirably adapted to such,

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of God!
In reas'ning pride (my friend) our error lies;
All quit their sphere, and rush into the skies.

Christian, lay aside thy carnal reason; take up the Lord's word: exercise thy faith upon it: thou art called to be valiant for the truths of a faithful, covenant-making, and covenant-keeping God. Timid silence is criminal, when your Father's truth is arraigned, and his glory at stake. Know thou hast much within thee, and many around thee, in combination to oppose the mystery of godliness; God manifest in the flesh, to bring salvation to miserable sinners, and God's faithfulness engaged to make this effectual, by his sovereign grace, in spite of all the unfaithfulness of man: Mr. carnal-reason says, how can these things be? Mr. high-thoughts exalts himself against them; Mr. free-will refuses to submit to them; Mr. unbelief pronounces them impossible to be true; Mr. self-love declares against subjection to them; Mr. human-pride cries away with them, totally reject them; and Mr. self-righteousness cries them down as leading to licentiousness. These are all professed judges of divinity, but in reality are lying adversaries against your Lord's truth and faithfulness, and your peace, comfort and holiness: abide by what is written: oppose God's truth, to all their lying suggestions: be simple of heart. Let simple faith prevail. Feed by faith upon God's truth, and you shall prosper, while others cavil against it and grow lean. Hold fast "the hope of eternal life which God who cannot lie, promised (to Christ Jesus as our covenant head, and that we should enjoy it in him) before the world began," Tit. i. 2.

Thy sacred truth shall live and reign,
O God, within my heart,
In spite of boasting, lying man,
And all his treach'rous art.

The truth of Jesus is my joy,
The source of all my peace:
In this I'll walk, though foes annoy,
'Till thou my soul release.

By faith Moses forsook Egypt, not fearing the wrath of the king.--Heb. xi. 27.

HERE we see faith opposed by fear, and the victory of faith over the dread of wrath. Consider his work and his danger, his faith and his safety. 1st. Moses was engaged in a great work; he was to go to Pharaoh, and say from the Lord, "Israel is my son, even my first born, let him go that he may serve me," Exod. iv. 22, 23. Now might not the king very naturally look upon Moses as a very dangerous, pestilent, hot-headed enthusiast, who under a pretence of religion wanted to raise a rebellion in his kingdom; he had no fear that the king might put him to death in his wrath: "for the wrath of a king, is as the roaring of a lion," Prov. ix. 12. Most terribly fierce: but, 2d. Consider his *faith*; this set him above fear. He bids defiance to wrath. Forsake Egypt he must; flee from the king he was determined; for he had the command of his God for it. Faith is the parent of all holy obedience; but was his faith nothing more than a strong impulse of his mind, something within him which suggested to him that he must forsake Egypt? No: this he might have had, and obeyed it too to his own destruction; but he had the Lord's word, for the ground of his faith: mind this. "Thus saith the Lord, I will send thee unto Pharaoh, that thou mayest bring my people out of Egypt:" there is the word of his faith. 3d. Consider his safety. Pharaoh could not hurt the hair of his head: why not? Because the Lord added, "certainly I will be with thee," Exod. iii. 12. There is the warrant for his safety: thus he believed God, and feared not the wrath of the king.

See here the nature and actings of a true and lively faith. 1st. It hath the word of the Lord for its object. There may be strong impressions of mind, warm suggestions of fancy, where there is not, thus saith the Lord. Soul, these will not carry thee out of the Egypt of nature, to the promised land; they will not forsake thee: then, thou wilt not only fear the wrath of a king, but the shaking of a leaf. 2d. Faith in the Lord's word delivers the soul from fear of the Lord's enemies; according to the strength of our faith, we are set above fears of wrath; we cannot have stronger cause for faith than the Lord's word, nor a better object for our faith than the Son of God. O then, when fear of wrath prevails, look unto Jesus the author and finisher of our faith, with Lord increase my faith, Luke xvii. 5.

"Where is your faith" our Saviour cries, Thou author of our faith, increase
 "Believe and honor me." The gift which thou hast giv'n,
 Our foolish reas'ning heart replies, So shall we find thy precious peace,
 Christ's joys are not for me. The antepast of heav'n.

M.

Incline your ear, and come unto me ; hear and your soul shall live.—Isa. lv. 3.

SOME cannot bear exhortations to be used, either to saints or sinners. O dear, they sound so legal in their ears, they are quite surfeiting to them ; but why ? Truly they are got to be wise above what is written ? but they proclaim their folly in condemning the conduct of Christ, and his Spirit in the prophets and apostles ; they have most need of exhortations who see least cause for them : be not high minded, but fear. A Chinese philosopher asserted, that a man had three ears, one different from those two which are seen ; this was counted a great absurdity ; but it holds true in a spiritual sense, for naturally we have ears, but hear not : the hearing ear the Lord hath made," Prov. xx. 12. This Christ calls for ; "Incline your ear." Just as sentenced rebels and condemned malefactors, be all ear to a sound of mercy and a proclamation of a reprieve from me. Though your hearts are bowed down under a sense of your lusts and corruptions, your consciences burdened with guilt, your minds pained with fears, and your spirits dejected with sorrows ; yet listen not to the suggestions of satan, the intimations of carnal reason, or the surmises of your legal spirits ; but turn away your ear from all to me. O, it is precious living, thus to hear the voice of Christ ! but this call from Christ carries conviction with it, that we do not enough incline our ear to him ; therefore we are not always happy in him. Sweet invitation ! "Come unto me." "Jesus Christ is the same yesterday, to-day and for ever," Heb. xiii. 8. His love is the same ; his words are the very same to poor sinners, whether he speaks by his prophets, or by himself in flesh : his loving heart proclaims, "come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. xi. 28. Come under all your load of guilt, weight of dejection, and burden of sorrow ; Christ gives us to feel all this, that we may see our want of him, come to him, and enjoy fellowship with him. Never misconstrue your soul-burdens and spiritual distress, as black marks upon you ; they are love-tokens from him who says, "hear and your souls shall live ;" not only live, but be lively ; not barely live, but enjoy the vigor of life, the comforts of life, and bring forth abundantly the fruits of spiritual life. All this is by hearing the voice of Christ, believing the love of Christ, and living upon the fulness of Christ. "See then ye refuse not him who speaketh from heaven," Heb. xii. 25.

Holy prince of peace and love,
Thou who callest from above,
Give the power to obey
Thy sweet voice, and come to thee.

Thou wouldst have us happy be,
In the faith and love of thee :
Cause our souls to turn away,
From all sin and vanity.

M.

Thy God reigneth.—Isa. lii. 7.

CHRIST commissions his ministers to proclaim this joyful truth to Zion, his church, that every member of his might receive it in faith, change the pronoun and say, MY God reigneth : Christ's reign is his people's glory, their triumph on earth, and the shouts of disembodied saints in glory : hark to their acclamations of joy ; " alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice and give honor to him, for the marriage of the LAMB is come," Rev. xix. 6, 7. Are we married to the LAMB ? Has he got our hearts and affections ? Then we should constantly rejoice and give honor to him, that he who is our God reigneth. Where ? Where he dwells in heaven for us, and in our hearts over us ; for as he dwells in our hearts by faith, he spiritually reigns over all within us. O, what matter of joy and consolation is this ! For, 1st. If our King has set up his throne in our hearts, what enemy can hurt us ? They must conquer the Lord God omnipotent before they can subdue us. If Christ reign for us, and in us, we are sure of reigning eternally in glory with him. 2d. Consider his rich grace in thus reigning : we were once under the reign of a dreadful tyrant. " Sin reigned in and over us unto death," Rom. v. 21. Though we have sin in our nature, though it warreth in our members, yet it cannot reign and get the victory over us. It is under the feet of Christ : it is his vanquished enemy : he reigns over it : we are under the reign of his grace : " grace reigns through righteousness unto—what ? present peace, comfort and joy ? Yes, and infinitely more, even unto eternal life by Jesus Christ our Lord." Is sin our grief and burden ? That is a proof that Christ reigns in our hearts. Do we long for perfect freedom from all sin ? That is a sign that we are partakers of his holiness. Are we afraid sin will destroy us in death ? It cannot : Jesus reigns to give us victory unto eternal life. 3d. Behold Jesus our King reigns in righteousness," Isa. xxxii. 1. " His people shall be all righteous," Isa. lx. 21. Christ's righteousness is upon us to justify us : his Spirit within us, to make us love righteousness and hate iniquity : if we do not, we only talk of Christ's reign, but never felt its power. " For he must reign till he has put every enemy under his feet," 1 Cor. xv. 25. Therefore, 4th. Rejoice, for all your troubles, temptations, conflicts and distresses, &c. are under Christ's reign. No one can hurt you : and " the last enemy death shall bring you to reign with him eternally in life," Rom. v. 17.

The Lord on high doth ever reign,
 For his dear people's good,
 They soon shall see their foes all slain,
 And shout the Lamb of God,

Then why my soul, my friends, those
 Which daily us annoy ? [fears,
 Look up to Christ, wipe off your tears,
 Rejoice with holy joy. M.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.—John viii. 6.

EVERY, the most minute transaction of the life of Christ should be precious to the faith of our hearts ; for in all that he did in life, and by all that he suffered in death, he manifested himself to be the Saviour of lost sinners. The love of his heart knows no bounds to such : he willingly came to seek and to save them : it is his joy to find and his glory to save the LOST. O, was it not so, the hand that writes must tremble to hold the pen, must drop it with terror, while his heart must be filled with distress, and his soul sink into black despair. But O, this faithful saying, “ that Christ Jesus came into the world to save *sinners*,” braces every nerve with joy, and fills the whole man with triumph. See a vile prostitute brought before our Lord, and her crime charged upon her ; she was taken in the act : here are witnesses to prove it ; her sin admits not of a doubt ; yet Christ pays no attention to them ; he pours the utmost contempt upon them : from the holy Jesus should we not expect to hear, “ Take the vile whore from before me and knock our her brains, her abominable sin deserves it ?” Are not our self-righteous hearts ready to rise at his conduct ! “ With his finger he wrote on the ground ; fine amusement for a judge ! No ; that was not his office ; he came not to try, judge, and condemn, but to save sinners : but does he not connive at her sin ? by no means : he has an utter abhorrence of all sin, at the same time that he has infinite love to sinners ; his love works by conviction of sin upon the heart, and then easing the sin-burdened conscience ; he had many self-righteous hearts before him ; while they accused this woman, he aimed to convict them. It is said an ancient Greek copy declares, “ Christ wrote on the ground the sins of every one of them ;” be that as it may, they were convicted in their own consciences ; they had not a stone to cast at the poor sinner ; they left her alone with Christ : what says he to her ? “ I do not condemn thee, go and sin no more.” He speaks as the sinner-justifying, sin hating Saviour ; now imagine yourself that guilty sinner, such you are ; standing before Christ, that you do : accused by the law, and condemned by your own conscience, that you must own ; and yet Jesus saying, guilty, hell deserving as you are ; yet I do not condemn thee, I fully justify and freely absolve thee from all sin : O what peace, comfort, and joy would inspire your soul ! Well this is true ; faith receives it, and takes up the triumphant challenge, who shall lay any thing to the charge of God’s elect ? Rom. viii. 53.

Can Jesus e’er be pleas’d with sin
No : sin he hates, sinners he’ll love ;
Then let us pray his grace to win,
And o’er all sin to live above.

O, let us ne’er licentious be,
Because we see free grace abound,
But let us to the Saviour flee,
From sins which daily us surround. M.

Woe, ^{1st} ^{2d} ^{3d} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} ^{108th} ^{109th} ^{110th} ^{111th} ^{112th} ^{113th} ^{114th} ^{115th} ^{116th} ^{117th} ^{118th} ^{119th} ^{120th} ^{121st} ^{122nd} 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There is no fear in love: but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love.—1 John iv. 18.

THE wild fire of nature's passions are often mistaken for heavenly love; they have hurried people into dreadful delusions: some have pretended to be so *perfect in love* as to have nothing but pure love in them, and that the being of sin was entirely taken out of them: but they have soon given awful evidence that they "deceived themselves, and that the truth was not in them," 1 John i. 8. Be wise by others harms; study the word of God; abide by that; live upon the *perfect love of God*; glory in that alone: for you are, and ever will be, while in the body, the subject of sin, therefore subject to that fear which hath torment; to fear God as an enemy, armed with almighty vengeance and vindictive wrath against you a sinner. How is this tormenting fear to be cast out? By love: the *perfect love of God in Christ* to sinners: this clearly known, cordially received, and steadily believed in the heart, ejects all fear that hath torment: "there is no fear in love." When we are fully persuaded of God's love, in giving his Son to die for our sins and to save us from wrath: this precious, everlasting, immutable, perfect love of God the Father, and God the Son, shed abroad in our hearts by God the Holy Ghost, fills our minds with peace and joy: it suffers no tormenting fears of hell and damnation to remain: our hearts are full of heaven: the love of heaven is in our souls: for "God is love, and God dwelleth in us." Thou poor sinner, dejected with fears, bemoaning thy sins, and mourning thy want of love to God, dost thou confess that Jesus is the Son of God? Know then, to thy present peace and everlasting comfort, "God dwelleth in thee and thou in him." Do you ask, but why then am I so often tormented with fear? The apostle answers, you are not made perfect in, rather by love: instead of firmly believing, and steadily living upon the perfect love of God in Christ, you lose sight of it, are slow of heart to believe it, and let it slip out of your minds: hence fears prevail again in your conscience; here we mistake; we look for perfect love in ourselves to God, instead of the perfect love of God to us: if we find not a constant, pure flame of love ever burning in our hearts, without any smoke of contrary affections, tormenting fears beset us: this is for want of being established in God's love to us. 'Tis by this we are made perfect in our conscience, that God is at perfect peace with us in Christ; hence we are happy: "we love God because he first loved us," 1 John iv. 10.

O God of love now shed abroad
Thy perfect love within my breast,

That I may run the heav'nly road,
With joy to thy eternal rest.

At that day saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali.—Hos. ii. 16.

MANY people say, "the scripture is a dead letter;" who told them so? Not God in his word. True, Paul says, "the letter killeth," 2 Cor. iii. 6. This cannot prove the scripture to be a dead letter: but only that the letter of the law is a ministration of death; therefore, even the law cannot be a dead letter: for that which killeth cannot be dead itself: St. Stephen calls it "the lively oracles," Acts vii. 38. Our Lord says, "the words that I speak unto you, they are spirit and they are life," John vi. 63. If we are dead to the law and married to Christ, here is a precious word of spirit and life from our loving bridegroom to us this night: married by faith: this is what constitutes "that day," that gospel day of our espousals. Whatever may be in the womb of God's covenant purpose and decree concerning any sinner, yet he can enjoy no comfort of it, till brought into actual marriage union to Christ by faith: "saith the Lord;" when you read this, consider yourself in the Lord's presence, and your Lord speaking freely to you: "thou shalt call me Ishi, and shalt call me no more Baali:" why not? as both names signify my husband: "thy maker is thine husband," Isa. liv. 5. O, but there is much more love and sweetness in the one than the other: here is an overflow of the Lord's affectionate heart to us: ISHI is expressive of precious affection and holy familiarity: BAALI, of that lordly power, which keeps the soul in subjection: domineering over it, so as to keep it at a distance and making it shy of its Lord: many women can truly call their husbands Baali, because they lord it over them; their fear and dread of them is greater than their love and affection to them: but our dear Lord would not have it so with us; therefore bids us, "Call me Ishi." Mr. Henry says, "Ishi, is VIR MEUS, my man: A MAN, THE LORD." O, the affectionate love! O, the marvellous humility of our Lord and husband! May he help us to improve these precious word, 1st. In casting away all servile fear and slavish dread of our Lord: he has taken away the law that cursed us; put away sin which caused it; and here is nothing but love and compassion in his heart to us. O let us, 2d. Prove this in coming to him with the same freedom and familiarity, as a loving wife to her affectionate husband and tell him of our sorrows and wants, that he may comfort us and supply them. 3d. Let us imitate Christ in the purity of his love and chastity of affection; turn from all other lovers; delight more in his company and walk closer with him in love: "for the love of Christ passeth knowledge," Eph. iii. 19.

Ye are fallen from grace.—Gal. v. 4.

AWFUL words! Enough to excite in us a holy fear, a godly jealousy, and an earnest cry, Lord, uphold me by thy free Spirit. What is here meant by grace? The doctrine of God's free favor to lost sinners in Christ: redeeming their souls from the curse of the law by his blood: justifying their persons before God by his righteousness without any works of their own; and finally saving them without any desert of theirs. O my Lord, what rich, what matchless grace is this! My soul shall love and praise thee eternally in heaven for this: no, but stop, thy joy is damped: thou mayest fall from this grace; lose the favor of God; fall into hell: who says this? Some say Paul here does; no, it is as impossible for a saint in Christ Jesus thus to fall, as for a glorified saint in heaven to fall into hell. Christ is God; it is impossible for God to lie, for Christ says, "my sheep shall never perish," John x. 28. If they did, God the Father must change in his love; God the Son shed his blood in the greatest agony in vain: God the Spirit's work upon their hearts would be fruitless; and hell would triumph against the love, grace and power of Jehovah. Bless the Lord, O my soul, for persevering as well as converting grace: what then does the apostle here mean? 1st. And principally, these Galatian professors of the great and glorious doctrines of the grace of God had fallen into other notions of justification, than by the righteousness of Christ only; they thought their own works must have some hand in procuring it first or last: therefore, 2d. They were fallen from the profession they once made, that they saw themselves lost and perishing sinners, come short of the glory of God, destitute of a righteousness to justify them in his sight, and must be eternally damned without the righteousness of Christ. For, 3d. They were now fallen into a high opinion of their own free-will; to work out a righteousness to justify them in whole or in part; faithfulness to grace received to entitle them to God's favor; their own sinless perfection to keep them in his favor; if at first they are not justified by their own works yet there is a second justification, when their works shall entitle them to glory: this is the case with some in our day. At first they thought God's free-grace through the blood and righteousness of Christ, would entirely save them: but now grown wise in their own eyes, and mighty strong in their own power, they are fallen from the grace of the gospel into the pride of nature: they say, "we once leaned too much to Calvinism." Now, forsaking the truth, they get perfection in themselves: now they can do without the imputed righteousness of Christ, and vehemently exclaim against the doctrines of grace; from such falling, good Lord deliver us!

By the obedience of one, shall many be made righteous.—

Rom. v. 19.

PAUL speaks of "another JESUS, another SPIRIT, and another GOSPEL," 2 Cor. xi. 4. Some talk of a Jesus, who shed his blood for sinners, and yet lets them perish for want of righteousness: this is another Jesus than what the scriptures reveal; they speak of a Spirit who strives to make sinners righteous, but meeting with so much unexpected, perverse wickedness in their nature, he gives over his attempt and leaves them to perish in their sins: this is another spirit than that Spirit, whose office it is to convince us of sin and of the righteousness of Christ, to sanctify us in him and to glorify Jesus. Again, they preach what they call gospel, which consists of certain terms to be fulfilled and conditions performed by them, in order to get 'righteousness and eternal life: this is another gospel than that good news of everlasting righteousness, life and salvation, being the free gift of God through Christ to hopeless, helpless, desperate sinners. The subtlety of the serpent is in all this; our minds though espoused to Jesus, are in danger of being corrupted from the simplicity that is in Christ. Paul was jealous over souls with a godly jealousy on account of this; we ought so to be over our own souls: here is a plain simple truth; by the ONE obedience of Jesus, shall many be made righteous: that heart is not simple which raises the least cavil, or objection, to the obedience of Christ imputed to believing sinners: or says, they are or may be made righteous any other way. Such reject the truth, deny the faith, corrupt minds, dishonor our Lord, and deprive souls of the comfort and joy which spring from believing Jesus to be, *the Lord our righteousness*: avoid such, as you would those who deny the divinity of our ever dear Lord: hold fast and rejoice in this blessed truth, that though you are a miserable sinner in yourself, though your obedience, after all your sincere strivings and earnest endeavors, is maimed and imperfect, yet the perfect, spotless obedience of the Son of God is yours, imputed to your account: as much yours as though^s you had in your own person obeyed every jot and tittle of the law of God: by this one obedience of Christ you are perfectly righteous in God's sight; he looks on you, loves you, and will treat you as such: O then, poor sinner be not dejected as without hope, but rejoice and give glory to your dear surety, who has fulfilled all righteousness for you, that you should eternally love, "serve and rejoice in him, though you have no confidence in the flesh," Phil. iii. 3.

God's truths demand obedient faith, Then to thyself for sin take shame.
We're bound to hear what'er he saith; And all the glory give the Lamb. M.

He that trusteth in his own heart is a fool.—Prov. xxviii. 26.

WE all do so naturally : therefore we are all natural fools ; but through our blindness we are ignorant of it ; through pride we will not own it : how many continue in this awful state of folly, ignorance and pride ! Among the many who are made wise unto salvation, how doth this folly of self-confidence cleave to them ! Say some, “ to be sure, it is the greatest folly for natural men to trust in their own hearts, for they are deceitful above all things and desperately wicked : but God hath given me a new heart, a clean heart, and a good heart, and surely I may trust in it.” This is the natural language of folly : not the judgment of a new creature in Christ ; hear the Lord : “ I will give them an heart to know me that I am the Lord and they shall be my people, and I will be their God, for they shall return unto me with their whole heart,” Jer. xxiv. 7. So that the new heart, the clean heart, and the good heart, which is from the Lord, and trusts in him wholly and solely : this is the nature of true faith, to go entirely out of ourselves and to trust wholly in the Lord. It is the foolish, deceitful, wicked workings of the old evil heart of unbelief that causes self-confidence : such was Peter’s vain confidence. Hence he got a dreadful fall to teach him more humility. Hazael was very self-righteous : he started and stared when he was told what a wicked thing he should do ; all the disciples forsook Christ, for all their bold declarations to the contrary : would not that mariner be a fool, who would trust his ship to ride out a storm with an anchor of lead and a cable of straw ? He exalteth such folly who trusts in any inherent righteousness, wisdom, and power of his own : for he thereby withdraws his confidence in our only righteous, wise, and powerful friend and Saviour ; trust not in the fine frames and warm feelings of your heart. The graces of the Spirit are not bestowed to exalt self-confidence, but to glorify Jesus, in whom should be our whole and sole trust ; for “ of God he is made unto us wisdom, righteousness, sanctification, and redemption :” to what end ? A most blessed one. O, study it more and more, day by day, “ that, according as it is written, him that glorieth, let him glory in the Lord,” Cor. i. 21.

How foolish a part,
 To trust in one’s heart,
 And let go the LAMB, and from him depart !
 Lord, bear down our pride,
 O keep near thy side,
 And keep us chaste to thee, as thy loving bride.
 While in thee we trust,
 And of thee do boast,
 Fill us with joy in thee, through the Holy Ghost.

For thy names sake, O Lord, pardon mine iniquity, for it is great.—Psalm xxv. 11.

STRANGE plea ! GREAT is mine iniquity, therefore pardon it ! Such an address at a throne of grace never rose from a self-righteous heart ! No : with the pharisee of old they are ready to say “ thank God, I am not such a sinner as David was : I never committed the horrid crimes of murder and adultery : his iniquity was great indeed ; ” it was so. But souls enlightened by the Spirit of truth, to see the spirituality of the holy law of God, will agree to our Saviour’s gloss upon it ; that lust is adultery in the heart, and anger a species of murder in the soul, Matt. v. 28. “ Out of the heart proceed murders and adulteries,” &c. Matt. xv. 19. Sensible of the desperate wickedness of our heart ; convinced of the exceeding sinfulness of sin ; who will dare plead, pardon mine iniquity for it is *little* ? Is it against a little God sin is committed ? Is a little wrath revealed against sin ? Did a little Christ die for us ? Is a little hell the punishment of sin ? Lord forbid that we should think little of sin, or that iniquity should appear little in our eyes ; the iniquity of each of us all is great.

O, says a poor sin-burdened soul, mine iniquity is great, too great to be forgiven ; so the father of lies might suggest to David, but he believed him not : great as his iniquity was, he did not aggravate his crimes, by rejecting God’s declarations of mercy, invitations of grace and promises of pardon ; he confesses his great iniquity ; he pleads pardon for it : on what does he found his plea ? *For thy name’s sake, O Lord* ; thou hast taken upon thee that precious name JESUS : “ thou wilt be *salvation* to the ends of the earth,” Psalm xcvi. 3. Thy blood cleanseth from all sin ; wash me in it and I shall be whiter than snow ; ALL manner of sin and blasphemy shall be forgiven unto men : O, while these glorious truths stand upon record, I cannot doubt, I dare not despair ; the belief of them causes me to pray and plead, and hope : GREAT as mine iniquity is, GREAT as my distress is, yet thou art *a great God and Saviour*, to pardon my sin and give peace to my soul ; was ever any sinner sent to hell with such a plea in his mouth ? No : that is impossible ; for the word of God cannot be broken, which says, “ if we confess our sins, God is faithful and just to forgive us our sins,” 1 John i. 9. Therefore heaven rings with acclamations of joy from such pardoned, glorified sinners. O, that we may join them, in giving glory unto him, who loved us and washed us from our sins, in his own blood, Rev. i. 5.

No sin however great,
Shall keep me from my God :
For Christ’s salvation is complete ;
I’ll plead his cleansing blood,

Pardon, O Lord, my soul,
Bring comforts to my mind,
O make my wounded spirit whole,
Joy in thee let me find.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. ii. 10.

THIS text has been seized by Arminian hands, dragged to their mint, the impress of man's faithfulness struck on their minds, as his title to a crown of life; and pressed into their service to militate against the electing love of God, and finished salvation by Christ ONLY; O christian, does not your heart rise with indignation against such a self-exalting notion? It is the very dregs of unfaithfulness to Christ; are you not ready to spurn it with a holy vehemence, saying, get to hell, from whence you sprung? What! my faithfulness on earth, the cause, the condition, the merit of my being crowned in heaven? O, my law-fulfilling, justice-satisfying, sin-atoning JESUS; can I ever think so meanly of thy agony and bloody sweat; thy cross and passion: thy precious death and burial; thy glorious resurrection and ascension! And of the coming of the Holy Ghost, as though all this obtained no more for me than to make way for my faithfulness, to entitle me to a crown of glory! O, Christ glorifying Spirit, never didst thou teach such a diminutive thought of Christ's finished salvation. Forbid that my soul should ever indulge such a self-exalting notion: enable me to attend my Lord's gracious words. What means he by our being faithful? To believe on him to death, to exercise our faith constantly on him as our dear Saviour, whose blood has atoned for our sins; whose righteousness justifies our persons, has perfectly reconciled us to God, and ever lives to love, pray for, and save us to the uttermost; steadily to believe his word of truth which exalts his grace and love; sincerely to obey his precepts which adorn his gospel; to live upon him as our only title to glory, as our head of influence, and to receive out of his fulness grace upon grace, to ripen us for glory; thus faithfully to confess him to be our all in all and ourselves nothing at all in the work of salvation; to be faithful to his advice, "after they have done all these things, say we are"—what? Perfect sinless creatures, who have our own faithfulness to plead at death for a crown of glory? O, no! This would be most arrogant unfaithfulness to such a precious Saviour, even if we were called to the stake for his truth; but even martyrs, in the midst of the flames, must say, "we are unprofitable servants," Luke xvii. 10. To be faithful unto death is to renounce the filthy rags of our own righteousness, all our own faithfulness, cleaving to Christ, saying, O that I may win Christ and be found in him, who gave me grace to be faithful, and graciously promises a crown of life of his free gift, Rom. vi. 23.

Sin shall not bow my spirit down,
Nor chase me from my Lord;

His mercy lifts my spirit up
To hear, and trust his word.

Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation.—Judges x. 14.

A SEVERE sarcasm from the Lord to apostate professors ; it causes a hell upon earth to a renewed soul to hear and feel just upbraidings from the Lord of heaven : this is one of his severest chastisings to his children ; here is an awful charge and a severe reproof ; the Lord keep us clear of the one that we fall not under the other. Consider, 1st. The charge ; it is idolatry : they had gods of their own choosing ; for the Lord's sake and for our souls sake, let us not think we are in no danger of falling into this sin : it is committed by professors every day ; aged Paul wept over such ; though they professed Christ, yet they were enemies to his cross ; “ their belly was their God ; their hearts were set upon earthly things,” Phil. iii. 19. Such are not content with Christ as their portion, to live in fellowship with him, to walk in self-denied love and obedience before him, and to derive all their comfort and happiness from him : the lusts of the flesh they gratify ; earthly things have their hearts : thus they give up to the Lord, and give into idolatry against him. O, what a most heinous crime is this ! How much practised ! How little thought of, deplored and deprecated ! Christians, where are your hearts ? Who has your affections, God, the flesh, or the world ? If not God, depend on it, you will soon, very soon hear from him in such a way as will be awfully distressing. Consider, 2d. The reproof : a day of tribulation will come ; when sorrow and distress seize on your minds, then God is a blessed refuge ; but O, then to think, alas ! I have forsaken the Lord, have preferred other lovers to him ; chosen other gods beside him, the world has had my heart and my hope, I have lived to the flesh, I have minded earthly things, and indulged covetous desires. Well, but I read, notwithstanding all this, “ the children of Israel cried unto the Lord saying, we have forsaken our God and served idols,” Judges x. 10. Ah ! but mind the Lord's cutting answer, “ go and cry unto the gods which ye have chosen, let them deliver you.” A severer reproof is scarce to be found in the bible ; O, lay it to heart : deeply consider its import ; do not, I pray you, cast away this with contempt as very legal ; for, consider, the Lord though as your Father may everlastingly love your persons in Christ, yet he hates your conduct, and will make you smart for it in your conscience : true it is said, “ the Lord's soul was grieved for the misery of his children,” Judges x. 16. But, O, consider the great misery they must feel to grieve the soul of the Lord : what a compassionate Saviour is our Christ, “ in all our afflictions he is afflicted,” Isa. lxiii. 9.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.—Cor. iii. 17.

I HAVE sometimes thought, how is it possible that a believer in Christ can ever wilfully and deliberately commit any one sin? It is hardly to be conceived that such can live and walk under the power of sin: I am sure all sin is as contrary to the nature of a new born soul, as heaven to hell: yet nothing is more plain from the word of God and the experience of his saints, than that sin dwells in them; but they are solemnly forbid, to “let sin reign in them, that they should obey it in the lusts thereof,” Rom. vi. 12. And if our souls are not striving against sin, and pressing after holiness, I know not where to find one text in the word of God, to encourage us to believe and hope that we are the children of God: I dread not the satanic grin of licentious Antinomians; does their infectious breath pronounce this LEGAL? It only proclaims their unregenerate enmity against God’s truth, his grace and his glory.

Ye believers in, and lovers of the Lord Jesus, here is a short, but most blessed and comprehensive rule for your walk and conduct. Does satan tempt, the world allure, and the flesh lust? Gratify them if ye can, only see that you do it according to this apostolic rule: yea, get drunk, game, go to plays, routs, take your full swing in carnal pleasures and sensual delights, and mix with the wicked and profane, only see that you do all this as here commanded in the name of the Lord Jesus. Does your heart recoil? It must, if the name of the Lord Jesus is music to your ears, and the joy of your soul; you can no more take delight in these things, than in the music of hell. O, the matchless charms of that precious name! Lord, never, never suffer them to wear off our hearts; thy name charms away the power of sin, the love of the world, and the pleasures of sense: it charms our souls into the presence of God, fellowship with God, and into the joys of heaven: right welcome are we to God, fully reconciled to him, and perfectly accepted with him, in the precious name of the Lord Jesus. O my dear, dear Saviour, it is in thy precious name my heart would now indite; O for the pen of a ready writer to display the glories of thy precious name, my King and my Lord; may the readers of these meditations find the odour of thy name in them, “as ointment poured forth, that they may love thee,” Song i. 3. To us sinners, “the name of Jesus is above every name,” Phil. ii. 9.

Thy words and deeds, thou matchless	This wickèd world with all its charms,
Proclaim thy love to me:	[Lamb, Put underneath my feet;
O may I live and love thy name,	Keep me encircled in thine arms,
And ever honor thee.	Where all my comforts meet. M.

My meditation of him shall be sweet : I will be glad in the Lord.—Psalm civ. 34.

SWEET meditation of the Lord causes gladness in the Lord, inspires us with the love of the Lord, and inclines us to ascribe the glory of all we enjoy to the Lord. It is said of Constantine the great, that after God had honored him with many victories, as the effigies of other emperors were set up in a triumphant manner with their victories engraven upon their loins, he desired that his might be set in a posture of prayer, kneeling, that he might manifest to the world that he attributed all his victories, more to his prayers than his sword ; this was the result of sweet meditation. What great gain do souls reap by spiritual meditation ! Strangers to this delightful exercise know not others' gain nor their own loss ; a day spent without some meditation of the sinner's Redeemer and Saviour, is a day lost ; for Jesus gets no glory for our hearts ; we get no comfort from his love : Paul the aged, exhorts his son Timothy, *meditate on these things*, 1 Tim. iv. 15. What things ? The scriptures, which testify of Christ and the peace and salvation which are brought unto poor sinners by him : O, how sweet is this ! Saints in all ages have one and the same delightful object to meditate upon : the soul under the sweet exercise of grace knows no end of it ; nor how to leave off meditating on HIM, who hath loved us poor sinners with an everlasting love, and saved us with an everlasting salvation ; his person is WONDERFUL, God and man in one Christ ; the love of Christ passeth knowledge ; the offices of Christ as King, Priest, and Prophet, Mediator, Surety, Redeemer, Saviour, how glorious in their nature ! How interesting to us sinners ! The blood of Christ, how precious ! His righteousness, how perfect ! His death, how affecting ! His resurrection, how joyful ! The salvation of Christ, how comforting ! His intercession, how prevailing ! His grace in the heart, how sin-subduing, and soul-purifying ! His almighty power in keeping us through faith unto eternal salvation, how animating ! and the perfect sight and full enjoyment of Jesus in glory, how transporting ! Contemplations on these blessed subjects will cause us to cry out with David, " my meditation of him shall be sweet, I will be glad in the Lord." Now, do you complain for want of gladness in the Lord ? It is because your heart is carried away after other things ; you meditate too much on them, and too little on your God, who saith, " I will not forget thee," Isa. xlix. 15.

My soul is never well, but when
I on my best beloved dwell
He's fairer than the sons of men ;
His love and grace unspeakable.

Tho' in myself I'm nought but sin,
Yet in my Lord I will be glad : [clean ;
His blood doth cleanse and keep me
And in his righteousness I'm clad. M.

My soul melteth for heaviness: strengthen thou me according to thy word.—Psalm cxix. 28.

WHILE the wicked are gay, alert and merry, many of God's beloved children go bowed down from day to day, with heaviness of soul; when they compare themselves with the men of the world under such seasons, they are tempted to write bitter things against themselves, and to pass a verdict in favor of others. Souls, in the heaviest season, and most dejected frame you ever experienced, say, could you find it in your heart to wish to change lots with them? what! quit your faith in Jesus and hope of eternal enjoyment of him? for what? The momentary gratifications and short-lived pleasures of time and sense. Alas! my soul is in such heaviness that I doubt whether I have either a spark of faith, or a ray of hope in Christ. My soul melteth! it bears no image nor impression of any grace, or of the power of any truth; faith fails; hope decays; my heart sinks; I am burdened with a sense of sin; oppressed with temptations; and what is heaviest of all, the Lord hides his face and deserts my soul: David felt all this; Peter experienced the same; hence he says, "for a season, if need be, ye are in heaviness through manifold temptations," 1 Pet. i. 6.

Mind those two words; their is support and relief in them—FOR A SEASON. Blessed be Jesus, heaviness lasts not always; he will deliver out of it; IF NEED BE; there is cause for it; good shall issue from it. What is the remedy when the soul is in heaviness? Prayer; pleading God's word of grace, and promises of love for strength under burdens, and deliverance from soul-heaviness; "strengthen thou me according to thy word;" says wisdom, "heaviness in the heart of man maketh it stoop:" the poor soul sinks under its burden; "but," says he, "a good word maketh it glad," Prov. xii. 25. Where shall we find that good word? In the gospel of the grace of God; here is a good word, enough to make thy heavy heart leap for joy, and thy burdened soul sing for gladness. O, meditate upon it; pray over it; and may the Lord the Spirit give thee comfort from it; it is the work and office of thy blessed Saviour; in his own time, way and manner, he will most surely fulfil it; "to appoint unto them who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness, that the Lord may be glorified," Isa. lxi. 3.

In all my burden'd frames of heart,
When sin and sorrow sink me down,
I still will cry, my God thou art,
Thy faithful promises to own.

To thee alone for strength I'll cry,
For strength can come from none but thee,
O Jesu, thou art ever nigh,
And full of tender sympathy. M.

I have all and abound: I am full.—Phil. iv. 18.

HAPPY Paul ! Infinitely richer than the most opulent monarch under heaven. Ye poor, wretched, covetous worldlings, whose gold is your God, and who are labouring to add heap to heap—how long ? till ye drop into eternity, die like fools, and for ever lose the idols of your hearts ? behold here a man who has more than ever you possessed : he has *all* ; you only obtain a part of what you aim at : you are still in want of more. Rich, happy Paul, possesses *all*. “ And,” says he, “ I abound.” Not in want and wish, but in full enjoyment. “ I am full.” I can contain no more. He had “ the unsearchable riches of Christ for his portion :” his wealth consisted in his mind being contented with that as his greatest treasure.

O, thou poor murmuring disciple of Christ, who art often fearing and distrusting, lest thou shouldst want the bread that perisheth for thyself and family ; and thou, my soul, who hast often been exercised with this sore temptation, learn a lesson to-night from rich and happy Paul. Of all the men in the world, would you expect to hear St. Paul say, “ I have all things and abound : I am full ?” What ! he who hath been in necessities, destitute, in want, in nakedness, who like his master had not where to lay his head, and was treated as the filth and off-scouring of all things ?—Yet for him to say, “ I have all and abound : I am full.” O, may the Lord contract our wants ! They are most of them more imaginary than real. Lord enable us to be content with such things as we have ! What are they ? Come, christian, count up your riches ; look over the deeds of your inheritance ; see what vast possessions you are entitled to : verily, no less than what Paul once had by faith and now enjoys in full possession, even Jesus, the God of his salvation ; Christ is all in all : if he dwells in your heart by faith, he filleth all ; you have all ; you abound in all ; you are full of all. The flesh may lust for more, the spirit must be quite satisfied with HIM ; for all things are yours ; and ye are Christ’s and Christ is God’s, 1 Cor. iii. 23. Learn hence the use and blessedness of your faith ; it brings the unsearchable riches of Christ into your heart. When flesh and sense require to be gratified, here is the work of faith, “ Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof,” Rom. xiii. 14.

Jesus thou art all my treasure :
When fill'd with thee I want no more :
This is still my greatest pleasure,
To glory in my heav'nly store.

Come, come, my Lord, O sweetly come,
And take possession of my heart :
Then other lovers find no room ;
Thou, only thou, my portion art. M.

He that is of God heareth God's words.—John viii. 47.

“The words from Mount Sinai, gender to bondage,” Gal. iv. 24. Some of God’s children are kept under bondage by them: they are taught to look on themselves only as *servants*, not *sons* of God, because they dare not say, they know their sins forgiven. This is a foolish, unscriptural distinction. Paul expressly declares, that every believer is a son of God: “Ye are *all* the children of God by faith in Christ Jesus,” Gal. iii. 26. Can a man be a servant of God without faith? No; without faith it is impossible to please God, Heb. xi. 6. Every one who hath faith in the Son of God, is a child of God; his sins are as surely forgiven, as that Christ died for sinners; he shall never come into eternal condemnation for them, no more than if he had never committed them: “this is God’s word,” John v. 24. As many as receive Christ, that is, believe on his name, have the privilege of becoming the sons of God, John i. 12. How came they by this faith? “By hearing the word of God,” Rom. x. 17. Without this what is called faith is only fancy: the knowing one’s sins to be forgiven, which some make so great stir about, if not attained through the faith of God’s word, is only a vain, confident delusion; at best, with them it affords but sorry comfort: for, they say, a forgiven sinner after all may be damned for his sins. O, most dishonorable to the precious blood which atoned for them! Cease ye from such: hear God’s word: that speaks God’s truth and displays his glory, while it proclaims his love in the full, free, certain and absolute salvation of sinners by Jesus Christ. He who heareth this as God’s word, receiveth this as God’s truth, and believeth this in his heart, is of God; born of God; born to know, love, enjoy, and rejoice in God. Here is a plain mark to know whether you belong to God or not: try yourself by it to-night. Do you love God’s word? Is it the delight of your heart and the glory of your soul? Do you believe its truth and love to walk after its precepts? Then, so sure as you are a son of Adam, you are a *son of God*: you will assuredly enjoy the comfort of this. 1st. by studying your Father’s will. 2d. In walking in the belief of your Father’s unchangeable love. And, 3d. In living to your Father’s glory: “as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation.” O Father, speak this word with power to our souls, “be ye holy, for I am holy,” 1 Pet. i. 14, 15, 16.

The hearing ear, the knowing heart,
Come both from thee, O Lord!
O keep us that we ne’er depart
From hearing of thy word.

Yea, let us know and practice too,
Our Lord’s most holy will,
And shew our faith, by what we do,
That love reigns in us still.

M.

Is it true?—Dan. iii. 14.

A QUESTION this from a potent monarch backed with a wrathful threatening : enough to have put Shadrach, Meshach, and Abednego to the stand ; their answer must provoke their God, or their King. But did they hesitate a moment ? Where they at all in doubtful suspense ? No ; they had faith in their Lord, and they boldly replied, “ O King, we are not careful to answer thee in this matter.” Our cause lies before our God : we are not left to ourselves ; our present life, our immortal soul is in his hands. If you command us into the fiery furnace, our God will be with us : we shall be safe : he will deliver us : either our bodies that we shall not be burnt ; or if they are, the burning furnace shall be only as a fiery chariot to convey our souls to heaven and glory. See the power of faith : according as they belived so it was : the Son of God was with them : the fire could not hurt them. Hence consider, 1st. That God may, and sometimes does suffer his dearest children to be brought into great straits, and threatened with the greatest dangers, so that an answer to a single question may perplex them. Is it true ? Are you one who follow this new way ? Do you pretend to be justified by the Son of God only, to be saved by the grace of God entirely, and to have received the Spirit of God freely ? On an answer to this, perhaps, depends a parent’s regard or a friend’s kindness : the one threatens to disinherit, the other to withdraw his favors. Do worldly interest, honor or advantage depend upon the answer of the tongue and the conduct of the life ? Do poverty and want seem to threaten, if we declare ourselves for the Lord ? Here is the trial of faith. But, 2d. Remember our Lord’s declaration ; “ Whosoever 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,” Mark viii. 38. Therefore, 3d. Put this question to your heart. Is it true that God is my Father in Christ my Saviour ? Doth the Spirit bear witness to this in the word and to my heart ? Shall I then so fear a worm of the earth as to deny the truth and forsake the Lord who has promised he will never leave nor forsake me, and that they that seek him shall not want any good thing ? Psalm xxxiv. 10. My soul starts, my heart recoils at the thought ; rather say, I will not fear what man can do unto me. Give up and forego all for Christ : soon we shall see these dear children : then they will tell us they never were so happy in their lives as in the fiery furnace ; God is most with his children when they suffer most for him.

O give me courage, dearest Lord,
Against my greatest foes,

To tell thy sacred truth abroad,
Nor fear their threat’ning woes.

God left him to try him, that he might know all that was in his heart.—2 Chron. xxxii. 31.

HEZEKIAH was a great and good man of God : he had rich experience in divine grace : still he discovers, that he had a sinful nature and a deceitful heart : though an eminent saint of God, yet pride and vain-glory beset him. I have been led to think there seems a little of the spirit of the Pharisee in his “ beseeching the Lord to remember how he had walked before him, in truth with a perfect heart and done that which was good in his sight,” 2 Kings xx. 3. At least, some of a self-righteous spirit have been led to think from hence that we have somewhat in ourselves whereof to glory. O, if we have walked well and done well, we need not remind our Lord of it : if the heart is simple with its Saviour, it will not : for it was by his grace we did so. He who gives us grace can never be un-midful of its effects.

We hear of Hezekiah’s sickness, of the Lord’s giving him a sign of restoration of his sudden recovery, of his sweet experience, of the Lord’s dealing with him in his sickness, Isa. xxxviii. Should we not next expect to hear of his perfect love, supreme affection to the Lord, and of his deepest humility before him ? But alas ! we are told, “ he rendered not again according to the benefits done unto him :” Why ? Astonishing ! For *his heart was lifted up*. O, what pride and vain-glory does he discover in shewing to the princes of Babylon his vast treasure ! Is this the man who so lately chattered like a crane or a swallow, and mourned like a dove, whose eyes failed and whose tongue cried out : O Lord, I am oppressed, undertake for me ? This he, who said I shall go softly all my years in the bitterness of my soul : Yes, *God left him*. O, if God leaves, satan tempts and corruptions rage. What evils may not the best of men fall into ? Saint ; know yourself ; consider this. Why did God leave him ? Why does he leave any of his dear children ? To *try them* ; that they may have full proof of their weakness and vileness ; that they may know ALL that is in their hearts. We know but little of the latent seeds of pride and wickedness in us : the Lord withdraws for a season ; he suffers devilish pride to rear its cursed head, that he may wound it by the power of his grace and bring the poor sinner to his feet, with Hezekiah “ to humble himself for the pride of his heart,” 2 Chron. xxxii. 26. Happy those in whom such effects are produced ; for in them the grace of God, yea the God of grace is glorified.

My Lord, how wond’rous is thy love,
So long with me to bear :

A wretch so proud, who oft hath strove,
Glory with thee to share

Search me, O God, and try my heart,
Its vileness shew to me :

Cause all self-glorying to depart,
That I may humble be.

Joseph knew his brethren, but they knew not him.—Gen. xlii. 8.

How affecting is the history of Joseph ! Who can read it without emotion of soul ? What amazing scenes of providence open to our view ! Spiritual minds may see many things in it typical of our beloved Saviour. Here Joseph's brethren are introduced to him as governor of Egypt ; he knew them ; they knew not him. How does he deal with them ? Does he instantly make himself known to them ? No : though he had the most tender affections of heart to them and wept tears of joy at the sight of them, yet he speaks roughly and to prison sends them. Why this ? To bring their sin to their mind, and to affect them for their cruelty towards him with a deep sense of their guilt. See we not somewhat typical of the conduct of Christ our brother in the flesh in all this ? 1st. Christ knew us before we knew him ; he knew us from eternity, when we were chosen in him and given to him. 2d. We never seek after him, or come to him, unless we find a famine in our hearts and are ready to perish for want of the bread of life. 3d. When we do come to him, does he instantly make himself known to us and assure us that he is our Saviour ? No ; for a season he speaks with the authority of a GOVERNOR, causes his law to treat us roughly, threatening us with the prison of hell. Why ? Deeply to affect our souls with a sense of our sins and deserts. 4th. It was some time, and many trying and afflicting scenes Joseph's brethren passed through, before he said, *I am your brother*. Did Joseph do them any real harm by all this ? So our Jesus, though he proves us and tries us and shews us what is in us before he gives us full assurance of his love and salvation, intends nothing but real good to us : by all this he teaches us humanity. 5th. Joseph's brethren did not at first come to him as their brother, but as the governor of Egypt ; so we come as perishing sinners to Christ ; not as knowing that he is our brother, but believing him to be a Saviour and praying him to save us : we have faith in him before we have the assurance of his love to us, and know that we are his brethren. Lastly, all the blessings and comforts of Joseph's brethren flowed from his knowledge of them ; so does all our safety and comfort in time and eternity spring from Christ's first knowing and loving us as his brethren. Though true faith may be without special assurance of interest in Christ, yet Christ assures us, "I will manifest myself unto you," John xiv. 21.

'Tis all my comfort here below,
To know my Saviour's love ;

This world with all its pompous show,
I leave for joys above. M.

Awake to righteousness and sin not.—I Cor. xv. 34.

WHAT Paul says of natural death, "some are fallen asleep," I Cor. xv. 6—may be applied in a spiritual sense to professors: there are many such in this day; it is a very bad frame to live in and indulge: such bring no honor to God, credit to the gospel, or profit to their brethren. One would think, such sit all the year under that word and heartily obey it, "sleep on and take your rest." Can such be said to be running the heavenly race, fighting the good fight of faith, wrestling with spiritual enemies, and pressing towards the mark for the prize of their high calling of God in Christ Jesus? No: no more than a man in a midnight sleep can be said to be active in worldly affairs: but what is worst of all, such sleepers dream that all is safe and well with them.

Paul, like a faithful watchman, cries out to such AWAKE: "how long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" What do they answer? "Yet a little sleep, a little slumber, a little folding of the hands to sleep," Prov. vi. 10. If you jog them and strive to arouse them to the exercise of grace and the discharge of duty, they will answer in a sleepy fit, "We know the doctrines of grace, do not disturb us with your legal notions about sin and righteousness." Good Lord keep our souls from such a dreadful frame: take heed, O christian, of such; beware you get no harm of them, so as to catch the infection from them and lie down to sleep by them. From whence do such sleepy frames proceed? 1st. Says wisdom, "slothfulness casteth into a deep sleep," Prov. xix. 15. Slothfulness in the ways of the Lord will bring on deep sleep of soul. 2d. Sitting under drowsy, lethargic preachers, who aim more to fill the head with notions of light than to warm the heart by the fire of love. 3d. Love of this world and eager pursuits after the riches, honors and pleasures of it are sleeping opiates to the soul. O christian, consider the unintermitting zeal and activity of thy Lord for thy salvation! Wrestle hard with him to quicken and keep thy soul alive to righteousness, that thou mayest not sin to dishonor him; but live and walk, love and obey, so as to glorify him. Lord let us never loose our feeling convictions of the exceeding sinfulness of sin, and the dreadful effects of it upon our souls. O, let conscience rather smart with pain than sleep in stupid security.

My God, awake my drowsy soul,

Important truths to see:

With spirit and life my pow'rs controul,

To walk in love with thee.

The heavy chains of carnal sloth,

Lord, from my mind remove:

Make me to feel thy heav'nly truth,

In all its pow'r and love.

I will put a division between my people, and thy people: to-morrow shall this sign be.—Exod. viii. 23.

THUS speaks the sovereign Jehovah to the haughty, stubborn monarch Pharaoh. Loving children delight to treasure up in their memories the words of an affectionate father; they love to reflect on them and draw comfort from them. O, that we may do so to-night by the speech of our heavenly Father! Consider, 1st. Here is a people, distinguished from a people: the Lord has a people among a people, chosen out of a people: these he peculiarly calls his own, *my people*: they are so by everlasting love, eternal choice, and covenant grace. 2d. Though near and dear as they are to the Lord, yet they may for a season continue under the power of, and suffer oppression from their enemies. Though the love of the Lord's heart is ever set upon you, and the eye of his providence is ever over you, yet he may seem to leave you. O, tarry the Lord's leisure and be strong; though deliverance stay, yet wait for it; the Lord will surely appear. For, 3d. The Lord puts a division between his people and others; he separates them by his power, calls them by his grace, and according to his rich mercy divides them from the wicked; or as it is in the margin, puts a *redemption* between them. O believer, there is not a plague which you deserve and others suffer, but the redemption of Jesus stands between, has averted from you, and therefore can never fall upon you: precious indeed beyond conception or expression is this redemption; it shall be manifest so to be. For, 4th. There is a set time for it: *to-morrow shall this sign be.* Ah! soul, to-day thou seest the wicked in great prosperity, not burdened with sin, harrassed with temptation, and bowed down with sorrow as thou art. Do not envy but pity them; remember thy Lord's words to-morrow, and his sign: Paul gives it you, "in nothing be terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God," Phil. i. 28. O, study this precious text: there is much sweetness in it. Have you adversaries for Christ's sake? It is now evident they are in a state of perdition, but you of salvation: the Lord is at hand. O love, look and long for his appearing: rejoice in his cross, which is the sign of your salvation; but that you shall overcome: "God forbid that I should glory, save in the cross of Christ," Gal. vi. 14. And see that while you glory in the cross, strive to "adorn the doctrine of God your Saviour in all things," Tit. ii. 10.

To-day the wicked great and strong,
Hector the saints of God:

To-morrow God will change their song,
In hell their dark abode.

Cheer up my soul, be not dismay'd,
Christ thy redemption is:

His sov'reign pow'r, his saving aid
Shall snatch thy soul to bliss. M.

That your love may abound yet more and more in knowledge, and in all judgment.—Phil. i. 9.

THE soul that is not concerned that it may be so with him is not alive to God. We see many professors who have lost a warm sense and comfortable feeling of divine truths; but are they deeply concerned for it? Do they earnestly wrestle with God fervently, crying out, O that it were with me as in months past? Alas! No: they say we are not called to live upon our frames and feelings. Very true; neither, blessed be God, are we called to live without warm frames and comfortable feelings. O, let us beware lest we despise the comforts of the Holy Ghost. Some professors by their spirit and conduct remind one of the fox in the fable, who lost his tail in a trap and told his brethren he run so much the lighter without it: so some having lost their warm and lively feelings, think little about them, and seem to say they can run well without them. Truly so they do; but not in the ways of the Lord, but in the ways of the world, of sin and folly; they awfully take up with other frames and feelings, not of a spiritual, but of a carnal and sensual nature.

O christian, pity such; bless the Lord if he has kept you from thus falling, and that this text is the prayer of your soul. 1st. "That your love may abound more and more." To whom? To the God of love; to the Son of his love; to the Spirit, the shedder forth of his love; and to all the children of his love; yea, with a love of pity to all men. O, this is a most precious frame to live and die in! But, 2d. How is love to abound? 1st. "In knowledge:" the more we know and believe the everlasting love of God the Father, the everlasting salvation of God the Son, and the everlasting consolation of God the Spirit, real love is increased to Jehovah and to our brethren in Christ. Do not set love before knowledge; do not think knowledge contrary to love, or that love abounds by ignorance. 2d. "In all judgment," or sense and feeling, as in the margin of some bibles. Insensible love, unfelt love, is a strange kind of passion. My dear brethren, you who like me have warm passions, let us pray God our love may as sensibly be felt as our anger, and may daily abound over it: yea over all our sins: over the love of the world; over every enemy to the love of our Christ and to the glory of our God: "be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you," 2 Cor. xiii. 12.

'Tis sweet by faith to know Christ's love, Lord make me daily know and feel,
As taught us by his sacred word: Religion's more than empty name:

'Tis sweeter still, when from above,
We feel its comforts shed abroad.

'Tis love and joy unspeakable,
To live by faith upon the Lamb. M.

David said in his heart, I shall now perish one day by the hand of Saul.—1 Sam. xvii. 1.

Who will say, that from the nature and reason of things, David had not cause to think so? The king's wrath was incensed against him; "The wrath of a king is a messenger of death; yea, as the roaring of a lion," Prov. xvi. 14. xix. 12. Saul wanted neither policy nor power to execute his cruel designs upon David; but only, he must have permission from David's Lord before he could hurt a single hair of his head. Poor David's heart seems to forget this, when in a fit of fear and frame of unbelief, he says, "I shall now one day perish by the hand of Saul." Now, only think, "the Lord had appointed and anointed David to be king, and the Spirit of the Lord came upon him from that day forward," 1 Sam. xvi. 12, 13. Yet, we here find him doubting the truth of what had passed, giving way to unbelief, and suspecting that the Lord's purpose might be prevented by Saul's malice in destroying him; as though Saul's arm was stronger to destroy than the Lord's to save, or Saul's hatred against him greater than the Lord's love for him. What an enemy is unbelief to God's glory and the comfort of his beloved children! The holiest of God's saints are not totally freed from its malign influence. See it in David, see it in thyself, and be ashamed; for, art thou a David, a beloved of the Lord? Art thou also anointed by the Spirit of the Lord to be a king unto God? Rev. i. 6. Yet didst thou never say in thine heart, "I shall one day perish by the hand of mine enemies?" I shall never arrive at the kingdom of God. Yea, art thou thinking or saying so now? Then be ashamed of thyself for thus dishonoring thy Lord's love, calling in question his grace, suspecting his power, and slighting his Spirit; as though the power of sin, satan and the world were greater than thy Lord's, and could frustrate his gracious purposes towards thee. O think, it is the blood of the Son of God which hath redeemed thee from all thy sins; it was the Spirit of God that quickened thy soul when dead in sin; it was his grace that brought thee to Jesus for salvation; and all this because the Father loved thee with an everlasting love. Now set all this against all the powers of sin and darkness, and say, which is greatest? Who shall prevail? Look not to thy own strength; depend not on thy own graces; be not over-elated by thy fine frames; be not dejected under dark ones: "trust in the Lord for ever, for in the Lord Jehovah is everlasting strength," Isa. xxvi. 4.

How many fears our souls distress,
Through cursed unbelief!
Save us, O Lord, our righteousness,
From this malignant thief.

O Lord give faith, and faith's increase,
To trust thee ev'ry hour,
That we may feel our hearts at ease,
Thro' thine almighty pow'r. M.

*Believe in the Lord your God, so shall ye be established.
Believe his prophets, so shall ye prosper.*—2 Chron.
xx. 20.

SUCH was the advice of good Jehoshaphat in a time of invasion by a powerful army. Precious words; at all times seasonable. What can a child of God desire on this side glory so much as establishment of mind and prosperity of soul? Both are obtained by faith; as the mind is established so the soul prospers. 1st. What is implied in being established? It is to be fixed and settled in the confidence of one's mind and not to halt between two opinions, as those of old did between God and an idol, 1 Kings xviii. 21. To halt is to be lame on both sides; thus their minds were in suspense, agitated between two objects, and not steadily fixed upon either; so many sincere souls are tossed to and fro by every wind of doctrine; they are like children, not steadily fixed in their judgment, nor settled in their confidence *in* the Lord; yet they delight to hear the truths of God: in hearing their souls are refreshed; but when hearing is over, their minds are shaken, their doubts and fears again return. O see and rejoice, for, 2d. The Lord himself is set forth as the object of our faith; believe, or trust in the Lord your God; nothing can establish the soul but faith. Lord increase our faith: and to prayer we should add earnest diligence in searching the scriptures, considering the safeness, fulness, and suitableness of the promises of the Lord to us. To believe *in* the Lord, is to trust in and repose our minds upon his covenant-grace and love in Christ Jesus: to take him, as he has revealed himself, as our God and Father: to trust our souls and all our concerns in his hands, just as little children do by their fathers. Their minds have no doubt of their Father's love to them; when they want any thing they ask for it; when in sorrow they tell him of it; and yet, what parent on earth has such an heart of love to his children as our heavenly Father has to us? Did any one ever so freely, fully, and affectionately manifest it? Be ashamed of your unbelief which keeps your souls from being established in his grace and truth: "it is a good thing that the heart be established with grace," Heb. xiii. 9. Do we desire it, that our souls may prosper? Then "believe his prophets;" they testify of God the Father's love; of God the Son's salvation; and peace and joy in God the Holy Ghost. Hear them and your souls shall be established in grace: believe them and your soul shall prosper in comfort.

How oft do fears beset my heart,
That I shall surely fall,
A prey to satan's deadly art,
And lose my Christ, my all!

Establish, Lord, my heart in faith,
Firm in thy truth to stand:
Daily to live on what thou saith,
While in this barren land.

Strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil —Heb. v. 14.

It is hard for any who are called to minister in or write about the truths of God, to please every one. Babes who are unskilful in the word of righteousness, can only take milk : they cry out against strong meat, it offends their stomach. But such should consider, 1st. That they are not always to continue babes, to feed upon pap and milk ; the tender mother tries her infant again and again with meat though its stomach heaves against it and it has not the art to swallow it ; so they must learn to eat strong meat that they may grow thereby 2d. God's children are not all of equal age, therefore strong meat is as necessary for adult men as milk is for babes : those of full age, or PERFECT. Not so compared with the perfect law of God : there is no one upon earth perfect in this sense, though many through perfect ignorance of the law and themselves, pretend to it ; but PERFECT in comparison of babes, respecting the knowledge of the everlasting, electing, immutable love of God in Christ to sinners ; of his freely and fully justifying and eternally glorifying them through the blood and righteousness of his Son ; and of his effectually calling and sanctifying them by his Spirit, &c. Therefore, 3d. The most deep and strong truths of God are held forth in scripture as strong meat to nourish, comfort and build up such who are of full age : hence it becomes those who labor in the word to give each their portion ; that neither babes on one hand, nor strong men on the other, should have reason to find fault. Babes should not expect the strong to come back to their food ; but they should press forward to maturity. How is this to be attained ? 1st. " By reason of use ;" constantly searching the scriptures, and hearing them opened and explained, just as a learner uses his grammar which contains the rudiments of the language he wants to attain ; he cannot get forward without it : he must be perfect in it : he is never to forget its rules. 2d. " By the exercise of the senses : " the internal ones of the understanding and judgment : " SEEING Jesus," Heb. ii. 9. Hearing his voice," John x. 3. *Smelling* the sweet odour of his love : " his name is as ointment poured forth," Song i. 3. " *Tasting* that the Lord is gracious," 1 Pet. ii. 3. " *Handling* the word of life and salvation as held forth in the gospel," 1 John i. 1. Thus exercising our senses on Christ we grow strong to trust him : we discern that all good is in him and all is evil without him.

From blest experience may we prove Who feeds with meat that's from above,
The wisdom of God's righteous ways, According to our strength and days

They shall take to them every man a lamb.—Exod. xii. 3.

THIS was God's appointed means of salvation in a night of sore destruction. Here is a display of the sovereignty of God and the obedience of faith. Lord enable us to bow to the one and to learn more and more of the other. Consider, 1st. The sovereignty of God in his *severity* upon his enemies and in his *goodness* to his people : in destroying all the first-born of the former, and in preserving every one of the latter : and this was in a way appointed by his sovereign mercy. There is no mercy from God to any sinner, but in the way he appoints. This was a LAMB : " They shall take to them every man a LAMB." His flesh was to be their food, his blood their salvation. Would not taking the flesh and blood of any other creature have answered the same end ? No : to attempt it would have been a direct act of unbelief of God's word and disobedience to his will ; such a soul would have brought upon himself swift destruction. O, beware lest you turn your eyes from the Lamb of God : there is salvation in no other. See, 2d. The obedience of faith ; we do not find one Israelite destroyed ; they believed God's word, and obeyed it : they did not dare to reply against God and say, *what dost thou ?* Why wilt thou ? Is it just to destroy so many souls in one night ? Why take the lamb and sprinkle his blood as our protection ? Why institute this sign to us only, and not to the Egyptians also ? Why not give them at least a chance of salvation ? O, the power of faith ? It kills such arrogant speeches. The grace of faith in the heart subdues the enmity of the carnal mind, bows the rebellious will, stills the turbulency of nature, brings peace to the conscience and love to the heart : for it takes and feeds upon the flesh, and trusts alone in the blood of *the Lamb of God* who taketh away the sin of the world : this is God's appointed way of salvation. O, how simple, how happy, is the believing soul ! God and he are perfectly agreed. God says, " take the Lamb, my beloved Son, as my free gift for your whole salvation." The Lamb says, " my flesh is meat indeed and my blood is drink indeed," John vi. 55. And the obedient sinner says Lord I believe help my unbelief. Dost thou believe ? Hast thou experienced this ? O, bless the loving Spirit for the gift of precious faith ! Faith is the gift of God ; feed by faith on the Lamb of God : thus take, thus receive, thus live upon Christ and his fulness every day on earth till you see his face in glory. Yet a little while and he shall come, Heb. x. 37.

There is salvation in the Lamb,
For sinners vile as me :
I glory in his precious name,
And long his face to see.

Christ is my food, my robe, my joy,
I take him thus by faith ;
No foes can e'er my soul destroy,
Christ is my life, my health.

M.

If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf.—1 Pet. iv. 16.

“The disciples were first called christians at Antioch,” Acts xi. 26. It is a blessed name; we ought ever to glory in it, and never be ashamed of it; but the bare name will no more avail us in life, death and judgment, than to be called rich while we are in pinching want. Christ signifies *anointed*: “He was anointed to be our Saviour,” Acts x. 38. All who are saved by him and come to him are his anointed ones. So St. John speaks of all Christ’s living members, “ye have an unction from the Holy One,” 1 John ii. 20. To anoint is to consecrate and set apart for holy and spiritual purposes. Christians are consecrated and set apart from the rest of the world, to be a people peculiarly devoted to the glory of Jesus; they are the jewels which compose his mediatorial crown. Are you thus highly honored by the Lord of life and glory? Is your soul anointed by the Spirit of Christ? Then verily the world will also anoint you with their spirit; the more the unction of the Holy One is manifest in your walk and conversation, so much the more will the wicked one and his children bespatter and besmear your character with reproach and infamy: thus you will be sure to suffer as a christian; at least in your good name. This must be cast out as evil. Only take heed that you suffer as a christian; that it be for confessing Christ and adorning his gospel. As you love Christ, and have a tender concern for his glory, O let him not be wounded and his cause dishonored by any unholy, unjust, immoral actions, &c. Remember, the men of the world are vulture-eyed to your faults, glad to espy and eager to proclaim them with an air of triumph, saying, “see here, these are your christians.” But if you really do suffer as a Christian who have given up yourself to be a disciple of Christ, art following him in the regeneration, and therefore art the butt of contempt and a mark to be shot at by the prophane wit of ungodly men: be not ashamed: be not confounded: do not hang down your head with fear, but look up to God with joy: glorify him for thus honoring you: remember on whose behalf you suffer: put all your sufferings for Christ to his account: you have Christ’s note of hand; he will surely pay it: but if you are ashamed, it is a sign you cannot credit him. What! is the credit of Jesus the God of truth, bad in your eyes? Be ashamed for want of faith to trust him: meditate often on that day, when Christ shall come in the glory of his Father to confess them who now confess him, Luke xii. 8

Dear Lord, who suffered once for me
Upon the shameful cross,

So fill my mind with love to thee,
To count no shame my loss.

M,

With his stripes we are healed.—Isa. liii. 5.

A GREAT professor once said to me, "I can never conceive how one man can be made righteous by the righteousness of another." Thus his carnal reason led him to object against Christ's righteousness being imputed to us. I replied, why then do you profess to believe that your sins can be washed away by the blood of another? He was silent. "Without controversy, great is the mystery of godliness:" too great a mystery for human reason to comprehend, but not too great for divine faith to receive, to the joy of the soul. Sin is a malignant and mortal disease: the soul must die eternally of it, unless healed: this healing the soul is the pardoning of sin; this is obtained by the stripes of Christ. You feel the evil of sin: you mourn over the guilt of sin: you groan under the burden of in-dwelling sin, from day to day. The Spirit of truth, the COMFORTER, here holds forth a blessed remedy for you to look for pardon of sin, peace of conscience, and healing of soul: *the stripes of Jesus*: just as though the Lord proclaimed to a world of diseased sinners. "this is your only remedy, so sure as you are sinners and feel sin in your nature, so truly did the Son of God take upon him the SAME nature, had all your sins laid upon and imputed to him, and in that nature was cursed by the law as a malefactor, wounded, bruised and put to death by divine justice, as the greatest sinner by imputation that ever lived: that hereby your sins, all your sins, are fully pardoned, and your souls as perfectly healed of the disease of sin as though it had never infected you: look to any thing but the stripes of Christ, and you will be miserable: look to these only and alone, and you shall find health, joy and salvation." Sin-sick soul, what sayest thou to this? "Lord increase my faith." That is a precious prayer: that dear Lord who suffered stripes for thy sin that thou mightest be healed of thy sins; that dear Spirit who convinced thee of sin and made thee sick of sin, will surely answer the prayer of faith and give thee the joy of faith, and thou shalt say, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diseases," Psalm ciii. 2, 3. O, what a marvellous way is this of healing our souls! It is God's way. Unconvinced sinners care not about it; proud, self-righteous souls reject it; licentious spirits abuse it; believing, humble hearts rejoice in it, give Christ the glory of it, and walk worthy of the Lord, to all pleasing, Col. i. 10.

Strict justice Christ hath satisfied.

By pains, and stripes, and death:

By these our souls are justified,

And comforted in faith.

This is the faith which works by love

Of our dear suffering Lord:

It lifts our souls to joys above,

Obeys his holy word.

M.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.—Ephes. vi. 13.

PAUL was an experienced veteran in the camp of Christ; he had been in many campaigns; fought many battles under the captain of his salvation, against his combined enemies, the world, the flesh and the devil; he warns his fellow-soldiers of their foes and dangers, by exhorting them to take and put on nothing less than the whole armour of God. The very same armour which he himself fought in is provided for us also. Blessed be God for that: as sure as Paul fought his way through, and is got safe to glory, so shall we also in this armour of God. O christian, consider this is not an armour of flesh and blood, not what is natural to man, or is in the power of man to provide for himself; but the Lord of hosts, the God of the armies of the whole earth, hath provided it for all Christ's good soldiers. What is this armour of God? It is the son of his love, the Lord Jesus himself; he is the Christian's whole and complete armour: in Christ alone he stands his ground, fights and conquers every enemy: without Christ we can do nothing but faint and fly. Take this whole armour: put it on saith Paul: Christ is yours; he is the gift of God to you; "*put on the Lord Jesus,*" Rom. xiii. 14. Just as one puts on armour for defence, so take; put on; arm your minds with the whole person of Christ, his love, righteousness and atonement, all his offices, yea, the whole salvation of Christ: this, and nothing but this, what Christ is to us and hath done for us, is proof against every enemy in the evil day of battle. *That ye may be able to stand.* O soldier, Christ is your strength; your standing is by his power. *Against all the wiles of the devil.* Is satan very cunning and very powerful, full of force and fraud? Is he too much for you to resist and conquer? Remember, Christ is your whole armour: all wisdom lies in the head; Christ is your head; he is to you made *wisdom*; all courage comes from the heart; "Christ dwells there by faith," Eph. iii. 17. Thus armed you are a match, an over-match for the devil, and proof against all his devices; you never can fall, fail or be wounded, while fighting in his armour, "for you shall be strengthened by the Spirit's might, in the inner man." Satan must first wound Christ before he can reach you; first conquer Christ before he can conquer you. O then, christian, look at your armour, not at your weak, defenceless self: be strong: be of good courage: shout your victory, *more than conquerors*, through Christ who loved us, Rom. viii. 37.

Without this armour of my God,
I cannot stand against one foe;

O, may I daily put it on,
And thereby vanquish ev'ry woe. M.

Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness.—Ephes. vi. 14.

SOLDIERS of Christ, hear and obey the word of command—**STAND.** Against every enemy, stand to your arms; against all opposition from within and without maintain your ground; face all, fight all, conquer all. Does sin attack, satan assault, the world threaten? Do corruptions rage, temptations beset, and carnal nature rebel? Are thine enemies many and potent? Is their fury great? Is the battle strong? *Stand* therefore. Why? Because you have put on the whole armour of God. Jesus is with you, upon you, over you, and engaged for you: therefore, “stand fast in the Lord,” 1 Thess. iii. 8. And in the power of his might, *having your loins girt.* Long standing makes the loins faint and weak: “Is there much pain in the loins?” Here is thy lord’s command; gird up the loins of thy mind; make thy loins strong; “fortify thy power mightily,” Nahum ii. 2. How? Here is a girdle for thee: **GIRT ABOUT WITH TRUTH.** What is truth? Christ answers, “**I AM THE TRUTH,**” John xiv. 6. Christ and the truth as it is in him, is like a girdle to the loins to brace up and strengthen the mind. Hast thou not often found it so, O soldier of Christ? When weary and faint in thy mind, under long and sharp conflicts with the enemy, hath not thy soul been revived and thy mind animated with fresh strength and vigor, by again girding thy loins with the love, the grace, the truth, and the salvation of Jesus? This was David’s experience; “thou hast girded me with gladness,” Psalm xxx. 11. “Thou hast girded me with strength to battle,” 2 Sam xxii. 40. O, think not of standing without the girdle of truth: let Christ and his truths be the strength of thy loins and the glory of thy soul; **HAVING ON THE BREAST-PLATE OF RIGHTEOUSNESS;** not our own, that is defective; as well have on a spider’s web; it will defend the heart; the enemy will wound the breast through it; no other righteousness than that in which we stand perfectly justified in the sight of God can effectually defend our breast against the enemy: this is the one perfect, everlasting righteousness of him, who is “**THE LORD OUR RIGHTEOUSNESS,**” Jer. xxiii. 6. Christ by his obedience unto death wrought it out, The Spirit convinces us of our want of it; God the father imputes it; the sinner aspects it by faith, glories of it, and rejoices in it; no enemy can stand against it; it is a guard against, and repels the accusations of satan, and is security against all condemnation.

If I could keep God’s holy law,
And every jot fulfil,
My righteousness I would not know,
My Lord’s my glory still.

But since I sin in all I do,
And yet would never sin,
I’ll daily to my Saviour go,
For peace and joy within.

And your feet shod with the preparation of the gospel of peace.—Eph. vi. 15.

SOLDIERS of Christ, you are not only commanded to *stand* against every enemy, but to march on: to follow the captain of your salvation in the way to eternal glory. Here you must expect the enemy will strive to retard your march; he will strew the road with difficulties and entanglements, with briars and thorns; make it rugged and almost impassable, as though every step was upon sharp stones and goading spikes. Your feet must be shod, or you will halt when you should march, turn back when you should go forward. "No one can make a shoe to the creature's foot, so as he shall go on easy, in a hard way, but Christ; he can do it to the soldier's full content. How doth he it? Truly no other way than underlaying it: or if you will, lining it with the peace of the gospel. What though the way be set with sharp stones? If this shoe go between the Christian's foot and them, they cannot be much felt."—*Gurnal's Christian Armour*. Shod with the *preparation*: Dr. Gill observes, this word signifies a base or foundation. Says Paul, "other foundation can no man lay, than that is laid, which is Jesus Christ," 1 Cor. iii. 11. Christ was laid as the only foundation of a sinner's peace, in the everlasting council and covenant by Jehovah in trinity: peace is preached by him in the gospel of peace. When the heart has a solid scriptural, experimental knowledge of this by faith, it cries out with joy, "Christ is our peace," Eph. ii. 14. "We have peace with God, through our Lord Jesus Christ," Rom. v. 1. This peace in the heart becomes as it were shoes to the feet to enable the christian soldier to trample upon every difficulty and danger, and to run the way of God's commands with love and delight; for, saith the Lord, "thy shoes shall be iron and brass; proof against every obstacle, and preservation from every hindrance in the way: and as thy days so shall thy strength be," Deut. xxxiii. 25. Thy days are all in Christ; thy strength to walk on is from him; thy captain, O soldier, sees thy every conflict, eyes thee in every difficulty and danger, according to his rich love and marvellous grace has given thee exceeding great and precious promises, that by these you might be partaker of the divine nature, 2 Pet. i. 4. Therefore,

March on, nor fear to win the day,
Tho' death and hell obstruct the way.

"As you have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving," Col. ii. 6, 7.

The gospel brings the joyful news,
Of peace with God thro' Christ:
This as it were supplies with shoes
To stand, and foes resist.

When peace of God prevails within,
We march on steadily,
Defying satan, world and sin,
Complete in victory.

M.

Above all things the shield of faith.—Eph. vi. 16.

WHEN Christ has the heart, it will say, if I can see nothing of Christ in the text, that text is nothing to me. Here is a shield of defence. What is it? a mere assent of the mind? a cold consent of the tongue to some certain propositions? Is this the shield of faith which will cover my head and defend my heart in the day of battle? Is it believing a system of doctrines, without having the heart warmed with love, or the life influenced by the power of them, that the apostle exhorts me above all to take? O no: nothing less is this shield of faith than Christ, precious Christ; never, never have any idea of faith without including its author and object; otherwise it is a mere non-entity; notion which has no real existence but in fancy. When one hears people insist that *faith* is our righteousness, that faith is imputed to us for righteousness, one is led to think they take up, and are in love with some fancied excellence in themselves instead of the excellence and glory of *the Lord our righteousness*; it is him the grace of faith ever exalts. Have you faith? Is Christ the glory and excellence of your faith and of your heart? Then above all, or over all things else, take this shield of faith, Fiery darts, shot from the burning malice of hell, are flying thick around us; such as strong temptations exciting burning lusts, blasphemous injections, horrid thoughts of God, debasing thoughts of Christ, distressing and despairing ones of the hope of salvation by him. O, how do these fiery darts of the enemy tend to burn up the peace, hope, consolation and joy of the soul. Ah, says satan, you a child of God; you a believer in Christ; you an heir of glory; your faith is fancy, your hope delusion; you are a cursed sinner in all you do; you had better give over your profession, give up your hope, and enjoy yourself in the world, for all your expectations are only vain. What can the poor sinner say? How repel, how quench such fiery darts? Only by taking the shield of faith; holding up the work of Jesus for him against them all. My Saviour's blood atoned for all my sins; his blood cleanseth from *all* sin; all manner of sin and blasphemy shall be forgiven; in his righteousness I am justified from *all* things; there is *now* no condemnation to me, for I am *in* Christ Jesus; all this I believe. Who shall lay any thing to the charge of God's elect?

Not faith, but Christ, he is my shield,
By faith I him confess:
I stand unconquered in the field,
Christ is my righteousness.

Father, I bless thee for thy Son,
And thou, O Spirit, for faith,
And Christ, for all which thou hast done,
For vict'ry over death. M

And take the helmet of salvation. —Ephes. iv. 17.

It is excellently said, “Resolve for hardships, or lay down thine arms. Few come at the beat of Christ’s drum to his standard. Many that list by external profession under him, after a while drop away and leave his colours. It is suffering work they are sick of. Many men are more tender of their skin than of their conscience; they had rather the gospel had provided armour to defend their bodies from death and danger than their souls from sin and satan.”—*Gur-nal’s Christian Armour*. All this is because they have not on the helmet of salvation. What is this? For an helmet, “The hope of salvation,” 1 Thess. v. 8. Do not all naturally hope to be saved? Yes some in one way and some in another; but all natural hopes are false hopes; therefore they die and perish: but this helmet is a super-natural and divine hope. All men have not faith; therefore they have not Christ who is the helmet of hope, “the Lord Jesus is our hope,” 1 Tim. i. 1. We have received him into our hearts by faith: he is the ONLY hope of our souls. Now, soldier, you are daily, and every day, to take and put on this precious helmet of salvation, that you may lift up your head in every day of battle. Ever lay this down as a fixed maxim in your heart, *whatever* grace the Spirit works in you, as faith, hope, love, &c. it is that you should exalt Christ the Lord of all grace, out of whose fulness you receive grace for grace. Mind this: you are not to live upon hope as a grace within you; but to take Christ, all that he is to you and has done for you, as the object of your hope and the helmet of your salvation. Many are apt to look more to, and trust more in graces in themselves, than Christ giving himself for them. The Spirit does nothing in us to glorify us, but to glorify Jesus, to endear him to us, and that we should glory more and more of him and in him. TAKE this helmet, for this keeps hope alive in the heart: it is of continual use to us; we are in perpetual danger: it defends the head: it makes the heart happy: inspires with courage: fortifies the mind and purifies the life: no wonder that the enemy strives to rob us of the comfort of hope: no marvel, the Spirit, the comforter, commands us to take, put on, and keep on, this blessed helmet of salvation, the work of Christ, which is our finished salvation. In that we stand perfect and complete in the will of God: this will guard our heads against corrupt doctrines, and give courage to our hearts in the heat of battle against affliction and distress: “Hope thou in God,” Psalm xlii. 5.

In thy salvation, O my Lord,
 May I ever stand complete:
 ’Tis this doth peace and joy afford,
 This is my only helmet.

This helmet doth my head defend,
 From all deceit and error:
 Gives courage to my heart and hand,
 ’Gainst satan’s rage and terror. M.

And take the sword of the Spirit, which is the word of God.
Ephes. vi. 17.

SOLDIERS of Christ, all hail ! Happy ye : Christ is your whole armour, 1st. Christ, who is *the truth*, is the strength of your loins : his righteousness is your breast-plate of defence. 2d. He is the sum and substance of the gospel of peace, whereby our feet are shod to march against the enemy. 3d. The author and object of faith : our shield, to quench all the fiery darts of the wicked one. 4th. Our helmet of hope. Thus, by the grace of the Spirit, put him on as your armour. Then, what dangers may you not face ? What enemies have you to fear ? But forget not your SWORD : though but just entered the field, you must know the use of it and necessity for it : it is offensive to your enemy, defensive of yourself. What a poor figure would a soldier cut in the field of battle without his sword ! Just so would you without *the sword of the Spirit*, called *the word of God*. For, 1st. By it he conquers the pride of our hearts, the self-righteousness of our spirits, and the rebellion of our nature against Christ and his salvation. 2d. He furnishes us with it, and enables us to get victory by it over our corrupt reason, the injections of satan, and the objections of carnal men against the mystery of Christ, hope in him, and salvation by him. TAKE this sword : hold fast the faithful word, abide by it ; stand to it : as a centinel, with this sword in thine hand, guard thy heart against every intruding, insulting foe, all the lying accusations, soul-dejecting, Christ-dishonoring suggestions of satan. Not only so, but like Esau, "by thy sword thou shalt live ;" live upon what thy sword brings in from day to day, out of the precious word of God out of the fulness of the grace of Jesus and the precious promises in him. Having such an armour, the Lord forbid that we should be like the children of Ephraim, who turned back in the day of battle ! Psalm lxxviii. 9. Lord strengthen us that we may never be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner against sin, the world and the devil, and so continue Christ's faithful soldiers and servants unto our lives' end. Is this the one desire of your soul ? O, bless the Spirit for it : hold fast the sword which he hath put into your hand : hold up, thus saith the Lord, thus it is written against every foe. Neither men nor devils can stand against the word of the Lord, "It is sharper than any two-edged sword," Heb. iv. 12.

O may thy word, thy precious word,
My Saviour and my God,
Against my foes, me help afford,
All thro' this dang'rous road.

Spirit divine, teach me the art
Thy blessed sword to wield,
That I thereby may guard my heart,
And ever keep the field. M.

Praying always with all prayer.—Eph. vi. 17.

ONE, by way of banter, said to me, "I will treat you with a play if you will go with me to-night." I thanked him and told him I would accompany him, if I could be sure it would bring more of the love of Christ into my heart: this, this is worth living for, using any means to promote, and going any where to procure. But, here is a weapon which defends us against all temptations to go to such places or do such things, which are contrary to the peace of our souls and damp the love of Christ in our hearts. That soul who keeps up sweet fellowship with God at a throne of grace is dead to sensul gratifications; the more prayer, the more spiritual life from Christ; the more spiritual life, the more prayer to Christ; the more we enjoy Christ, the less we desire from the world. PRAYING: this is the last weapon of our warfare; it will be used by soldiers to the last moment of life. God be merciful to me a sinner; Jesus save or I perish, are suitable petitions for a dying soldier of Christ: we are sure such prayer of faith God will answer. *Praying always*: we are prone to think we are not always in fit frame to pray. Who but Christ can put our souls in a better? Therefore, pray him to do it. "I am oppressed," said Hezekiah. What then? Did he cease to pray? No: "O Lord, undertake for me," Isa. xxxviii. 14. The undertaking of Jesus we want always; therefore, should pray for it always. *With all prayer*: every kind of prayer: though armed with the whole armour of God, yet no victory without the power of God. The most secret sigh of the soul is heard by God, as well as the loudest cry of the tongue. If your lot is cast into the worst of company, there your heart may pray; God can hear; you then ought to pray that God may keep you. Are you low in your frame and uncomfortable in your soul? Why is this? That you should call upon the Lord. Do you fear your enemies will prevail? Improve fears into prayers; call on the Saviour; the more prayer, the more victory: the more victory, the more love. Love is heaven below: thus we go on conquering and to conquer. The last enemy that shall be destroyed is death: praying souls may joyfully shout victory over death, and all things, "more than conquerors through him who loved us," Rom. viii. 37. Is this the state? this the faith of praying christians? Who brought them into this happy state, this joyful faith? The question excites gratitude, and calls forth praise to Jesus the author and finisher of our faith, Heb. xii. 2.

Our captain loves to hear
His soldiers' praying voice:
Courage he gives, forbids our fear,
Commands us to rejoice,

When we grow faint and weak,
And dread our en'mies' pow'r,
This is the time fresh strength to seek,
For vict'ry in that hour. M.

There is one body and one Spirit.—Eph. iv. 4.

PAUL exhorts saints to a holy, loving, peaceful walk : he knew nothing could effect this like the consideration that they all composed one body, of which the holy, loving, peaceful Jesus is the head : while the power of this truth lives in the heart, love prevails in holiness before God and peace with our brethren ; then, in sweet fellowship we say with Abraham to Lot, “let there be no strife I pray thee between me and thee, for we are brethren,” Gen. xiii. 8. *There is one body* : saith our Lord, “A BODY hast thou prepared me,” Heb. x. 5. As Christ had a natural body, formed by the power of the Holy Ghost, which he was to inhabit, in which he was to atone for sin, fulfil all righteousness, and make intercession for transgressors ; so he has also a mystical body, chosen and given to him by God the Father ; in and over all these he is head. This is a sweet word “God gave Christ, to be HEAD over all THINGS, to the church which is his body,” Eph. i. 22. Believing sinner, art thou a member of this blessed body, united to this ever precious, ever glorious head ? Envy not monarchs ; covet not more ; study thy dignity ; live like thyself ; glory in thy head ; look down with contempt on all things below Christ and heaven. *There is one Spirit* : he flows from the head, hath united us to the head, makes us like the head, and causes us to rejoice in the head ; for Christ is all and in all his members : by this one Spirit he animates, guides and comforts them. Learn hence, 1st. To love and praise God for the gift of Jesus to be all things to us. 2d. To glory of, and rejoice in Christ our head, who has done all for us and is all to us, “for in him we are COMPLETE,” Col. ii. 10. 3d. Give glory to the loving Spirit who convinced us of sin, shewed us Christ, knit our hearts to him by faith, and causes us to look to, live upon, and be comforted by Jesus our covenant head. 4th. Endeavor to keep the unity of the Spirit in the bond of peace between Christ and his members. Saints’ strifes are satan’s sport : they grieve the Spirit and distress our minds. As we expect to live together with our head ABOVE, “let us follow the things which make for peace and wherewith one may edify another BELOW,” Rom xiv. 19. The power of this faith, of being one with Christ, is most amazing ; it works by the love of Christ, produces love to him and to all his members, as being one in him : Lord increase our faith.

United unto Christ our head,
By the dear Spirit’s pow’r,
We feed on him our living bread:
And wait his coming hour.

’Twill not be long before Christ come,
We hear our bridegroom’s voice :
He made us one, he’ll take us home ;
My soul in this rejoice. M.

Ye are called in one hope of your calling.—Ephes. iv. 4.

WHAT a glorious day was that to Saul when the Lord called to him from heaven and said, I AM JESUS your Saviour! Says one, "O that I was so sure that Christ hath called me, as he did Paul! Then how happy should I be!" Verily, thou mayest be happy: thou mayest be as sure thou art as effectually called, as Paul was: thy concern of mind about it is a clear evidence and full proof of it. While in a state of natural ignorance and unbelief of Christ, had Paul a single wish or desire to be called by Christ? Nor wouldst thou, if Christ had not first called thee by the grace of his word and the power of his Spirit; therefore, doubt not of, but rejoice in the hope of thy calling. Love Christ for calling thee; give him the glory of it. *Ye are called*: the effects prove it. Ye who were dead in sin, without hope in Christ, have ears to hear the word of Christ, eyes to see the glory of Christ, a heart to desire Christ as your only hope and salvation: his day of call was his day of power, when you were made willing to have but *one hope*. As there is but ONE atonement for sin, but ONE righteousness to justify from sin, but ONE mediator between God and sinners; but ONE advocate to plead for sinners, but ONE Jesus to save, and but ONE Spirit to sanctify sinners; so there is but ONE and the same HOPE in every called sinner: they hope for heaven because God hath declared it to be by his free gift to sinners, through his ONE beloved and only Son. Are we called in this ONE hope? Then, 1st. Let us not be looking to any thing in us, nor done by us: neither to graces wrought in us, nor works done by us, as our hope; this would exalt pride against our dear Saviour, "who is our one and only HOPE," 1 Tim. i. 1. 2d. Let us not be dejected or discouraged though we find ourselves imperfect creatures, unprofitable servants, yea miserable sinners; for that were to depreciate the atonement and righteousness of Christ, as though the one was not fully available to take away our sins, and the other not perfectly sufficient to justify our persons and make us acceptable to God. Blessed be God, at all times, under all circumstances our hope is one and invariably the same; therefore, "we rejoice in hope of the glory of God: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us," Rom. v. 5. Well, christian, if thou hast got this one hope, thou hast constant reason for joy in God, through Jesus Christ our Lord.

And am I call'd to hope in Christ,
The face of God to see?
Then my base lusts I will ressit,
And from all evil flee.

But thine's the pow'r, O God of might,
With strength my soul endue:
Let faith and love sweetly unite,
Holiness to pursue.

M.

One Lord, one faith, one baptism.—Ephes. iv. 5.

JESUS saith of his church, "my dove, my undefiled is but one," Song vi. 9. One body composed of various members, espoused to him by the Spirit, as to "ONE husband," 2 Cor. xi. 2. Hence called his own body, Eph. i. 23. All such are most dear to the Lord: he nourisheth and cherisheth them; for they are members of his body, of his flesh, and of his bones, Eph. v. 30. He is their ONE Lord, and his name is ONE, Zech. xiv. 9. This is most true in doctrine; but this is not all, for it is found most sweet in experience also. This is by ONE FAITH: by this we enjoy and walk in sweet and holy fellowship with our Lord and head. What if I was told there is one sun, what comfort is that to me if I never was to see its light, feel its warmth, and enjoy its influence? Whatever is written of our ONE Lord is enjoyed in experience by this ONE faith: but some talk of various sorts of faith, as faith of adherence, faith of reliance, faith of assurance, &c. this only puzzles the head and perplexes the heart of many sincere disciples of Christ to define such notions; this one faith is very simple: by it the heart fixes upon the one atonement, the one righteousness, the one mediation, and the one salvation of the Son of God; as it looks to nothing else for hope, so by it Christ is most precious to the soul, and by faith Christ keeps the soul unto salvation. Happy partakers of this one faith! How are we made thus happy in ONE Lord, through ONE FAITH! By ONE baptism of the Spirit into the saving knowledge OF, and joyful hope in Jesus our SAVIOUR: "For by one Spirit, we are all baptized into one body," 1 Cor. xii. 13.

Water-baptism is only the outward and visible sign of the inward and spiritual grace of the Holy Ghost in this ONE baptism. O, that the dear members of this one Lord studied more to provoke each other to love and good works, instead of disputing about the outward sign of baptism: the cold water of strife and contention can never warm the heart with love to Christ and one another. As being all ONE in Christ, let our one contention be to live in the Spirit and walk in love. The Lord baptize us with the fire of love! This will burn up the unhallowed strife of nature. Though we cannot thing alike about baptism, yet if we have one Lord and one faith, we can, we ought to unite in this, *to love as brethren*, 1 Pet. iii. 8. Love is a genuine fruit of the Spirit, Gal. v. 22. A grace which neither carnal men nor apostate devils ever can possess; is there a sure evidence that we are born of God and dwell in God; for "love is of God," 1 John iv, 7.

Baptize us by thy Spirit, Lord,
With holy faith and heav'nly love,
So shall we best proclaim abroad,
That we resemble saints above.

O may it be our greatest strife,
Who most shall honor thee our Lord,
With love of heart and holy life,
Agreeable up to thy word.

M.

Now the just shall live by faith.—Heb. x. 38.

THEN they will highly prize the word of God, “for by that faith cometh,” Rom. x. 17. Prophets and apostles, Old Testament saints and New, speak by one and the same Spirit, one and the same language, of one and the same life. “The just shall live by his faith,” says Habbak. ii. 4. Mind: it is not said, the just, or justified sinner shall live *for* his faith; this would be to substitute faith in the room of its blessed object Jesus, who saith, “because I live, ye shall live also,” John xiv. 19. Nor is it said he shall live *upon* his faith: we are too apt to look more to, and live more upon what we think faith, which is rather the feelings of sense, than upon Christ the object of faith. It is said of Esau, “by thy sword shalt thou live,” Gen. xxvii. 40. To have lived *upon* his sword would have been hard food indeed; but he lived upon the precious morsels his sword brought in: so the believing sinner, justified in the righteousness of Christ, is to live, as we say, from hand to mouth; upon what faith brings into his mind from the word of Christ, day by day. Eternal praise to the holy Spirit, who quickened our once dead souls to this holy, spiritual life: and he says, “we shall live by faith.” This demands fresh praises every moment, while we thus live in Christ and upon Christ by faith. *Shall live*: O, what is implied in this! Even that this faith shall never be lost, nor the soul of any justified sinner perish; for he is in Christ, who is the way to the kingdom, the *truth* of the kingdom, and the *life* of all the chosen to inherit the kingdom. Hast thou faith, though but as a grain of mustard seed? Consider not thy faith, though weak, but the author and object of it, Jesus, who is almighty to save: though under the sentence of death for sin in thyself, yet in him thou hast righteousness and justification unto eternal life. Lord increase our faith, that we may live more above with thee in heart and affection, in conquest over sin, victory over the world, triumph over the accusations of satan, the condemnation of the law, and the terrors of death. Thus the life of faith is a life of present peace, precious love, joyful hope, and holy obedience: for Christ is our life. O, let us take heed lest we draw back from this our most holy, humble faith, either to self-righteousness on one hand or ungodliness on the other. Both these oppose the life of faith, the joy of hope, and the comforts of love which are in Christ Jesus.

Some trust on works and some on faith,

And some don't trust at all:

O, may I live on what Christ saith,

That's the best life of all.

VOL. II.

Faith makes Christ precious to the heart,

Embracing him within:

Tha' soul has learnt the heavenly art,

Who lives on nought but HIM. M.

S

But some are fallen asleep.—1 Cor. xv. 6.

It is the united testimony of faithful witnesses, that Jesus is risen indeed; but what is this truth of a risen Saviour to a dead sinner? He hears it, but without any affections of heart, joy of soul, desires to rise with Christ, or hopes of enjoying him; but when by the grace of Christ the soul is quickened to know him, it rejoices in his resurrection as the best news that ever saluted his ears or reached his heart; then he delights to read the testimony of the witnesses to this glorious event; yea, he also becomes a living witness of it himself, for he has an inward testimony of it by faith. My heart has caught joy on seeing charity-children at Easter, with this label upon their breast, *he is risen*. It is this blessed truth, which changes the king of terrors into an angel of comfort, turns that frightful monster, death, into the image of sweet sleep; for Christ died for *our* sin and rose again for *our* justification. So sure as by faith we now live in Jesus, so at death we shall fall asleep in Jesus and awake in his presence, in his perfect likeness, to behold his eternal glory. O, what a sleep, what a refreshing sleep is this to souls wearied and fatigued with the burden of sin, the temptations of satan, the exercises of the flesh, the trials of the world, cruelty of enemies, &c. But, melancholy truth! the apostle's words are verified of some of Christ's witnesses in another sense; "some are fallen asleep" spiritually; they are falling from living actings of faith, lively exercises of grace, lively discharge of duty, living, loving and walking with heaven in their eye and Christ in their hearts, into dull, heavy, sleepy frames of soul. O, this is very dishonorable to Christ, uncomfortable to themselves, and great concern to lively, warm-hearted disciples! This is brought on souls by sitting under a sleepy ministry; this scripture adage is fulfilled, "like priest, like people." Worldly company, carnal pleasures and profits are sleepy opiates to the soul. O, let us be concerned that we sleep not as do others: let us attend lively, warm-hearted, soul-searching ministers; keep company with such sorts of christians: avoid light, trifling, drowsy, speculative professors. Let us cry to our beloved; he has said, "I will cause the lips of those that are asleep to speak," Song vii. 19. They shall speak, 1st. to God in earnest prayer to be kept from sleeping frames. 2d. To their brethren in Christ to animate and quicken them to run the heavenly race, looking unto Jesus, Heb. xii. 2.

If sleep becoming saints of God,
In the meridian day?
What, sleep! when you should look
Arise, and watch and pray!

Thou risen Saviour, let us hear
Thy sweet, thy quick'ning voice:
Command us sleepy frames to fear,
And in thy love rejoice.

Therefore, behold I will hedge up thy way with thorns, and make a wall that she shall not find her paths.—Hos. ii. 6.

HERE is a contest between the *free will* of the sinner and the *free grace* of the Saviour. Why *therefore*? This alludes to what was spoken before. O, how strong it savours of cursed, free-will pride? I WILL go after my lovers, &c. What says the Lord to this? Go, and destroy yourself, I will leave you to your own will? O, ye patrons of the notion of free-will, a greater curse cannot befall you on this side hell, than to be thus left; though you have such pride yet the Lord has more grace; therefore he says, BEHOLD: take special notice of this: your will is to leave me and destroy your poor souls; but I will not suffer this: grace reigns: free-will shall be conquered, my glory shall be exalted. *I will hedge up thy way with thorns*, Mind: it is THY way, not mine. I will set the briars of troubles, and the sharp thorns of afflictions to goad and pierce thee, to stop and prevent thee. Say now, is there love in this, or not? O, that in every affliction we may see the Lord's hand of grace and his heart of love. Many a soul had been ruined by prosperity if they had not been undone by adversity: they would have gone into the broad road of destruction had not God hedged up the way by calamities: better to have a sick stomach than a guilty conscience. The Lord send me any plague rather than the plague of a heart departing from him, saith St. Austin. If a hedge restrain not, a wall shall not be wanting. *I will make a wall, that she shall not find her paths*. O, what straying hearts have Christ's sheep? O, what love of heart has Christ towards us! What pains doth he take to keep us near himself. "SALVATION will God appoint for walls and bulwarks," Isa. xxvi. 1. Jesus shews his lovely face; then says the soul, what, thou my Lord! thou best thou dearest lover and friend, is it thou my first husband I would forsake for other lovers? O that there should be such a vile heart in me! Pardon, Lord, my folly; I find no path to turn to: "I will return to thee my first husband, for then it was better with me than now." Soul, ever entertain the most exalted sentiments of the grace of God, and the most self-abasing views of thy own nature. Heaven rings with acclamations of praise from backsliding souls; this is the glory of faith below, I will heal their backsliding and love them freely, Hos. xiv. 4. If God has such love to us, let this quicken our love to him; for, "we love him, because he first loved us," 1 John iv. 19.

Our Father's love, our Saviour's grace,
Ne'er changes to the souls they love:
But sin will make God hide his face,
And leave in darkness souls to rove.

Because such love and grace abound,
Shall we therefore abound in sin?
That soul who does hath never found
The sweet constraints of love within.

What shall we then say to these things ?—Rom. viii. 31.

THIS is a most disagreeable chapter to free-will pride and self-righteous spirits ; for it cuts the very sinews of boasting ; it lays all sinners upon a level, while it proclaims salvation by sovereign grace. A great Arminian professor was lately honest enough to own that St. Paul does contend for the doctrines of election and the final perseverance of the saints ; but was weak enough to add, “ I verily believe he does it in his own spirit.” Such was his answer to these things. But when it pleases the enlightening Spirit to display the glorious discoveries of the divine mind, in his eternal purposes of grace and salvation to lost and wretched sinners, the sin-convicted soul is struck with wonder and amazement, and cries out, “ O, the depths of the riches, both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways are past finding out !” All exceeds my comprehension ; I bow to sovereign grace ; I rejoice in everlasting love : I glory in the finished salvation of the Son of God. Just so, an officer in the navy whom I visited when near death, when I laid before him the love of God to sinners and the salvation of Christ for them, clapping his hand to his breast, in an ecstasy cried out, “ Where have I lived that I never heard these things before ? Good God ! have I got a soul !”

Come, Christians, what have you to say to-night to God’s loving us from eternity, choosing us in Christ and blessing us with all spiritual blessings in him before the foundation of the world, redeeming us by Christ in the fulness of time, calling us to Christ in the day of his power, pardoning our sins and justifying us by Christ in the time of love, enabling our hearts to choose Christ and walk with him in holiness ? What shall we say to these things ? Say ! with our Lord in sweet submission to his sovereign will, even so Father, for so it seemed good in thy sight ; we give thee the glory of all ; we welcome these things as the joy of our souls ; glory to thee, O Spirit, for opening our blind eyes to see the glory of them and humbling our proud hearts to submit to them. But what shall we say to those who oppose these things ? Satan will. Resist him stedfastly in the faith of them. Your carnal reason will. Beg Christ to bring it into captivity to them. Self-righteous men will. Pity them ; treat them with love, consistent with zeal for the truth. Ever remember, who made you to differ ?

Base pride and wicked unbelief,
 Reject thy truths, O Lord !
 Hence conscience gets no sweet relief,
 Nor comfort from thy word.

My God, instead of bold replies
 Against thy sov’reign grace ;
 Teach me, that here true wisdom lies,
 To bow before thy face. M.

And be found in him.—Phil. iii. 9.

WHAT ! the heavenly-inspired, holy, self-denied Paul, who had the richest experience of grace, manifold gifts of the Spirit, been caught up to the third heaven, and laboured more abundantly than all the apostles, has he got no farther yet than to have no other hope and desire than such a worthless sinner as I ? What ! had not he arrived at perfection ? Had he no inherent righteousness, no graces of the Spirit no holiness, no fruits of good works, no sincere obedience, no terms and conditions he had performed to look to, rely upon, and desire to be found in at the bar of God ? No ; but he had got precious faith in a precious Saviour. Therefore, he looks out of himself, out of all that was wrought in and done by him, he passes it all by ; he looks through it all to Jesus ; he renounces it all in point of justification before God, and puts the issue of his eternal life and salvation upon being found in Christ and having on his infinitely perfect and everlastingly glorious righteousness. Beza upon this place, brings in the justice of God pursuing Paul as a malefactor, and Christ as a city of refuge which he desires to flee to and be found in. Mr. Burkit, though not the most consistent expositor, yet this is one of the many excellent things which he says, "Christ's perfect obedience entitles us to heaven." From Paul's desire we learn. 1st. What is the sole object of a convinced sinner's faith ; not what he is in himself, not any thing wrought in him or done by him, but wholly and exclusively of every other matter or thing, the person and righteousness of the Son of God. If you have the faith of God's elect, you will rest your soul's hope only upon Christ, and desire to be found in him in life, in death, and at judgment. 2d Let us beware hence that we do not slight, despise and decry the graces and fruits of the Holy Spirit in us : though these are not to be looked at for our justification, yet they are comfortable evidences of our being one with Christ and interested in the Father's everlasting love and the salvation of Christ : they are not bestowed on us to rival Christ in our hope ; but that we should glory in him and exalt him in our hearts, lips and lives. 3d. Though we desire to be found only in Christ, though our holy walk and good works cannot justify our persons, yet they justify our faith, our profession, yea, and the doctrines of grace, from the unjust charge of licentiousness. O, may we be more and more concerned to obey Christ, to let our light of truth shine before men, that seeing our good works they may glorify our Father who is in heaven, Matt. v. 16. Lastly, Paul here wishes for the experienced comfort and sensible blessing of being found in Christ : this precious enjoyment we also should covet earnestly.

Building up yourselves on your most holy faith.—Jude 20.

INSTEAD of going on comfortably in this work, many are questioning, I do not know whether I have got a most holy faith or not: bring this to a point to-night. Has the ruinous fabric of nature's self-confidence, self-righteousness, self-complacency, and self-pleasing ever been pulled down? Has the spirit convinced you of sin? Do you see yourself a lost, ruined sinner; so lost and so ruined by sin that no one but the Son of God can restore and save you? Do you believe that he came to save sinners? Is it the desire of your heart to be saved from *all* sin by him? If so, you as surely possess a holy faith as you enjoy natural life; and you will get stronger evidence and greater assurance of it, by using every blessed means to prove that you have this most holy faith, while you build up yourself on it. 1st. This will appear to be a holy faith, by leading out your soul after a holy Saviour, to be rooted and built up in him, and established in the faith of his perfect love to you and finished salvation for you, abounding therein with thanksgiving, Col. ii. 7. You will not live a day but praise will rise in your heart to the Father for his unspeakable gift of Christ; to the Son for giving himself for you; and to the Spirit for the gift of this most holy faith to you. 2d. As you believe sin has made you miserable; that it causes God to hide his face; clouds your views of the sun of righteousness; grieves the Holy Spirit, and damps the joys of faith; you cannot, you dare not seek happiness in the pleasures of sin: you will hate it, strive against it, that you may grow in grace and be built up in your most holy faith. 3d. As you believe that the earth and all things that are therein, are doomed to be burnt up, you cannot love the world so as to set your affections on it and seek your happiness in it. You hear the voice of the Lord, "my son give me thy heart." When tempted by the honors, riches, and pleasures of a bewitching world, you will say of all, you bid too little to purchase me: I have a holy faith; I believe that my holy God can make me infinitely more honorable, rich, and happy, than all your toys and baubles. For, THE LORD IS MY PORTION, saith my soul: I can say so in the confidence of my most holy faith. O christian, bless the day and bless the Lord when this holy faith was given you. Be assured a holy heaven is prepared for you, and that you shall enjoy it, so surely as if you were now in possession of it; "Receiving the end of your faith, even the salvation of your soul," 1 Pet. i. 9.

Th Lord directs what means to use,
To build us up in holy faith,
Then let us daily seek and choose,
To follow after what he saith.

Christ is the sure foundation laid,
Be careful that on him you build,
Your work shall prosper and be made,
Each joy and comfort for to yield.

I go to prepare a place for you.—John xiv. 2.

IF a person, destitute of the provisions of life, had a promise from some noble Lord, I will amply provide for you, I will go this day to court and get a place for you: if he believed his word and depended on his power, it would fill his heart with joy. Suppose he actually succeeded to the most desirable place, and that it was in no one's power to displace him—what then? Why this would add to his comfort: but though no one would take his place from him, yet, alas! there is one who will very soon summon him to another, the place appointed for all living. Ah! this gives a damp to every earthly enjoyment. Off hands from all: quit your hold of all: for you hold all earthly possessions by a very uncertain tenure. But, hear your LORD: rejoice at his words. 1st. I go willingly and cheerfully through the most dreadful scenes of horror, agony and death: I GO, to face, fight with, and conquer all the powers of earth and hell for you: such is my love to you, that rather than you shall perish in hell for your sins, I go to suffer all the torments of pain which you have deserved. Love to you willingly carries me through all, makes me cheerful in all, and causes me to triumph over all, that I may enter into heaven FOR YOU. Dear Lord, let us have a feeling of this thy precious love in our hearts to-night. 2d. TO PREPARE A PLACE: I will not reign alone in my Father's kingdom, to think no more of you, nor care no more for you; but as it is his good pleasure to give you the kingdom, I will enter and take possession of it as your forerunner; there I will plead my blood shed for you, my righteousness to justify you, and my salvation to glorify you. 3d. FOR YOU. Who? What is the character of those for whom Christ prepares this place? Had they never displeased their Lord? Did they never offend him? Alas! which of them shall we fix on as a perfect character? Peter denied him with oaths and curses: all shamefully forsook him. Might they not then forfeit their place in glory? Yes, if love did not reign and grace abound in the heart of Christ over all the aboundings of sin. O, foolish thought of base unbelief, that Christ should prepare a place in heaven for those who might perish in hell! but see them described—verse 1. They had troubled hearts about Christ and believed in him. Judge yourself to-night. Do you believe in Christ? Is your heart troubled lest you should lose him? Do you long for eternal enjoyment of him? Rejoice, he has prepared a place for you: "Where he is, there shall you be also," John xiv. 3.

O thou, who dost prepare a place,
A mansion in the sky,
For sinners, thy redeemed race;
Lord, to my soul draw nigh.

Prepare my soul, and make me meet,
To see thy face above,
That I in heaven may take my seat,
And praise thee for thy love. M.

I will come again and receive you unto myself, that where I am, there ye may be also.—John xiv. 3.

OUR Lord spoke these words to disciples who had faith in him and yet had troubled hearts. Is this your case? They are suited to all such; they are to strengthen the faith and comfort the hearts of disciples. O, this coming again of Christ will be the crowning work of all! To whom? Awful to think of! the greatest part of the world believe nothing of Christ's first coming and care nothing about his second coming: it will be a dreadful coming to them; "I will come again." A second coming implies a first: if Christ has come in the power of his Spirit to our hearts, so that we have seen his glory and believed on him, we shall look with pleasure and long with joy for his coming again: this is a sure mark that we shall "receive a crown of righteousness, if we love the appearing of Christ." 2 Tim. iv. 8. Now to your hearts by faith; hereafter by sight: "I will receive you unto myself." Glory to thee, my dear Lord: O, make my heart to love and thank thee more and more, that vile, filthy, polluted and abominable as I am, thou hast received me, washed me in thy blood, justified me in thy righteousness, caused me to see thee, and hast given me the privilege of becoming a Son of God. O, what a day of joy and glory will that be, when our dear Lord shall receive us unto himself! That is a sweet word, full of precious mystery, "That Christ might present it to HIMSELF, a glorious church, not having spot or wrinkle, or any such thing," Eph. v. 27. "For he hath sanctified and cleansed us in his own blood." O, what love has Christ to us! What pains does he take with us! With what joy will he receive us! Never, never did the most affectionate bridegroom receive his bride, or the most tender parent his beloved child from the jaws of death, with that joy as Christ will receive and welcome us; "that where I am, there ye may be also." O, my soul, what words are these! enough to make my drooping spirit exult with joy under all its burdens, sorrows and difficulties. Is a sense of Christ's absence thy present pain? Is the sense of his presence now thy greatest joy? Then soon, very soon thou shalt be forever with thy Lord; for so sure as Jesus spoke these words on earth, ALL his believing members shall be with him in glory. O then, welcome pains, sickness, temptations, losses, crosses, afflictions of every kind, yea, death itself, whenever and by whatever way it comes, for ye are all but only as so many love tokens from my Lord, crying,

Arise my fair one, come away,
No mortal joys are worth thy stay.

I die daily.—1 Cor. xv. 31.

PAUL in a peculiar sense could say so ; he was daily in danger of suffering martyrdom for Christ : he puts the most solemn oath to it, “ I protest by our (not your) rejoicing, which I have in Christ Jesus our Lord, I die daily.” It is like swearing by the Holy Ghost, the author of this joy. Happy Paul ! The joy of the Lord was in his heart, the prospect of enjoying his Lord in his eye, the world under his feet, and he daily expecting his Lord’s messenger to call him home ; this was living indeed, in the very suburbs of glory : and pray what should hinder you and I from living as he did ? Paul was the subject of the same corrupt nature, in which dwelt no good thing, as we are ; we have the same Lord to look to and rejoice in, the same faith and hope to animate us, the same Holy Ghost to strengthen and comfort us, and the same place prepared by Christ for us as he had. Why should not we also die daily ? Why should not we live a dying life ? All do in reality : but why should not we in sweet practice, and happy experience ? Plainly, we do not believe enough what the Lord hath done for us, is to us, and has promised to bestow on us ; therefore do not look and pray enough to our Lord. My dear fellow-christians, I will be bold to enter this protest, from the experience of my own soul, that we cannot live comfortably, unless we die daily ; as considering ourselves daily subject to the stroke of death. This hour, this moment may put a period to my existence. Why then all my busy cares, anxious thoughts, corroding fears and ardent desires after the objects of time and sense ? Death will soon make me quit my hold of them ; but I will be beforehand with him ; I will die in heart, hope, and affection to them. Take, ye sons of earth, the riches, honors, and pleasures of a perishing world ; grasp them in your hand ; clasp them to your heart if you can ; but lo, instead of substance, you will find shadow ; all are but airy bubbles that will elude your hope ; I have tried them all ; I die to them all ; for, I have found that above, which kills my desires, hopes and affections to all below ; I find a once crucified, now risen and ascended Saviour, has got possession of my heart ; he dwells there by faith ; Christ is in me the hope of glory ; the glorious rays of the sun of righteousness extinguish all the faint light of earthly glow-worms : my Lord lives in me, that is a death to all without me ; death I daily familiarize ; I entertain him as my friend, converse freely and daily with him, lodge him in my breast ; he has my daily thoughts. Why ? Because my Lord introduces him to my heart, not with a sting to wound and kill me, but with the voice of a messenger of peace, to call me from pains and trials to peace and rest, to the full enjoyment of Jesus above, who is my chief glory and my life below, Col. iii. 4.

Honor the Lord with thy substance.—Prov. iii. 9.

O, MAY this be the daily study of our hearts and the constant practice of our lives! "Let us be glad and rejoice, and give honor to the LORD, for the marriage of the LAMB is come," Rev. xix. 7. He is our husband: we are espoused to him by faith. Consider the work of honoring the Lord and the reason for it. 1st. The work. What! can I, a worm of the earth, honor the Lord of heaven? Yes, thou art called to it, and formed for it: this honor have all his saints: it is our greatest honor on earth to honor our Lord in heaven: "All thy works shall praise thee, O, Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom, Psalm cxlv. 10, 11, 12. So they honored the Lord of old, in displaying the glory of his grace; this work you are called to, if you have seen the glory of his kingdom, felt the power of it and entered into it by faith; "Honor the Lord with thy substance." Do not put such a dry, shrivelled comment upon the word *substance*, as though it meant giving a trifle now and then to the poor. Remember, "the liberal deviseth liberal things, and by liberal things he shall stand, or be established," Isa. xxxii 8. Do not dispense shadow when the Lord requires substance. If thy soul is liberal, thou wilt devise liberal things. This text will not only remind you of liberally dispensing of your substance to the poor and needy; but also of honoring your Lord by the faith of your heart, the love of your soul, placing your whole affections upon him and devoting your substance, your whole spirit, soul and body to him; you will not be content with notions without life, form without spirit, worship without the heart, religion without the soul. For, 2d. Consider the reason for this. 1st. God has put the highest honor upon you; "He has called you into the fellowship of his Son Jesus Christ," 1 Cor. i. 9. He has blessed you with *all* spiritual blessings in him, Eph. i. 3. There is not one blessing God has to bestow, or Christ is possessed of, but is treasured up for you in Christ, and shall be received out of the fulness of Christ. Can you walk in the fellowship of Christ and not delight to honor God with your substance? 2d. You received all this freely, therefore you ought to give freely: you are a pensioner upon God, and God is as it were a petitioner to you. Can you refuse him who speaks? Can you withhold any thing from him by whom you enjoy your *all*? 3d. You have but a little while to honor your Lord: let the faith of this stir you up to exert all your might: only call in, and consult faith and love, and act under their influence to God's glory.

From that time, many of his disciples went back, and walked no more with him.—John vi. 66.

THUS was fulfilled that word, “how can two walk together, except they be agreed?” Amos iii. 3. This chapter is like a touch-stone; herein our Lord tries his disciples, to see who are real sterling and who not; many are his professed, but few his real disciples; shifting times will come; they make manifest; the hottest place in hell is prepared for those who turn their backs upon the Son of God on earth: Lord grant that our faces may be set like a flint towards thee; for blessed be thy name, thou hast said of those who continue with thee in thy temptations: “I appoint unto you a kingdom; ye shall eat and drink at my table,” Luke xxii. 29, 30. But those who are not agreed with Christ, have not the mind of Christ, will not walk long with him. See this exemplified. 1st. “Some of these disciples followed Christ for the loaves and fishes,” John vi. 26. Those who follow Christ, to get food for their bodies and the good things of this life, instead of food for the soul, will soon forsake him. Christ’s blessings are spiritual, their views are carnal. Such are not agreed with him. 2d. Others murmured at him, because he said, “I came down from heaven,” John vi. 41. They were ignorant of his mission from the Father. Many people hear again and again of Christ, but have no solid, scriptural judgment of the divinity of his person and humanity of his nature, nor the end and design of his coming into the world; for want of knowledge of him, and faith by him, they soon forsake him. 3d. Others could not receive his saying, “except ye eat the flesh and drink the blood of the Son of man, ye have no life in you,” John vi. 53. His words were spiritual, their notions carnal: they could not see how Christ could be the spiritual food of souls by faith; so, many in our day cry, where mystery begins religion ends: these left following Christ. 4th. His doctrine of his Father’s sovereign grace was a galling cut to the free-will pride of their self-righteous self-sufficient hearts: “No man can come unto me, except it were given unto him of my Father,” John vi. 65. “From that speech” (time is not in the original) “many of his disciples went back, and walked no more with him.” O how many professed disciples in our day, are belching out horrid speeches against the elected love and efficacious grace of God the Father, in drawing sinners to his Son for salvation! Poor souls, they have not the mind of Christ; they see not the special mercy of being under the efficacious influence of the Spirit of the Father. O disciple, let the falling away of others warn thee: be strong in the Lord: he disdaint in self: look constantly to him, that he is able keep you from falling, Jude xxiv.

I laboured more abundantly than they all; yet not I, but the grace of God which was with me.—1 Cor. xv. 10.

WHEN one meets with journals, diaries, experiences, &c. which do not exalt the riches of the grace of God, but set off the self-importance of the writers of them they are as nauseous to the mind as tainted food to the palate; they remind of the poet's observation, "and I the little hero of each tale." Not so Paul, in speaking of himself; no sooner had he brought this little, great I, upon the stage, but he instantly clapt it under the hatches: hence this doctrine is plain; the grace of God makes a person labour for God and yet keeps him humble before God. Consider, 1st. To have the grace of God with one, is to have a lively sense of God's free favor in Christ upon one's own soul; without this we go on heavily in the ways of God, soon tire in his service, and turn back and walk no more with Christ: this was the life and spring of all Paul's labours. See to it then, that we wrestle with God in prayer, study the precious word of his grace, and be diligent in attending his ordinances, that we may ever have a lively sense of God's pardoning, justifying, sanctifying grace in Christ upon our hearts, ever cautiously avoid all persons, places and things, which tend to grieve the Spirit and damp his lively influence. For 2d. Every private christian is called to labour for God, as well as apostles and ministers. There is such a thing as receiving the grace of God in vain. How? When we profess to esteem and receive the doctrines of the gospel of grace, and yet they bring not forth in us correspondent fruits. O, how much is this the case among professors! How greatly to be deplored and deprecated! What! do you profess to know God and yet in works deny him? Do you believe the love to, and salvation of Christ for miserable sinners? and yet can you, instead of labouring for his glory, be idle, in not living and walking, studying, and striving to please our Saviour and profit his dear children? Have you the grace of God with you? It is to be feared. If you have, you have sadly lost its life and influence. O be deeply affected for your state. 3d. Is the grace of God warm upon our hearts? Are we lively and active for God's glory in our lives? Do we labor more than others for God? O, let us beware we do not sacrifice to ourselves, exalt our own power and faithfulness; for true grace will keep us low and humble: in the light of it we shall see how little we do for God, how much more we ought to do; and in the little we do, how much evil there is in it, and how far short we come in all of his glory: "Be clothed with humility," 1 Pet. v. 5.

He is most blest, who labours most
In God's most holy ways;

But after all we dare not boast,
For all is done through grace.

M.

Jesus said, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.—John vi. 53.

IGNORANT souls, who sit under enlightened teachers, are taught to apply these words to the sacrament: hence they think, if they do but receive the sacrament, they surely eat the flesh and drink the blood of Christ, their sins are pardoned, all is well, and they shall go to heaven at last. O, how horridly is that sacred ordinance prostituted! “The wicked, such as be void of lively faith, do carnally and visibly press with their teeth the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ: but rather to their condemnation do eat and drink the sign or sacrament of so great a thing,” says St. Austin. What doth our Lord here mean? 1st. That naturally we have no spiritual life in us; we are dead under the sentence of the law; as dead to all knowledge of, love to, and delight in God, as a beast: we have no more likeness to God and the life of God in us, than a devil has. O, this is very cutting and humbling to our proud nature; flesh and blood rise with indignation against it. But, 2d. What joyful news is here for us: Christ came, that we sinners of the human race (not fallen angels) might have life, a spiritual, holy, heavenly life, yea and have it more abundantly too, John x. 10. O may the Spirit enlighten us to see this and quicken us to go to Christ that we may enjoy it. For, 3d. This is by eating his flesh and drinking his blood; our Lord puts his stroug oath to it that in this way, and in no other, we can have it; and this fully confirms that in this way we are to enjoy it. 4th. What is meant by eating Christ’s flesh and drinking his blood? Our Lord deals most familiarly with us; he sends us to our tables to form proper ideas of what he is to us. Just what eating and drinking natural food is to the body, that Christ is to the soul: as that cannot live without eating and drinking, no more can our souls without the flesh and blood, the life and death of Christ, received into our hearts by faith: thus we enjoy the life of God in our souls. But, 5th. Here is a precious word: “The Son of man.” Faith must fasten upon that: it is feeding upon the humanity of Christ that brings us to enjoy the divine life; we come to God through the flesh of Christ; we feed on the flesh and blood of the *Son of man*, and so become one flesh with him; “we are flesh of his flesh and bone of his bone,” Eph. v. 30. We are incorporated into him; and, O joyful, are presented to the Father without spot or wrinkle *in him*, Eph. v. 27.

By thy words thou shalt be justified, and by thy words thou shalt be condemned—Matt. xii. 37.

Who then can be saved? Is not this legal doctrine? Does it not contradict that fundamental doctrine of the gospel, justification by faith, in the righteousness of Christ ONLY? No; no more than St. James, in maintaining justification by works, contradicts St. Paul, who insists upon justification by faith: they are easy to be reconciled; so are these words to justification by grace. Surely our Lord never meant to contradict his own words, "he that believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life." He cannot mean to overthrow our faith, distress our souls, and cause us to rest final justification at the last day, upon either our words or our works; if so, woe unto the most PERFECT; it had been better for that man he had never been born, for eternal condemnation must be his doom: but justification by faith in Christ is ever to be held fast in the conscience as the everlasting truth of an unchangeable God, the foundation of hope, the source of peace, an inexhaustible fountain of joy, and the spring of holiness. But what means our Lord? O, may he give us to understand. In the preceding verse, he says, "for every IDLE word men shall speak, they shall give account thereof." The most learned translate it, malicious or wicked words. Now our Lord, just before, treats of "speaking a word against the Son of man," verse 32. Therefore, for the malicious words, resulting from their unbelief and rejection of Christ, men shall be condemned: the words of the lips proclaim the disposition of the heart: as words condemn Christ, so for such words they shall be condemned by Christ: so by thy words approving of, and confessing Christ's blood to be the one atonement for sin, and his obedience the ONE righteousness to justify sinners, thou shalt be justified; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. x. 10. Thus the fate of every soul at the last day, will be determined by his faith in Christ or his unbelief of him, declared by his words; they will be called in as evidences of faith unto eternal life, or of unbelief unto eternal death; they will justify our faith, or condemn our unbelief. By our words we understand the general tenor of our conversation. Paul speaks of a conversation becoming the gospel, Phil. i. 27. Peter of a good conversation in Christ, 1 Pet. iii. 16. Without this, O disciple, what evidence have you that you have the faith of God's elect now, or shall be finally justified at the last day? "Without holiness, no man shall see the Lord," Heb. xii. 14.

From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.—Psalm cxiii. 3.

PRISE is the incessant employ of glorified saints in heaven : there they fully see and eternally sing of the electing, redeeming, sanctifying, glorifying love of the blessed trinity. May our souls catch some of the heavenly flame of love, and imitate them in our praise to-night ; this is the work of an humble heart : pride is the parent of murmuring and discontent. A sense of the blessings of the Lord and a sight of the unworthiness of them, excite praises in the heart : this is the language of a praising soul, why me, Lord ? Why am I singled out from the ruins of a fallen race, to partake of thy special grace, peculiar love, and precious salvation ? Am I better than others ? Have I done more to preserve thy mercies than others ? Have I a greater right to challenge thy favor than others ? O Lord, why me ? Thus, while the soul sinks in humility it rises in praises. David describes saints, with the "highest praises of God in their mouth, and a two edged sword in their hand," Psalm cxlix. 6. What for ? To execute vengeance upon their heathen notions, of sacrificing any praise to themselves, or ascribing any thing to their own deserts : these are special marks of a regenerate person. 1st. His heart is formed for, and his soul delights to praise the Lord at all times : for he sees himself infinitely and entirely indebted to the grace of God, for all he is, all he enjoys, and all he hopes for. 2d. It is his grief that he cannot praise the Lord as he would without intermission, "from the rising of the sun to the going down of the same:" for worthy is the Lord of unceasing praise. His mercies are renewed every morning, continued unto evening, and repeated in the night-season. But here is a precious word in this Psalm that endears the Lord to us, and excites praise from us : "Who is like unto the Lord our God who dwelleth on high ?" Who HUMBLETH himself—pause, O my soul, at that astonishing word : how did the most high God humble himself ? To the most low and abject state ; made himself of no reputation, took on him the form of a servant, a mean man : yea more, became obedient to the most ignominious death, even the cursed death of the cross, Phil. ii. 8. O, my soul, though vile in thine own eyes, though of no repute in the world, consider this : thou canst never want an inexhaustible fund of comfort, and a never-failing source for praise. "Bless the Lord, O my soul : and all that is within me bless his holy name," Psalm ciii. 1.

Each risen sun that I behold,

Calls for my daily praise :

Thy mercies, Lord, can ne'er be told :

How rich ! how free thy grace !

The shades of each revolving night,

Proclaim thy grace to me ;

O joyful hope ! O prospect bright !

In heav'n I shall praise thee.

M.

Come buy wine and milk, without money and without price.—Isa. lv. 1.

A FREE gospel is the glory of God's grace, the joy of humble souls, the envy of malicious devils, and the contempt of proud, self-righteous pharisees. MILK is the pure, sweet, soul-nourishing doctrines of the gospel of Christ. WINE is the generous, heart-reviving comforts of pardon of sins and peace with God through the blood of Christ: the Lord knows we cannot grow strong, not be comfortable in our souls, without this precious milk and animating wine. Here is the Lord's open house, public market, free invitation and fixed price. COME, draw nigh to me; keep not at a distance from me, saith the Lord; make no excuse, nor any delay; come now this moment: here is a free invitation, and a hearty welcome. O, the love of our Lord's heart! BUY. Art thou rich? Such the Lord sends empty away. Hast thou brought a stock of thine own faithfulness, terms thou hast fulfilled, and conditions performed to buy with? Then instead of wine and milk thou wilt receive a scourge from the Lord. Remember, those who bought he whipt out of his temple. O, saith the poor self-emptied, soul-humbled sinner, this word BUY puts me to a stand: I am poor, and penniless; I have nothing to bring but misery and poverty; I am perishing for want of comfort. Thou art the very person invited: the Lord filleth the hungry with good things. O, precious word of marvellous grace! Buy—WITHOUT MONEY AND WITHOUT PRICE or money's worth. What! have I been five, ten, twenty years or upwards in Christ, and have I got no inherent stock of grace, no more worth or value to buy with than I had when I first came to him as a poor, naked, and perishing sinner? Must I come as at first, poor and penniless? Yes: or not at all. The Lord knows what thou art; he invites thee just as thou art; his price just suits thy abject poverty. What an affront would it be to a dear friend to bring a price in our hands for a rich entertainment, with a free invitation? No affectionate mother more freely administers the breast of nourishment to her hunting infant, than the Lord his milk and wine to thirsty souls. Faith works by the love of this: it operates upon the heart, so as to produce sincere love to God and cheerful obedience to his word and will: but base unbelief, with a bastard humility, raises jealousies and suspicions of the Lord's rich love and free grace. One says, it cannot be for me I am too vile; another, I am unworthy of it. Christ says, "whosoever will, let him come," Rev. xxii. 17.

I thank thee, Lord, who fixt thy price,
Exactly suited to my case:
Tho' poor and vile in my own eyes,
I'm freely welcome to thy grace.

No works, no worthiness have I,
To bring before my Lord to plead,
But still thou sayest, come and buy:
Thy grace, my Lord, is free indeed.

And confessed they were strangers and pilgrims on the earth.—Heb. xi. 13.

O YE worldly-minded professors, can ye read this without being ashamed and reprov'd? What will bring a man to this confession? Will sickness and a near approach to death? O no: men return from the most dangerous illness to greater love of the world and more ardent pursuit after the things of it. Look at a dying worldling; see him, like a drowning man, clenching the faster what he has grasped for his hope and help. Men not only live fools, but die fools too: their senses beguile them; their reason befools them; they reject the plainest truths before them. Nothing will kill the love of a bewitching world, in a deceitful heart, but the view of heaven by faith: no man will confess himself a stranger to the world and a pilgrim on the earth, until he sees himself "a fellow-citizen with the saints and of the household of God," Eph. ii. 19. As we say, we will not quit a certainty for an uncertainty: admire these ancient heroes of faith: view and imitate their conduct. What caused this confession? 1st. They had not received the promises: the Messiah was not then come from heaven with all the inestimable blessings of his kingdom; yet they believed in him, looked to him, and lived by faith upon him as promised to come. For, 2d. Though they saw the precious promises afar off, yet they were realized to their hearts by faith; the distance of them did not weaken their confidence in the existence of them: faith brought them nigh to their minds. For, 3d. they were persuaded of them and embraced them; they hugged and kissed the promises of God as the chief delight and greatest joy of their souls. Carnal men cry, O faith is to do all for you! No, not so: Christ has done all for us; by faith we enjoy all the comfort of it: hence we commence followers of Christ: "strangers and pilgrims on the earth," and travellers to our Father's kingdom. Have you had no respect paid by carnal men? Do they see nothing about you to laugh at and deride you for? No: then you have great reason to question whether you are a real follower of a despised, crucified Lord: the world will love its own. Are you striving to keep God and the world? Of all men upon earth you are most to be pitied, for you will be most miserable: most joyful to say, I am "a stranger and a sojourner as all my fathers were," Psalm xxxix. 12.

My heart, my hope, my portion is
In Christ my Lord above:
I wander here, and find no bliss,
That's worthy of my love.

Men think me strange that I can't join
With them to take my part,
In carnal joys, in mirth and wine;
But, Lord, thou hast my heart. M.

God be merciful to me a sinner.—Luke xviii. 13.

I OFTEN think, what a perfectionist said to me, upwards of twenty years ago : “ Do not go to hear such preaching, you will get such a notion of sinnership as though you are to be a poor sinner all your days.” Truly, after being so long in Christ, when I look into the glass of God’s law, I see myself just the same poor sinner I was at first, striving against sin and looking to Christ for salvation. I thank my Lord, I do not trust in myself that I am righteous ; yet am as righteous in myself as any poor sinner on earth is, and as righteous in Christ as any saint in glory is. O, the humbling joy of faith ! It brings boldness of access to God into the heart while it kills self-righteous confidence. Many poor souls are apt to say, I am afraid to approach God, I am such a sinner ; I tremble to think what will become of me ; I fear God will cast me off forever, and damn me eternally for my sins. Go, saith the Lord, “ my thoughts are not as your thoughts. Return unto the Lord, and he will have mercy upon you ; and to our God for he will abundantly pardon,” Isa. lv. 7, 8. But what plea have I to make ? As good an one as the best saint upon earth has : he is not a saint in Christ who dares make any other. Here it is : your Lord puts it into your mouth and assures you that it is most prevailing before the throne of God : *God be merciful to me a sinner.* But, am I to bring no works, no faith ? No : your faith brings you ; faith leaves all works behind, it relies on God’s gracious promises, it pleads God’s rich mercy in Christ to poor, perishing sinners. Thus seek mercy ; thus beseech God to be propitious to you. But must I not bring repentance ? You cannot come without, if you have faith : repentance flows from faith, is a change of mind concerning the object of hope for salvation ; and a change of conduct towards that object. A cry for mercy to God in Christ, as miserable sinners, is the language of true repentance. But am I to live in sin and walk in sin, and yet cry, *God be merciful to me a sinner ?* You cannot, if this cry comes from your heart, affected with the evil of sin ; no more than you can cry to be delivered from devouring flames, and yet contentedly continue in the midst of them : but when we cast in our minds for a plea, we have the most blessed one, the full contentment and perfect righteousness of JESUS ; therefore there is never any room for despair ; “ let us come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need,” Heb. iv. 18.

I daily live by mercy free,
To me a sinner shew’d,
I’ve nought to claim from God to me,
He gives, because he’s good.

Then let me take the lowest place,
Of deep humility,
And if I ever see Christ’s face,
There’s nothing due to me.

But now in Christ Jesus, ye who were sometimes afar off are made nigh by the blood of Christ.—Ephes. ii. 13.

IF one was asked, do you live near the court? Have you free access to his majesty? Did you ever kiss the king's hand? Who would hesitate one moment for an answer? Consciousness would instantly dictate one. Pray, is christian experience so dark and doubtful a matter, that if one asked, are you brought nigh to God? Do you live near God? Have you free access to God? That we cannot answer with some degree of knowledge and certainty? O, my dear fellow-christians, though we are brought nigh to God, yet we do not live near him: hence our doubt and uncertainty: our hearts and affections get roving in the high roads of earthly honor, riches or pleasures: here clouds of dust arise: they so dim our sight and cloud our views, that we can hardly see our way or tell where we are. Here we are reminded, 1st. That we "were sometimes afar off." Awful distance! As far as possible from God, because so far from original righteousness; so far off from God as a devil. Naturally, no more desire to draw nigh to him: nay, satan had possession of us, ruled in, and reigned over us: we loved our master, hated our God, and delighted at our distance from him. O, be covered with shame, be clothed with humility, yet lift up your head with joy. For, 2d. We are brought nigh to God. O, says one, I wish I was sure of this. It is true in the word, that sinners are brought nigh to God: you can only know this for yourself by experience. Therefore consider, 3d. How we are brought nigh: by the blood of Christ: by faith in him we are reconciled to God, justified before God, and at peace with God. If you are brought nigh to God, 1st. Christ is precious to you; your heart is towards him; your hope is fixed on him. 2d. His blood is highly prized by you: you look to his atonement for the pardon of your sins, to cleanse your conscience from guilt, and to bring peace to your soul. 3d. By him you delight to draw nigh to God, making his blood and righteousness your only plea for salvation. And, 4th. You will live near to God in love and walk before him in holiness; you will hate the things you once loved, and love the things you once hated; in this way only can you enjoy fellowship and peace with God, comfort from God, and assurance that you are a child of God. Says Christ, "If ye love me, keep my commandments, and the comfort shall abide with you for ever," John xiv. 15, 16.

Brought nigh to God by Jesu's blood,
 Poor sinners here's good news!
 O, bless your dear redeeming God,
 And on him ever muse.

Live near to Christ, and daily prove,
 Your fellowship divine,
 Abide in his most precious love,
 Till you in glory shine.

As for me I will call upon God, and the Lord shall save me.—Psalm lv. 16.

I HAVE been often struck with the conduct of blind Bartimus : when “ many charged him to hold his peace, he cried the more a great deal, thou son of David have mercy on me,” Mark x. 48. Why was this ? Truly he had a feeling sense of his loss of sight, and by faith he saw Jesus able to restore it : see the consequence of this importunate cry. Did the sun stand still at the word of Joshua ? Behold at the cry of Bartimus, the Lord and Creator of all the host of heaven *stood still*. Jesus knows the cry of his own Spirit ; he will hear it and help the soul that utters it : “ His ears are open to our prayers,” 1 Pet. iii. 12. Look, 1st. At David’s circumstances : was he now on the mount of joy, basking in the sunbeams of comfort ? No ; he is sighing out a doleful complaint in the vale of distress : says he, “ I mourn because of the voice of the the enemy and the oppression of the wicked ; my heart is sore pained within me, and the terrors of death are fallen upon me ; fearfulness and trembling are come upon me, and horror hath overwhelmed me,” Psalm lv. 3, &c. 2d. What is his resolution ? Does he give up hope in his God ? Does he flee his presence and seeks for comfort in the world, from its vain pleasures, sensual delights, and from the men of it ? No ; but says he, “ I will call upon God.” Here is a lesson of instruction for us : the more fears, terrors, pains, and oppression beset us, they should excite more calls upon God from us : seek to no object to be eased from them, but God : remember, not one of them but is by his appointment or permission ; they are calls from God to call upon him : when they bring us to God, his loving will is answered ; he will not suffer his dear people to live at a distance from him without calling upon him ; he loves their souls ; he delights in their prayers ; and the “ Lord’s comforts delight their souls,” Psalm xciv. 19. Can you say so ? Then, 3d. You may confidently take up David’s conclusion ; “ The Lord shall save me.” Is not this too bold ? Yes, if founded upon any thing in yourself as the cause WHY God should save you, it is daring presumption ; but, from the Lord’s absolute declarations, full and free promises given us in Christ, we are divinely warranted thus to conclude. O, then take and prize the Lord’s word as your blessed charter of salvation ; plead before him ; expect all salvation from him, even victory over all sin, deliverance from every trouble, the comfort of holiness here, and the joys of glory in eternity : “ All are yours, and ye are Christ’s and Christ is God’s,” 1 Cor. iii. 23.

How bold is faith, to challenge thus
A claim upon the Lord ;

O, ’tis because the Lord claims us,
His portion in his word.

To them who have obtained like precious faith with us through (in) the righteousness of God, and (even) our Saviour Jesus Christ.—2 Pet. i. 1.

THERE may be strong faith where there is no true faith : persons may pretend to have the assurance of faith, may believe that their sins are forgiven, without one grain of precious faith. Who believes more than a deist does ? he believes he has wisdom to guide and power to save himself, without either the word or the grace of God. Who has stronger faith than the self-righteous Pharisee had ? He believed he had a right to go to God, to plead his works before God, and to assure his heart that he was accepted of God : he wanted no righteousness from God. This is just such a faith, which all unregenerate men have. It is not a *precious* faith ; it is not obtained through the precious righteousness of Christ ; it doth not make his glorious person and everlasting righteousness precious to the heart ; it does not cause such to renounce the filthy rags of their own righteousness, and to delight in God, as justifying the unholly through the righteousness of Christ and sanctifying the ungodly through the Spirit of his grace. That faith is ever to be suspected, as only a rank weed which grows in the corrupt soil of human nature, if the possessors of it see not the evil of sin which is in them, the curse it has brought upon them, and that nothing can relieve their conscience, support their mind, bring hope to their heart and joy to their spirits, but the one spotless righteousness of Christ, in which sinners stand perfectly justified before God. He who dares open his mouth in objections against God's imputing the righteousness of his Son freely to sinners, and fully justifying them thereby, is shrewdly to be suspected, that so far from having obtained "like precious faith" with the apostles, his heart is not yet convinced of sin. Precious faith will shew itself by its fruits, inward as well as outward : the heart will bow to God's sovereign will, receive his doctrines of grace, in the love of them, and not carp and cavil against them ; it will glory that salvation from first to last, is not of works, but of grace ; and it will experience, that the grace of God which bringeth salvation most sweetly and powerfully teaches, to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present evil world. Most sweetly says one, "Surely, there can be no greater honor to Christ than this, in the sense of sin, wants, stains and blemishes, to wrap ourselves in the righteousness of Christ, and with boldness to go, clothed in the garments of this our elder brother, to the throne of grace." This is the glory of faith, Lord grant it may be ours.

Lord be merciful unto me : heal my soul ; for I have sinned against thee.—Psalm xli. 4.

Is this the language of a saint ? Was David a saint when he uttered it ? Yes he was a holy man of God : this confession and prayer shew it : his heart was not hardened through the deceitfulness of sin, nor blinded by self-righteous pride, so as to say, “ I have no sin.” Self-righteous hearts cannot away with this, that all the Lord’s saints are yet in themselves miserable sinners ; that they see daily need to confess this, and to sue for mercy and healing from the Lord : here is a confession, a plea, and a prayer. 1st. A confession, “ I have sinned against thee :” thus we must come and confess to the Lord to-day, to-morrow, and every day, till the sun of life sets. Sense of sin, whether fresh contracted or long since committed, abides with us ; it wounds and pains a gracious soul. Here grace discovers itself : that soul waits not for time to efface the memory of sin, or strives to stifle convictions for it, but goes humbly to the Lord, and confesses it, with all its aggravations, and with this above all others, *Lord, “ against thee I have sinned.”* O, may my soul never, never lose this conviction, that every sin is against thee, my Lord and loving Father ; THEE, my Lord and precious Redeemer ; THEE, my Lord and gracious comforter : this makes sin exceeding sinful, while it magnifies the super-abounding riches of grace, in receiving sinners, and in pardoning sin. 2d. Consider the plea : it is not the pharisee’s parade ; Lord I have done this and that, or I have done so and so : Lord, I have been faithful to thy grace, I am not so bad as others : No ! but it is the publican’s plea ; “ Lord be merciful to me,” to me a vile sinner who have done nothing to deserve thy favor, yet plead thy mercy promised to sinners in Christ Jesus : thou canst be just, and yet justify the ungodly who believe in Jesus. Therefore, 3d. I pray, “ heal my soul.” No prayers, no tears, no duties, no terms and conditions of mine can heal my soul ; so, my best works are stained with pollution, my holiest duties are mixed with sin : nothing but the blood of *the Lamb* can bring pardon to my heart, peace to my conscience, and healing to my soul. “ The Lord will speak peace unto his people and his saints,” Psalm lxxxv. 8. For, O precious words ! he assures us, “ *all manner* of sin and blasphemy shall be forgiven unto men,” Matt. xii. 31.

Though sin doth so distress my soul,
With sickness and with pain :
My God will heal and make me whole,
And give me peace again.

No plea have I, thou Lamb of God,
For mercy, but through thee ;
Cleansing and healing by thy blood,
So sinners come most free.

M.

There is a way which seemeth right unto a man, but the end thereof, are the ways of death.—Prov. xiv. 12.

THIS is a melancholy truth, "all flesh has corrupted his way upon earth," Gen vi. 12. From sad experience of this, Jeremiah confesses, "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps," Jer. x. 23. "All we like sheep have gone astray: we have turned every one his own way," says Isa. liii. 6. O, it is a most blessed thing to be convinced of this, and humbly pray with David, "see if there be any wicked way in me, and lead me in the way everlasting," Psalm cxxxix. 24. We can never enough call to mind, love and praise our good shepherd, who came to seek and save us from our own way, which seemeth right in our eyes. What way is this? A most dangerous one: it is the way of wickedness, in which we have strong confidence in our own righteousness. Every man is naturally in this way. The most openly prophane as well as the decent pharisee, possesses some hope in himself that he has done, or can do something to save himself, and that his way is right and shall end well at the last. The worst of men must think at times. If destitute of all hope, black despair must ensue. A false hope, built upon self-righteousness, keeps up their spirits. How long? Till they go down to hell with a lie in their right hand: or till the Spirit of God convinces them of sin, shews them their condemnation for sin, and that they are destitute of righteousness; that nothing short of an absolute, perfect one, can justify them before God; and that this is only to be found in the Son of God. Now, every way leads to some end: the way that seems right in a man's own eyes will end in death; in the death of hope, and destruction of the soul. The man who is in this way that seemeth right unto him, is exalting his own righteousness and decrying the imputed righteousness of Christ. Stop, O soul, and consider, what way art thou in? That which seems right in thy own sight, or that which God declares is right in his? Remember, "the way of a self-righteous fool is right in his own eyes: but he that hearkeneth unto counsel is wise," Prov. xii. 15. Jesus is our COUNSELLOR; hearken to him; he says, "I am THE WAY," John xiv. 6. The only way, exclusive of every other way, of pardon from God, peace and acceptance with God, justification before God, and enjoyment of God: this is the good old way; walk therein, and ye shall find rest for your souls, Jer. vi. 16.

O Christ, who art the only way
Unto eternal life,
Preserve and keep my soul each day,
From unbelieving strife.

There's many ways that lead to death,
Which foolish men pursue,
Lord, keep me in the way of faith,
The only way and true.

But that on the good ground, are they, which is an honest and good heart, having heard the word keep it, and bring forth fruit with patience.—Luke viii. 15.

DISCIPLE, tread warily on this good ground : speak cautiously about it, lest thy soul be lifted up, and thou shouldest say, I made myself to differ ; my nature is better to receive the seed, and my heart more honest and good to retain it, than others. Know thyself by nature upon a level with way-side, stony-ground, and thorny hearers. See what is predicted of these blessed hearers. Examine, if we are of the happy number : if so, let us fall down in humility and cry, what hath God wrought ! Let us give all the glory to the God of all grace ! 1st. "That on good ground." It is made good by the labor of the husbandman : tilled, cultivated, and made fit to receive the seed, by the grace of the Spirit, in an honest and good heart. No man has such a heart naturally : the heart is deceitful above all things and desperately wicked ; see the cursed weeds it brings forth : "Out of the heart proceedeth evil thoughts, murders, adulteries," &c. Mark vii. 21. such an old, wicked heart as this, can neither receive nor retain the seed of the kingdom, so as to bring forth fruit unto perfection. New wine of gospel grace and love must be put into new bottles : therefore, saith the Lord, "a new heart will I give you," Ezek. xxxvi. 26. Precious promise ! This is that good and honest heart. Hath the Lord given it thee ? If so, 2d. You will hear the word and keep it. It takes root downward. Thou hast and dost retain an abiding sense of thy own vileness, poverty and wretchedness : thou wilt be rooted and grounded in the love of Christ, knowing that in him thou art rich, righteous, and happy. As the word made thee thus wise and happy, thou wilt keep it, ponder it in thine heart, meditate upon it day and night : it will be dear and precious to thy soul. This is an evidence of a good and honest heart : it delights in the good news of the word of grace, the faithful promises of a covenant God in Christ Jesus. 3d. Such bring forth fruit with patience ; because they keep the word in their hearts, they go on patient in well-doing, and patient in suffering the will of God. Says David, "thy word have I hid in my heart." To what end ? "That I might not sin against thee," Psalm cxix. 11. Says Paul, "the word of the truth of the gospel bringeth forth fruit in you, since the day ye heard of it, and knew the grace of God in truth," Col. i. 5, 6. That soul in whose heart the word of grace takes the deepest root, brings forth most fruit to God. O soul, wouldst thou be more holy and more happy ? Keep the word of God : study it : that directs thee to Christ, in whom all thy happiness centers, and from whom all thy holiness springs.

Unto him that loved us, and washed us from our sins in his own blood.—Rev. i. 5.

“PAUL denounces the most dreadful curse upon every one who loves not the Lord Jesus Christ,” 1 Cor. xvi. 22. Why does any sinner love Christ? Because he believes the love of Christ to sinners. See the awful curses of unbelief: it rejects the love of Christ; it sets at nought his salvation; it seals the sinner under the curse of his sins, the wrath due to his sins; and binds him over to eternal damnation for his sins. But the awakened sinner smiles at all this; for he does not believe one word of it. Lord, leave not my soul under this sin of sins, of all sins the most heinous and cursed: O help my unbelief! 1st. See the preciousness of faith: it works by love, even by the love of Christ manifested to us; it receives and takes home his love to the heart; there it works peace in the conscience, delight in God, access to God, boldness before God, joy in God, fellowship with God, conformity to God, and longing for eternal enjoyment of God. For, 2d. Our sins, which are the cause of separation and distance from God, and shyness of God, are washed away. How? By Christ’s own blood. O, wonderful to think! O, joyful to believe! The holy Son of God has washed us—us unholy, us ungodly, us hell-deserving sinners, from our sins in his own blood: he HATH done it: this precious, this mighty work is forever finished: Christ hath once appeared, forever to put away our sins by the sacrifice of himself, Heb. ix. 26. What says his Father of him? “In my beloved Son I am well pleased,” Matt. iii. 17. What saith he of us? “Your sins and iniquities will I remember no more,” Heb. x. 17. What say you? Is all this true? Is all this a fact, or a fable? Upon our belief of this depends our comfort and holiness: and from the faith of this springs glory to God in the highest. For, 3d. If we firmly believe this, we shall joyfully join the redeemed in earth and heaven, in giving praise and glory to Christ for washing us from our sins in his own blood. But you say, I have sin in me, I mourn over it, and groan under it: that is sense: this sense is needful to keep you humble before Christ: yet faith is above sense; it glorifies Christ for washing away from before God’s sight the very sins you feel. You have the sense of fear that you shall be damned for your sins: that is a holy fear: that keeps you from sinning. But, faith says, “there is no condemnation to me, I am in Christ Jesus,” Rom. viii. 1. My sins are all washed away: I am perfectly cleansed from them all; and my Lord says, “thou art all fair my love, there is no spot in thee,” Song iv. 7.

Before we sinn’d Christ loved us, Believe his love displayed thus,
And when we fell his blood he spilt, To wash and cleanse us from all guilt. M.

And hath made us kings and priests unto God and his Father.--Rev. i. 6.

CHRIST has done a great work FOR US : but does he only call us to believe it, and then leave us just as we were, under the dominion of sin, satan and the world ? No ; he not only washes us from our sins which he hates in his blood, but he also dignifies our person which he loves by his power.

Hail Jesus, lavish of strange gifts to man !

Thine all the glory ; man's the boundless bliss.

O miracle of grace ! Christ hath made us kings and priests. 1st. **KINGS** to rule over sin, the world, death and hell. Sin brought death into the world : death reigned over all that sinned ; “ but they who receive abundance of grace and of the gift of righteousness, shall reign in life, by ONE Jesus Christ,” Rom. v. 17. O believer, do not you too oft forget your regal dignity ? Then you do not honor your *King of kings*. Consider, you are made a king to reign in LIFE ; a spiritual life over all that is earthly, sensual and devilish. Do you say, how can I reign over sin who am the subject of sin ? But you are not a subject to sin ; “ sin shall not have dominion over you, because you are not under the law but under grace,” Rom. vi. 14. An earthly monarch may have many treacherous and rebellious subjects who envy him and would dethrone him ; still in spite of all he may keep his throne : so do you over all rebel lusts and traitorous dispositions ; for, Christ is king over you : you reign by his power you are a king unto God : you reign to his glory. 2d. **PRIEST**. The priest under the law offered gifts and sacrifices according to the law : under the gospel we are, “ a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,” 1 Pet. ii. 5. Even those of a broken heart and contrite spirit, our bodies and souls, time and talents, prayers and praises, yea to sacrifice our lusts, our sinful selves, our love of the world, our free-will pride, all our carnal reason and self-righteousness, all and every thing which is contrary to our Lord's will and glory : for as Christ our high priest has offered up himself to God for us, so we are to offer up ourselves to God by him. O believer, study more and more your regal dignity and royal priesthood. Will an earthly monarch so degrade and demean himself as to be the companion, and gratify the humors of traitors and rebels ? Will any christian priest sacrifice to heathen idols ? O, when lusts present and satan tempts, consider, Christ hath made me a king to reign over them. When worldly vanities allure, remember, Christ hath made me a priest to sacrifice them to his honor and glory.

Therein is the righteousness of God revealed from faith to faith. The just shall live by faith.—Rom. i. 17.

It is but lost labour that poor sinners rise up early, late take rest, and eat the bread of carefulness in order to make themselves righteous. The Lord makes his beloved people righteous in a quite different way. Righteousness is already perfectly wrought into the court of heaven, to the satisfying God's justice : it is clearly revealed in the gospel for the hope and encouragement of poor sinners. Observe, 1st. By way of eminence it is styled "the righteousness of God:" not as it is essential to his divine nature ; for what comfort, what hope can a poor sinner take from that ? The more plainly that is revealed, the more clearly that is known, so much the more miserable must it make the poor unrighteous sinner ; but it is the righteousness with which God is well pleased, and for the sake of which he can be just while he justifies the ungodly sinner : it is the righteousness which the Son of God wrought out in our nature, to clothe and adorn and make us poor, naked sinners righteous and comely in God's sight. 2d. This righteousness is revealed in the gospel : blessed gospel ! It brings glad tidings of an infinitely perfect, and everlastingly glorious righteousness. Soul, where art thou looking for righteousness ? In thyself ? Poring over thyself, thy frames, and thy works to find righteousness ? As well expect to find a saint in hell or a devil in heaven as to find righteousness in thyself. Search the gospel ; there thou wilt find it revealed : the gospel is God's testimony of Jesus : he is the only righteous man that has ever been upon earth since sin entered into the world : "His name is *the Lord our righteousness*," Jer. xxiii. 6. 3d. It is revealed from faith to faith ; from the doctrine of faith in the word, to the grace of faith in the heart : it runs through every page of the sacred word down from the patriarchs, prophets, and Old Testament saints to New Testament believers, to Gentile sinners in every age. This divine and glorious righteousness is unto all, and upon all that believe, Rom. iii. 22. Equally alike, whether faith be weak or strong. For, 4th. The just shall live by faith : this is quite different from living by working ; for the law is never satisfied with our doings because we can never fulfil it ; therefore we can never enjoy peace of mind, but condemnation of conscience ; but by faith we live from day to day upon Jesus our law-fulfilling head. Hence we have peace of conscience, love of heart, joy of spirit, and holiness of life. O what a sweet life is this ! None know the glory of it but the faithful : it is living above nature, out of self, and beyond sin. One step more and we shall be with Christ in glory.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee : for they are men wondered at : for behold, I will bring forth my servant the Branch.—
Zech. iii. 8.

SAY, christian soldier, did the captain of thy salvation ever deceive thee ? Did he not tell thee, before thou listed under his banner, who were his enemies and what treatment thou wast to expect from them ? His word speaks full and express on this point ; almost every page furnishes accounts how the men of this world look upon the children of God. Here is Joshua the high-priest, with the prophets and people of God, wondered at. Jehovah himself takes notice of it and acquaints them with it. Sweet to observe, there cannot be a disdainful frown, a contemptuous sneer, nor a reproachful word cast upon God's people, but he notices all. But why are we so much to be wondered at ? Why truly we are a set of visionaries ; we see invisible objects, walk by faith, and have our conversation in heaven : but carnal men cannot see any of these things. How then can they wonder at us for this ? Here lies the mystery ; they see plain enough that you cannot live as they do, and enjoy yourself in their ways, (woe be to that christian who does) and therefore they wonder what is come to you and what you would be at. Soul, was you never wondered at ? If not, you have a right to question whether you have been faithful to your Lord, who is styled *wonderful*, Isa. ix. 6. And he says, "Behold I, and the children whom the Lord hath given me, are for signs and wonders in Israel," Isa. viii. 18. Better be a wonder of satan's children than a slave to their master ; for while the wicked wonder at and despise us, see the reward God gives us : here is a blessed promise for us which infinitely overbalances all ; BEHOLD, I will bring forth my servant, the BRANCH ; "Jesus your Saviour : that branch of the Lord, who shall be beautiful and glorious," Isa. iv. 2. That "*righteous branch*," Jer. xxiii. 5. I will bring forth to your view ; so display his beauty, glory and righteousness to the faith of your hearts, that you shall rejoice in him with joy that is unspeakable and full of glory. Now, christian, you have two things to wonder at : 1st. The astonishing rich grace of thy God. 2d. At thyself. Art not thou a mere lump of sin, yet a miracle of mercy, and a monument of grace ?

Dear Lord, my soul would thee confess
Before a wond'ring throng :
Thou art my glorious righteousness,
My love, my joy, my song.

Lord, while I live and own thy grace,
Give me to prove its pow'r ;
Lest I disgrace thy holy ways,
In an unguarded hour.

M.

Wherefore look ye so sadly to-day?—Gen. xl. 7.

A SYMPATHISING spirit at all times becomes christians : they are called “to rejoice with them that do rejoice, and to weep with them that weep,” Rom. xii. 15. Joseph could not observe the sad looks of his fellow-prisoners without enquiring the cause : they said, “We have dreamed a dream and there is no interpreter for it.” Mind the use Joseph makes of the distress : he refers them to the Lord : “Do not interpretations belong unto God?” O, may the Lord help us to make some improvement of this. Consider, 1st. Christians are fellow-prisoners in a body of sin and death. 2d. We are all subject at one time or another to have cause for sad looks. 3d. We should imitate Joseph ; be of a sympathising spirit ; feel for one another’s distress ; enquire the cause of our brethren’s sad looks. 4th. As he did, so we should refer to the Lord : aim as enabled by the Lord, to speak a word in season, that if the Lord please we may be interpreters to them of God’s mind concerning them ; may be a means of unriddling the dark and perplexing schemes of providence, of unfolding thy mysteries of iniquity which works in them, and of displaying the mysteries of godliness to them. Bear ye one another’s burdens, and so fulfil the law of Christ. Consider, you are under the law of Christ : this is a law of love. O, what a blessing doth the Lord make one christian to another ! How often are we enabled to solve each other’s difficulties, and made a means of setting each other’s souls at liberty ! But, 5th. Consider Joseph as a type of our dear Saviour : we cannot look sadly, but his eye of compassion is upon us, his heart of love is towards us ; “For we have not an high-priest who cannot be touched with a feeling of our infirmities, but was in ALL POINTS tempted like as we are,” Heb. iv. 15. To one disciple in distress he saith, “Wherefore didst thou doubt?” Matt. xiv. 31. To others, “Why are ye troubled? Why do thoughts arise in your hearts?” Luke xxiv. 38. To another, a sorrowful woman, “Why weepest thou?” John xx. 15. Think of his loving heart and tender speeches to sinners ; carry your cases of conscience to him and spread the causes of your sadness before him. He is a blessed messenger of peace, a precious interpreter of the ways of God, to our souls, Job. xxxiii. 23. He will shew us the path of life : “In his presence is fulness of joy, at his right-hand there are pleasures for evermore,” Psalm xvi. 11.

My heart is pain’d, my face is sad,

Thy absence, Lord, I mourn :

Thy presence doth my soul make glad :

Return, my Lord, return.

My sins and follies I confess,

The cause of all my woe :

I plead thy blood and righteousness,

Thro’ them let comforts flow. M.

Then is the offence of the cross ceased.—Gal. v. 11.

ANOTHER version reads the words as a question, Is the offence of the cross ceased? No, nor ever will while there is a christian upon the earth. The cross is put for that ever loving JESUS, who hung upon it as a curse for our souls and an atonement for our sins. O, let us be ever jealous of, zealous for the glory of the cross, for the sake of the LAMB, who finished our salvation upon it. The cross of Christ is the christian's glory: the offence the world takes at him, is a proof that he has taken up the cross of Christ and is following him. This no man can do faithfully, but he must give offence. Settle this will in your mind: sit down and count your cost. Are you willing to be Christ's glory and the world's scorn? Do you expect all from the cross? Then give up all for the cross. Here nature recoils, flesh and blood rebels, carnal reason pleads that worldly prudence may be attended to: look at such and such a professor, they go on very quietly; the world takes no offence at them. Why is it? They are either quite dead in sin or fallen into a deep sleep of security. converse with them: you will find no sweet savour of Jesus upon their tongue, no warm affections to Christ in their hearts, no burning zeal for his glory in their lives: hence, as the offence of the cross is ceased with them, so the peace, comfort and joy of it is departed from them. For the truth of this I dare appeal to my own and every disciple's heart. When was your soul most active for God, most filled with his love: enjoying most fellowship with him, and peace and comfort for him? Say, was it not when you lived nearest to the cross, and found most of the offence of the cross of Christ? You must confess it. Holy Paul seemed to dread the offence of the cross of Christ ceasing. He was jealous lest any should question it. Lord Jesus, hast thou done so much in thy holy life and suffered so much by thy precious death on the cross for our soul's eternal salvation, and shall we be ashamed of thy cross? Shall we be afraid of confessing the faith of our hearts and the hope of our souls in thee, with our lips, and in our lives? O, forbid it! Never, never shall I forget my late dear, dear friend, the Rev. Mr. Jones, with his usual warmth of affection to Christ, preaching upon the scandal of the cross; says he, "My dear friends, you who are afraid to lose your good name for Christ's sake, I pity you from my heart. Thank God mine is gone long ago," "God forbid that I should glory, save in the cross of Jesus Christ," Gal. vi. 14.

I'll glory in the cross of Christ,
 Tho' men offended be;
 'Tis thro' his blood that I am blest,
 To all eternity.

Say I am foolish, I am mad,
 If I Christ's comforts prove,
 In ne'er shall make my spirit sad,
 I'll triumph in his love.

The righteous is taken away from the evil.—Isa. lvii. 1.

WHY then do we not rejoice over the dead, who die in the Lord? Why do we, who profess to be in the Lord, fear to die? Death will be the funeral of all our evils and the resurrection of all our comforts. Why then do we at all dread it? Why so reluctant to be taken from the many evils we suffer here? Why not rather longing to be for ever with the Lord? Plainly, it is for want of faith; the point is not fully settled between our Saviour and our souls, whether we are his righteous members or not, and hence we do not walk closely and comfortably with him, and then the fear of death prevails over us. A believer in Jesus, and a righteous person, are convertible terms. Every believer is a living member of Christ, united to, and one with him. They are righteous as Christ is, as man and mediator: his very righteousness is theirs: they are clothed with it, and stand perfectly righteous before God in it. Hence the holy Spirit is given to us: he enables us to walk in the paths of righteousness, and to bring forth the fruits of righteousness which are by Jesus Christ, to the glory of God, Phil. i. 11. See the blessedness of the righteous: they are "taken away from the evil." The Lord doth this for them because he loves them. *To come* is not in the original. They are taken from all present evil. 1st. They are taken from an evil nature: this is the grief and burden of their righteous souls from day to day; but the death of the body shall quite destroy the body of sin and death; they shall drop this body, and wing their way to endless glory. 2d. From the evil of sin: though this did not reign over them, yet it raged in them; though they were not under its dominion, yet it warred in their members and made them cry out, O wretched! Sin brought death into the world: death shall be the grave of sin: the righteous is not taken away in his sins but from the evil of them. 3d. From that evil of evils, unbelief. This now dishonors God, causes weak hands and dejected hearts; but in death we shall part with it forever. 4th. From all the evil of this present world: all pains, trials, afflictions, &c. from whatever cause, we shall be forever delivered. This is the negative blessedness of the righteous. Who shall describe their positive happiness? It hath not entered into the heart of man to conceive what the Lord hath prepared for them who love him: this we must die fully to know. O, love the Lord all ye his saints.

My Lord, who gave me righteousness,
And makes me love his ways:
With ev'ry good my soul will bless,
Until I end my days.

He soon will take my soul by death,
From all my ills and strife:
His arms will then be underneath,
To raise me unto life.

M.

Should such a man as I flee?—Neh. vi. 11.

NEHEMIAH was engaged in a great work: his God was with him, and gave success unto him: friends and enemies unite against him: by base insinuation, craft and stratagem, they strove to dishearten and deter him from going on with God's work. Opposition is the christian's lot; courage his honor; perseverance his jewel. Look at this man of God: he boldly repels all fear. Instead of fleeing from his work as advised, he flees to his God, and cries, "O God, strengthen my hands." Faith inspires prayer: prayer brings courage to the heart: then he boldly demands, SHOULD SUCH A MAN AS I FLEE? A man so greatly favored, so highly honored, as to be employed by God to work for him? No; I disdain such mean cowardice: I will work on: it is God's cause: let God see to the event; I fear it not.

Christian, know your calling: it is to work for God: expect opposition from within and without. This may call up fear and dismay; but consider your dignity; maintain and assert it: "Should such a man as I flee?" A man called by the grace of Jesus to resist the devil, to face carnal men, to vanquish sin, to overcome the world, to victory over death, and to receive a crown of righteousness in endless glory: shall I flee? What, I who am called to be strong in the grace which is in Christ Jesus? O, my soul, put on Christ and put off fear: put up prayer and put down dread. From whom should such a man as I flee? Of whom should I be afraid? Doth not my Lord say, my grace is sufficient for thee, my strength is made perfect in thy weakness? O Lord, strengthen my heart to resist satan, that he may flee from me, and to overcome the fear of man, which is a snare to me. I bless thee for thy precious word: strengthen my heart in the faith of it: "Fear not, neither be faint-hearted, for the two tails of these smoking fire-brands," Isa. vii. 4. Harken unto me; fear not the reproach of men, neither be afraid of their revilings, Isa. li. 7. I, even I am he who comforteth you. Who art thou that thou shouldst be afraid of a man that shall die, and the son of man which shall be made as grass, and forgettest the Lord thy maker? "The Lord God will help me: I shall not be confounded: have I set my face like a flint? I shall not be ashamed: the moth shall eat up my adversaries," Isa. l. 7.

Courage my friends, Christ's strength is our's,
 Though of ourselves we've none:
 Why should we dread our hostile pow'rs?
 They're conquer'd ev'ry one.
 Look up and see our Saviour stand,
 Pleading your cause and mine,
 Before the throne, at God's right hand;
 Courage, our aid's divine.

We are not of them who draw back unto perdition ; but of them that believe unto the saving of the soul.—Heb. x. 39.

THERE is somewhat implied in this text, which is not expressed : it was not out of the apostle's thoughts : it ought never to be out of ours. Why do we not draw back unto perdition ? Is it because of our own might, power and faithfulness ? No ; “ but because we are KEPT by the power of God through faith unto salvation,” 1 Pet. i. 5. Why do any draw back unto perdition ? Because they do not believe the word of God ; do not live upon the power of God : their hearts are not renewed by the grace of God ; and they do not choose for their portion, in time and eternity, the Son of God. But they must have made some progress in the way of salvation, else how can they draw back unto perdition ? Many go great lengths in profession and expression : they are like a new moon that shines bright at the beginning, but does not last all night : they seem to begin well, to run fast, and to bid fair ; with Christ in their hearts and heaven in their view : they talk of the views of faith and the joys of faith : but alas ! time discovers that their hearts were not vitally united to Jesus the author and finisher of faith ; therefore they obtain not the victory of faith. An unconquered world prevails against them, unsubdued lusts get the dominion over them ; and satan makes a complete conquest of them : the lamp of profession goes out and they draw back to perdition. Awful state ! How much to be dreaded ! How earnestly to be deprecated ! O consider, soul, there is perdition in the least drawing back. Though you may be kept so as not finally to perish, yet you will awfully suffer loss, if you lose the presence of Christ, the comforts of love, and the joys of faith. O, this is dreadful loss ! Remember, Jesus is a living Saviour : the soul is to be saved from all evil and sin, from day to day : faith is a living grace in the heart ; by it come to Christ continually, believe his love, his power, his willingness to save you to the very uttermost, from the power of sin, the corruption of nature, the love of the world, the snares of hell, into all the happiness and glory of heaven. O, may the thought of a possibility of drawing back from Christ quicken us to watch and pray to him to be kept. Study what are the best means of strengthening our faith ; use them. What things are contrary thereto, avoid. It is by believing we hold on and hold out ; for that brings the grace and strength of Christ into the soul.

Still let our souls be passing on,	God keeps us by his mighty pow'r
Nor ever think of drawing back :	Thro' faith eternal joys to see :
Redeem'd and sav'd by God's dear Son,	Tho' hard beset, in some sad hour,
Supplies of grace we ne'er shall lack.	He'll set our souls at liberty.

For the Lord will not cast off for ever.—Lam. iii. 31.

“ THEN there is no danger of perishing. Let us live as we list : walk after the imagination of our hearts ; and fulfil the desires of the flesh and of the mind.” Is this the natural language of such a faith ? This the genuine influence of such a hope ? This the conduct resulting from the knowledge of God’s everlasting love ? Yes, say some, if we could believe such doctrine, we should so act. Such sadly betray their ignorance of the sanctifying influence of divine truth upon the heart and life. This day shalt thou be with me in paradise, says our Saviour to the expiring thief, Luke xxiii. 43. Could he hence find it in his heart to say, then will I blaspheme thee again as I did just now ? O no : the grace of God which brings salvation to our souls, teaches otherwise : the goodness of God, which keeps us from hell and preserves us safe to glory, leadeth us to repentance ; and faith in the covenant-love and gracious promises of the Lord, encourages us to hope for pardon from him, because he will not cast off for ever. This was the glorious confession of the faithful, when under the severe, chastising rod of God : then is the season to call to mind the Lord’s everlasting love and covenant faithfulness. He loves as a father, therefore he corrects us as children : he hates our sins at the same time that he loves our persons. If he makes us smart, it is to make us confess and pray : if he puts us into the furnace of afflictions, it is that we may glorify the Lord in the fires, Isa. xxiv. 15. This cannot be done by unbelief, saying, the love of my covenant God and Father is changed into the hatred of a vindictive, wrathful enemy ; he has cast me off from being his son and will eternally punish me in hell ; such doctrine never brought a soul back to God’s unchangeable love and covenant faithfulness in Christ Jesus that glorifies him, brings the poor sinner to him, humbles the heart before him, and causes the soul to cry out with tears of deepest gratitude, wretch that I am, by any base conduct to offend that loving Lord, who hates putting away and will not cast off for ever ! Lord Jesus, grant that the belief of this truth may bind us closer than ever to thyself : we can assure our hearts of this precious truth,” 1st. “ Because we are the children of God by faith in Christ,” Gal. iii. 26. 2d. “ If children, then heirs of God and joint heirs with Christ,” Rom. viii. 17. And, 3d. “ We are kept by the power of God, through faith unto salvation,” 1 Pet. i. 5 :

Who have such glorious cause to sing,
And triumph all their days,
As children of the heav’nly king,
Sav’d by his sov’reign grace ?

Not loved now, cast off anon,
This is not precious faith :
God ever loves us in his Son,
We joy in what he saith.

M.

And killed the prince of life.—Acts iii. 15.

O DREADFUL effects of the fall of man ! We are not only become enemies to God and rebels against him, but are also so ignorant of ourselves and so blind to our own state, that we do not see this : we will not own it. An enemy to God ! What, to that good and gracious Lord, in whom I live, move and have my being ? I cannot think that any one upon earth can be so wicked as to be an enemy to God : such is the language of blind nature : thou that utterest it art the man. Yea, such is the enmity of thine, of every man's nature against God, that were it possible and in our power, we should *kill God*. Start not at the thought ! horrid as it is, here is proof of it. God was manifest in flesh. How was he received ? How was he treated by sinful man ? Let the annals of his holy life speak the base contempt and hellish treatment he met with from man : let the history of his painful and agonizing death proclaim the enmity of sinners' hearts against him. They killed, who ? Jesus of Nazareth, a mere man, mighty in word and deed ? a great prophet only ? Infinitely more, O unparalleled mystery of iniquity ! O inscrutable mystery of godliness ! They killed the *prince of life*. Such the abominable wickedness of human nature, such the total blindness of the human heart, a murderer is preferred to an innocent man ; a vile miscreant is spared, the Holy God, the author of life is put to death. Here, O soul, behold the true but horrid picture of human nature : such its enmity to God, as to take away the life of God. Dost thou think in thine heart, surely my nature is not so dreadfully wicked, I could not have done so vile a deed ? Thou dost not yet know thyself ; thy thoughts proceed from blindness and ignorance of the depth of thy totally wicked nature : as yet thou seest not the amazing heights of the Lord's love. The prince of life dies by the wicked hands of men of wicked hearts. To what end ? That by his death his very murderers should live and not die eternally. O matchless love ! Learn, O my soul, this night, to fathom the depth of the wicked enmity of the human heart by the heights of the love of a dying God. Sin has done its worst, slain my God, that I might live ; satan, thou hast wrecked thy hellish wrath : but thou art conquered in my Saviour's death. Law, thou hast sheathed thy strongest sting and spent the poison of thy dart in the body of my God : but glory to my prince of life, he lives to love, and loves to save : I am safe. O, may the Spirit make this faith kill legal hopes and self-righteous confidence.

Amazing, wond'rous mystery, [kill ; But God did suffer this to be ;
That men the prince of life should To save our souls from death and hell,

As ye have therefore received Christ Jesus the Lord, so walk ye in him.—Col. ii. 6.

IT is to the glory of the grace of the holy, blessed and glorious trinity, that any poor sinner receives Christ : and Christ is the glory of that heart which receives him : thus there is a mutual complacency and delight between Jehovah, Father, Son and Spirit, and believing souls. Every one who believes in Christ Jesus, has received Christ as his Lord, his atonement, his righteousness, his salvation, as verily as Paul or any of his apostles. God is alike the Father of all such ; the Son is alike the Saviour of all such, and the Holy Ghost is alike the sanctifier and comforter of all such. O, well may the believing heart cry out in a rapture of joy, Lord what rich grace is this ! What glorious privilege am I invested with ! What hast thou wrought ! What am I ! Why should Jesus apprehend me, worthless me, that I should apprehend him ! Lord, what wouldst thou have me to do ? Hear and obey : *walk ye in him.* What is meant by this ? In one word, seeing Christ is yours, enjoy him more and more : how ? How did you receive him ? As a perishing sinner by faith : then so walk in him : walking implies the whole of a believer's life : that his soul should be in constant motion ; that the eye of his faith should be ever looking to, and his heart dependent on, Christ Jesus the Lord : so he walks comfortably, holily, steadily, and perseveringly to the glory of his Saviour. But shall we meet with no interruptions in thus walking *in Christ* who is *the way* ? Not from him for he is a most smooth, delightful and pleasant way : only keep in him and you are sure of safety and comfort ; but, from within and from without, you will meet with a crowd of objections and interruptions in your walk ; the pride and lusts of the flesh will oppose you ; satan will jostle against and strive to impede your steps ; the world will attempt to seduce you : be simple of heart, know every step that you are as poor a sinner as when you first received Christ : make him the one object of your heart : when you are ready to halt at the sight of your wickedness, poverty and vileness, consider him, look to him, cry to him ; so shall you renew your strength : “ you shall run and not be weary, walk and not faint,” Isa. xi. 31. You are just at your journey's end ; you have the shades of death to pass through. What of that ? “ Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me,” Psalm xxiii. 4.

Now we walk in Christ by faith,
Ever hearing what he saith
In his word unto our heart :
He from us will not depart.

Christ is a most pleasant way,
Let us from him never stray :
In him we have all things good,
Brought us through his precious blood. M.

Thy maker is thine husband, the Lord of hosts is his name and thy redeemer the holy one of Israel: the God of the whole earth shall he be called.—Isa. liv. 5.

IN this one verse is a trinity of comforts : all are enjoyed in the unity of faith : the Spirit bears witness of them : let our hearts attend to them. Consider, 1st. Thou sin-distressed, law-accursed, satan-accused soul, *thy maker is thine husband* Glorious gospel ; faith listen, love awake, hope rejoice. In the Hebrew, thy Maker's thy husband : Father, Son and Spirit. The triune God who made thee, is married to thee, and in covenant with thee. How is this relation effected ? God the Son comes into our nature : takes upon him our flesh : we are peculiarly espoused to Christ. 1st. By his ministers : says Paul, " I have espoused you to Christ," 2 Cor. xi. 2. 2d. Experimentally by faith. We know nothing of the loving, eternal designs of Christ to our souls, till by the grace of his Spirit we are brought to him, receive him, and give him our hearts as our own bridegroom : then we feel the blessings, and enjoy the comfort of marriage union : we live in love ; walk by faith ; rejoice in hope. O Christ, make us and keep us chaste virgins to thee ! 3d. Christ is our REDEEMER : why husband before Redeemer ? I humbly conceive, to remind us of his eternal love to us : of his eternally espousing our cause, and his purpose before time of marrying our persons. There he took our nature, that in our nature he might redeem us to God his Father : he has effectually done it by his precious blood : being redeemed by him and married to him, the Father owns the relation, glories over us in him, and the Spirit sanctifies and comforts us in him. Therefore, 4th. As an affectionate bride glories in the person, and rejoices in the titles of her husband, so, O soul, do thou in thy heavenly bridegroom. 1st. He is thy *Maker* : he who was almighty to create, is almighty to preserve. 2d. He is *the Lord our hosts* : what can all the powers of earth and hell do against him ? 3d. *He is the God of the whole earth* : the Lord God omnipotent is thy Jesus ; ever glory in him, as equal to the Father, as touching his godhead : fools deny this : the wise unto salvation believe, adore, and glory in Christ as such ; who only hath immortality to bestow upon poor sinners, " to whom be honor and power everlasting, Amen," 1 Tim. vi. 16. Ever remember, we are married to Christ that we should bring forth fruit unto God, Rom. vii. 4.

Wedded to the Lord : what, vile me ?
O wond'rous grace ! O matchless love !
Lord, ever keep me chaste to thee,
That I may all thy goodness prove.

All other lovers I'd forsake,
My Lord, thy love has won my heart :
For tho' I'm poor, wretched and weak,
Christ is my all, in him I've part. M.

Drop down ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.—Isa. xlv. 8.

SOME speak very profanely against the councils and decrees of God: this proceeds from carnal reason and ignorance of divine truths: "There is a God in heaven who reveals secrets," Dan. ii. 28. The scriptures are a revelation of the mind and will, council, decrees, and covenant purposes of the Lord: they contain things new and old; the new covenant grace in Christ Jesus, as well as the old covenant of works with our first parent. Hence it is the delight of God's children to search the records of their heavenly Father: to believe them in their hearts, as a certain evidence of their being his new-born sons and adopted children in Christ. Here is a precious portion for thee to feed upon to-night. Sensible that thou hast lost thy original righteousness, in which thou wast created, behold, O soul, from whence it is restored. Not from the earth: it comes from above: by the decrees of the Lord, the heavens and the skies pour it down: the Lord spake, and it is done: he commands, and it is brought forth. When righteousness had forsaken the earth, lo, *the Lord our righteousness* came down from heaven to fulfil all righteousness for us, and to bestow an everlasting righteousness upon us: he came down to us as rain, as the former and the latter rain upon the earth, Hos. vi. 3. *Let the earth open.* The Lord from heaven was made of a woman: formed in the lowest parts of the earth. *Let them bring forth salvation.* What them? Heaven and earth united: God and man in one Christ. This is the way in which righteousness comes to unrighteous sinners; salvation comes to perishing sinners; both spring up together in the God-man Jesus. *I the Lord have created it.* See, O sinner, and be humble: thou hast no hand in this matter. Canst thou create or give being to any thing? Pride avaunt. No: certain is the Lord's word only: Jesus is the author of righteousness, he the alone finisher of salvation. Rejoice in this new and glorious creation of righteousness and salvation. Faith receives it: hope cleaves to it: peace is obtained by it: joy springs from it: love is excited to the righteous Saviour, while the poor sinner is kept in his right place, at Jesu's feet. Now, if this heavenly blessing has been rained down upon thy soul, it will be alive to God, spring up in his service, and bring forth fruit to his glory. What! If righteousness is poured upon thee from heaven, wilt thou continue *dead in sin*? No: you will approve the things which are excellent and pray to be filled with the fruit of righteousness which are by Jesus Christ, to the glory of God, Phil. i. 11.

The secret of the Lord is with them that fear him, and he will shew them his covenant.—Psalm xxv. 14.

WHO would trust the secrets of his heart with an avowed enemy? David could reveal all that was in him to Jonathan. Why? Because he was his loving, faithful friend: he could trust his very life in his hands. There was a secret between them two, which no one else was privy to: when Jonathan shot* the arrows as a signal to David, even the lad that gathered them up, “knew not any thing, only Jonathan and David knew the matter,” 1 Sam. xx. 39. Some professors are like this LAD: the Lord will not trust them with his secret; they would abuse it. It is common to hear such LADS in religion say, well, if I was sure that God loved me with an everlasting love, had chosen me from eternity, and would keep me by his power, through faith unto salvation, what need I care how I live? Do not such discover that they are strangers to the love and fear of the friends of God, and that as yet the Lord hath not shewed them his covenant? Out of their own mouths they judge themselves not worthy to be trusted with the Lord’s secret. But the great purpose of the Lord’s electing grace, everlasting love, and preserving power, is with them who fear the Lord: they cannot, they will not sin because grace abounds: fear prevents: love restrains. The Lord who put this covenant grace into their hearts, keeps it alive there: how? *He will shew them his covenant*: he will manifest more and more the glorious grace of it in Christ; how it is established upon God’s precious promises, confirmed by his solemn oath, ratified by the precious blood of Christ, and all the blessings and comforts of it sure and certain to all the believing seed of Christ. O, this keeps a holy, loving, jealous fear in exercise. Do not you find it so? This is the natural effects of it, for this is the work of the Holy Spirit; thereby he at once comforts our heart and sanctifies us unto God. While we love him as our Father, we fear him as his children: the secret of his love makes him dear to our souls: the grace of his covenant strengthens our confidence in him, keeps up fear of sinning against him. The holy, precious nature of covenant grace, everlasting love, divine faithfulness, are all secured to the seed of Christ. Meditate upon it; give equal glory to the trinity for it: for, thus saith Jehovah, “My covenant will I not break, nor alter the thing that is gone out of my lips,” Psalm lxxxix. 34.

God proves our souls by love divine,
Thro’ everlasting cov’nant grace:
And thus we shew that we are thine,
We walk in fear before thy face.

But such as would thy grace abuse,
And sin because grace does abound,
And dare affront thee to thy face,
Thy secret Lord, have never found. M.

Lacked ye any thing? And they said nothing.—Luke xxii. 35.

PRECIOUS words to me : one is unwilling to speak of one's self ; there is danger of pride and self-seeking in it : yet with a view to our Lord's glory, a sincere desire to exalt his grace and goodness, and to encourage fellow christians' confidence therein, a poor sinner may speak of his experience. With tears of thankfulness, I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased him to call me by his grace and make me happy in his love, my name was cast out as evil ; friends became foes ; their hands were against me ; they withdrew their favors from me, and derided me. Under narrow circumstances ; tender feelings for a large family ; carnal reasonings of my corrupt nature ; and strong temptations from the enemy, I was often sore distressed ; but my Lord was gracious : many and many a time did he bring this text to my mind ; and, as it were, with all love and tenderness, asked me, lackedst thou any thing ? I was constrained with gratitude to reply, nothing Lord. Christ is a most precious master to serve ! I have proved it. O, trust the Lord, ye his saints ; for they who trust him lack nothing. So these disciples found it, though sent out in want of every thing. The hearts of all men are in the Lord's hands : he will open them to administer to the wants of his people. O, for stronger faith in him, greater love, to him, and more ardent desires to please him. We have here a reproof against all that care and anxiety about the things of this life which so sadly distress our minds. What shall we say to the spirit and conduct of many professors ? They have all the same anxious cares and solicitous concerns about the world, which the men of it have ; but Christ charges us, " Take no thought for your life, neither be ye of doubtful mind," &c. Luke xii. 22, 29. Do they act as if they ever heard, or gave the least credit to Christ ? O, say they, we must do our duty and provide for our families. God forbid any christian should neglect this. But must we therefore act like those who know not God ? Plainly, such WILL be rich ; they are anxious to get a fortune ; they want to be independent. Of whom ? Of God. Start not ! This spirit works in us all ; over some it prevails ; they do not like to live so dependent on God, as every day to come to him with, " Give us this day our daily bread." O, there is more atheism and infidelity in the pursuits of such, than they were aware of. How many have forsaken Christ for the love of the world ! " They who WILL be rich fall into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. vi. 9. " The Lord is my PORTION, saith my soul," Lam. iii. 24.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.—1 Tim. vi. 10.

How hard to persuade a man, that there is any evil in that which he loves? Evil in money! What evil can there be in that which will purchase all things? Truly we may say of money, as one said of a pack of cards. Being asked what harm there is in them, replied none at all; they are very innocent things, if you will not meddle with them. So is money. But there is a curse in the LOVE of it. There is the root of all evil. What mighty ills have not been done by this? Why, the love of money will dethrone God in the heart, and make a man an idolater: "Covetousness is idolatry," Col. iii. 5. Can there in all the world be a greater evil than this? Is not this the root of all evil? Do not all evils spring from hence? Love of money was the same in the apostles' days as it is now; some then, as well as now, coveted after it. Some! Who? Men who knew nothing about the gospel, or faith? Not so; for "they erred from the faith;" so that it is plain, they either had, or professed to have had the faith. How did they err? 1st. They mistook the nature of faith; that brings God and Christ, and heaven into the soul, and creates perfect happiness there. Money or no money, such a soul says, the Lord is my portion; and, with Paul, "I am full," Phil. iv. 18. But some have only an empty portion which they mistake for faith; this brings not spiritual enjoyment into the heart; hence they seek it in money. 2d. They erred, or went out of the way of faith; faith sees every enjoyment as the gift of God, is satisfied with it and thankful for it; but where there is a greedy, insatiable desire after money, if such persons really have faith, they will go out of the way of faith to obtain it, they will rack their very brains, distress their poor hearts, and wear out their bodies in pursuit after riches. And what is the consequence after all this erring from the faith? Wretched gain of riches! They pierce themselves through with many sorrows: sorrows to get riches, sorrows to keep them, sorrows how to dispose of them, sorrows to think they must leave them: but, sorrow above all sorrows, a good God forsaken, precious Christ despised, a glorious gospel rejected, an immortal soul neglected, for the love of money. O, my dear Lord, let me see and enjoy thee as my best gain, my truest riches. May my heart cleave to thee in stedfast faith, abide in thee by sincere love, walk with thee in precious communion, die in thee with sweet tranquility, and reign with thee in eternal glory.

What harm in money can there be?

Then why not covet more?

Lord, it allures the heart from thee,

And binds it to our store.

M.

Having food and raiment, let us be therewith content.—

1 Tim. vi. 8.

MAN wants but little ; that little not long : but unbelief multiplies our wants and magnifies our discontent. God rains down manna : the people are delighted with it ; but are not content to trust God for the morrow's supply ; they gather more than would serve for one day ; what was the consequence ! " It bred worms and stank," Exod. xvi. 20. Here distrust and unbelief prevailed, and abundance begot discontent. O ye rich and great, is it not so with you ? And thou, O my soul, thy pittance is more than Paul here requires. Art thou content ? No riches, without Christ and the riches of his grace, can bring content to the mind. But when Christ vouchsafes to fulfil that precious word, Rev. ii. 17, " I will give to eat of the hidden manna," then we shall have heart content, though we have no more coats than backs, and but just food enough to satisfy our hunger ; for faith supplies all : it brings the supplier of all into our hearts : there we feed upon him by faith : the supply of our wants does not fix content in the mind : most of them are not real, but imaginary : as wants increase so does discontent :

That cruel something unpossess
Corrodes and leavens all the rest.

True content arises from the mind being brought to our state : Have we little or much ? The Lord gave it : he sees best to give no more. When his will is the law, the mind is content. See Paul's reasons for content. 1st. Look back to your birth : " we brought nothing into the world : " if we have nothing, we have all we were born with. 2d. Look forward to your death : " it is certain we can carry nothing out of it." Think of your naked birth and naked death : all we possess we shall soon leave behind. Would you be rich ? 3d. Paul says, this is to fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition ; for the love of money is the root of all evil. O, for Agur's prayer : " give me not riches," Prov. xxx. 8. 4th. What is the greatest gain ? Godliness with contentment : having Christ for your food, and his righteousness your raiment, this brings true content of mind. One who had nothing but bread and water, cried out in an ecstasy, what all this and Christ too ! Learn more to live by faith on the Son of God : all God's promises are yours in him : this one is enough to silence murmurings and quell the risings of discontent : " I will never leave thee, nor forsake thee," Heb. xiii. 5.

Then what avails my anxious care,
For all things here below ?

If in God's promises I share,
I'd all things else forego

M.

Saw ye him whom my soul loveth?—Song iii. 3.

AN abrupt question : very oddly stated. Had this enquirer no name for her beloved ? Can she suppose every one she asks knew who was the beloved of her soul, and was acquainted with her loss of him ? The spouse of Christ here seems to be in great discomposure of mind ; just like a tender mother who has lost the beloved son of her womb, or an affectionate wife in search after an indulgent husband, thinking every one has heard of her distress, asks with the utmost eagerness, have you seen HIM ? O for more of this love of Christ in our souls ! Observe here, the actings of a gracious heart under the sense of Christ's withdrawing his comforting presence : that Christ, for wise and good ends best known to himself, doth withdraw himself, is a truth that has been experienced by all his saints. You have not been long married to Christ if you have not taken up the words of the church of old : " verily thou art a God that hidest thyself, O God of Israel the Saviour," Isa. xlv. 15. How does this affect you ? O, say some, we do not live upon our frames : your frames ! we are speaking of living upon Christ and enjoying his presence : sweet intercourse, fellowship, complacency and delight in and with him ; if you are content to live from day to day quite easy, careless and unconcerned, without this, you are got into a very bad frame indeed. It is most plain, your heart is taken up with some other vain and worthless lovers : yea, it is much to be doubted whether such hearts ever were in a right frame with Christ ; for, to loving souls, Christ's presence is their heaven : his absence causes a hell of uneasiness in their minds. Now here is a sure evidence whether your heart is towards Christ or the world : your face towards heaven or hell. But do you say, it is the grief and burden of my soul that I have lost the sense of my Lord's love and presence ? If so, he has still left his love in thine heart : he still dwells there by faith : seek for him : enquire after him : was he found of thee at first, when thou soughtest him not ? He will not live in heaven without thee : he will not let thee live on earth without again refreshing thy soul with the manifestation of his presence. Mark this gracious word to disconsolate seekers : " Fear not ye, for ye seek Jesus, Matt. xxviii. 5. For mind, though the spouse had lost sight of Christ, her soul loves him : still she says, " HIM whom my soul loveth." Here is the evidence of a heart truly converted to Christ. In the darkest seasons, and under the greatest distresses, there is love to Christ and breathings after him. " The upright love THEE," Song i. 4.

Ah, when of Christ we have lost sight,
We should for him enquire,
Tis like a dark and stormy night,
To lose our heart's desire.

'Tis he creates our heav'n within,
We hence his presence love ;
He frees our souls from guilt and sin,
And gives us joys to prove.

M.

I will walk before the Lord, in the land of the living.—

Psalm cxvi. 9.

WHEN the king confers the honor of knighthood, he bestows an empty title and nothing more ; but when the king of saints calls a poor sinner into his presence, he confers on him, not a mere title of a grand name, but he dignifies him with a nature : he makes him a new creature : these two different kinds of spirits are to be avoided. 1st. Such as under a great shew of holiness deny the fundamental doctrines of grace. 2d. Those who make a vile abuse of those doctrines : in the former, pride reigns : over the latter, lusts have the dominion : David reproves both. Under the lively sense of distinguishing mercy and sovereign grace, he here makes a holy resolution : “ thou hast delivered my soul from death, mine eyes from tears, and my feet from falling :” what then ? Now all is safe and well, I will flee to the tents of ungodliness, and gratify my lusts. Is this his language ? No, nor his conduct neither. Many would be ashamed to say so, but are not to do so : but hearts truly alive to God, under the influence of Christ, are as dead to this conduct as to the language.

“ I will walk,” not lie down to rest in supine indolence, and indulge carnal sloth ; but be in motion and activity for God and his glory. “ Before the Lord.” 1st. In humility, knowing he sees how imperfect I am in all I do. 2d. In peace and joy, believing I am accepted in the beloved, my sins freely pardoned, and my soul fully justified in the blood and righteousness of the LAMB : this is the walk of faith ; so we enjoy the sense of peace, the comforts of love, the jealousy of fear, and the prospect of hope. “ In the land of the living :” among living and lively saints : not with spiritually dead or formally alive souls : not in the land of riot, among the scenes of vanity upon the devil’s enchanted ground ; but in the land of light, liberty and love, where the sun of righteousness shines, and “ the voice of the turtle is heard,” Song ii. 12. The loving Saviour speaking affectionately to the soul : O believer as you value the sense of God’s peace, and the comforts of his Spirit ; as you dread a hell in your conscience, distress in your soul, the hidings of God’s face, the terrors of the law, and the tauntings of satan, be careful of your walk ; be watchful over your conduct : O study to keep Christ in the eye of your faith : his love in the view of your soul : his heaven in the prospect of your hope, and his glory the end of all, looking and praying for his grace to enable to all this.

While Christ the Lord dwells in my
It makes me walk in love : [heart,
By faith I know I have a part,
In promis’d joys above.

Then, O my soul, forsake the ways
Of folly, sloth and sin :
Walk now before thy Saviour’s face,
His grace abounds within.

M.

I stir up your pure minds, by way of remembrance.—
2 Pet. iii. 1.

ALL the children of God are the subjects of pure minds ; many of them complain of bad memories : all need to have their minds stirred up, and their memories quickened. There is no doubt but Peter had a pure mind, when he denied his Lord ; but he seems to display a very treacherous memory, in sadly forgetting himself, his Lord, and his words. Forgetfulness of dangers causes one to fall into them : forgetting our own weakness to stand, causes us to fall. Consider, 1st. What is a pure mind : that which we are all destitute of by nature : “ our mind and conscience is defiled, and unbelieving,” Tit. i. 15. Our mind is made pure, when our hearts are sprinkled from an evil or guilty conscience by the blood of Christ through faith,” Heb. x. 22. So that a pure mind, is a believing mind, which receives the truth as it is in Jesus, in the power and purity of it ; and holds the mystery of faith in a pure conscience. 2d. Such pure minds want stirring up : do you not find it so day by day ? Alas ! how prone are we to neglect, forget, and let slip out of our minds the glorious truths and precious promises of our Lord ! Then we grow weak in faith, dejected in hope, cold in love, and negligent in duty : this is not right ; it is an offence to our Lord, and uncomfortable to our souls : it is neither a fit frame to live or die in. When a fire burns dead, we stir it, to promote flame and heat. Lord grant that our souls may not burn dead, but flame in love to thee. 3d. “ I stir up.” Could Peter stir up their minds ? Doubtless, instrumentally. Beware of that cursed notion which genders to sloth, because you have not the power to do any spiritual act effectually, that therefore you may neglect the means. Paul calls on Timothy, “ stir up the gift of God which is in thee,” 2 Tim. i. 6. He could, and so we ought, as those alive to God, use the means and look to God’s power to bless them : this is the genuine actings of a lively faith. 4th. The manner of doing this : “ by way of remembrance.” Refreshing the memory is stirring up the mind. Says Peter, “ I think it meet as long as I am in this tabernacle to do this :” we have all need of it ; we ought also to stir up our own, and one another’s mind, by word and epistles, of free grace truths, everlasting love, and precious promises of God in Christ to sinners ; of his finished salvation for them ; the eternal glory which awaits them, and which they shall soon enjoy in his kingdom : the Lord help us thus to stir up each other’s minds while in these tabernacles.

Come, christians, stir each other’s minds,	We ought to help each other’s faith,
Lest slothfulness prevail,	And hope and joy in God :
O, think and speak of Christ’s designs,	Attend to what the Spirit saith,
Whose grace shall never fail.	And spread Christ’s fame abroad. M.

By one offering, Christ hath perfected for ever them that are sanctified.—Heb. x. 14.

WE have two remarkable instances of Paul's holy zeal for the glory of his Lord. 1st. Against a gross sin in the church of Corinth: this brought a scandal upon the holy gospel of Christ. 2d. Against a legal, self-righteous spirit which obtained in the church of Galatia: this depreciated and dishonored the finished work of Christ, and perverted the faith of his members. It is hard to say, whether Paul's zeal exceeded most in the former or the latter; hence learn, profaneness and pride are equally contrary to the faith of the gospel: as a holy faith brings Christ and his salvation into the heart, it casts out the love of sin, as well as self-righteous hopes. Here is a glorious truth for precious faith to fix upon. O, that through the Spirit, it may bring joy and peace to our souls. Consider, who are said to be "sanctified" here? 1st. Those who are separated and set apart by God the Father, according to his electing love, Jude, 1. 2d. Separated, set apart and sanctified by the Holy Spirit, to possess a holy faith in Jesus and a holy life from him. 3d. In what sense has Christ perfected them for ever? My dear reader, it is for want of faith in this that we feel so much distress in our consciences, so little love to Christ in our hearts, and enjoy no more peace with God in our souls: sin causes all this: but Christ has perfected us for ever; that is, he hath taken away all our sins, fully and finally from before God; he has so perfectly freed us from all the charges of law and justice, that there is now not one condemnation against us, no more than if we had never sinned. 3d. How has Christ done this? "By ONE offering." O the love of Christ in this offering for sinners who deserved it not! O the willingness of Christ in it! "He GAVE himself for our sins," Gal. i. 4. O the pains and agonies he endured for our salvation! O the glorious efficacy of his offering upon the cross! He made there (by his *one* oblation of himself *once* offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for our sins: thus he hath once for all and for ever satisfied the justice of God, appeased his wrath, and perfectly reconciled his holiness to us. But, 4th. How is the comfort of this enjoyed? By faith. Is this true? Yes, says Paul, we have the most infallible evidence for its veracity, "Whereof the Holy Ghost is a witness to us," Heb. x. 15. Then, as we value peace of conscience, hope of heart, and love of soul, we are bound to honor the spirit of truth, by *faith unfeigned*, 1 Tim. i. 5.

For ever perfected by Christ,
 To see God's holy face:
 This cheers with love, sin to resist,
 And run the heav'nly race.

Thy off'ring once upon the cross,
 Through faith doth sanctify;
 All else is but as dung and dross,
 Our souls to purify.

M.

By one offering, Christ hath perfected for ever them that are sanctified.—Heb. x. 14.

My soul is caught :

Heav'n's sovereign blessings clust'ring from the cross,
Rush on her, in a throng, and close her round,
The prisoner of amaze !

I beg this plea to be admitted, as excuse for a second meditation on this text. O sinner ! if you believe in a crucified Saviour, you are born of God, know the love of God, are sanctified by God, and are for ever perfected before God. All this flows from the one offering of the Son of God ; bore witness to in the word and in our hearts by the Spirit of God : this, like every other blessed truth of Jehovah, Fátter, Son and Spirit's love and grace, is to have its use and influence upon our hearts and lives. Lord, grant it may. Consider, 1st. Hath Christ for ever perfected you before God, in taking away your sins and reconciling your person ? O then, with what holy boldness and filial confidence may you draw nigh to God ! Heaven is open to you : God rejoices over you, and he will eternally receive you. 3d. Hold the mystery of this faith in a pure conscience : answer every demand and every threatening of the law with this ONE OFFERING : plead your perfection by it to divine justice : thus you will honor both the offering, the law which is fulfilled by it, and justice, which is perfectly satisfied with it. 3d. Seek no other : look not to any other matter or thing within or without you for peace with God and reconciliation to God, than the one offering of Christ : reject, with the utmost abhorrence, that proud, popish notion of more justifications than one : win that glorious one, perfected forever by the one offering of the Son of God ; for any attempt towards it is an act of the greatest dishonor, highest unbelief, and vilest ingratitude to our dear Saviour. 4th. As you are for ever perfected before God, be ever perfecting holiness in the fear of God. While this faith is kept clear and lively in the heart, it works by the most generous love of Christ, and works IN US the most fervent love to him ; and love is the very life of holiness ; love, and live as you will : love, and go where you will : love, and you will be dead to all that God forbids and alive to all that he commands. 5th. Let not the sight of your own imperfection and unprofitableness, as a miserable sinner, deject your mind or distress your soul, so as to cause you to let go the faith, that Christ hath forever perfected you before God. What thou hast attained, saith Christ, "hold fast till I come," Rev. ii. 25.

Amazing mystery ! O, for faith
To hold it in my conscience fast !

We are for ever perfected,
In Christ our head, from first to last. M.

I am not ashamed of the gospel of Christ.—Rom. i. 16.

SAYS Mr. Bunyan, "Of all the men that I met with in my pilgrimage, SHAME, I think, bears the wrong name: this bold-faced shame would never have done; I could scarce shake him out of my company; he would be continually haunting me and whispering me in the ear; indeed this shame is a bold villain," *Pilgrim's Progress*. Have not you found the same? Lord, pardon thy servant, that this shame still cleaves unto me. Lord, I am ashamed of myself, that I ever should be ashamed of thee and thy gospel. Lion of the tribe of Judah, drive away this shame from my heart. Consider, 1st. Its origin. It is begot by pride. We are proud of our good names, fair characters, our reason and understanding, among the men of the world. If we openly profess the gospel of Christ, and live and walk under the influence of it, we cannot do as the rest of the world does. Hence we shall soon get a nick-name; be called a Methodist, and deemed a fool, a madman, an enthusiast. Pride cannot bear this: it is ashamed of it. Then, 2d. It works by fear. Fear says, take heed to yourself: do not go too far: keep your gospel to yourself: you will surely suffer for it: you will lose your friends, character, and business: you will set all the world against you, and then, how will you live. Hence, 3d. You see that pride and fear are the cursed brats of atheism and unbelief: they banish the Providence of God and the promises of his grace out of our mind. Hence it is plain, that faith, a living faith in the gospel of Christ, will drive pride, fear and shame out of the heart, with get ye to help from whence ye sprang. O, consider the dishonor it is to precious Christ to be ashamed of his glorious gospel. Does that bring to our souls the glad tidings of the pardon of our sins, peace with God, justification before him, and eternal enjoyment of him through the salvation of Christ? Did he make himself of no reputation for us? Did he endure the cross and despise the shame of hanging naked upon it as a cursed malefactor to save us? And shall we be ashamed of him? Where then is our faith in him and love to him? It is one thing to be beset with shame and another to give way to it. A lively faith begets warm love. Then shame durst not shew his base head. Without thee, O Jesus, we can do nothing. Through thy strength we can do all things. Lord strengthen our souls in the faith and love of thee. O suffer us never, never to be ashamed of thee, and of thy cross. But let us ever glory in thee, and of thee. And, dear Lord help us, that we may never be a shame to thee and thy gospel, by an unchristian life, and unholy walk.

Wash me and I shall be whiter than snow.—Psalm. li. 7.

HERE is majesty in misery : a king in penitence : a monarch of the earth, at the footstool of mercy. David as a miserable sinner, polluted with the complicated crimes of adultery and murder, is here ascribing honor to the blood of the Lamb, by the pleading of faith. Had you now asked David, what he thought of the pleasures of sin? He would have read the most affecting lecture on its exceeding sinfulness, and the exceeding distress, terror and horror it brought upon his soul. Though invested with the government of a kingdom, yet he could not command away its terrors from his mind, its burden from his conscience, nor its pollution from his soul. He now found the words of his Son fully verified, "Whoso breaketh an hedge, a serpent shall bite him," Eccles. x. 8. He had broke through the hedge of God's law, and that old serpent who tempted him, now stings and torments him. But when Nathan had convinced David of his transgressions, so that he cried out, "I have sinned," did not the prophet add? "The Lord also hath put away thy sin," 2 Sam. xii. 13. Yes. Nevertheless, this penitential psalm was wrote after this. From whence we may infer, 1st. That though sin is put away by the Lord Jesus in the court of heaven, yet the poor sinner may not enjoy the comfort of this in his own conscience. 2d. There may be true faith in the blood of the Lamb, that it cleanses from all sin, and yet the soul left to cry out under the pollution of sin. 3d. A regenerate soul is as much concerned to be cleansed from the pollution of sin as to be comforted with pardon for sin. 4th. That true faith manifests itself in the heart, by its turning away from every thing, and turning to that blessed fountain opened for sin and uncleanness. Not my tears of repentance, but thy precious blood, O Lamb of God, can wash me. Precious word! "The blood of the Son of God cleanseth from ALL sin," 1 John i. 7. 5th. Faith ascribes the utmost efficacy to it, "Wash me and I shall be whiter than snow." I shall be as free and as fair from the least stain of sin in God's sight, as if I had never sinned: "Without spot or wrinkle, or any such thing," Eph. v. 27. Hence learn, 1st. As you value the sense of God's love and peace of conscience, beware of sin. 2d. If you sin, flee instantly to the blood of the Lamb to be cleansed and to no other remedy. 3d. Believe, wait and pray. No power can forgive sin, nor cleanse from it, but the Lord against whom it is committed. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9.

The sorrows of a travailing woman shall come upon him : he is an unwise son : for he should not stay long in the place of the breaking forth of children.—Hos. xiii. 13.

FOOLISHNESS is bound in the heart of a child, but the rod of correction shall drive it far from him, Prov. xxii. 15. Though God's children are made wise unto salvation, yet folly is bound up in their nature : their conduct discovers it, and proves the necessity of the rod of correction to drive it from them. Here is a threatening ; a charge ; the reason for it, and a most precious promise from the Lord. 1st. The threatening. God loves his children too well to spare the rod and spoil them ; " for whom the Lord loveth he correcteth ; even as a father the son in whom he delighteth," Prov. iii. 12. Therefore, painful sorrows like those of a travailing woman, come upon them : nature's pains prove nature's remedies. The painful visitations of love, prove spiritual remedies to the soul : they bring forth abundant blessings. O ye children of God, beware of construing love-tokens of afflictions into black marks of hatred. 2d. The charge. " Here is an unwise son." My dear heavenly Father, what great reason hast thou for this charge against me ? O, in how many ways have I displayed my folly ! Though thy wisdom sees it, yet thy loving, gracious heart does not disinherit, but thou saith, SON still. " Faith works by this love," all hope and peace in the conscience, and holiness of life. 3d. See the reason of the charge. " He should not stay long in the place of the breaking forth of children :" this was fulfilled in the conduct of the disciples. Christ compared them to a woman in travail : told them they should " weep and lament, and be sorrowful," but adds, " Your sorrow shall be turned into joy," John xvi. 30. Yet they were unwise sons ; they staid too long in the place and breaking forth of children." Instead of being delivered of their pains and sorrows, by faith in their Lord's death, they indulged them : hence our Lord upbraids them : " O fools, and slow of heart to believe," Luke xxiv. 25. Do not you fall under this reproof also ? Do you act as a wise or an unwise son ? Where are you ? Has faith in your Lord delivered you of your pains, and brought forth joy ? Or, are you still staying in the chamber of labour, sighing and sorrowing under bondage to fear, instead of rejoicing as children of God ? This is really the case with many disciples now : they walk not in the glorious liberty of the children of God : they do not in their minds and consciences stand fast, triumph and rejoice in Christ's finished salvation, but are poring upon what they are in themselves. 4th. Look at the precious promises of your Lord, " I will ransom and redeem them," &c. Hos. xiii. 14.

The joy of the Lord is your strength.—Neh. viii. 10.

THIS is a precious, evangelical chapter: glorious gospel truths are here held forth to us: Lord, help us to see them and feed upon them. Here is, 1st. A solemn observation of the feast of tabernacles: this was appointed by the wisdom of God the Father, Lev. xxiii. 34. Did God solemnly command the people to dwell in booths for eight days, but some glorious end? No: Christ is the substance of the whole law: here is a shadow of him: here is typified God's beloved Son who was to tabernacle in our flesh, and all the Father's glory to dwell in him. 3d. "The people gathered together as one man." So, "Unto Shiloh (the Messiah) shall the gathering of the people be," Gen. xlix. 10. 3d. Ezra the priest reads and expounds to them the law in the open street, (much such another dreadful crime as field-preaching) the people were convinced of sin and wept: the law ministers death and condemnation to them. Here is the office of the Holy Ghost in convincing of sin and comforting them by faith. 4th. Ezra preaches the gospel to them and says, "Weep not neither be ye sorry." No! Not when their hearts were wounded by sin, the terrors of a broken law fell upon them, and when they saw justice armed with vengeance to destroy them? No: for, says he, "The joy of the Lord is your strength." How so? A glorious ray of Christ's rich love and marvellous grace to poor sinners beams forth here: see what is the joy of the Lord; our precious Lord Jesus, the author and finisher of our faith, "*for the joy that was set before him* (of saving us miserable sinners) endured the cross, despising the shame," Heb. xii. 2. Look unto Jesus; meditate on this joy of your Lord. Though he was to suffer the most excruciating pains and agonies on the cross, be exposed to public shame and infamy as a malefactor, hanging naked; yet such was his joy in saving his dear people from hell, to be glorified with him eternally in heaven, that he patiently endured all, and cheerfully despised all this. O, such love, such grace, such joy never dwelt in the heart of an incarnate God! Sinner, this joy of the Lord is your strength and mine: the faith of this creates the highest joy in our souls; and this joy inspires our hearts with strength and courage against all our enemies; for we are more than conquerors through Christ who loved us, and had such joy in saving us. O, to think I am a poor, weak and vile sinner from day to day, surrounded by the most subtle and powerful foes, is enough to make our hearts faint, our knees feeble, and our hands hang down: but, O the joy, the strength it inspires the soul to know, "The Lord thy God in the midst of thee is mighty," Zeph. iii. 17.

The joy which cometh from the Lord,
Our daily strength shall be;

It's reap'd by faith in his good word,
Who hung upon the tree. M.

Brethren, give diligence to make your calling and election sure.—2 Pet. i. 10.

WORK FOR life, say the sons of ignorance and pride. Work not at all : Christ has left us nothing to do, say the sons of sloth and licentiousness. But, say the sons of wisdom, we labour and give diligence in the ways of God : not in order to get life ; not to be saved for what we do ; but to enjoy more of the life of Christ, the love of God, and the assurance of his Spirit, that we are his children. To this Peter exhorts. BRETHREN ; ye who profess to believe in the Son of God, and long to know assuredly that ye are the children of God, "Give diligence." Do not rest in a few lazy wishes, cold desires, and formal duties, but be earnest, be active, be upon the stretch for God. As we say, leave no stone unturned : study the Lord's word of grace, dwell upon the rich promises of his love, meditate upon the finished salvation of Christ, confer with his people, be fervent in prayer strive against sin, resist satan, deny the flesh, cry for the witness of the Spirit, &c. all this, say you, is very good ; but I want power to do this. Have you a will to it ? Then the Lord who gave you a will, will strengthen you by his power, while you are found in these things. Nay, say not you wish to be happy in God, if you neglect to be diligent in the ways of God : for what is this but solemn mockery of God, and sadly deceiving your own soul ? Consider the end of this diligence, "to make your calling and election sure." 1st. Your calling : there is a general call of the gospel to every sinner who is within the sound of it : some rest in this : this is not meant ; but a special and effectual call from a death in sin, to life and salvation in Christ ; from a proud hope and vain confidence in ourselves and our works, to a lively faith in Christ and comfortable fellowship with God. 2d "Your election : " this is a frightful word to many : they fight strongly against it : as they believe there is no election of grace, they cannot labour to make their own sure. The apostle leaves such to their own carnal notions, while he assures real believers of this truth, that some are elect, according to the foreknowledge of God, 1 Pet. i. 2, and urges them to diligence, to obtain the assurance of their own interest therein : so that you see, the doctrine of election, so far from encouraging sloth, is the very spring of diligence and activity. The Lord gives us a right judgment in all things ; for this will influence to a right walk and godly conversation in Christ Jesus.

Called to run the heav'nly race,
With Christ my prize in view :
I will be diligent, through grace,
With vigor to pursue.

My soul, nor tire, look back nor faint,
Look up to Christ for peace :
He will give joy to ev'ry saint,
From doubts and fears release.

M.

Give diligence to make your election sure.—2 Pet. i. 10.

WITHOUT election there had been no Saviour given ; no salvation wrought out : no promises made : no Spirit sent : no sinners effectually called to be saints : no love in God to comfort them ; nor no heaven open to receive them. O, how do poor sinners fight against their own mercies, when they fight against the electing love of God. But, says one, I tremble to think, if I should not be one of the elect, what a dreadful thing would that be ? Not at all more dreadful, but just the same as if there had been no election. But what kind of argument is this against any truth ? Suppose a profane sinner says, if there is a hell and I should be one of the damned, what a dreadful thing would that be ? What does this prove ? People are apt to stand in nature and self, and judge of the truths of God ; hence they have hard thoughts of a God of love. Behold I shew unto you a more excellent way : far better to give diligence to make your election sure, than to cavil and dispute about what is a plain article of christian faith. Disputes seldom promote love ; but assurance of our election will. Your fear and trembling, lest you should not be one of the elect, is a sure evidence that you are not stupid and thoughtless about salvation. It is “with fear and trembling you are called to work out your own salvation, remembering it is God who works in you, both to will and to do of his good pleasure,” Phil. ii. 12, 13. By his grace, study diligence to make your election sure : there is no election to salvation, but in Christ. Sinners are chosen, justified, sanctified, and saved IN him, with an everlasting salvation. The faith of God’s elect cordially receives and embraces these truths, and lives upon Christ to enjoy the comfort of all this. Such a believing soul cannot but breathe out its sighs and send up its prayers for the Holy Ghost to bear witness with his spirit that he is a child of God. Says Peter, prove the sincerity of these, and that your heart is in earnest to enjoy this assurance, by giving diligence. Self-love may excite a desire after comfort : but if faith work by love to the truths of God, it will make you diligent in the ways of God. O the unspeakable joy, when the comforting Spirit bears witness to the soul of the Father’s love in Jesus ; that I am a child of God, through faith in Christ, that my sins are pardoned through his blood, and my person justified in his righteousness : this is glory begun below, by a heaven of love, possessing the sinner’s soul. Then he says, “I live by the faith of the Son of God, who loved me and gave himself for me,” Gal. ii. 20.

Thou life of lives, life of my soul,
Me quicken ev’ry day ;

O let not sloth my powers control,
To run the heav’nly way.

M.

Men shall be blessed in him: all nations shall call him blessed.—Psalm lxxii. 17.

“CURSED is every one that continueth not in all things, which are written in the book of the law to do them,” Gal. iii. 10. This curse God hath never revoked: every man upon the earth is naturally under it; but the greatest curse is, men neither believe it, feel it, nor care for it. Hence they slight and disregard that dear MAN, who was made “a curse for us,” that we might be blessed IN him. Says our Lord, “search the scriptures, they testify of me,” John v. 39. Here is a sweet testimony for our mind and precious food for our faith: Jesus, master, bless me while I meditate on it. 1st. See all blessedness in Christ. Well might Luther say, “I will have nothing to do with an absolute God:” this is, God without a mediator. O sinner, O saint, there is nothing but care and wrath for us out of Christ: there is a hell of sin in our nature: the pride of the devil and the lust of the beast dwell in our flesh. Spirit of God, give us to know this more and more, to the humbling of our hearts and to the prizing of our dear Immanuel: for in Christ there is nothing but blessedness: we are blessed IN him. Blessed be his God and Father, who *hath* blessed us, with *all* spiritual blessings *in Christ*, according as he hath *chosen us in him* before the foundation of the world, Eph. i. 3, 4.

Here are precious foundation-truths of our blessedness: faith receives them, and works by the love of them. 2d. Not only blessed IN but blessed BY Christ: as OUR covenant head he hath every blessing for time and eternity to bestow upon his members. We have not only a notion of this, but the enjoyment of it. Christ is the author of our faith: he gave us faith, that we might feed on him in our hearts, have fellowship with him in our spirits, and have all things in common with him which our Father’s love can bestow; to make us blessed and happy. 3d. Men, miserable, sinful men shall not only be blessed IN and by Christ, but shall bless themselves IN him. This is a sweet art: Holy Spirit, teach it us from day to day: though we find ourselves vile, miserable and cursed, yet let us bless ourselves in the Lord; boast of his, glory in, and rejoice for what Christ of God is made to us. Lastly; men shall call Christ blessed: the most blessed object their eyes ever saw, or their hearts ever knew. * The paper fails: Lord make up in spirit what is wanting in letter. There is no end of speaking, dear Lord, of thy blessedness.

In Christ I am for ever blest,
Tho’ sin and law condemn me still:
Christ is my refuge and my rest,
Let carnal sense say what it will.

Faith lifts me out of nature’s views,
And judges not by carnal sense:
When on Christ’s love I sweetly muse,
It drives all slavish terrors hence. M.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—1 Thess. v. 9.

HERE is a precious negative, a glorious positive, and happy souls : Lord help us to meditate upon them to our profit. 1st. The negative : "God hath not appointed us to wrath." St. Paul has in his eye what our proud nature cannot bear to hear of, the sovereignty of God : it is as though he had said we are all by nature children of wrath : we have all by practice deserved wrath. Here is myself : the other day I did not know the Son of God, but persecuted him and his servants. If God had dealt with us according to our just deserts, we should suffer his eternal wrath in hell. Is your conscience convinced of this ? Do your eyes see it ? Does your tongue confess this ? Does your heart fear this ? Rejoice with wonder : that just God, who had a sovereign right, yet will not appoint you to wrath for your sins : if you have trembled under a sense of wrath, now rejoice at the sound of everlasting love ! For, 2d. Here is a glorious positive : "God hath appointed us to obtain salvation by our Lord Jesus Christ." Ye poor, short-sighted beings, who talk of a possible salvation, of being brought into a salvable state, of a conditional salvation cast upon certain terms we are to perform, and of one knows not what unscriptural jargon ; behold and stand reprov'd, for ye weaken faith, deject hope, and damp love in an absolute, sure and certain salvation, appointed by God for those who deserved wrath ; even the salvation, the finished salvation of our Lord Christ : this, this is the blessed foundation for faith, the spring of hope, the source of love. But, 3d. Who are appointed to obtain it ? I hope we will allow the Lord of all, the liberty which we mortals take of appointing whom he pleases to live with him. Us : 1st. Whom God hath pleased to appoint. 2d. Us, for whom Christ died. 3d. Us, who are not in darkness. 4th. Us, who are the children of light, and of the day. These characters stand in the context : are they yours ? Has God, who commanded the light to shine out of darkness, shined in your heart to give you the knowledge of the glory of God in the face of Jesus Christ ? Have you seen such glory in the face, the offices, the work of Christ, that you choose him for your Saviour, and trust him for your salvation ? O fall down and adore sovereign love and free grace ? God has as surely appointed you to salvation as he did Paul or any of the apostles. Who shall disappoint God ? "If God be for us, who can be against us ?" Rom. viii. 31.

We all deserve eternal wrath,
As the just wages due to sin,
But God appoints to all who've faith
In Christ ; salvation to obtain.

Then what shall disappoint our God ?
Or ever frustrate his intent ?
O magnify his name abroad,
And love and praise him ev'ry saint.

One mediator between God and men, the man Christ Jesus.—1 Tim. ii. 5.

O, MY fellow-sinners, I heartily congratulate your soul and my own for this blessed truth ! Lord, help us to live upon it in our consciences from day to day : for it is not a speculative, but an experimental truth : it enters into the very essence of our faith, is the very life of our hope, lies at the foundation of our peace, and is the very source of every blessing and comfort. If we are not continually looking to this ONE mediator, JESUS, we lose the peace of faith, the comfort of hope, the fellowship of love, and get into perplexity of mind : then, we do not draw nigh to God with confidence, stand before him with boldness, nor cheerfully walk with him in love and holiness. Consider, 1st. A mediator stands as a middle person, interposing between two parties at variance, to make peace and reconciliation : this Christ hath perfectly done : he hath for ever made peace by the blood of his cross, Col. i. 20. Sin was the cause of variance between God and us : but Christ hath put away sin by the sacrifice of himself, Heb. ix. 26. Thus the work of reconciliation is finished respecting God. But, 2d. Jesus hath a work to do with us ; for we are naturally alienated from God and enemies to him in our minds ; this is manifest by our wicked ways : but, says the apostle, “ you hath he now reconciled,” Col. i. 21. Is it so with you ? Has Christ by the persuasive eloquence of his tongue, the affecting oratory of his love, and the sweet power of his Spirit conquered the rebellion of your will, subdued the stubborn pride of your heart, and gained your affections for God ? Yes, say you : but I am such a miserable sinner, I fear God will not receive me ; I have so much sin in me, I think he cannot be reconciled to me and at peace with me. Nay, but if Jesus had not been a mediator for miserable sinners full of sin, Paul had been damned, all the apostles in hell, and every saint now in glory would have been in endless torment : all the comfort of Christ’s mediation is enjoyed by faith. 3d. Christ lives to keep up perfect reconciliation between God and us. O that is a most precious word : “ For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life,” Rom. v. 10. Look back to the atonement of Christ on the cross ; look up to the intercession of Christ at the right hand of a reconciled God ; look forward and see heaven open to receive you, and the arms of a loving Father to embrace you.

When sin and satan me assault,
And strive to break my peace :
I dare not say, I have no fault,
But Christ shall me release.

Christ ever stands before the throne,
His precious work to plead :
Hence guilt and wrath from me are gone :
Christ brings the peace I need. M.

Fear ye not. Stand still and see the salvation of the Lord.

Exod. xiv. 13.

Now were the people of God in a great strait, even at their wits' end: perish they must, to all human appearance. A wide ocean is before them. Inaccessible mountains surround them. An enraged monarch pursues them: death in various shapes presents itself to them: yet, for all this, says Moses, "fear not." Peevish unbelief and carnal reason might suggest, what! not be afraid, when inevitable destruction must be our doom? Why will Moses talk to us after this mad, enthusiastic rate? But, in the view of apparent destruction, Moses tells them of certain salvation, and commands them to stand still and behold it: we do not hear one word from Moses to soothe their fears or comfort their minds, from any considerations of what they were in themselves, what good works they had done, what terms and conditions they had performed to entitle them to the Lord's favor, &c. No; but they were at this very moment indulging carnal reason and the murmurs of unbelief: "Why hast thou brought us forth? Better to serve the Egyptians, than to perish here," &c. Hence observe, 1st. In times of difficulty, in seasons of distress, when sin rages, conscience accuses, the law condemns, carnal reason suggests, unbelief prevails, and we poor sinners are at our wits' end; seeing justice pursuing, all hope and help failing, and despair at the door, then the salvation of Jesus is to be looked unto: in such seasons how doth this quell our fears, compose and comfort our minds! But, 2d. What is it to STAND STILL and see the salvation of the Lord? Is it to cease from prayer and all other means of grace, and, as some say, be still; stir not hand or foot in the way of duty? No; for contrary to this, the Lord ordered the people to "go forward." What is it then, but in the midst of fears, in the sight of dangers, and in the dread of destruction, to cease from all self-confidence, to attend to the voice of the Lord, to rely upon his gracious promises, and quietly to hope for his great deliverance; for, O precious word! says Moses, "The Lord shall fight for you:" and what then? "Ye shall hold your peace." How soon, how effectually did the Lord do this! He both destroyed their enemies, saved them, silenced all their unbelieving fears and unreasonable murmurings: they saw their enemies no more for ever. Stand still, O soul, admire, adore, love, and confide in a gracious, wonder-working, sinner-saving Lord: look on thine enemies as the foes of thy Lord: he has promised their destruction and thy salvation. Rejoice to think of that day when thou shalt see thy Lord in glory, and thine enemies no more for ever.

Stand still my soul, salvation view,
As finish'd by thy Lord,

Reject thy fears, believe anew
Thy Lord's supporting word.

I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.—Isa. lxi. 10.

It would be surprising to see a malefactor going to execution, singing and rejoicing all the way. But, if when he came to the fatal place, he should produce the king's free pardon, with royal promises of being admitted to his presence, and appearing at court in the richest robes of the king's providing, our wonder would cease; we should own that he really had abundant cause for joy. Come, my fellow-condemned malefactors, though sin has stripped you of your innocent dress of righteous clothing; though you are under the sentence of death; yet behold, here is a pardon for you, the best robe to be put upon you, and a sure promise of admission into the king's presence in it. Read it and rejoice. *Grace reigns through righteousness unto eternal life*, Rom. v. 21. The God of righteousness clothes us naked sinners with the garments of salvation, and adorns us with the robe of righteousness, which our heavenly bridegroom wrought for us: this is the blessing of being married to Christ by faith; this is the joy of faith; this causes joy of soul, and great rejoicing in *the Lord our righteousness*. When all sense of comfort and feelings of joy in nature are dead; yet, in Jesus our covenant head, we have a never failing source of comfort, and an inexhaustible spring of joy: faith leaves nature behind, with all its sins and miseries; it looks neither to works nor worthiness in self, but considers what Christ is to the soul, and what the soul is in him, righteous, perfectly and everlastingly righteous. O then joy, great joy springs up; see the claim of faith, MY GOD. Though faith doth not cause the Lord to become our God, nor adopt us into his family; yet it claims that peculiar and precious interest in him, which the word of his grace reveals. The Father draws us by his Spirit to his Son for his righteousness; the Spirit bears witness that we are righteous in his Son: then faith makes the claim, boasts of it, and glories in it: then Jesus has our hearts and our hopes; our affections are placed on him; our hopes center in him. Then we find our God in Christ; we call him MY GOD; Abba, Father: we are at peace with, and joyful in him; we proclaim our joy in our God. What! clothed with the garments of salvation which we wrought not; covered with the robe of righteousness, which we spun not, and not be joyful? O believers be ashamed of your unbelief, it damps your joy: it withholds the glory of your heart.

Rejoice, my soul, thy Jesus praise,
And walk before him all thy days;

When naked, poor, and destitute,
He fed and cloth'd thee with rich suit

Every one that useth milk, is unskilful in the word of righteousness, for he is a babe.—Heb. v. 13.

THIS is a sharp reproof : as then, so now there are many who need it. The word rendered UNSKILFUL, in the margin of our bibles is, *hath no experience*. Christian experience is much talked of, too little understood : many furnish out a long detail of experience which they have had of one thing and another, but you can find nothing of the word of righteousness in it. It all begins in self, ends in self and tends to exalt self. O, there is a great deal of self-seeking, self-soothing and self-complacency in what is called christian experience : but real christian experience is that inward prof of trial which our minds have of *the word of righteousness* ; how the belief of it has brought relief to our guilty consciences, ease to our troubled souls, and rest to our weary minds. From hence, Christ the sum and substance of the word of righteousness becomes precious, sin hateful, ourselves vile, our righteousness filthy rags, the world contemptible, the path of duty pleasant, the way of holiness delightful, and fellowship with God most highly estimable to our souls : this is christian experience indeed ; but all experience which is talked of, that does not arise from the word, is not agreeable to the word, and is not supported by the word of righteousness, is fancy, whim and delusion. Many use milk and are babes ; they are unskilful, have no experience of the word of righteousness, God's everlasting, electing love and covenant grace to sinners in Christ, his full and free justification of them without their works by the righteousness of Christ, yet saving them to all good works by the grace of Christ ; the sovereign efficacy of the Spirit in bringing them to Christ, and their certain perseverance and sure salvation, being kept by the power of God through faith in Christ. Though the word of righteousness holds forth these glorious truths as plainly as though wrote with a sun-beam, yet such babes cannot bear them : their stomachs heave against them ; their spirit rises with indignation at them ; they can only feed upon milk and pap like babes ; they wrangle and cry and puke like babes if you put strong meat into their mouths : therefore, they cannot, they do not grow strong in the Lord Jesus Christ ; they are content with the first principles of christianity ; they are not going on to perfection, and growing up into Christ Jesus in ALL THINGS. O, get beyond such babish experience ; prize highly the word of righteousness : bring all your experience to it ; draw all your comfort from it ; judge of your state by it ; be clothed with humility ; fight not against God's sovereign purposes, council and covenant ; put on that Spirit, and pray to the Lord, " That which I see not teach thou me," Job xxxiv. 32.

Saul said to David. thou art not able to go against this Philistine to fight with him : for thou art but a youth ; and he a man of war from his youth.—1 Sam. xvii. 33.

WE frequently use the phrase, *carnal reason* : what do we mean by it ? Just what Saul here uses to David : it is the reason of the flesh ; it consults the nature and appearance of things only ; it judges of and determines events according to human probability entirely ; it looks to no other or higher cause than nature and sense. Now, had David listened to, and obeyed this sort of reasoning, he would have brought no honor to his God, nor wrought deliverance for his people ; but observe, O my soul, David opposed faith to this carnal reasoning, and by faith overcomes it : there is not one word of the Lord in Saul's mouth ; but David introduces, " the Lord, the deliverer." Like Paul, " he conferred not with flesh and blood," Gal. i. 16. But being valiant in faith he goes forth against his gigantic foe, in the name, relies upon the power of an omnipotent Lord and thus he obtains a glorious victory : most excellent lesson for us. Christian, ever consider your carnal reason as a home-bred enemy, a domestic foe that opposes your Lord's truths, with, how can these things be ? Doth he require that ? It dares cavil against the mysteries of grace, and wants them to be explained to the judgment of carnal conception, or else cries, reject them as absurdities. How often has this enemy put you to the stand when you should have followed your Lord ? How often caused your hands to hang down, when they should have been lifted up to the Lord ? How often caused you to lay aside the weapons of your warfare, when you should have fought the good fight of faith ? Treat it as an enemy to your Lord's glory, and your soul's comfort : refuse it audience ; remember the antidote against it is, simple faith in divine truth : this brings the enjoyment of God into the heart ; engages his power in one's defence ; arms the soul with fortitude against every enemy which carnal reason represents as too formidable to stand against : yea, faith takes up this triumphing cry, " More than conqueror, in all these things, through Christ who hath loved us," Rom. viii. 37. And boldly challenges, " who shall lay any thing to the charge of God's elect ?" Rom. viii. 33. O that little word ELECT, how does carnal reason fight against it !

My reason proud resists my faith,
And oft dejects my heart :
Instead of trusting what God saith,
Our souls at dangers start.

This is a sin we should, confess,
And cry unto the Lord,
With strength'ning faith our souls to bless,
And courage from his word.

Who is this that cometh up from the wilderness, leaning upon her beloved?—Song viii. 5.

WHO! The wonder and joy of angels, the envy of devils, the contempt of the world, because a miracle of grace; upon whom shines the glory of God's justice, the riches of mercy, the abounding of his love, and the efficacy of his power. It is a poor sinner, hopeless and helpless in himself, coming up from a dismal, dreadful, dangerous state, leaning upon one who is mighty to save. Some over-rate christians: they paint their characters so very strong and perfect, as though they forgot that they are in themselves nothing but poor sinners, whose nature is only evil continually: and these people also under-rate them, not considering what they are in Christ, new creatures, perfectly righteous, without spot of sin, infinitely glorious and comely in God's sight. Consider, 1st. This wilderness: you are in it, and will be coming up out of it, till you get out of the body: it is your fallen nature, called flesh; it is inhabited by none but beasts of prey and devils of destruction; cursed sins and devilish lusts; there is no path in it to life, only to death and damnation. Though you are out of it, as to your state, yet you are really in it, as to your experience: therefore you are still coming up from it. How? 2d. Consider this posture, **LEANING**. It implies weakness, weariness, languor, fainting; yet aspires to ascend, to get on and get out. Do not you find this exactly your case? You are weary of the wilderness of nature and sin, long to get out of it, yet find not strength in yourself to ascend. Bless your soul, that you have a beloved to lean upon. He is your beloved, if you take him as such. You will find him the beloved of your soul indeed, if you lean upon him. 3d. What is it to lean upon Jesus? 1st. It is to cast yourself, the whole weight of yourself, sin and misery upon him, as having undertaken to support and sustain you. 2d. To join or cleave to him and associate with him, refusing all other props and supports but him. 3d. To rejoice and delight your soul in him and in the company of him. 4th. To strengthen yourself in him and get strength from him; just as a weak person does by leaning upon his staff in his journey. Jesus is all this to the mind by faith. Well then is he called our **BELOVED**. What remains, but that we prove his love by the faith of our hearts? So let us glory of him, and honor and serve him as the beloved of our souls; till leaning upon him all our journey through the earth, we come to enjoy him in heaven.

I'll trust, and lean, and sweetly sing
Of my beloved dear:
Tho' weak, in want of ev'ry thing,
He doth my spirits cheer.

I have no strength, support or hope,
But what from Christ doth spring,
His love does keep my spirit up,
While faith's kept on the wing. M.

But the body is of Christ, (or is Christ).—Col. ii. 17.

THERE is not a greater instance of the depravity of the human mind, and the corruptness of the judgment, than its seeking happiness in the shadow of things instead of the substance. What is all created good but the shadow of him that created it? Yet we are prone to grasp at the shadow and seek to be satisfied with it, while we neglect God the substance; but all, like a shadow, eludes our embraces; still we are restless and pursuing: it is just the same in spiritual things: we are prone to take up, and rest satisfied with the shadow of things, without the body, which is Christ: yea, so foolish are we, that unless we are kept, even after we have known the substance and fulness of Christ, and see that we are complete in him, we turn again to trust in the shadow of our own works and duties. This is awful! “But the body is Christ.” 1st. Jehovah, Father, Son and Spirit, have put the glory of every attribute and perfection of the godhead in the body of Christ: “In him dwelleth the fulness”—no, that is not right: “ALL the fulness of the godhead bodily,” Col. ii. 9. God the Father says, “Behold mine elect in whom my soul delighteth,” Isa. xlii. 1. God’s soul can delight in nothing but where his glory is. Again, “This is my beloved Son in whom I am well pleased, hear ye him,” Matt. xvii. 5. God cannot be well pleased with any one who is not like himself, perfect in holiness, righteousness and truth: these, not one of all the human race is possessed of: therefore, God is so far from being well pleased with us, as we are in ourselves, that he hates and abhors us. But, 2d. Here is our special mercy, God loves us, he hath chosen us, and blessed us with all spiritual blessings in the body of Christ: by Christ’s body we are redeemed from all our sins, “For he bare our sins in his own body on the tree,” 1 Pet. ii. 24. In Christ’s righteous body we are justified and sanctified: “We are sanctified through the offering of the body of Christ, once for all.” Heb. x. 10. Yea, “by his one offering he hath FOR EVER perfected them that are sanctified,” Heb. x. 14. Therefore, 3d. “Wherof the Holy Ghost is a witness to us,” Heb. x. 15. This is his blessed office, to glorify Christ to our view and in our hearts. The Father calls on us to BEHOLD Christ and to HEAR HIM. The Holy Spirit enables to this, and fills us with all joy and peace in believing in the body of Christ. Here then things are brought to one single point: all our righteousness, holiness, peace, comfort and joy, are in the body of Christ. Are God and we agreed? Has God put all his glory there? Then let us seek all our happiness there.

O, my friends, let us remember,
That Jesus is our loving head;

Each believer is his member,
And shall on sin and Satan tread.

M.

Adam begat a son in his own likeness, after his image.—

Gen. v. 3.

NOT in the image of God, in which Adam was created, but after the likeness of himself, an apostate spirit, fallen from God into all the cursed, proud, wrathful tempers of a wicked devil, and all the vile, filthy lusts of a brute beast. Awful difference between God's creation and man's pro-creation! Where can we turn our eyes but we see the dreadful effects of it? The Holy Ghost hath left this truth upon record for our instruction. Consider, 1st. That we are begotten sinners, not created such by God. David confessed this: "Behold I was shapen in iniquity, and in sin did my mother conceive me," Psalm li. 5. He does not charge his sinful nature to God, and impiously demand, why hast THOU made me thus? Ever beware of such doctrines which have the least tendency to make a holy God the author of sin. 2d. See whence you sprung: boast not of your high birth and noble pedigree: you are born a sinner, under wrath and curse, and must shortly turn to ignoble dust: "Be clothed with humility." 3d. Trace the filthy streams up to the corrupt fountain: look not only at your sins, but consider your sinful nature also: these are only the fruits; that the root from whence they sprung, says our Lord, "that which is born of the flesh is flesh," John iii. 6. Earthly, sensual, and devilish. I know, says Paul, in my flesh or fallen nature dwells no good thing, Rom. viii. 18. The flesh is part of you: never expect the old man to be exchanged into a new one, or flesh into Spirit: be content to leave it as you find in, an enemy to the Spirit; treat it as such: crucify its lusts: resist its motions: subdue its desires: put off the old man from day to day. 4th. View the glorious method God has taken for your recovery from your fallen state: O love and adore him for it! Does he repair, alter, and amend what is amiss in the old creation? No; this very notion is a species of deism: but by a new creation, making ONE NEW MAN, Eph. ii. 15. Even the Lord from heaven becomes the Son of man, that we may be the sons of God IN him. The Spirit begets us again into him: we are new creatures in him: thus we are born again into a new creation: here we live holy and happy, in perfect acceptance with God, and enjoy fellowship in his love as our heavenly Father. As we see our own vileness, we are commanded to put on this NEW MAN by faith, day by day; and beholding his glory, we are changed into his image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18.

Born into Christ the second man,
We have a nature new;

Hence holy strife in us began,
Which proves us christians true.

M.

Of whom I am chief.—1 Tim. i. 15.

WHAT a mighty change does grace make ! Paul was once in his own eyes the chief of saints. If but two went to heaven, he had no doubt but he should be one. Now he is really an eminent saint in Christ, he confesses himself the CHIEF of sinners. Why so ? Did he love sin, lie down and wallow in sin, and glory in sin ? No, far from it ; he was now saved from all his sins : but he now sees the exceeding preciousness of Christ his Saviour ; the exceeding sinfulness of sin, which dwelt in him ; and the infinite holiness, spirituality, and perfection of the law of God : therefore he makes this public declaration ; not I have been, but I NOW AM the CHIEF of sinners. He as it were stands forth and challenges the whole race of sinners, and says, I will give place to no one : of all of you I will be the first rate, and stand foremost in the rank. But is not this glorying in sin, which was his shame ? Self-righteous hearts toink so ; they cannot come into it. When any sinner adopts Paul's language, and says, "of sinners I am chief," they ignorantly reply, there can be but one chief. Who then is that one ? Why every one who drinks into the same spirit with Paul, has the same views of himself which he had. For, 1st. They see sin, not only in its fruits, but as a root ; not only its actions, but as a nature in which dwells no good thing. Such feel in their nature the vile lusts of the beast and the cursed tempers of satan. Though sin has not the dominion over them, yet sin dwells in them. When they look at their past sinful actions, they take into view their present sinful nature also, and therefore rate themselves according to their views of themselves : they have done with self-admiration and self-justification. I AM the chief of sinners : I see myself : I think no one has so wicked a heart and so bad a nature as I have. 2d. Such from their hearts give glory to the holy, blessed trinity. O how is God the Father glorified for his everlasting love to such sinners ! How is God the Son's grace exalted in dying to save them, living to fulfil the law for them ! How is the Holy Spirit's kindness magnified, in convincing them of sin, bringing them to Christ to be saved from sin, and sanctifying them by the faith of Christ, over the power of sin ! 3d. Such, all such, and none but such, do cordially embrace and comfortably live upon this faithful saying and worthy of all acceptation (with the deepest humility and most inflamed joy) "Christ Jesus came into the world to save SINNERS : " therefore, as they are not under the power of sin, so they are delivered from the pride of their own righteousness. A sinner's righteousness ! They are not ashamed that they should ever be so arrogant and ignorant to talk of it, trust in it, or expect to be justified by it, in whole or in part.

Let the lying lips be put to silence ; which speak grievous things proudly and contemptuously against the righteous.—Psalm xxxi. 18.

THE language of natural reason is, if I am righteous God will love me. It is the language of faith, though I am a sinner yet God loves me ; and because he loves me, therefore he makes me righteous. How ? The pen of inspiration answers : David describing the character of a sinner, renewed by grace and made meet to dwell with God, saith, “ He shall receive *righteousness* from the God of his salvation,” Psalm xxiv. 5. Here we see plainly, that righteousness is a gift ; that it is received, not worked out by the sinner ; that it is given by the God of our salvation ; it is the glorious robe our elder brother, Jesus, wrought out for us, our heavenly Father imputes to us and puts upon us. God the Holy Spirit enables us by faith to receive it, rejoice in it, and boast of it ; for, we see ourselves made infinitely and everlastingly righteous in it. Here observe, the gift of righteousness, to make poor sinners righteous, is an Old Testament doctrine. Lord establish our hearts in this fundamental truth of thy blessed word. Jesus, master, enable us to take comfort in thy one righteousness, and to give thee the glory of this inestimable blessing.

Is it so, that thou art thus righteous in God’s sight ? Then thou hast righteous hopes, righteous fears, righteous joys, a righteous heart, and a holy life : yea, and proud contemptuous foes too. Their lying lips will be opened against thee : the adversary of all truth will bring lying accusations against the truth thou believest, as sure as he brought them against Jesus Christ *the righteous*, who is the *truth*. Stirred up by him, marvel not if men charge thee with being an Antinomian, an enemy to all righteousness ; that they say grievous things of thee ; speak proudly against thy faith ; contemptuously sneer at thy confidence ; saying, how absurd the notion, that thou, who art a miserable sinner in thyself, should yet be perfectly righteous in Christ ! And, in opposition to Christ’s glorious righteousness, they will set up the sinner’s filthy rags, and assert that we are to be justified first or last, or somehow, by what we do. What is thy duty here ? Imitate David : give thyself unto prayer : “ Let the lying lips be put to silence.” How ? By the grace of Jesus teaching thee to deny “ all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.” So is the will of God, that with *well-doing* we may put to silence the ignorance of foolish men, 1 Pet. ii. 15. “ We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,” Phil. iii. 3.

Save yourselves from this untoward generation.—Acts
ii. 40.

SOME, from a warm zeal for free-will and a strong opposition to salvation by grace, have been weak enough to cite this passage to prove, that we have a hand in our own salvation: because we are here called upon to save ourselves. They might with equal propriety have inferred, that we are here exhorted to new create ourselves. But there is a sense, in which this exhortation is peculiarly applicable to every saved sinner, every justified believer in Christ. For the honor and glory of our Saviour, and for the peace and comfort of our souls, let us attend to it. Wisdom informs us, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. O how lofty are their eyes! And their eyelids are lifted up," Prov. xxx. 12, 13. Now these are at enmity against "that seed that serve the Lord, and are counted to him for a generation," Psalm xxii. 30. It was so from the beginning; it is so now; it ever will be so, as long as two seeds or generations are in the earth: therefore, we are called upon to save ourselves from this generation, for it is untoward. The men of this generation may have fine parts, profound learning, and shining abilities; they may occupy high stations in church and state: yet they are perverse; they deride the glorious gospel; set at nought the precious Saviour; his perfect atonement and one righteousness, they see no need of: they ridicule the operations of his Spirit and call all who pretend to them, enthusiasts. Glad are they, when they can shew the untowardness of their nature and the vexatious disposition of their spirits against them. From such, O christian, save yourself. How? Refrain their company, escape their deistical notions, abhor their proud, free-will, self-righteous tenets; defile not yourself by reading their works; it is like trying the effects of poison upon a healthy body. Separate from them; come out from among them: so shall you save yourselves from partaking their evils and judgments. Know your dear Lord's enemies and save yourselves from them. Know his friends and associate with them. Bless your precious Lord for saving you from their untoward state; it was of his unmerited mercy and distinguishing grace. O, when you read of them and see them, reflect, such I was once, who made me differ? Thus you will get good by them, if it sinks your soul in humility and causes you to exalt the riches of God's grace in Christ Jesus.

Dangers beset on every side,
From men profane, and sons of pride,
O keep me Lord, by grace divine,
And make me know I'm ever thine.

Born from above to walk with thee
By faith that I may holy be:
Then let it be my constant care,
Of men untoward to beware.

M.

Wisdom is the principal thing ; therefore get wisdom.—

Prov. iv. 7.

IN Joseph's visions, the sun, moon and stars made obedience to him, and all the sheaves bowed to his sheaf, Gen iii. 7. So wisdom is honored and exalted above and beyond every thing beside. This wisdom is the Son of God, "to whom every knee shall bow," Phil. ii. 10. Jesus, under the character of wisdom, is said to cry, to utter her voice—behold I will pour out my spirit unto you—and it is said to enter into the heart, Prov. i. 20—23. and ii. 10. All this can be applied to none other but Christ, who is of God "made unto us WISDOM," 1 Cor. i. 30. He cries after us miserable sinners ; he utters his voice of love to us ; he pours out his spirit upon us ; he enters into our hearts and dwells there by faith. This truly is the principal thing : this, infinitely above all others, demands the whole of our attention, labour and diligence. Get what we may, yet without this we are not wise ; we cannot be happy ; we shall be only foolish, deluded and miserable : there will always be a vacuum in the heart, and a cry, what lack I yet? *Get wisdom.* What! Get an interest in Christ? What can we poor, miserable sinners do to get that? It is a foolish phrase : it is unscriptural advice. Solomon reproves it, when he asks, "Wherefore is there a price in the hand of A FOOL to get wisdom, seeing he has no heart to it? Prov. xvii. 16. As though he had said, none but a fool thinks his own works and does the price of wisdom, and that by these he is to purchase an interest in Christ and a title to his kingdom. Such have no understanding of the grace of Christ, no real love of heart to Christ. He cries, "Come without money and without price," Isa. lv. 1. This is the way to buy and to get wisdom. Seek to enjoy the knowledge of interest in Christ ; labour after more and more experience of his grace, and fellowship with him in your souls. Be not satisfied, not a day nor an hour without tasting his sweetness and feeling his preciousness. O Jesu, I am foolish, be thou my wisdom ; I am sin, be thou my righteousness ; I am poor and miserable, be thou my riches and my consolation ; I have my wants to be supplied, many miseries to be relieved, many corruptions to be subdued, many graces to be strengthened, many enemies to be conquered : O, may I possess thee in all thy fulness to night and for ever. This is the principal thing, the one thing needful : "Let the word of Christ dwell in you, richly in all wisdom," Col. iii. 16.

Thou, thou my wisdom art,
Make and keep me wise of heart :
Thee to prize above all things,
Who to me salvation brings.

What are all things here below ?
Foolish toys and empty show :
May I live above with thee,
And thy glory daily see.

Kiss the Son.—Psalm ii. 12.

A SHORT command : for brevity, like the poesy of a ring ; but comprehensive, like the book of God : for it compriseth all that the scriptures require of us and promise to us : it means that we live in holy love and walk in sweet friendship with the Son of God. For, 1st. A kiss is a token of reconciliation. Kiss and be friends is a common proverb. “ The kisses of an enemy are deceitful,” Prov. xxvii. 6. Christ experienced this by the kiss of Judas. Though sinners against Christ, yet he loved us : though enemies to him, yet he died for us. The belief of this love slays our enmity : the breach between God and us is made up : we are reconciled to God, “ and have peace with him through Jesus Christ,” Rom. v. 1. How did reconciling grace operate upon the heart of that vile sinner, Mary ; she kissed the Lord’s feet, while with tears of penitential sorrow she washed them,” Luke vii. 38. O, give the reconciling Son of God this love-token of your reconciled hearts. 2d. A kiss denotes congratulation. When Samuel anointed Saul, he kissed him and said, “ Is it not because the LORD hath anointed thee to be captain over his inheritance ?” 1 Sam. x. 1. Thus congratulate Christ, “ who is the captain of our salvation,” Heb. ii. 10 6d. It is a salute of joy. By a kiss we welcome a dear friend on return from a long journey or dangerous voyage. What a journey did Christ take ! What a voyage did he embark in for us ! After all his agonies and sorrows for our salvation, he is arrived at his kingdom and glory : and shall we not welcome and salute him with a kiss of joy on it ? 4th. It is a token of great honor. Not every one may presume to kiss the hand of an earthly monarch ; some are permitted, on being appointed to some place under him, &c. Behold, “ we are made kings and priests unto God, by Jesus Christ,” Rev. i. 6. What an honor to kiss the King of kings ! Lastly it is a love-token of consanguinity. Loving relatives express their mutual affection by a kiss. Is Christ the loving bridegroom of our souls ? Let us arise, shake ourselves from the dust, and stir up our hearts to give him every possible token of love and affection. May we live nearer to him, enjoy more of him, and be indulged with more spiritual communion with him. May our souls ardently long to be with him that with rapture we may kiss those dear feet that travelled and were nailed to the cross for us ; those blessed hands which were stretched out in prayer and nailed to the accursed tree, and bless that loving heart which was pierced for our sins and salvation.

With sweet affection let us kiss
The Son of God, our Lord,
And own it as our highest bliss,
To live upon his word.

The more we think upon Christ’s love,
While in this vale of tears ;
The more our hearts will soar above,
And banish all our fears.

By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.—
2 Cor. vi. 7.

WHAT sign shewest thou? Shew us a miracle, and we will believe you are inspired, says an evil and adulterous generation. A sign and a miracle? Why, every regenerate soul is both a sign and a wonder to carnal men: they are born from above; they live above; their views, end and aims, are to things above; they study to approve themselves to God, who is above. These words, though peculiarly applicable to the ministers of Christ, yet are true also of every disciple of Christ: he studies to approve himself, 1st. By the word of truth. What is this? Where is that to be found? In God's book, the Bible. O, the Bible! Say some weak heads and deceived hearts, the letter of scripture is not God's word. Find a surer testimony of God and from God, if you can: we will be content to fix our faith upon this word of truth, for it testifies of our beloved, who is the **THE TRUTH**: he therefore bids us "search the scriptures," and we find them lively oracles to our souls. As we find Christ in the word of truth, we live upon him according to the word of truth, and desire to frame our whole conduct by the word of truth: its doctrines we submit to—its threatenings we fear—its precepts we obey. 2d. "By the power of God," that accompanies the word of truth to our hearts; causes it to be believed in our hearts; brings joy and peace to our hearts in believing the word; and fills our souls with a hope full of immortality promised in the word: it is reserved for us, and we are kept by the power of God through faith unto salvation, according to the word, 1 Pet. i. 5. 3d. "By the armour of righteousness on the right hand and on the left;" What is this? Not a fancied righteousness of our own: that is at best but filthy rags; a wretched armour, either on the right hand or left; none but fools would appear in such an armour; those who do are the sport of fools, and contempt of devils. Not an inherent righteousness which some talk of: what is within cannot be an armour for without, on either hand. This righteousness has never fulfilled the law of God, therefore cannot defend from the face of enemies; but the perfect, spotless righteousness of the Son of God has: therefore, that can defend from every assault and every accusation from every quarter on either side. This is the cry of faith; this the armour of the soul, "that I may be found in Christ, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii. 9. Take the sword of the Spirit, the word of God in one hand, and the shield of faith, the righteousness of the Son of God in the other, and what shall stand against you?

Much more then, being now justified by his blood, we shall be saved from wrath through him.—Rom. v. 9.

ALL heresies are founded in pride and spring from ignorance and unbelief of the Lord's word : some strike at the glory of the free grace of God : others at the divinity of the Son of God : others at his atonement and righteousness, whereby our sins are pardoned, our persons justified, and final preservance to eternal glory is secured to every believer. Paul, under the influence of that Spirit, who foresaw every heresy which would spring up, pester the church, dishonor Christ and distress his members, here sits himself against that pernicious heresy, that souls once justified and pardoned by the blood of Christ may after perish under the wrath of God. 1st. What is meant by being justified by the blood of Christ ? Just the reverse of being condemned for sin by the law ; for his blood takes away sin, which is the cause of condemnation. Christ's blood shed at his death was the finishing stroke, and includes his whole work as our Saviour : he made that full satisfaction to law and justice, for which sinners are freed from condemnation by the one and pronounced just by the other : they are once for all and for ever justified in God's sight : for though God sees sin in them, yet they are for ever justified from it in his beloved Son. 2d. Who are thus justified ? Sinners who believed on the Son of God, whether they have the sense and comfort^e of it in their own consciences or not : for they now receive the atonement of Christ into their hearts by faith. Faith urges them to plead and not rest satisfied till they find the peace of God in their consciences, flowing from justification in Christ's blood. But, 3d. May not such perish at last under the wrath of God ? No, says Paul, this is impossible, MUCH MORE, mind those precious words, "being now justified by his blood, we shall be saved,"—as though he had said, what, did the Son of God shed his blood in vain ? Has he called us and justified us before God through faith in his blood ? And has he now no love to us, nor care for us ? Will he after all this grace leave us to perish under wrath ? No : as we are actually justified by his blood, we shall be eternally saved from wrath through him : his precious blood can never loose its efficacy ; his gracious heart never abate in love ; his almighty arm can never lose its power. As Christ died to redeem from all sin, he lives to save from all wrath : this is the faith of God's elect : this faith works by love of the truth, and in rejecting all self-righteous errors ; and as the soul is comforted by this love, love inspires to all cheerful obedience.

When Jesus on the cross did bleed,
He represented all his seed,

And they in him were justify'd,
And this by faith's to them apply'd. M.

That in all things Christ might have the pre-eminence.—

Col. i. 18.

WE cannot be happy till this truth is brought into the experience of our hearts. The regenerate soul is ever at war with the flesh, for it opposes the pre-eminence of Christ; and is also at war against the proud notions of profane as well as self-righteous men, who reject Christ our precious head, from having the pre-eminence in the salvation of the body: they put him in subordination in many things, instead of giving him the pre-eminence in ALL things. When our Lord says, "My Father worketh hitherto, and I work," John v. 17.—some poor sinners become bold intruders, and add, "I, we work also, and our work must have some part in our salvation." Well, it will be so till the law of works, which has the pre-eminence in their hearts, kills their legal hopes and self-righteous confidence. Soul, can you say with Paul? "I through the law, am dead to the law," Gal. ii. 19. Are you married to Christ by faith? Then you have seen that you are totally destroyed in the old creation: and are a mere cypher, an insignificant nothing in the work of a new creation. Here Christ is all in all. As a chaste and loving bride, you will glory in and exalt your beloved bridegroom above all things. 1st. You will give him the pre-eminence in your heart. It is said of the late king George, when he chose to keep his nobles at a distance, he used to say, "the KING is at home to-day:" so whenever any hold intruders from the word, the flesh, or the devil, solicit admittance, you will say, "King Jesus is on his throne to-day:" he has the pre-eminence within: my affections are set on him: there is no room for you. 2d. Of your hopes. Does satan accuse? We overcome satan by the blood of the Lamb, and by our testimony of Jesus, Rev. xii. 11. Does the law condemn? "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. Is conscience distressed? "His blood sprinkles our hearts from an evil conscience," Heb. x. 22. His work "makes perfect, as pertaining to the conscience," Heb. ix. 9. "His blood purges our conscience from dead works, to serve the living God," Heb. ix. 14. Thus Christ has the pre-eminence in all things pertaining to our conscience and our hopes: for we are fully assured, "God hath made us accepted in the beloved," Eph. i. 6. 3d. In our lives. We are not under the law, therefore we have done with all legal striving to fulfil it, that we may be justified by and saved for what we do: but we are under the grace of Christ; this has the pre-eminence over our walk; we live under the influence of love we walk with Christ's salvation in our hearts.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Tit. iii. 5.

“SHEW us a miracle and we will believe you are inspired,” say carnal men. We can, but they have not eyes to see it. Blessed be God, miracles are not ceased: the Lord works miracles of grace daily: every regenerate sinner is a miracle of God the Father’s mercy, of God the Son’s grace, and of God the Holy Spirit’s power: his humble language proclaims it; I stand forth and declare, that I was a vile sinner, condemned by the law of God, and justly deserving the damnation of hell, yet full of the pride of my own works and confident of salvation by my own righteousness; but God, by an act of sovereign mercy, has saved me from the power of sin and a vain, confident hope in my own righteousness. “Not by works which we have done,” Our works are out of the question; for all boasting is excluded: yet the notion of absolute mercy in God to any sinner, without respect to works of righteousness performed by man to fulfil the law of God, is absurd and unscriptural; it is to be rejected as contrary to the attributes and perfections of the Godhead: therefore, we are saved by mercy, according to works of righteousness; but not which we have done. No: but what Jesus our law-fulfilling head hath done for us: he hath fully obeyed the commands of the holy law, perfectly satisfied the demands of strict justice; hence the mercy of the Holy Spirit flows to us. Jesus saves us from the curse of the law and the wrath of justice: the Spirit saves us from the blindness of our understanding, the rebellion of our will, and the carnality of our affections. Pause, O my soul! Fall down and adore his rich mercy, that snatched thee from hell, and saved thee to heaven: yes, into the heaven of the love of the Father, Son and Spirit. My soul is formed for it: I have suitable dispositions to it: How? “By the washing of regeneration and renewing of the Holy Ghost.” As water separates the filth from the thing washed and makes it clean, so the Spirit separates us from the love of sin, our pride, self-righteousness and aversion to Christ and his salvation; begetting us again from our old natural false hope, to a new and lively hope of salvation by the death and resurrection of Jesus, by the word through faith; renewing us hereby in the spirit of our mind, making us new creatures in Christ. So that salvation is not by reforming and amending our old nature; that is left just as it was: but begetting us anew in Christ, that we might live and walk in him to the glory of God. Our old nature is subjected to grace: “Christ is in us the hope of glory,” Col. i. 27.

This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another.—
1 John iii. 23.

WHEN a weary traveller has lost his way, what joy must the sight of a directory afford him ! How must his joy be increased, if it informs him he is near a dear friend's house, who will kindly receive him ! Weary pilgrim, look at this directory and rejoice : you are near a dear friend, who will kindly receive and heartily welcome you. Obey this command, and enjoy the comfort. Consider, 1st. Who commands ? God the Father, of heaven ; that God against whom you have sinned, and by sin are become miserable : he would have you be both holy and happy ; you can be neither without believing : both are enjoyed in faith. 2d. The command : BELIEVE. By the ten commandments you are condemned ; you are brought in guilty by them ; the law ministers nothing but wrath and condemnation. God be merciful to us miserable sinners : God shews us mercy. O, the love and grace of the law-giver ! He here gives us one command, which ministers life and salvation to our guilty souls : only believe : you mourn under a sense of sin, are dejected for want of peace, and distressed for want of comfort : you look one way and another : you strive to do this and that : you pray, read, hear, communicate, &c. still your soul is not happy and joyful. Why not ? Because you do not obey your Father's command, BELIEVE. 3d. Consider the object of faith : "The name of his Son Jesus Christ." God the Father doth not command, believe on me, come to me, but only as he is in Christ : therefore he says, "hear my beloved Son," Mark ix. 7. Believe on him : go to him : receive him : look to him : venture your souls on him : constantly and continually exercise your minds on him, for all salvation : so shall you enjoy my peace, my favor and my love. All centers in his name, JESUS ; your sin-bearing, sin-atoning, curse-suffering, law-fulfilling Saviour. CHRIST : anointed, sent and appointed by God the Father, to do and suffer his will ; to finish your salvation, and to save and make you happy every moment, in the sense of the Father's reconciled love IN HIM. 4th. Who are commanded thus to believe ? Sinners, lost and perishing sinners, who have no righteousness to justify, no strength to save themselves. This is your character and mine, and will be so all through life : therefore this command is ever to be obeyed by us. Are you in a doubting, fearing, condemned, dark, distressed frame ? Your Father's loving command just suits you : obey him : believe in his Son, for light, joy and peace, and they shall spring up in your conscience : then love shall prevail in your soul to God and to his children. This is the prayer of faith, "Lord increase our faith," Luke xvii. 5.

But ye have not so learned Christ.—Eph. iv. 20.

BELIEVE and live as you will : love and walk as you please. Will any say, this is fine licentious doctrines? we answer, such do not know nor consider the power of faith, nor the influence of Christ's love : they are strangers to his teaching. Christians are his scholars : Christ is our one master : he graciously condescends to teach us : he kindly says, "learn of me, for I am meek and lowly in heart" to instruct you, Matt. xi. 29. Our good business is, to sit at his feet. We have no just ideas of the sinfulness of sin, the vile-ness of our nature, nor the preciousness of his person, but what we learn of him. Christian, what hast thou learned of Christ this day? If thou hast not learned somewhat of the heinous nature of sin, so as to abhor it, and of the preciousness of Christ's person and salvation, so as to cleave to him, verily, thou hast lost a day : thou didst not so learn Christ ; for this is his word daily to thee, *come unto me.*

1st. When the pleasures of sin invite ; when these trinity of idols, the lust of the flesh, the lust of the eye, and the pride of life, demand to be gratified, what is your answer? Is it not? My soul abhors them, my life shall be prevailingly free from them ; I have not so learned Christ as to indulge them : I have learned so much of his precious love, as to desire to be wholly, solely and eternally devoted to his glory. 2d. Have you been bearing your sins and carrying your sorrows to-day? Verily you take too much upon you ; ye have not so learned Christ. Surely he hath done this for you, that you should be eased of their burden and find rest in him : "all ye that labour and are heavy laden, come unto me, and I will give you rest," Matt. xi. 28. This is his sweet voice, "let not your hearts be troubled." This is a precious command, "believe in me," John xiv. 1. 3d. Have you been this day folding your hands in dejection, full of doubts and fears, and your hope at the last gasp? You have not so learned Christ : for he saith to the fearful in heart, "be strong : fear not," Isa. xxxv. 4. Again, "fear not, for I am with thee : be not dismayed, for I am thy God ; I will strengthen thee, yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness," Isa. xli. 10. Daily learn to exalt Christ's words against all your sorrows ; his righteousness against all your sins : his salvation against all your demerits ; his promises against all your fears ; and his truths against all satan's lying suggestions. See the blessedness of thus learning Christ ; "great shall be thy peace : in righteousness shalt thou be established : fear and terror shall not come near thee," Isa. liv. 13, 14.

Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me.

—1 Sam. xxviii. 15.

A MORE awful speech is scarce to be found in the Bible: a more dreadful state a soul cannot be in on this side of hell: to have potent enemies in battle array; to have the guilt of abominable sins staring one in the face; and to be sensible that the Lord is departed from one, how horrid to think of! O, come here and see the terrible effects of trifling with God and disobeying his commands! For we read that the Spirit of the Lord came upon Saul; that God gave him another heart; that he was turned into another man; and that he prophesied, 1 Sam. x. 6. And yet, such was his dreadful conduct, as to bring upon himself such sore distress. How does he act under it? Does he humble himself as heretofore before the Lord? No: but adds this evil to all his abominations; he seeks to the witch of Endor, desires her to raise up Samuel to him: the form of Samuel appears, and tells him of his sudden destruction by the Philistines. Learn hence, 1st. That as the Lord's mercies are sure, so also are his judgments: though he may delay for a season, yet a day of vengeance will surely overtake every impenitent, sin-hardened soul: though it was not long before, that Saul disobeyed the Lord's command, in not totally destroying his enemies, the Amalekites; yet the Lord had neither forgotten it nor forgiven him. 2d. See how a sin-hardened soul acts; not like David, who goes to the Lord with an humble heart, a broken spirit, and a sorrowful cry, "O Lord pardon mine iniquity, for it is great," Psalm xxv. 11.—but like Saul, who applied to the devil for relief. 3d. We do not hear one word from Saul of the cause of his distress, SIN: his eyes were so blinded by it that he saw not the evil of it: his heart was so hardened by its deceitfulness that he felt no sorrow in his soul on account of it; for the Lord was departed from him. O, that we may dread and deprecate this. But let not any sin-distressed, broken hearted sinner, write bitter things against himself, from hence; for, if sin causes sorrow of heart and mourning of soul, and excites a cry, God be merciful to me—save Lord Jesus or I perish: the Lord is not departed from that soul; it is not hardened through the deceitfulness of sin. O, love the Lord for that: praise him for his grace which keeps you from that; and that his promises still invite and encourage you: "for if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and his blood cleanseth from all sin," 1 John i. 7. and ii. 1.

With jealous heart and godly fear,
O may I walk before the Lord:
This will prevent the falling tear,
And love and joy and peace afford.

May other's evils warn my soul,
The dang'rous paths of sin to flee:
Let gen'rous love my soul controul,
In sweet obedience, Lord, to thee. M.

The answer of a good conscience towards God, by the resurrection of Jesus Christ.—1 Pet. iii. 21.

THE grand business of faith is, to give being and subsistence to divine truths in the mind, Heb. xi. 1. Hence, conscience gets relief and peace, and the soul is made happy. Consider, 1st. What is conscience? Science is knowledge: pre-science is fore-knowledge. Conscience is something joined WITH knowledge: "Some have their conscience defiled," Tit. i. 15. With what? The guilt of their sins. Some are said, "to be sprinkled from an evil, or guilty conscience," Heb. x. 22. With what? The blood of Christ: therefore, in respect to a good or bad conscience, something must be joined with the science or knowledge of the mind to determine it by. In this sense the word conscience is used in scripture. Hence, 2d. We may easily see what is the answer of a good conscience before God. Join the law of God with your science, or knowledge of yourself. What report will conscience make? The law condemns: conscience pleads guilty: it has got evil in it. Hence you fear and tremble: but faith joins with our science, or knowledge, *the resurrection of Christ*: then we have a good conscience, not troubled with the guilt of sin: for Christ died for our sins; he atoned for them all on the cross; they are all buried in his sepulchre. He rose again for their justification: hence we are fully discharged from all condemnation for sin. Thus we have a good answer from a good conscience towards God, by the resurrection of Jesus Christ. Now, 1st. This is what Paul calls "The mystery of faith," 1 Tim. iii. 9. It is a mystery, known only by the experiences of the faithful. Carnal reason cannot comprehend it; the judgment of sense rejects it; natural men think a good conscience arises from their being good in themselves, and doing no harm; they have a stupid conscience and a deceitful heart; they believe a lie; and such, from a notion of their own righteousness, think they have a good answer therefrom towards God. Such is the ignorance, blindness, and unbelief of nature. This nature is part of us: this flesh, with all its carnal reasonings and corrupt notions, opposes the mystery of faith in the conscience. Therefore, 2d. This mystery is to be held in a pure conscience: the resurrection of Christ is to be held fast, as that truth by which conscience can maintain peace, the heart be made happy, the life influenced to all holiness, while God justifies us: this is the peculiar glory of faith. Hence, "the God of hope fills us with all joy and peace in believing," Rom. xv. 13. This is our resurrection blessing.

I have remembered thy name, O Lord, in the night.—

Psalm cxix. 55.

CONSIDER, 1st. Hebrew names express the nature of the things to which they are applied. Whatever name the LORD makes himself known by to us, is expressive of his nature and of his covenant of love and grace to us. Hence there is no name so sweet to us sinners, as that which he hath assumed, the name JESUS: the LORD, the self-existing Jehovah, Jesus. All the glorious perfections of wisdom, love and power, shine with the greatest lustre in that name: the great God, even our Saviour Jesus, Tit. ii. 13. All the attributes of Jehovah are magnified and glorified in that precious name. 2d. To remember the name of the Lord, is to meditate in faith upon what he is to us, hath done for us, and hath promised to bestow upon us, as the Lord our Saviour. O, what a wide field for meditation is here! But, 3d. David remembered the Lord in the night. While others are sleeping, or doing worse, he was meditating; in the night, when all nature is in profound silence: this is a blessed season for meditation upon the Lord of creation, Providence, and grace. But by the night may also be understood, 1st. The night of affliction, pain, and sickness of body. O, how sweet to remember the Lord's name in it; to see the rod of love in the hand of a covenant God and loving Father. Or, 2d. A night of bereaving, the loss of a near relative, or a dear friend. O, blessed to remember, "The Lord gave and the Lord hath taketh away;" and to remember the Lord, to sanctify the loss, that we may be enabled to say, "blessed be the name of the Lord." Or, 3d. The night of temptation, when all appears dark and distressing: then how joyful to remember the name of him who was tempted for us, the love of him who sympathizes with us, the power of him who is able to succour us, and the compassion of him who says his grace is sufficient for us! Or, 4th. The night of desertion: O this is a black night indeed! but yet, how animating to remember the name of the Lord, who declares, "In a little wrath, I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the LORD thy Redeemer," Isa. liv. 8. Lastly, how sweet to remember the name of the Lord, against the night of death. Dear Lord, familiarize that solemn night to our souls: let us meditate on it with composure and look for it with joy: when we think of its awful solemnity, let us remember thee, who hast swallowed up death in victory, took away its strength and sin; so that in faith we may joyfully cry out, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, which giveth us the victory, through our Lord Jesus Christ," 1 Cor. iv. 57.

Peter was grieved, because he said unto him the third time, Lovest thou me?—Jonn xxi. 17.

PETER had grieved his Lord by three denials of him: now his Lord grieves Peter with three questions of his love to him. We may often read our sins in our punishment; Peter's Lord suffered him to fall, to lower his pride and self-confidence. Now he has got him down in the valley of humiliation, he keeps him there. A little while ago he boasts of his superlative love to Christ, above all the rest of his disciples: "though all men shall be offended because of thee, yet will I never be offended—I am ready to go with thee both into prison and to death—though I should die with thee, yet will I not deny thee." Brave words! Who can doubt of the sincerity of Peter's heart in all this? Hence learn, 1st. The warm frames of your converts are often attended with great self-confidence: there is much of nature's fire in them. My heart hath often rejoiced and has been warmed with love, to hear the ardor and energy with which some in their first love have spoken of precious Jesus: but I have thought, a sifting time will come; the Lord keep your poor hearts humble before him. 2d. See the unchangeable love and sovereign grace of Christ to his dear disciples. He told Peter of his fall and warned him against it; yea, set before him every particular aggravation of it. How blind are those who see not here the divinity of our Lord! Notwithstanding this, Peter abates nothing of his self-confidence. Must his fall cure him? Not that, but Christ's grace, raised and restored him. Falls into sin, naturally harden through the deceitfulness of sin: take heed of looking to saints' falls to make you think little of your own. Peter's fall was a damnable sin: he deserved hell for it: Christ snatched him as a brand out of the fire. His grace brings good out of the evil of sin. Let us glory of grace, but beware of sin. For, 3d. Souls raised by the grace of Christ are grieved for their base sins and falls; though the subject between Christ and Peter was LOVE, yet it grieves: no threats of hell and damnation wound new born souls like love: "lovest thou me?" saith the Lord. Look back, soul, to thy past conduct; say, was there warm and generous love to thy Lord in it? O, the thought of past unkindness to Christ grieves the soul before him. As Christ repeats the question, grief is enlarged. 4th. Never think you are truly raised from your falls and restored to the love of Christ, if you have not grief of heart for them: Christ's grace melts into love: love sinks into humility, while it kindles the fire of joy and excites a godly jealousy.

There's grief in love which none can tell, Humble me, Lord, unto the dust,
 At the affecting sight of sin; And make me for my sins asham'd,
 But those who know they're saved from Save me from all self-righteous trust,
 And feel Christ's precious love [hell, And ev'ry thing that may be blam'd.
 within.

Therefore it is of faith, that it may be by grace, to the end that the promise might be sure to all the seed.—

Rom. iv. 16.

MEN come to earthly inheritances either by heirship, gift or purchase: each one can tell how he came by his estate, and by what right he holds it. Come, christian, examine thy heavenly inheritance to night: see how thou camest possessed of it, and by what means thou dost hold and enjoy it. 1st. It is thine by purchase; not that thou didst ever contribute one mite to buy it; but Christ thy elder brother paid the full price for it: therefore it is called "the purchased inheritance," Eph. i. 14. 2d. It is thine by gift: "It is your Father's good pleasure to give you the kingdom," Luke xii. 32. 3d. It is thine by heirship: thou wast born to inherit it; not by thy natural, but by thy spiritual birth. Now thou art "an heir of God, and a joint heir with Christ," thy elder brother, Rom. viii. 17. 4th. How dost thou hold it? BY FAITH. Mind this: faith is not thy title to it: thou hast that by purchase, heirship and gift. Faith receives it, takes possession of it, and enjoys the comfort of it. "We receiving a kingdom," Heb. xii. 28. 5th. The Spirit is the earnest of this inheritance: he first makes thee an heir, then bears witness to it, by possessing thee of the graces and gifts of the kingdom; so he trains thee up for the full enjoyment of it in glory. 6th. It is by faith, "that it might be by grace." Works have not the least hand at all in the matter: they neither procure right nor give title to it: it is a gift of the free favor of God: adoption to heirship, and purchase of it, are all for free grace; and faith to enjoy it, is a gift of grace also. Well then, O soul, does not this inspire thee to give all the glory to a gracious God? But mind again, lastly, it is by grace, "to this end, that the promise might be sure to all the seed," even the promise of eternal life. The promise is by grace, therefore it is absolute, sure and certain, else God's truth would fail: if it was suspended but upon the smallest condition of works (whatever some may say) every soul would forfeit his title to heaven and fall into hell: but it is "sure to all the seed;" for God, who cannot lie, promised eternal life before the world began, Tit. i. 2. To whom? To Christ, for and in behalf of all his spiritual seed: therefore in Christ our title is sure: living upon him by faith, we enjoy both present comfort and full assurance that we shall live and reign with him in his kingdom of glory. Thus poor sinners' hearts are made happy in faith, joyful in hope, obedient in love, while Father, Son and Spirit, have all the glory.

Grace freely gives and faith receives,

The promise of eternal life;

Hence all our joy of hope revives,

Conscience is freed from strife.

The woman's seed, and seed of Christ,

Are heirs, by promise sure,

In sweet experience now they're blest,

And shall be ever more.

Moses endured, as seeing him who is invisible.—Heb. xi. 27.

WHAT a paradox ! “ Seeing him who is invisible.” Is not this deemed the very height of enthusiasm ? I dearly love that word : it signifies, being IN GOD : and I love it in the very sense carnal men use it too ; for they mean, one who has got the zeal and fire of godliness in his soul. Give me that man for my companion who is cast off by the world as an enthusiast. Is it any marvel that scriptural, experimental truths are foolishness to the spiritually blind, and that they can neither endure the persons nor the language of the children of faith ? Consider, 1st. What did Moses endure ? What you, and I, and every enlightened soul is called to endure, “ the reproach of Christ, and suffering affliction with the people of God.” Now this is opposed, by “ enjoying the pleasures of sin for a season.” So that if you will but enjoy the pleasures of sin, with the men of this world, you may escape the reproach of Christ and avoid suffering affliction from them. Now, which is your choice ? If Christ is in your eye, you cannot hesitate one moment : Moses’ choice will be yours. Give me Christ—welcome reproach—afflictions I embrace for him. O let me have Christ within me, and his mark upon me. Faith makes all easy : love makes all pleasant : hope makes all joyful. Well, but how could Moses endure the reproach of Christ, before Christ was born in the flesh ? Why, the promised Messiah was the object of his faith, his hope, his love and his joy : so he was of all these heroes of faith, recorded in this chapter. “ Jesus Christ, the same yesterday, to-day, and forever,” is the one only object of every sinner’s faith, since the fall of Adam to this day : take away Christ and faith has no existence. But, 2d. How did Moses endure ? Just as you and I must, SEEING : this implies a continued act of the mind, constantly fixed upon an object. We cannot be stedfast in faith, joyful in hope, abounding in love, and enduring reproach for Christ, unless we are continually “ looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God,” Heb. xii. 2. Though he is invisible to the eye of sense, yet we see him by the eye of faith : see him as our fore-runner entered into the heavens for us—removed all things out of the way that hindered us—ever living to pray for us—ever ready to keep us—and waiting to receive us to himself, that where he is there we may be also. O, this constant looking makes hopeful, holy, joyful living, and comfortable dying.

Faith is a sight unto the soul,
To see an unseen Christ,

Which does our sinful pow’rs control,
And makes us truly blest.

Whose names are in the book of life.—Phil. iv. 3.

How did Paul know that? Had he seen the book of life, when caught up to the third heavens? No; but he very plainly and evidently saw the work of God's Spirit upon these persons' souls, by their fruits of faith and labors of love to the glory of the Lord Jesus: hence he speaks so confidently of them. This furnishes us with these glorious truths, 1st. That the names of all God's chosen people are registered in THE book of life, called the LAMB'S book of life, Rev. xxi. 27. This implies the eternal love of God to them; choice of them, personal knowledge of each of them, value for them, care over them, and their certain enjoyment of God in heaven and glory: for, "says the Lord of hosts, they shall be mine in that day when I make up my jewels," Mal. iii. 17. But may not the name of a believer in Christ be blotted out of this book of life and he suffered to perish? No, saith the LAMB, I will not blot his name out of the book of life, Rev. iii. 5. It is his book: they are too dearly loved and too dearly bought, to be blotted out. Not all the powers of sin, earth and hell, can make him a liar: he hath said, "I give unto my sheep eternal life, they shall never perish, neither shall any pluck them out of my hand," John x. 28. Say, believer, what hadst thou done to deserve thy name to be enrolled in the annals of eternal love? What canst thou do to merit its continuance in the book of life? Methinks thy generous, loving soul recoils at these thoughts. Love did the mighty deed: grace reigns: salvation from first to last is all of free-gift to God's glory. 2d. Those whose names are written in the book of life may attain to a comfortable knowledge of it. How? Not by seeing this book; not by any voice, visions, or fresh revelations from heaven: but, says Paul of these, "They labored with me in the gospel." This implies, faith in the Lord Jesus, love to him, delight in him and in the gospel of his grace. When the gospel is indeed good news to us miserable sinners, when we see the glory of Father, Son and Spirit shine in it, when it captivates our affections, enlivens our hearts, invigorates our minds, animates our hopes, brings peace to our consciences, and subdues the whole man, to give up all for it, and to live under the influence of it, we may be well assured our names are written in heaven: for the power of God hath effected this upon our heart, as a consequence of it, and a sure evidence to prove it. Hence, 3d. You see the genuine effects of God's electing love: "We are chosen from the beginning to salvation, through sanctification of the Spirit, and belief of the truth," 2 Thess. ii. 13. Without a holy faith in Jesus, a holy life from him, and a holy walk before him, we can enjoy no comfort from electing love. But these are evident tokens of the salvation of God, Phil. i. 28.

And ye are complete in him.—Col. ii. 10.

HOLY Paul has but one object in view : he aims to bring all christians to one point, even to be happy and joyful in one Saviour. As in Christ all the fulness of the godhead dwelt bodily, so his disciples should see that they are complete in him. O, how do we labour and toil, vex and perplex our poor hearts from day to day, for want of clearly seeing and simply believing this. Consider, 1st. The assertion: Paul does not here exhort, be ye complete, but affirms, “ye are complete :” not ye shall be complete hereafter, when you have got stronger faith, greater love, and more good works ; but, “ye ARE complete” NOW, at this present moment. Do not think you want any thing in yourselves to make you complete. but know and rejoice, ye are full, complete and perfect in Christ, your head : for ye are members of him : and being one in him, all his perfection is yours : this is the glory of faith : here is the comfort and joy of faith ; and this faith gives glory to Christ, its author and object : it leaves all works behind : it finds all perfection in Christ, and it works by love to all good works : not to get perfection by them, but to glorify Christ, in whom we are already perfect and complete. But, 2d. In what sense are all believers complete in Christ ? 1st. In righteousness : they are perfectly righteous in Christ, therefore they are perfectly accepted and fully justified by God, in him, Eph. i. 6. They never can be more complete in righteousness than they are IN Christ. 2d. In the abolishing of sin. They are presented in Christ without spot or wrinkle, or any such thing : Christ hath by one offering perfected for ever, all them that are sanctified. Heb. x. 14. That is, separated by the love of God the Father, from eternity ; and separated by God the Spirit, to believe on Christ in time, and to whom Christ is made sanctification. 3d. In freedom from the guilt of sin and punishment by the law of God : the work of Christ makes “perfect, as pertaining to the conscience,” Heb. ix. 9. Their hearts are sprinkled from an evil, or guilty conscience, Heb. x. 22. There is now no (not one, not the least) condemnation to them which are, in Christ Jesus, Rom. viii. 1. 4th. In their victory over death : their victory is complete in Jesus Christ : this is the grateful triumph of faith, “Thanks be to God which giveth us the victory through our Lord Jesus Christ,” 1 Cor. xv. 57. In their assured hope of a glorious immortality, our hope in Christ is perfect and complete : nothing can be added to it. For we are in Christ, 1st. Perfectly cleansed from all our sins. 2d. Restored to perfect righteousness. 3d. Perfectly reconciled to God. And, 4th. The gate of heaven is opened to us. Here is a glorious perfection indeed, this is a perfection worth contending for. O precious Christ ! O precious faith !

Wherefore thou art no more a servant, but a son.—

Gal. iv. 7.

WHY does Paul tell believers this, seeing he had in the former verse said, that the Spirit assured their hearts of it? We hence plainly see the necessity of the outward word of reconciliation, as well as the inward testimony of the Spirit; and if the witness of the Spirit within does not accord to the testimony of the word without, we do well to suspect it: besides, from the working of a legal spirit the prevailing of unbelief, the raging of corrupt lusts, an undue attention to the things of this life, and the accusations of satan, children of God are prone to live below their glorious state and inestimable privilege. Hence our loving, heavenly Father has not the joy of our hearts, nor the glory of our lives: we do not always, as commanded, rejoice in Christ, our dear elder brother: therefore Paul reminds, "thou art no more a servant." Consider, 1st. What means he by a servant? 1st. He is under the law, in bondage to it: he gets no freedom of spirit nor liberty of soul from it, do what he will. It still says DO: work on: you have not done enough yet: I must have PERFECT obedience from you: you are my bounden servant. 2d. He works for wages: he expects justification BY his works, and salvation FOR his obedience. 3d. He is always under fear and terror of being punished in hell for his faults, and the wrath of God coming upon him for his disobedience. For, 4th. He sees no higher motive to act by and work from than the law of works; he is alive to the law, though he is under the sentence of curse and death by it. Tell him of free and full justification unto life, by the work of the Son of God only, without works; he rejects it, as downright Antinomianism. O, believer in Jesus, rejoice thou art no more such a servant, but a son. 2d. See the blessedness of this state. 1st. You are not left to work under the law to obtain God's favor; for he hath freely adopted you to be his son. You have not received the spirit of bondage to fear, (hell and damnation) but the spirit of adoption, whereby you cry, "Abba, Father," Rom. viii. 15. 2d. You are a regenerate son. God hath begotten you again, (from the dead hope of the law) to a LIVELY hope, by the resurrection of Jesus Christ, 1 Pet. i. 3. What work couldst thou do to deserve this blessing? Just as much as a devil in hell could deserve to be made an angel in heaven: it was of thy Father's ABUNDANT MERCY. 3d. Thou art a son of God by faith in Christ Jesus, Gal. iii. 26. A believing son, by gospel grace: not a working servant under legal terror. Live then up to your dignity, upon your Father's love and elder brother's grace, above the slavery of sin, the bondage of the law, and the fear of hell: "Behold what manner of love the Father hath bestowed upon us!" 1 John iii. 1,

And if a son, then an heir of God through Christ.—
Gal. iv. 7.

PAUL'S* rational conclusions are enough to put all the sophistry of men and devils to confusion, and to silence all the unscriptural objections of unbelief. 1st. If a son of God, by adoption and grace, then no more a servant under the law, working to obtain the favor of God, righteousness, justification unto life, and salvation by obedience to the law ; or to dread its curse and condemnation for transgressions against it. This truth will try you whether you have got the heart of the Son of God or not : if not, you will cry, O, this is fine doctrine ! It suits my lusts exceeding well. If I am not made a son BY my works, nor continued a son FOR my works ; seeing I get no good by obeying the law, nor any evil by transgressing it, I will gratify my lusts : this is the real language of carnal nature not of a regenerate soul : such plainly evince that they have not the genuine love of a son of God. IF A SON, then there is the faith, the hope, the love, the joy, the peace of sons ; and a complacency and delight in the Father's sovereign will, gracious purposes, covenant mercy, providential dispensations, holy commands, and righteous precepts. The soul has an habitual attention to its Father's, voice : "*behold—hear—believe* in my Son, in whom I delight and am well pleased." 2d. Then an heir of God. Astonishing expression ! What do I read ? What I, who am the subject of sin and death, and an heir of hell, yet an heir of God ? O my soul ! Why art thou not filled with an ecstasy of joy ? Help, O help me, thou blessed Spirit, to believe this glorious truth in all its divine fulness. What ! An heir of Jehovah, God the Father, Son and Holy Spirit ? An heir to all that God has to bestow, to all the blessings of earth and heaven, in time and eternity ; an heir to the Father's everlasting love, the Son's everlasting salvation, and to the Spirit's everlasting consolations, on earth and in glory ? Yes, all, all are freely given and divinely secured by covenant grace, precious promises, and solemn oath of my Elohim. But can it be that I am an heir of God, who groan under a body of sin and death—am harassed by satan and my lusts—perplexed in a wicked world ? Yes. Here faith is all in all : it receives this truth and glories in it. Mind, 3d. An heir, through Christ." Thy heirship comes through him—is jointly with him—is enjoyed in him ; it is all out of nature and sense ; above sight and feeling ; beyond the sin and misery of nature : it is by faith in Christ. By faith we cry, Abba, Father ; I love thy holy law ; delight in thy righteous will ; rejoice to obey thee, as thy loving child ; bless thee that I am no more a slave to sin, a captive of satan, and in bondage to the law. O, what shall I render to my heavenly Father for his inexpressible love !

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. iv. 6.

THIS is the peculiar glory of gospel grace, sinners are sons of God: here is the joyful knowledge of it, by the Spirit: here is the precious boldness of children to God, MY FATHER. The glory of the whole trinity is in this verse—Lord, help us to consider, the Spirit—his cry—and where he cries. 1st. The Spirit: mind, he is called the Spirit of Christ, the Son of God; for he comes to us from Christ, his office is to testify of Christ, to glorify him; for he takes of the things of Christ, and shews them to us, John xvi. 14. He convinces us of sin; our want of righteousness; gives us a right judgment of Christ, and his work for our salvation; leads us to Christ; begets us to a lively hope in him; and becomes to our souls a spirit of adoption, because we are the sons of God by faith in Christ. Then, 2d. He gives us a cry: he becomes a spirit of grace and supplication to us. When a child is born, it soon discovers that it is alive, by its cries: God has no still-born children. As soon as Paul was converted, he prayed to God Jesus. That soul that never prayed to Christ, was never converted by his Spirit. Do you believe in and pray to Christ as over all, God blessed for evermore? That is a sure and blessed evidence that you are converted by the Spirit of Christ; for it is his cry. 3d. Where doth he put this cry? Where the sense of our misery is; where the grace of faith, hope, love, and all religion centre, in our hearts. Every body can say, Our Father—Christ have mercy on us, with their lips: but God's elect cry day and night to him, from their hearts, Luke xviii. 7. David says, "thy servant found in his heart to pray this prayer unto thee," 2 Sam. vii. 27. The lips will soon give over crying, if there is not a cry in the heart. 4th. What a precious cry is it? Not an angel, nor arch-angel in glory, has such a cry. They cannot cry, Abba, Father. Though God created them, he never regenerated them: Christ never died for them: the Spirit never cries in their hearts, Abba, Father; in the sense which he does in us miserable sinners. "In the midst of the terrors of the law, thunders of sin, assaults of death, and roarings of satan, the Holy Ghost crieth, Abba, Father: this cry surmounteth the horrible cries of the law, sin, death and the devil; it pierceth the clouds and the heavens, and ascendeth up into the ears of God," saith Luther. Thus when we take hold of Christ by faith, we cry, through him, Abba, Father. O soul, rejoice in the love of Father, Son and Spirit, and walk worthy of the Lord, unto all pleasing, Col. i. 10.

The spirit of his Son he sends,
Into our mournful heart,

Whereby we Abba, Father, cry,
And all our tears depart.

M.

We are changed.—2 Cor. iii. 18.

WHAT a blessed and glorious change has passed upon our souls! Lord, help us to consider it this night to thy glory and our comfort, how, by whom, and why are we changed. 1st. How are we changed? From sinful into sinless creatures? No: some speaks of this change as if it was a total change of our corrupt nature: hence many dear children of God, finding and feeling all the ruins of their fallen nature from day to day, are surely distressed and conclude that no spiritual change has passed upon their souls; but this change is purely spiritual; it passeth upon the spirit of our minds; these were enmity against God, now they love God and delight in the law of God. Our souls, once dead in sin, are now alive in God. We are translated from darkness into light; we see with open face, in the glass of the gospel, the glory of Jesus in all his offices and precious salvation. Hence our minds are changed into his image; we are united to him and are one with him; the image of God, lost in the fall, is restored to our souls in Christ; we are in him, as righteous before God as though we had never sinned; as holy and without spot of sin, as though we had never lost our innocence. Such is our glorious change; this is the joy of faith; this is above nature, beyond carnal sense. 2d. By whom are we changed? By the Lord the Spirit. Being loved of God the Father, when dead in sin; being redeemed by God the Son from our sins; God the spirit changes us from dead sinners into living saints in Christ. 3d. To what end? that we should admire ourselves, glory in ourselves, and so trust in ourselves as to expect God's favor and eternal life for what we are in ourselves? O, no. Though changed into the image of Christ, yet we shall find all the evil of sin in our flesh: though new creatures in Christ, still the old man, with all his corrupt lusts and carnal affections is alive in us: this is enough to humble us. But the Spirit changes us, that we should glory in and glory of Christ; that all our joy and rejoicing should be in the Lamb of God, who hath taken away our sins, for ever saved our souls, and brought us into sweet peace and holy fellowship with God; that we may enjoy him in love, and walk before him in holiness below, and live and reign eternally with him above. These are the great and glorious ends of our being changed. One change more and we are in glory. We shall all be changed, body and soul, into the image of the heavenly Jesus.

Chang'd in my state, my heart and ways,	Rejoice, another change awaits
By power of the sacred THREE:	Thee, as a new-born child of God:
My soul adore this LORD of grace,	Thou soon shalt pass the heav'nly gates,
And walk in love and purity.	Free from all sin, with glory clad. M.

I am the Lord, I change not, therefore ye sons of Jacob are not consumed.—Mal. iii. 6.

RELIGION without feeling is like a dead carcase : feeling without truth is only nature warmed by fancy. Those are the only precious feelings, which are caused by the word of God : this is a joyful feeling, when we can say, “I rejoice at thy word, as one that findeth great spoil,” Psalm cxix. 162. Why such exceeding great joy ? Because the word of God testified of the immutable nature and unchangeable love of a covenant God to poor sinners. I am the LORD, Jehovah, Father, Son and Spirit : I change not. There’s the believer’s security from destruction : in this consists his safety unto salvation ; for alas ! we are poor, changeable creatures : now, our souls are strong in confidence, warm with love, joyful through hope, enlarged in prayer, with Christ in our view and glory in our eye ; anon, a cloud arises in the horizon of our hearts, unbelief prevails, lust rages, corruptions roar, all nature is in ferment, and the soul in distress : then, what has it to look to for hope and turn to for comfort ? An unchangeable God, who is of one mind ; with whom is no variableness, neither shadow of turning, Job xxiii. 13. James i. 17. A precious “Jesus, who is the same yesterday, and to-day, and for ever,” Heb. xiii. 8. “The Lord thy God in the midst of thee, is mighty : he will save, he will rejoice over thee with joy : he will rest in his love : he will joy over thee with singing,” Zeph. iii. 17. The different frames and feelings which distress us, do not affect God nor cause any change in his love to us. A changeable God must be an unhappy being, like ourselves : but God never changes in his love, purposes, and grace to us. For, 1st. He did not love us, choose us, and set his heart upon us on account of what he saw in us, but as he viewed us in the Son of his love. We are unrighteous sinners in ourselves ; but he sees in Christ an everlasting atonement for our sins, and an everlasting righteousness to justify us : therefore he is ever pleased with us in Christ ; ever of one mind concerning us ; ever rests in his love to us and joy over us : no change in us can ever affect his mind, his love, or his joy. Hence learn, 1st. Not to live upon your frames and feelings, nor upon any thing you are in yourself. Bless God for lively frames and comfortable feelings ; but know, these are not Christ ; they do not make you acceptable to God. But, 2d. Look to and upon what you are in Christ : that is your glory. God so views and loves you. Look here, live here, and rejoice. So you will, 3d. Be like God, of one mind unto Jesus, live upon him, and walk to the glory of your God and Father, in him.

God never changes in his love,
As feeble men do think.

As though to-day he souls approve,
After to hell will sink.

M.

The heirs of promise.—Heb. vi. 17.

CONSIDER, 1st. An heir of promise, is one who has no just right or legal title to an inheritance, but as it is ensured to him by the promise of the owner: just so the Lord makes sinners, who have no right or title to his heavenly inheritance, a free promise that they shall be heirs to it. 2d. When was this promise made? "Before the world began, God who cannot lie, promised eternal life!" Tit. i. 2. 3d. To whom could the promise be made, seeing man was not then created? It was not made TO man, but FOR man: not for any thing in man: nor does this promise receive any stability by any thing done by men. It was made in the eternal council and covenant, by God the Father to his co-equal Son; for, and in behalf of all the heirs of God. 4th. Who are the heirs of promise? God knows every one of them: we know their name: it is SINNER. In the fulness of time he makes them manifest, and they have blessed evidence and assurance of their being heirs: for, as the Father gave them to Christ, the Spirit draws them, and they come unto Christ: this is the blessed evidence of heirship: they are refugees: they flee for refuge from the curse of the law: the desert of sin, every hope, and all help in themselves to lay hold of Jesus their trustee, to whom the promise was made, in whom it centers, and through whom it shall be fulfilled: but neither their fleeing, nor their faith, makes them heirs; but being heirs in Christ, they are enabled to flee to him, believe in him, and enjoy the comfort of it. 5th. See then, ye believing heirs, how safe your state, how secure your inheritance; "it is reserved for you," 1 Pet. i. 4. God willing more abundantly to SHEW unto the heirs of promise the immutability of his counsel, confirmed it by an oath, Heb. v. 17. O the love of God! O the horrid blasphemy of men! They who say an heir of promise may be damned, charge the great God with perjury! For, 6th. The inheritance is not by works: not for any thing we have done, or can do: not for any grace given us, but being heirs by promise, grace is given us, that we should live and walk like sons of God and joint heirs with Christ. As you did nothing to make yourself an heir of promise and to get a title to eternal life, so you can do nothing to forfeit it. It is impossible for God to lie: he cannot be forsworn: his promise cannot fail: yet, if you do not live like an heir of God, your faith will grow weak, your comfort low: you will lose sight of your title, and your Father will visit your transgression with a rod, Psalm lxxxix. 32.

I have no right to be an heir,	Then, Lord, I humbly come to thee,
Of God's most rich inheritance;	A sinner vile, wretched and poor;
His promise gives to all a share,	O grant me clearly now to see
Who place in Christ their confidence.	I've enter'd in by Christ the door. M.

My son, be strong in the grace that is in Christ Jesus.—

2 Tim. ii. 1.

PAUL had known what it was to be strong in vain confidence and self-righteous hopes; to be strong in rage and persecution against Christ and his people: but his poor soul had severely smarted for that. Now Christ had got possession of his heart, he was all in all to him; he thought he could never enough recommend him and his grace to his dear friends. O let us imitate him. 1st. The grace that is in Christ Jesus: because of our low, mean, scanty thoughts of his rich grace, we are low in courage against our enemies, and weak in the comforts of our souls. Know, there is much more in this than many weakly suppose, as though Christ came into the world to procure some grace for us, put it into us as they do seeds into a hot-bed, leaves us to be faithful to it, and so to secure our own salvation. What kind of grace is this? Not saving grace: if this is all, it would end in our certain destruction; but the grace, or favor that is in Christ towards us, is nothing less than the everlasting love of God to us: an everlasting atonement for our sins: an everlasting righteousness to justify our persons: an everlasting salvation for our souls; and the everlasting consolations of the Holy Ghost, all promised to us in the everlasting gospel, and enjoyed in faith: those who diminish aught of all this from the grace of Christ, are open enemies to God's glory in Christ, and to the peace, holiness, and comfort of our souls. Ignorance and unbelief are our Lord's enemies and ours. Against these, 2d. Be strong in this grace: fortify your mind: fence yourself round with it: entrench yourself in it: let your confidence be strong in it against all opposing enemies; be bold in faith: strong in hope; confident in the grace of Christ: rest not in any degree of grace received; but be strong in the fulness of the grace that is in Christ. Are your lusts and corruptions strong? Oppose the almighty grace of Christ to them: are your doubts and fears strong? "Be strong in the precious promises which are in Christ Jesus, yea and amen, to the glory of God," 2 Cor. i. 20. Are your conflicts, temptations and distresses strong? Flee for refuge to Jesus, the hope set before you: there is *strong consolation* for you! God knowing our distress and dejection through the prevailings of unbelief has graciously confirmed his council and promise (O astonishing!) by his OATH. Can you, dare you think it possible for God to lie or be perjured? Then, whatever in nature, sense and feeling oppose, stagger not at the promise of God through unbelief; "but the strong in faith giving glory to God," Rom. iv. 20.

With strongest love, and sufferings great, Christ manifests his grace: Then let's be strong, in Christ complete We're sure to see his face. M.

Fight the good fight of faith, lay hold on eternal life.—

1 Tim. vi. 12.

SOLDIERS of an earthly monarch are regularly enlisted to fight under his banner : they wear his livery and are furnished by him with arms : in a day of battle they prove their courage and faithfulness. So the captain of their salvation chooses and enlists his own soldiers : he puts on them a livery whereby they are known to his enemies : he puts an armour on them and weapons into their hands. From the moment they enlist under him, they enter the field of battle : there is never any peace with the enemy ; the fight is the good fight of faith ; the prize is eternal life ; the daily word of command is, FIGHT—stand to your arms—give no quarter to the enemy—beware of the least truce with them ; for their danger is great, the effects will prove awful. It is a *good fight* : it is in a good cause ; under a good captain, who gives good encouragement, and has assured us of certain victory over the worst of enemies. Fight this good fight for the glory of him, who in dying for us has for ever conquered all who are against us. But they are not all dead yet : fight on : it is a good fight of FAITH. Dost thou say I have got no faith ? Then pull off thy soldier's livery. What hast thou to do in the rank ? But who told thee thou art destitute of faith ? Why, thou hast laid down thy shield, are got into the enemies' camp ; he has seduced thee by his deceitful insinuations, and will prevail over thee. No faith ! What meanest thou ? Instead of fighting against, thou art parlying with the enemy. Dost thou believe that Jesus is the Son of God, the Saviour of sinners ? Yes, sayest thou, but I have not the comfort of knowing that he is my Saviour ! What then ? Wilt thou deny thy faith for want of comfort ? Desert thy Lord's banner till thou hast got assurance of his love ? Fight on against thy worst foe, unbelief, and cry to thy best friend, Lord increase my faith. The battle is the Lord's : thy strength is from him : " be of good courage, and he shall strengthen your heart : all ye that hope in the Lord," Psalm. xxxi. 24. *Lay hold on eternal life* ; it is the free gift of God. Lay hold of it by faith ; possess and enjoy it now in the belief of thy heart ; hold it fast in hope : quit not thy confidence in it ; so shall thy heart be warm with love, thy spirit filled with joy, and thine arms made strong to fight, until thou art crowned in eternal glory. Remember, the joy of thy Lord is thy strength. When death, the last enemy comes, hold fast thy faith, and thou shalt sing, victory in death.

True 's a fight with many foes,
For us too great and strong ;
But Christ has conquer'd all our woes,
The battle can't be long.

Cheer up my soul, look to thy Lord,
For strength in ev'ry hour,
Vict'ry is promis'd in his word,
O'er all thine en'mies power. M.

Having a form of godliness, but denying the power thereof, from such turn away.—2 Tim. iii. 5.

PAUL says, "The gospel is the POWER of God," Rom. i. 16—and "Christ is the POWER of God," 1 Cor. i. 24—and "that our faith standeth in the POWER of God," 1 Cor. ii. 5. Hence it is plain, that godliness is of a powerful nature upon the soul: it consists not in form and shadow, not in notion and speculation, but in the real enjoyment of Christ in the heart; and in an experimental knowledge of the grace of the gospel through faith: it is the grand concern of every living and lively member of Christ, to enjoy more of the light, life, liberty, and power of Christ and his gospel. While those who have only the form of godliness, are content if their heads are clear in the notions of divine truths, if they can but see a harmony and a consistency in the plan of salvation, give a good account of the doctrines of grace, talk fluently about them and contend earnestly for them; this they are content with and nothing more they seek after. There is a species of the Gnostics among us at this day: they place all religion in head knowledge, while they are careless about real, heart experience: such are visible and manifest by their life and walk; they talk high, but live low; they soar aloft in notion, but live and walk low in carnal gratifications, earthly pleasures, and sensual delights; still the form of godliness exists in their heads, but their hearts are void of the power of the Spirit, and the warm influences of the love of God and the grace of Christ: they deny all this; if not in tongue, yet in life and action. What does the apostle advise concerning such? To aim to convince them, and strive to convert their hearts to the power of the truth? No: they are so fortified with head knowledge that you cannot reach their hearts; it would be but lost labour to attempt it; therefore, from such *turn away*: leave them; you can do them no good: they may do you much harm. 1st. In catching their spirit and temper; it is contagious. We may say of such, as Solomon says of the furious man, "make no friendship with him, with him thou shalt not go, lest thou learn his ways, and get a snare to thy soul," Prov. xxii. 24, 25. 2d. Such professors greatly damp and abate the zeal of faith, the joy of hope, and the comfort of love, which are enjoyed in communion and fellowship with God and his Son Jesus Christ; as they have no heart to it, nor relish for it, their conversation will not savour of it; so that you will get no help forward, but rather be driven backward. 3d. You will be in danger of getting a notion that you can enjoy God and the world; have fellowship with both in your heart, while a train of notions only exist in your head. And, lastly, you will learn many specious, but carnal reasons, for throwing off all self-denial, and indulging a light, trifling worldly spirit.

That which is born of the flesh is flesh.--John iii. 6.

To learn the total corruption and desperate wickedness of human nature, is a hard lesson to flesh and blood : to have no confidence in the flesh ; to consider ourselves upon a level with the very worst and vilest of sinners, yea with the very devils in point of hope of salvation in ourselves, is mortifying to our human pride and contrary to our carnal reason : " but the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth," Isa. xxiii. 9. He hath effectually done this, by appearing in our nature, and by the doctrines which he taught. All flesh is become so totally corrupt and abominable in the sight of God, so hopeless and helpless, that nothing but the coming of the Son of God could bring salvation to us : he became the Son of man that he might seek and save them that are lost : he seeks us before we seek him : he saves us before we look for salvation from him : he come to us by his word and Spirit, and says, " that which is born of the flesh is flesh." The flesh profiteth nothing to salvation : they that are in the flesh cannot please God : there is no good thing dwells in the flesh : therefore no good thing can proceed from it. No man, unless born again out of corrupt nature, born again of the Spirit, can see the kingdom of God. O soul, consider, in order to raise love and gratitude, 1st. That salvation is a work quite out of nature, that the flesh has not the least hand in it, nor contributes the least mite towards it : nay, it is totally averse to salvation by the blood and righteousness of the Son of God. 2d. That the Son of God did not come into the world to purchase grace and into the hands of nature, to make our flesh holy, righteous and good (as some foolishly talk) that so we might be saved : but he saves us out of nature ; he gives us a new birth into himself by his Spirit ; he leaves the flesh as he found it, vile and sinful, no good thing in it, that it might be subdued and mortified by the Spirit ; yea crucified, as accursed and devoted to death and destruction, because of the sin which dwelleth in it. 3d. Art thou born again of the Spirit, so as to believe in Christ alone for salvation ? Beware of having the least confidence in the flesh : aim not to make any shew in the flesh : this ministers to the pride and righteousness of the flesh. Know, thy flesh, with its corruption and lusts, as an enemy to thy Saviour and to the peace and holiness of thy soul : treat it as such : keep it low daily. Lastly, see all thy righteousness and perfection in the Son of God : glory only in him and with him : look on thyself though ever so vile, yet shining most gloriously in the sight of God, in the glorious robe and glittering garments of him who is "*the Lord our righteousness,*" Jer. xxiii. 6.

But if he thus say, I have no delight in thee ; behold here am I, let him do to me as seemeth good unto him.—
2 Sam. xv. 26.

HERE is majesty in distress, a kingdom in confusion, and the king's royal heart struck with a panic. Every circumstance concurs to heighten poor David's sorrow : his own son had stole away the hearts of his subjects, raised a most unnatural rebellion against his royal father, and caused him to flee from his city. Very excellently says one, " Let a child of God be but two or three years without an affliction, and he is almost good for nothing : he cannot pray, nor meditate, nor discourse at that rate he was wont to do : but when a new affliction comes, he finds his tongue ; he comes to his knees with fervency, and lives at another rate." Perhaps David was never more weaned from self-confidence, nor did his faith ever run higher, nor was his soul bowed lower, nor did he ever breathe with more humble submission to divine sovereignty than at this time. O, how does his grace shine in this speech ! As though he had said to Zadock the priest, " Return with the ark : I hope I shall have the Lord's real presence with me, though I have not the symbol of it : I see myself in his hands : I firmly believe God's everlasting love to me : he is my Saviour and my salvation : I know my immortal soul is safe : how he will direct the event of this dark providence, I know not. If it appears that the Lord has no delight in me, as the king of his people, if he suffers my crown and kingdom to be taken from me, his will be done ; he has a sovereign right to pull down one and set up another. By him kings reign : by his will they are deposed. Behold, here I am, let him do unto me as it seemed good unto him. Love makes all things work together for good." O christian, dost thou not admire his faith in his God, his resignation to the divine will, his submission to sovereign purposes, and his unreserved acquiescence with the counsel of the Lord ? Let that man blush, who would dare impeach the character or speak of the faith of David in a diminutive sense, as though it was of the pigny kind, not to be compared with the faith of a christian. O, for more of the grace of faith, to follow the bright example of this Old Testament saint : though his own beloved son, though his own dear subjects were against him ; though driven from his palace, yet the presence of his God and the power of his Spirit was with him. Well might David say, " it is good for me that I have been afflicted," Psalm cxix. 71. Ever remember, O soul, whatever thy afflictions may be, whoever may be against thee to heighten them and aggravate thy sorrows, yet the Lord hath said, " I will never leave thee, nor forsake thee," Heb. xiii. 5.

May we possess that humble frame,
Which casts the soul on God,

And trusts and waits upon his name,
Tho' chasten'd by his rod.

Thus saith thy Lord the Lord, and thy God who pleadeth the cause of his people, &c.—Isa. li. 22.

THOU poor soul, art thou almost at thy wits' end; drunk with trouble and intoxicated with affliction; over thee do men insult and satan triumph? Are they saying to thee? "Bow down," thou poor insignificant wretch, "that we may go over thee," you a christian, you are not what you profess: in the lowliness of thy mind, and in the meekness of thy heart, dost thou take all this? And as it were, hast thou laid thy body on the ground and sufferedst thyself to be walked over? All this cannot satisfy the fury of thine enemies. Wherein art thou to take comfort under all this? Verily, from, *thus saith thy Lord. Thy Lord*: mind that: however men treat thee, they cannot take *thy Lord* nor his love from thee; nor should they at any time disturb thy peace, or destroy thy comfort in him; for the *Lord thy God*: *thy* is again repeated: why? that thou shouldst take special notice of it; be doubly confident in it. O the sweetness of these pronouns, MY and THY. The preciousness of the gospel (says Luther) consists in them. "Who pleadeth the cause of his people:" who doth this but Jesus? Then he is THY Lord: the *Lord* and *thy God*. Canst thou desire a better? Wouldst thou look to any other pleader? This righteous advocate hath fully undertaken thy cause, without fee or reward: yea, such his amazing love for thee, such his astonishing readiness to serve thee, that unsought, unasked, he voluntarily undertook to plead thy desperate cause. Thou art not asked to put it into his hands: but art thou content and happy to see it there? Canst thou help loving and thanking such a dear advocate, such a blessed Mediator? This precious pleader hath two points to carry for us. 1st. To acquit us from every charge of the law, every condemnation of justice, and all the fury of divine wrath due to our sins. 2d. To obtain for us the comforting, renewing, sanctify influences of the Holy Ghost: for these he pleads the perfect atonement of his death and the spotless obedience of his life. O, let what he ever pleads before the throne, be the constant objects of our faith: so shall we triumph over all the powers of darkness, the evil of sin, the curse of the law, and even sing victory in distress. Mind this precious word and rejoice: "the Lord taketh pleasure in his people. He will beautify the meek with salvation," Psalm cxlix. 4. Then do you take pleasure in the Lord and glory in his salvation.

I shall prevail for Jesus pleads,
My cause against my foes:
My soul on death and danger treads,
Quite safe from all their woes.

The faith of this makes me rejoice,
To walk the ways of God:
'Tis sweet to hear his loving voice
All thro' the heav'nly road. M.

Jesus said, why are ye troubled? And why do thoughts arise in your hearts?—Luke. xxiv. 38.

HELP, O help us, thou dear Lord, who spoke these words to thy affrighted disciples, to gather some sweet consolation from them to our hearts this night: we know thou prayest for us, when thou prayedst for all who should believe on thee, John xvii. 20. O speak in life and power these words to our troubled hearts, and forbid the rising thoughts of distress. Thine is the power: thine shall be the glory. 1st. We here see, though their dear Lord is present, yet his beloved disciples are troubled: yea, and though he had but that moment pronounced *peace unto you*, yet fears again rose in their hearts: they were as we are, flesh, as well as spirit: men of like passions with us. The frights, fears and troubles which nature is subject to, discompose spiritual frames of disciples. But, 2d. They do not alter our state, nor separate us from the love of Christ: this is a cordial under heart troubles, and the rising of all evil, blasphemous, filthy or horrid thoughts. For, 3d. Christ is touched with the feeling of our infirmities: he sympathizes with us in what is distressing to us: he asks, why are ye troubled? Why do ye give away to unreasonable fears and terrors, which distract and distress your mind? 4th. He takes pains to remove them: says he, "Behold my hands and my feet, that it is I myself;" no other than your dear and loving Saviour. O the condescending grace of Christ! He manifests himself to us. A sight of a risen Christ by faith, expels troubles and fear from our hearts. Therefore, 5th. Whatever troubles, fears, dejections, terrors, or distress arise in our hearts, we are encouraged with all freedom of soul and boldness of hope, to go to him. Now, to the shame of our hearts and the sorrow of our souls, have not you and I acted contrary to this? Instead of simply going to Christ with our heart troubles and soul distresses, have we not questioned Christ's love to us and care for us? Thus satan gets an advantage over us: our Saviour gets no glory from us. O, fools that we are, and slow of heart to believe that Jesus died for our sins, rose again for our justification, and that he is able to save unto the uttermost—ALL them who came unto God by him, seeing he ever liveth to make intercession for them, Heb. vii 25. Up then with faith and down with fears: away with all thoughts that trouble our hearts. Look from within: look up. Jesus is before the throne FOR US: "in the multitude of my thoughts within me, thy comforts delight my soul:" "though I walk in the midst of trouble, thou wilt revive me," Psalm xciv. 19. and cxxxviii. 7.

My troubles, Lord, are known to thee,	While I pass thro' this vale of tears,
Thou hast a loving heart,	How oft my spirit sinks,
To feel with tender sympathy,	Daily beset with doubts and fears:
And bid them all depart.	But Jesus of me thinks.

But the lad knew not any thing: only Jonathan and David knew the matter.—1 Sam. xx. 39.

HAD any one asked this lad, what was Jonathan doing in the field? He would doubtless have replied, only shooting arrows for his amusement, and I ran and brought them to him. This was all he knew of the matter. But O, there was a much greater matter here; no less than the precious life of David was at stake. Love directed these arrows: the voice of love proclaimed by them David's danger, or his safety. The fatal word, is not the arrow beyond thee; minds David of his danger, and warns him to flee for his life. Observe, 1st. Never did more generous, faithful love dwell in a mere human breast, than in Jonathan's to David. But it diminishes like the light of the stars when the sun appears, compared to that infinitely greater and more intense love, which dwells in the heart of our spiritual Jonathan, i. e. the gift of the Lord: this Jesus is to all his Davids, i. e. beloved ones. 2d. There was a secret between Jonathan and David, on which his life depended. So there is between Jesus and us, on which the life of our immortal souls depend. "The secret of the Lord is with them that fear him, and he will shew them his covenant," Psalm xxv. 14. His covenant love and grace, and the perpetuity of them: that he has loved us with an everlasting love, and that his grace shall never forsake us, but shall bring us safe to glory. Therefore our souls are safe: our salvation is sure. The Lord forbids our fears: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day," Psalm xci. 5. Neither sin, death or hell, shall ever prevail over you. 3d. The arrows were either behind, beside, or beyond the LAD: just so are these declarations of God's everlasting love to LADS in religion: they do not receive them in faith. 4th. As the lad picked up the arrows, but knew not the matter; so do they pick up words, but understand not the secret of the Lord in them: their words betray it; for, say they, "if there is such a covenant, if God loves me with an everlasting love, if Christ has finished salvation for me, if all is of grace, without any condition of works, then no matter how I live, I will take my full swing in sin and wickedness." Such LADS are not in the secret; they are strangers to the power of covenant love and faithfulness; their poor hearts are in bondage to the law; they know not the liberty wherewith Christ makes us free: it lies between the gift of the Lord and his Davids, or beloved ones only. Now, if you are a man of understanding in the love of the Lord, you will glory in it: study the height and depth, and length and breadth of the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God, Eph. iii. 18, 19.

The Lord Jesus Christ be with thy spirit.—2 Tim. iv. 22.

A MOST precious benediction ! How blind are all who deny the divinity of Christ ! How miserable are all who live without the presence of Christ ! How ignorant are all who know not that such a blessing is to be enjoyed ! How stupid are all those who seek it not ! Art not thou, O christian, wanting, in not more earnestly seeking, and constantly praying for more of the presence of thy Lord ? Consider what is implied in this wish. It is heaven in the heart, glory in the soul, to have Christ with our spirits : it disposes and qualifies the soul for heavenly glory. For, 1st. Christ's presence sweetens our bad tempers and subdues our unruly passions. Boisterous waves are changed into a profound calm : rough winds are at peace : foaming billows are still : there is the calm sun-shine of heart-felt joy within : all is serene and happy without. Christ's presence causes haughty pride and furious anger's absence. 2d. It fills the soul with love : love to God and man. We cannot enjoy the presence of Jesus without loving him as our Lord. It is love that causes him to be present with our spirits, and our spirits catch the flame of love from him : and if we love God, this love will diffuse itself to our brethren also. 3d. Christ's presence counsels and directs us in all our difficulties. We are often in the dark, both as to providence and grace : in things temporal and spiritual : as to our bodies and souls : but the presence of the Lord causes light : solves every difficulty ; and makes our way plain before our eyes. 4th. It enables us to bear up under all our distresses. Christ's presence comforts our hearts while afflictions bow down our spirits. 5th. Christ's presence fortifies us with strength to fight manfully against the world, the flesh and the devil. We can do all things through Christ strengthening us : it is out of his fulness we receive grace for our every need. 6th. The presence of Christ animates us in the discharge of every duty, and enlivens the exercise of every grace, of faith, hope, love, patience, &c. Lastly, Christ's presence makes sin hateful, our souls humble, the world contemptible, temptations tolerable, self-denial easy, the cross glorious, satan flee from us, hell vanquished, death conquered, the passage to glory delightful, and heaven most earnestly longed for, that without interruption we may be ever present with the Lord. O, use every means to enjoy the Lord's presence. Avoid all things which may cause him to withdraw it : " Grieve not the holy Spirit of God," Eph. iv. 30.

Our spirits with thy presence bless,
Thou Lord of all our joy,
That we may walk in righteousness,
And nought our peace destroy.

To know thy love, and feel thy peace,
Creates our heav'n below ;
To pray for this we will not cease,
While on to heav'n we go. M.

Earnestly contend for the faith which was once delivered unto the saints.—Jude, 3.

WHEN Paul was preaching the most important truths of the everlasting gospel at Corinth, he was brought before the judgment-seat and accused for his doctrine. Poor Gallio would not concern himself about the matter : he looked on it all as a strife of words, and a contention about names. I will be no judge, says he. He cared for none of these things : his heart was totally unacquainted with the faith of God's saints : but art thou a partaker of like precious faith with the apostles ? And canst thou be a Gallio too ? Know, if thou wilt not contend for the faith, hell and earth are in arms to contend against it. What is the faith here spoken of ? 1st. The doctrines of faith revealed in the word ; the whole scheme of evangelical truths, inspired by the Spirit of truth : these are received by faith ; are the rule, the warrant, the support, and the glory and joy of faith : such as the doctrine of the trinity in unity : their everlasting covenant of grace : the result of everlasting love to the elect : the incarnation of the Son of God to save us : our regeneration by the Spirit : full and complete salvation by grace, &c. 2d. The object of faith : Christ received him into the heart by faith, by whom we have peace with God, pardon of sin from him, justification before him, boldness to draw nigh to him, and sweet fellowship with him. Now these truths are delivered to, and received by saints. Says Jude, " Beloved, it was needful that I should exhort you"—to what ? Namely, for the sake of peace and quietness, not to dispute and contend for this faith ? No ; but to *contend earnestly*, heartily, with warmth of zeal, with a holy glow of affection, in good earnest. Disciple, improve this word of exhortation. 1st. Consider, the doctrines of the gospel and the faith of them are of the greatest moment, both to your being and well-being as a christian. Says Luther, " One little point of doctrine is worth more than heaven and earth." Some ignorantly call the doctrines of the gospel mere opinions ; just as if it was indifferent whether believed or not. 2d. Stand reprov'd, ye lukewarm Laodicean spirits, who have not a word to say in defence of your most holy faith, but under a pretence for peace, are cool and indifferent about truth. Truth is too great a price to purchase peace at. But, 3d. Remember faith works by love : carry the fire of love into all your contentions : eye Christ in all : aim at his glory by all : pray to have his mind accompany all : with love and pity to all, pray him to bless all you contend with, if peradventure he may give them repentance to the acknowledging the truth, Tit. i. 1.

For the Lord hath called thee, as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God.—Isa. liv. 6.

THIS was literally fulfilled, when Christ's church was first gathered to him in the days of his flesh. Scarce were the disciples called and married to Christ the loving bridegroom, by faith, but he was taken away from them by a sudden and violent death: they were then like a woman bereaved of her affectionate husband, who mourned and grieved for a great and affecting loss: they were then as a wife of youth just married, and soon became as widows whom the world refused and rejected. But here lay all their comfort of faith and joy of hope, the Lord had called them, and he would never forsake them: though death's relentless arm snatched Christ from them, yet his power could not hold him; by his own omnipotent power Jesus raised himself; and because of his everlasting love for them he appeared again unto them; and now they are all gathered home to the full enjoyment of their heavenly bridegroom, never, never more to part from him. Disciple, how did the Lord call thee? Wast not thou as a woman forsaken by thy husband, and grieved in spirit? Wast not the law the wife of thy youth? Didst not thou live and comfort thyself in its embraces? When the Lord called thee, did not thy legal hopes and legal comforts forsake thee? When you found your husband speak sharp to you, and look stern upon you, was not you grieved in spirit? Was you not disconsolate, at your wit's end? Didst thou not cry out, O wretched that I am? Did not terror beset thee, and an horrible dread overwhelm thee? When all hope and help failed, and despair of living by thy first husband came upon thee, O the love of Christ; then, then he openly and comfortably espoused thee to himself in the sweet hands of faith: he became thine in sensible enjoyment; and thou becamest his before all the world. What if thou art rejected and refused of the world? What if thou art vileness and deformity in thine own eyes? Yet the Lord loves thee: he chose thee: he has put his rich robe of righteousness, his glorious garments of salvation upon thee. Now thou art precious in his sight; lovely in his eyes: he has put his holy Spirit within thee: he says of thee, "Thou art all fair my love, there is no spot in thee," Song iv. 7. "There is no condemnation against thee," Rom. viii. 1. "There is no separation from my love," Rom. viii. 39. Be a chaste virgin to thy heavenly bridegroom: write it upon the table of thy heart, "In God is my salvation and my glory: the rock of my strength, and my refuge is in God," Psalm lxii. 7.

Ye happy souls, married by faith,
To the dear lamb of God,

Daily attend to what he saith,
Think not his dealings odd.

Why weepest thou? Whom seekest thou?—John xx. 15.

PROFESSION of Christ, without affection to him, leaves the heart in dead formality. What is religion without the affections? What the highest pretention, the greatest depth of knowledge, without love to our dear Saviour? Here poor Mary discovers her affection to her Lord, by weeping for and seeking after his crucified body. The fire of love in the heart carries out the soul beyond itself. Tell me, Sir, says she to Jesus (supposing him to be the gardner) where thou hast laid him, and *I will take him away*. Poor weak being, her affections went beyond her strength; but, to her inexpressible joy and comfort, Jesus manifested himself to her. This was written for our instruction. Come, ye weeping, seeking souls, learn a lesson of encouragement and comfort to-night, from your sister's conduct and your Lord's dealings with her. Observe, 1st. Christ's beloved disciples have their weeping and their seeking seasons. They weep because they love Christ: they seek him because they cannot be happy without him. So the church, "I sought him whom my soul loveth: I sought him but I found him not," Song iii. 1. Still she goes on seeking: seeking Christ is an evidence of, and discovers love to him; seeking him sorrowing and weeping, shews the ardency of affection. Poor distressed sinner, who sees thy want of Christ, knows thy all is in him, and cannot be happy without him, knows this is from a dart of love: Christ hath wounded and ravished thy heart with his love: what doth he say to thee? "Thou hast ravished my heart, my sister, my spouse," Song iv. 9. O, there is a mutual affection between Christ's heart and thine. 2d. Jesus was near to Mary, though she knew him not; he is near to every weeping, seeking soul, though they have not the comfort of it. 3d. He discovers his affections by his questions: "Why weepest thou? Whom seekest thou?" Our fears are seen; our sorrows are felt by our sympathizing Lord; our most silent sighs enter his ears, and pierce his heart: but he will know the cause of our sorrows from our own lips. Then pour out your hearts before him, tell him of your complaints. Do this in the assurance of faith that he will manifest himself to you. For, 4th. He did so to Mary: he called her by her name, MARY, which signifies exalted: she was exalted to know Christ's voice, to taste his love, to be his sister and his spouse, to be married to Christ, and to live in sweet union to him and communion with him. O soul, see whence your seeking, sorrowing frames spring! See the blessed end in which they terminate. O, bless Jesus for a heart to seek him; bless him, though you seek him sorrowing. Thy Lord hath assured thee, "every one that asketh receiveth, and he that seeketh findeth," Luke xi. 10.

They crucified him.—Matt. xxvii. 35.

A short sentence, replete with the greatest importance to a world of sinners: each word in it contains matter of sorrow, wonder and joy. Here is a fund for meditation. O christian, time can never explore its depths: it will be the glory of eternity to sing of, wonder and adore a once crucified Jesus. Let us consider the agents—the work—and the subject. 1st. The agents, **THEY**. Who? Angels? No; they gaze and wonder at the cruel, awful deed, but share not in it. Devils? No; they instigate to it, they shout and applaud the deed, but effect it not. No; the work is done by beings, little lower than the angels, yet not devils, but men—men of devilish natures, cursed passions, and wicked hands: with these they seize the innocent victim, doomed to direful agonies and accursed death. 2d. The work: they **CRUCIFIED**. O the bloody deed! Heaven that hour let fall a tear. There hangs—who? A man like us? Yes, but immaculate, innocence: yea more, the Son of God: God and man in one Christ. The Lord of life and glory hung a spectacle to men and angels: nailed his innocent hands and tender feet to the transverse wood, to bleed, and groan, and die. Say, why? Consider, 3d. The subject, **HIM**: Jesus Christ, the anointed Saviour. As God he loved sinners from all eternity: as men he was born to make sinners righteous by his life, and to take away their sins by his death. The work is done: on the cross he finishes it. What are the effects?

Seest thou, O sinner, where hangs all our hope?

Touched by the cross we live.

Ever view then, O soul, the sovereign cure of death, the eternal source of life; God and man in one Christ, on the accursed tree, to make thee blessed and happy. Such is the love of thy Saviour: such is his salvation. Where is your faith? O look and look, and look again, till your whole soul loves him. Is sin your grief, and pain and burden? O, the load of pain and grief which Jesus bore! The iniquities of us all: he has taken them **ALL** away by his **ONE** sacrifice. Remember this: plead this before the Lord; the faith of this brings hope to the most deperate and vile: the best of saints have no other. With this faith and this hope thou mayest draw nigh to God; plead boldly before justice itself; challenge the law to lay ought to thy charge; face death; resist and repel satan with thy Saviour's dying words, **IT IS FINISHED**.

Thy dying love, thy rising pow'r
My Saviour dear, I'd sing:
I thee I'd glory ev'ry hour,
Till thou thy glory bring.

'Midst all my fears, and doubts and woes,
Lord, still superior rise,
That I may triumph o'er my foes,
And meet thee in the skies. M.

Is the Lord among us or not?—Exod. xvii. 7.

A VERY awful question to come out of the mouth of any child of God. What was the cause of it? Why the Lord tried their faith: that fails them: nature murmurs: the flesh wants gratification: they are athirst: they tempt the Lord: they chide Moses: he is in distress: he cries to the Lord, "What shall I do unto this people? They be ready to stone me." Mr. Henry judiciously observes here, "they do in effect suppose that Moses was an impostor; Aaron a deceiver; the pillar of cloud and fire a mere sham and illusion, which had imposed on their senses; that long series of miracles, which had saved, rescued, and fed them, a chain of cheats; and the promise of Canaan a banter upon them, It was all so, if the Lord was not among them. Note, it is a great provocation to God, for us to question his presence, providence, or promise, especially for his people to do it, who are so much obliged to trust him." Well might Moses call this place Massah and Meribah, this is, temptation and strife. Disciple, wast thou never at Massah and Meribah? Did you never tempt your God, by forgetting his past dealings of love and favor to you; passing over the sweet experiences of thy soul, in former days of light and liberty, peace and love; calling all in question, and ready to set all down as mere delusions? Hast thou not been ready to question whether the Lord is with thee or not? O, if thou hast not, I know one who has, and with grief of soul testifies of it, with shame of face confesses it, and with humble prayer would cry, God be merciful to ME a sinner! O how trying this to a God of patience! How dishonoring this to a God of love! But his patience fails not; his love never changes; his mercy endureth forever: may this shame our unbelief. Again, wast thou never at Meribah? At the waters of strife? Hast thou not contended with the Lord's prophets, as though they had invited thee from the land of nature into the wilderness, to die for thirst after the waters of salvation? Hast thou not with the Psalmist, "said in thy haste, all men are liars, Psalm cxvi. 1. God has forgotten to be gracious: his promise has come to an end forever: I shall never see the light of the living." I know one who can hold up his hand and plead guilty. O, let us rebuke ourselves for our unbelief; cry to the Lord for pardon, and to strengthen our faith. And instead of questioning, "Is the Lord among us or not?" Let us in faith confess, the Lord of hosts is with us; the God of Jacob is our refuge, Psalm xli. 7.

Thou art, O Lord, my soul's relief:
Thou hast me bless'd with grace:
Forgive my sins, my unbelief:
Shew me thy loving face.

Thy patience, Lord, I oft have tried,
But yet am out of hell;
Where can I find such love beside,
Matchless, unsearchable!

M.

I am found of them that sought me not.—Isa. lxx. 1.

EVERY display of the Saviour's grace is a jewel in his mediatorial crown. O what hearts have we, that we are not more humble before him, more thankful to him, and more joyful in him! Jesus, help us Gentile sinners to look back, to look within, to look up, and to look forward, to excite humility, thankfulness, and joy of heart.

1st. Look back, O my soul: view thy nature state; lying dead asleep in the arms of the wicked one, dead to God, under the power of sin, in love with the world, blind to the charms of Christ, without a single desire after him, or the least care for thy immortal soul.

2d. Look within, dost thou find affection to Jesus and desires after him? Is it the language of thy heart, none but Christ, I look to none but him; I expect salvation from him and him only? O, whence this mighty change? Say, did you first seek Christ, or Christ you? Did your desires first go out after Christ, or his desires toward you? O, in the fervor, of love, you must cry out, pride thou busy foe avaunt! I must, I should have gone to hell, without a single desire of salvation by Jesus, if he had not sought me and made himself manifest to me: his grace was first in the work.

Then, 3d. Look up, give Jesus the whole and sole glory. O, to think, when there was nothing in us to invite the loving Spirit down, but every thing to cause him to loath us and to leave us: yet, O matchless love and sovereign grace! he shewed us Christ, drew us to Christ, and caused us to receive Christ. Rejoice, love, adore and praise. Who can resist divine attraction? Who is proof against divine love? Who that loves can love enough?

4th. Look forward, soul! Heaven is before you: Jesus stands ready to receive you: God the Father to embrace you: God the Son to glory in you: and God the Spirit to triumph over you. Glory shall complete what grace has begun. O, study the grace and love of Jesus, that is our heaven below; to praise him for it will be our eternal employ above. But one thing remains, give God the glory of all this amazing grace: study from day to day, and from hour to hour, to do it by the faith of your hearts, the words of your lips, and the obedience of your lives. No consideration whatever can beat down your native pride, sink into genuine humility, animate with holy love to all cheerful obedience, like this, "God commanded his love towards us in that while we were yet sinners, Christ died for us," Rom. v. 8.

Then since I have my Saviour found,
And tasted of his love,
I'll tell poor sinners all around
That they its power may prove.

The Spirit found me dead in sin,
And led me unto Christ;
I felt such precious pow'r within,
I could not him resist. M.

I know thou wilt bring me to death, and to the house appointed for all living.—Job. xxx. 23.

WHAT sweet familiarity does grace make between God and believing sinners! How freely can they speak to him upon that solemn event, death. In the exercise of faith, we think of it without terror and speak of it with delight. Why so? Because we have no sin and are not sinners? No: but because we know Christ, the friend of sinners, who has taken away all our sins, conquered death for us, subdued the fear of death in us, brought life and immortality to us, and is ever before the throne pleading for us. Yet we know also, HE will bring us to death. O, this is soul-comforting knowledge! What, wilt thou, my loving God, my precious Saviour, who bore my sins in thine own body on the tree, bring me to death? Are the issues of life and death in thy hand? Cannot death approach nor assault me till thou give him commission and bring me to death? I thank thee, my dear Lord, for this knowledge: then death thou art no more the hideous monster, the frightful king of terrors to my soul. No: my dear friend brings me to thee, that I may salute thee as an angel of love, and kiss thee as a messenger of peace. Fond parents carry their children to see fine sights, to delight them: they avoid horrid spectacles which would terrify them: so doth our heavenly Father by us; he BRINGS us to death that we may see and be delighted with the glorious victories of his beloved Son. Here we behold him a triumphant conqueror over sin and death, and over the devil, who had the power of death. Our Father, God, BRINGS us to the field of battle; he carries us through it; he shews us the spoils of his Son's glorious conquests: there, says he, see, reap and wear the blessed trophies of his victorious cross; all are for you my children; your enemies are all slain; a crown of glory is won for you eternally to wear; a kingdom of glory is obtained for you, where you shall for ever reign. No sooner are we brought to, and carried through the field of battle, but shouts of victory await us. Hark, hark to the immortal spirits above: we shall soon be brought to join them in eternal shouts of *salvation to God and the Lamb*. Now, this is the life of faith: believing in Christ the fear of death is conquered, the hope of life is enjoyed, eternal life is possessed: and we cry out, O death where is thy sting? O grave where is thy victory? We have an house not made with hands, eternal in the heavens, 2 Cor. i. 5, 6.

Why should I fear when God shall say
My son, now you must die?
I'll bring thro' death to reign on high
With me eternally.

My Father gave his only Son,
To conquer death for me:
This work Christ hath forever done,
I shall his glory see.

M.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.—John xiii. 37.

PETER seems now in special frame indeed: all is warmth of love and sunshine of joy. Ecstasies carry us out of ourselves; we forget what we are, where we are, what we are exposed to, and what may soon befall us. Like Peter on the mount, we are apt to speak without due consideration: we know not what we say: the fire of passion exceeds the bounds of solid judgment. "Why cannot I follow thee now? Let the way be strewn with ever so many difficulties, let never so many dangers oppose, nothing is able to dismay or dishearten me: I have just now, such fervent love to thee, that I could face death in the most frightful form, and lay down my life with the greatest pleasure for thy sake." Doubtless Peter now thought himself perfect and free from all sin. What thinkest, O soul, is Peter's language becoming him or not? Is it not a noble and generous declaration? Art thou ready to say, I wish I could boldly say so too? Ah, soul! whatever thou mayest think of these high flown expressions, our Lord soon took poor Peter down. Do not be discouraged at hearing professors speak great swelling words: I was once, when a person said, "this world is nothing to me: it is quite under my feet: I have so much love that I care no more about the world than if I was not in it." Lord, thought I, what a wretch am I! Not fit to be thy disciple. But, alas! in a little time, the world attracted that same person (I fear) from Jesus, under its power. Beware of self-confidence; live low, lie low, think low, speak low of thyself, let thy frames be what they may. Now hear our Lord's reply to Peter: "wilt thou lay down thy life for my sake?" I do not question thy sincerity, but I do thy strength: I pity thy vain confidence: I am concerned for thy self-sufficiency: poor vain man, thou hast turned thine eye from my love to thine own, thou trustest in the glow of thine affections, thy confidence is in thy fine frames and warm feelings, instead of my love to thee and my power to uphold thee: "Verily, verily, I say unto thee, (instead of laying down thy life for me) the cock shall not crow till thou hast denied me thrice." What shall we say to this? Verily, every man at his best state is altogether vanity. Selah. Consider this, Psalm xxxix. 5. And ever remember the unchangeable love of Christ to such poor, vain, changeable creatures. Well may he say, "I am the LORD, I change not, therefore ye are not consumed," Mal. iii. 6.

Now warm with love our souls are bold,
For Christ we count all things but loss:
Anon, alas, our hearts grow cold,
We shrink and flee from ev'ry cross.

Love follows us thro' all our ways,
Melts down and breaks our stubborn
The love of Jesus ne'er decays, [hearts,
But saves us from all hellish arts. M.

Worthy is the Lamb.—Rev. v. 12.

THIS the song, this the glory of angels and redeemed sinners in heaven. To know, to believe in, love and follow this Lamb, constitutes our heaven upon earth. Sin is our hell: but this Lamb of God taketh away our sin; then heaven is in our souls. O, that ever we should be ashamed of this Lamb, who is heaven's wonder and heaven's glory! Is not this thought of being ashamed of God's Lamb, like a dagger to one's heart? Lamb of God have mercy upon us! Why is our dear Saviour called a LAMB? 1st. Because of his immaculate purity; he was holy, harmless, undefiled, separate from sinners, without a spot of sin or stain of impurity. 2d. He was meek and inoffensive like a lamb. A lamb has no weapon of hostility: it never hurts any one: it cannot defend itself against assaults: it becomes an easy prey: all this Christ was in his life. Therefore, 3d. Like a lamb he was taken and slain: he was the very paschal Lamb, to take away our sin by his blood. 4th. A slain lamb is precious for food and useful for clothing: so is Jesus: his flesh is meat indeed; his blood is drink indeed; his righteousness is the clothing of our souls: we live by feeding on his flesh and blood; we are justified in his righteousness; our sins are washed away in his precious blood; our souls are perfect before God, in his glorious righteousness. Can you say from your inmost soul, *Worthy is the Lamb*? Then you have got the grace of heaven in your hearts. Proclaim it ALoud as they do in glory with your lips; and shew it forth in your life: study to walk worthy of the lamb; look at your sins; humble yourself before the LAMB; honor him by believing that he has atoned for them and took them ALL away from before God, by his blood. Look at yourself as a sinner, whose nature is black as hell and deformed as a devil; glorify the LAMB for redeeming you to God by his blood, presenting you before God in his righteousness, and making you one with God, by his grace; look constantly on yourself as a saved sinner by the LAMB: have nothing to do with any other name under heaven for salvation from sin, death and hell. Of all the faith of your heart, the love of your soul, and glory of your life, *worthy is the Lamb*—And, O let it be the daily joy and rejoicing of your spirit, that you, a vile sinner, shall soon join the redeemed around his throne, incessantly and eternally to shout his praise who hath washed us from our sins in his own blood.

O for an heart to love and praise
The Lamb who dy'd for sin,
Who loves and keeps us all our days,
And sanctifies within.

More of thy comforts shed abroad,
O God, the Holy Ghost:
That we may love our dying Lord,
And crucify each lust. M.

Most gladly, therefore, will I rather glory in my infirmities, that the power, of Christ may rest upon me.—
2 Cor. xii. 9.

THOUGH Paul is not now in the third heavens, yet he is not content to speak any language below the superlative degree, **MOST GLADLY**. O, says he, "I have had the richest experience of my own weakness and impotence that ever I had in my life: I should be most glad every day to be thus emptied and laid low at the feet of Christ, that the all-sufficiency of his grace and the power of his strength might be made perfect in me. What does he mean by infirmities? All that weakness, feebleness and inability which he found in his nature to withstand sin and satan, to bear up under his crosses, trials and distresses, to run the way of God's commandments, to fight the good fight of faith, &c. I will rather glory in these. What means he? I will glory, rejoice and be glad, that self is laid low, my proud nature debased, my self-exalting views brought down, and that I be entirely emptied of all self-sufficiency. I will **RATHER** glory in this, than in any thing else. Why so? "That the power of Christ may rest upon me." When full of the pride of nature and self-sufficiency, the soul sees not the need of Christ's grace. A full stomach loaths the honey-comb. When strong in nature's power, the strength of Christ is not sought after: but when satan buffets, infirmities prevail, nature fails and sinks, hope and help from self forsake us, then the Saviour is sought to; the soul goes right humbly to the Lord. The sinner's extremity is the Lord's opportunity. When Peter begins to sink, self-confidence forsakes him, and he cries, Lord save or I perish: then Christ exerts his power and saves him. When satan thinks to buffet Paul out of his faith and hope in the Lord, he only buffets him out of his self-exaltings and self-confidence: he drives him to the throne of grace: he besought the Lord again and again: the Lord delivers not, but only tells him, my grace is sufficient for thee: Paul felt the power of Christ resting upon him. Learn hence, O soul, not to be distressed at thy infirmities, a sense of thy weakness and emptiness: glory in them, that Christ may be glorified by thee, in causing his power to rest upon thee: for mind that precious word of his, let thy weak and infirm spirit hang upon it from day to day; "He giveth power to the faint: and to them who have no might he increaseth strength," Isaiah xl. 29.

Tho' weak to stand, and prone to fall,	When weak and faint we find our heart,
Yet we, alas, are full of pride!	Still will we glory in thy pow'r:
O Saviour dear, on thee we call,	Thy strength'ning grace shall ne'er depart,
Humble and keep us near thy side.	From thine in their distressing hour. M.

I said in my haste, all men are liars.—Psalm cxvi. 11.

WE are prone to be too hasty in our censures of others, while the greatest fault lies at our own door. David here brands all men with being liars, when he himself was the greatest liar of all, if we take the words in this sense. Here, he even charges Samuel the prophet of the Lord with a lie; he had anointed him to be king and assured him of the kingdom: but he spoke in haste without due thought and deliberation, unadvisedly, under temptation, when he was off his guard, and fled from the rage of Saul: though some think David rather speaks the bold language of confident faith. I said in my FLIGHT, that notwithstanding all the fury of Saul and all the suggestions of my enemies to the contrary, "Let God be true, but every man a liar," Rom. iii. 4. The Lord will surely preserve me: I shall certainly be king. David was the subject both of faith and unbelief; of a hasty spirit, which exalteth folly, as well as of a meek spirit, which in the eyes of the Lord is of great price. Times of temptation sometimes draw from the lips hasty speeches, which wound the heart and cause it to mourn. O believer, though thou hast cause to be ashamed of thy unbelief and hasty folly, yet be not ashamed to confess it: to commit a fault, and strive to extenuate it, proceeds from pride and unbelief. Settle it well in thine heart, what thy present state is: consider daily the number and force of thine enemies: their name is legion, for they are many. Never forget the total sinfulness of thy own nature. All this will make thee humble and watchful over thyself. Know and remember also, the love and faithfulness of thy God and Saviour: he who has redeemed thee to God, by his own blood, will save thee from thy sinful self and from the power of all thine enemies: say of all who dare contradict this, they are liars. Though weak in thyself, be strong in thy Lord; though sinful in thyself, rejoice that thou art righteous in him. Let the faith of this inspire thy heart with boldness before the throne of God; there go constantly as a poor, helpless, needy sinner, viewing thyself perfectly righteous in Christ and perfectly accepted of God in his beloved Son. Give God the glory of his truth; pronounce all liars who dare oppose it; give no credit to the suggestions of thy own mind, contrary to the full and free declarations of thy Lord's love and grace. Remember, the convictions of sin by the Spirit of truth are to bring thee to comfort in Christ: the accusations for sin, by the lying spirit, are to distress thy heart and drive thee from Christ, who is *the truth*, John xiv. 6.

Forgive, my Lord, each hasty word,
Against thy truth and grace,

I foolish am, and self abhorr'd,
O, shew thy smiling face.

M.

These are the words I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.—Luke xxiv. 44.

CHRIST'S work was to fulfil all scripture ; it is ours to believe that the scriptures are all fulfilled in Christ : hence we are filled with all joy and peace in believing, Rom. xv. 13. We complain of the weakness of faith : we neglect the means by which it is strengthened. Faith comes by hearing the word of God ; by it faith is strengthened. That which comes not from the word, and is not supported by the word, is not faith, but phantom : it will soon evaporate. Our Saviour was now risen : his work was finished ; he appeals to the understanding of his disciples ; he refers them to what he had spoken to them before he died for them. Understanding the word in the heart, is like the stomach receiving and digesting food for the whole body ; all parts of it are nourished from it. O, let the word of Christ dwell richly in you : treasure it up in your memories : exercise your understanding upon it ; digest it in your heart : so you will surely be nourished, edified and comforted by it : your faith will grow exceedingly. In what ? Why in what Christ hath fulfilled for you. Are you ready to say, how do I know that he hath fulfilled all things for me ? This is stumbling at the threshold instead of entering in at the door : this is questioning instead of believing. Our Lord gives one general answer to this : "According to your faith, be it unto you," Matt. ix. 29. Believe Christ's words ; believe his work ; so shall you enjoy the comforts of his love and salvation ; and be animated to obey his will. See, 1st. O christian, you have not followed a cunningly devised fable : your faith in Christ is agreeable to what is written in the law, in the prophets, and in the Psalms concerning him. 2d. Hence rejoice. Is the law fulfilled for you by Christ ? Then are you righteous in the sight of God, even as Christ is righteous. Study the purity and perfection of the law of God : fall down in humility as a condemned sinner by it : glory in Jesus as your law-fulfiller, in whom you have everlasting righteousness. 3d. Study the prophets and the Psalms ; you will always find somewhat concerning Jesus in them. Know all that concerns him, is your highest concern upon earth : the more knowledge you get of him, and the more faith in him, so much the more will you love him and answer the end of your new creation in him, even to glorify him in your holy life and obedient walk : "This is the will of God in Christ Jesus concerning you," 1 Thess. v. 18.

Ye have an unction from the Holy One, and ye know all things —1 John ii. 20.

A CHRISTIAN may safely indulge this covenant wish, to have his head filled with the knowledge and his heart with the love of Christ. What is knowledge without love? The very devils could say of Christ, "I know thee who thou art, the holy one of God." They have a more distinct knowledge of Christ, believe more of him, and have just as much love to him as Arians, Socinians, and other infidels, who deny his eternal power and godhead, and his self-existent deity. The devils declare, "what have we to do with thee, thou Jesus of Nazareth?" Infidelity in men causes them to give our Saviour no higher name than this, and to allow him to be no more than a prophet, mighty in word and deed: but they will have nothing to do with him as the eternal Son of God, atoning sin by his precious blood, justifying sinners by his perfect righteousness, and finishing salvation for them by his life and death. This is from the teaching of the holy Spirit, agreeable to the word of truth. All who receive the truth in love, are christians, or anointed ones of God. 1st. They have an unction. The Son of God was anointed, as well as chosen to his office and work, as our Saviour the holy child Jesus, whom God anointed, Acts. iv. 27. So all who are chosen to salvation, are also anointed of God, 2 Cor. i. 21. They, as members of Christ, partake in a measure of the gifts and graces of the Spirit, which their Lord and head received without measure, John iii. 34. 2d. This is from *the Holy One*. This is one of our dear Saviour's names: he is often called by it. None but God is holy: but Christ is the Holy One, therefore he is God. Mind, soul, you are a disciple of a holy Saviour, therefore be holy in your walk. This unction is from the Holy One, received out of the fulness of Jesus: we cannot have any of the gifts and grace of the Spirit, but in, and by, and from the holy Lamb of God. The love of the Father centers in him, and flows from him to us: the graces of the Spirit are without measure all treasured up in him, and flow from him to us: we receive all grace out of the fulness of Christ. O, let us keep the eye of our faith and the hope of our souls steadily fixed upon our *Holy One, Jesus*. Let us glorify him and praise the dear Spirit for this unction. This teacheth us, 3d. To *know all things*. O then, saith a poor soul, I have not this unction: I am weak and ignorant: I know nothing. No! Do you not know that you are a poor, lost, hopeless, helpless sinner; that God is in Christ reconciling the world unto himself; that Jesus has finished salvation; and that the Father is well pleased in him and with him? Dost thou know and believe this in thine heart? Why, "this is life eternal to know the only true God and Jesus Christ," John xvii. 3.

The great trumpet shall be blown, and they shall come, which were ready to perish.—Isa. xxvii. 13.

ONE trumpet has been blown at the giving of the law on Mount Sinai ; the voice of it sounded long and waxed louder and louder : it made even Moses to fear and quake exceedingly and all the people tremble. Soon, very soon, who knows but it may be the next moment, in the twinkling of an eye ? The last trumpet shall sound and the dead shall be raised, 1 Cor. xv. 52. Tremendous voice ! Most solemn sound ! The prophet asks, “ Shall a trumpet be blown in the city, and the people not be afraid ? ” Amos iii. 6. If the alarm of war and the approach of an enemy be sounded in the dead of the night, what fear and terror would seize us ? Must we hear the sound of the last trumpet, calling us to judgment ? Blessed, eternally blessed be our God, for the blowing of this great trumpet : it is the sound of great love : it proclaims a great salvation—to whom ? Even to great sinners ; such as see their sins so great, that they are *ready to perish*. The sound of this great trumpet expels the legal fears of the first, and the awful terrors which arise in our minds by the sound of the last trumpet ; for it proclaims, that “ the great God is our Saviour, Jesus Christ,” Tit. ii. 13. Our judge is our advocate, our Saviour, and friend. Do we see ourselves ready to perish without hope and help in and from ourselves ? Are the curses of a broken law upon us, and is the glittering sword of justice brandished over us ? The great trumpet sounds, COME, come to Christ, ye sinners, who are ready to perish, and must perish if ye do not come. Saith Jesus, “ ALL that the Father giveth me SHALL come to me,” John vi. 37. Therefore, this great trumpet of gospel salvation shall not be blown in vain. Those who never saw themselves ready to perish can hear neither music nor charms in its sound : it is foolishness to them : but to sensible, perishing sinners, it is a joyful sound to their ears ; it proclaims victory over sin, the law, satan, death and hell, through Jesus, who loved us and gave himself for us. Nor less doth it proclaim holiness than happiness : for it calls us to war with our sin, to peace with God, and to walk in sweet fellowship with God the Father, and his Son Jesus Christ, 1 John i. 3. This great gospel trumpet, like those of old, is all of a piece, Numb. x. 2. It does not give an uncertain sound ; but it proclaims a free, full and finished salvation by Christ, to the glory of of God, yea, and amen.

The gospel, like a trumpet shrill,
Doth pierce us to the heart,
Awakes our souls, subdues our will
From all our sins to part.

Though in a lost and fearful state,
We to the Saviour come,
He never says, IT IS TOO LATE,
We in his heart find room. M.

Joseph sought where to weep.—Gen. xliii. 30.

To weep! What! When he saw his beloved brother Benjamin and heard that his affectionate, aged father was alive and well? Yes, the sight of the one and the news of the other, created such an ecstasy of joy in his heart as was too great to bear. He sought where to vent it by tears. O, had one followed good Joseph to his chamber, and heard what passed there between his God and his soul! Methinks I see the dear man fall prostrate, crying out in a flood of grateful, joyful tears, O what a God do I serve! What amazing scenes of his providence have opened to my view! How has the Lord appeared graciously in my behalf! How strongly has he exalted me in life! And now, to crown all and complete my happiness, I see my beloved brother, and hear of the welfare of my honored father. Doubtless he wept, he prayed, he praised, he rejoiced, he loved, he adored his God, his kind preserver, his bountiful benefactor, his dear Saviour. Methinks, one cannot meditate on Joseph's conduct, without calling to mind some sweet weeping seasons of spiritual joy our souls have been favored with: when in some highly favored moments, the blessed Spirit has brought some joyful tidings of, and some love tokens from our once crucified, but ever-living brother in flesh, Jesus, O then what joy has sprung up in our souls! too big for utterance. When he has assured us of his love to us; that we shall soon see him as he is, be with him where he is, and eternally enjoy him and his Father and our Father in glory; O, the rapture of this faith! Then we are ready to fly the world and all its concerns, and even our brethren in Christ too: we seek to be alone to pour out our souls, to give vent to our joy in a flood of joyful, loving, grateful tears. Then, like the disciples on the mount, we cry out, it is good to be here: this is sweet: methinks my soul is drowned in tears of love! Now, are we not ready to wish, O that it were always thus with me! But neither Joseph, you, nor I, could live under such melting frames, such ecstasy, and in such rapture: the body could not support them: my weak body could not. Neither are they always good for the soul to be in: if so, we should be always favored with them. This we are fully assured of: for, "NO GOOD THING will the Lord withhold from them that walk uprightly," Psalm lxxxiv. 11. But these God withholds. You never read of one saint in the bible always in an ecstasy of joy. He who freely gave us his Son, how shall he not with him also freely give us all things? Rom. viii. 32.

Dear Saviour, when we feel thy love,
Our hearts oft weep for joy:

VOL. II.

We long to be with thee above,
Where passions never cloy.

II h

M

Blessed is the man that doeth this, and the son of man that layeth hold on it.—Isa. lvi. 2.

MANY poor blind sinners we meet with, who are saying, do not puzzle me with your points of doctrine. This is my religion, "I do justly, love mercy, and walk humbly with my God." There is scarce a text in the whole bible, so much punned upon and hackneyed by ignorant men, to keep up their vain hopes and self-righteous confidence, as this of Micah vi 8. As a striking instance of their walking humbly with God, they reject the glorious gospel of his grace, set at nought the atonement and righteousness of his Son, ridicule the inspiration of his Spirit, and walk in the pride of their hearts, fulfilling the lusts of their flesh. They are cursed by the mouth of the Lord. But here is the only blessed man described by him. 1st. In his doing—What? JUSTICE. He has a sincere regard to do every thing which is moral, just and good. Without this, know, ye professors of faith, your religion is vain: ye are not the blessed of the Lord: "Faith without works is dead," James ii. 26. 2d. *He keeps Judgments.* He retains a right judgment of *himself*, that he is a poor miserable sinner: *of sin*, that it is exceeding sinful, most hateful to a holy God, and has made him most abominable in his sight: *OF THE LAW*, that by it he is cursed, and by it he never can be justified, for he can never fulfil it: *OF GOD*, that he has concluded him under sin, that he might have mercy on him and freely justify him through the grace of Jesus. Am I this blessed man? Pause and consider. It is necessary to our blessedness to know our curse: the blessed Spirit convinces of it. 3d. That we may "lay hold on this." What? "My salvation," the salvation of God's Son, finished for the hopeless sons of Adam. "My righteousness revealed:" whereby God is just, and yet the justifier of every ungodly, unrighteous sinner, who by faith lays hold of this righteousness. All such sons of men are the blessed sons of God. O, rejoice in your blessed state: glory in it: give God the glory of it. But legal hearts and self-righteous spirits will be ever buzzing, what becomes of good works and holy life? We answer, God not only justifies us by grace, but sanctifies by his Spirit. The grace of God, which brings salvation to us, teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, Tit. ii. 12.

This is the ONE, the only way,
For sinners to be blest,
To flee from sin without delay,
And refuge take in Christ.

In him we find a spring of hope,
A sense of joy and peace,
This keeps our sinking spirits up,
Till hence we get release.

M.

The apostles said unto the Lord, increase our faith.—

Luke xvii. 5.

NATURAL men tauntingly say, "O, you don't mind good works, faith is to do every thing for you." Truly faith is all, for it includes the object of faith, the LORD. For, indeed, faith has no existence without its object. Consider, 1st. Is it not a good work to forgive an offending brother? This is what our Lord here teaches. The apostles are made truly sensible that they could not do this without faith; nay, not without the increase of faith; therefore they prayed for it. Real believers are created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them, Eph. ii. 10. They are a peculiar people, zealous of good works, Tit. ii. 14. Thus they love to glorify their heavenly Father. 2d. They know, that all good works proceed from faith and from the increase of faith: for Christ dwells in our hearts by faith, Eph. iii. 17. This is the source and spring of all comfort, and every good work. Without this, what is life to a Christian? Verily but an uncomfortable breathing, not worthy the name of life. Christ dwelling in the heart constitutes heaven upon earth. Just as uncomfortable as this world would be, if the sun were blotted out of heaven, would the christian be without the in-dwelling of Christ. How hast thou found thy soul, O christian, this day? Hast thou found Christ in thee, the hope of glory? If not, it is for want of faith. If thou hast, dost thou not desire to enjoy more of it? It is to be had by the increase of faith: pray for it. 3d. Faith sickens the soul to the love of sin and the love of this world. The increase of faith kills the love of both: "For this is the victory, even our faith," 1 John v. 4. 4th. Faith brings the prospect of heavenly glory into view. The increase of faith brings fuller assurance to our hearts of our enjoyment of it, quickens our diligence in the way to it, excites ardent desires in our souls after the full fruition of it, that we may be absent from the body and present with the Lord. 5th. See who is the author and finisher of our faith. Do you complain, that your faith is weak and your corruptions strong? Remember, that dear Christ who died for your sins can strengthen your faith look unto Jesus: cry unto him to increase your faith; so shall your heart be happy, your life holy, and your soul strong in the grace that is in Christ Jesus, 2 Tim. ii. 1.

Jesu, thou author of our faith,
 Increase its power we pray:
 O make us faithful unto death;
 Live in us ev'ry day.

O'er all our lusts, and reas'ning pride,
 May precious faith prevail,
 Looking to Christ, and none beside:
 Our Christ within the veil. M.

Behold my hands and my feet, that it is I myself.—Luke xxiv, 39.

ONE Amintas had done valiant acts, and lost part of his arm in the field of battle for his country's good. His brother Æchylus was like to be condemned to die. Amintas came into court, speaks not a word but only lifted up the stump of his arm without a hand, as though he had said, see what I have lost in my country's cause : his silent oratory prevailed and saved his brother's life. What a much more affecting sight does our dear Lord now present to his disciples ! He called upon them, he calls upon us to BEHOLD : they by the eye of sense ; we by the eye of faith. Consider the reasons for this, 1st. To compose and comfort their minds : they were terrified and affrighted : they took him for a spirit. Christ is touched with the feelings of our infirmities : he sympathises with us in all our troubles. One cause of them is misapprehension of the nature of Christ, we too oft forget that he was a PERFECT MAN, like unto us in all things, except sin : "Behold my hands and my feet with the nail prints in them. It is I MYSELF." The very same man, with the same flesh and blood, who lately hung upon the cross. Handle me : feel me. 2d. It was to confirm their faith, in his dying for their sins and rising again for their justification : he died as a weak man : he rose as the almighty God : as God-man he atoned for sin, conquered death and hell for us. The faith of this is the source of all hope and the spring of all peace to our souls. 3d. He says, BEHOLD, &c. to quicken our love. O soul, can you behold by faith, and think of the love and sufferings of Jesus for your salvation, and not love him ? His pierced body, hands and feet, are the marks of his great love and agony of sufferings for you. O love, rejoice and adore. Does he not deserve the whole love of our heart, and the sole affections of our soul ? BEHOLD, 4th. That all your hope may be in him. Beware of that cursed notion of pride, which some advance ; they pretend to believe in Christ for the pardon of sin, but for their final justification, hope in their own works. No, my Lord, the sin-atoning, law-fulfilling, soul-justifying work is thine, and thine alone. I will hope in no other. My soul, I charge thee fix, constantly fix all thy attention, for all thy hope, upon thy once pierced Lord. My conscience, I charge thee, when base intruders would rival his glory, banish them, cry with abhorrence, get ye hence : "What have I to do any more with idols ?" Hos. xiv. 7.

Behold, my soul, the scars and wounds
Which Jesus in his body wore :
See how his precious love abounds,
'Think of thy sins--'twas them he bore.

Say faith, what answer dost thou give ?
Pardon and peace unto my heart,
That to Christ's glory I should live,
And never from his love depart. M.

Peter said, Man, I know not what thou sayest.--Luke xxii. 60.

NO, PETER! Why, he speaks plain enough: he is confident of thy person, knows thy voice, and the very brogue of thy tongue: he boldly affirms, "Of a truth thou wast with Jesus." This is a downright lie, to say, "I know not what thou sayest." Peter is ashamed of his Lord. Is he not ashamed of himself? Not yet. He lied horribly: next he curses, and swears bitterly. Might we not expect to hear next he was damned eternally? He deserved it. Was he here now, he would confess it from the very ground of his heart; but he is above, confessing his desert of damnation, and ascribing salvation to God and the Lamb. For, "the Lord turned and looked upon Peter." O, who can say what there was in that turn and that look? Lord, give us to feel some of the grace and power of it, that we may improve it. Consider, 1st Sin is sin, in God's saints, as well as others: yea, their sins exceed all others: yes, and God sees sin in them too as well as others; and he will surely punish them for sin too. Let us not be wise above what is written. Saith the Lord, "you only have I known (with the love of a tender father) of all the families of the earth, THEREFORE I will punish you for ALL your iniquities," Amos iii. 2. Who can say what a hell of agonies Peter felt when he wept bitterly? He fully experienced that truth, which he after preached to others; "judgment must begin at the house of God," 1 Pet. iv. 17. 2d. See what this judgment is: not damnation for sin, but condemnation for sin in the heart and conscience: the sight of it; feeling, mourning, groaning under a sense of it; looking up to God with a broken heart, a contrite spirit, a sorrowful soul, sighing out, "against thee, O Lord, have I sinned, and done evil in thy sight." Nothing but thy blood, O Jesu, can cleanse me. O, my God, let thy grace pardon me and thy Spirit comfort me. 3d. What affects any sinner thus? The Saviour's turning and looking upon the soul. Sin naturally hardens the heart and sears the conscience. Peter, after his awful fall, would have run away from Christ; given himself up to the service of sin and satan, till he fell into hell, if the Lord had left him to himself. So would you and I. But Jesus turns from his anger against our sins; turns to us in love. He LOOKS: instead of frowning us into black despair and eternal damnation, he looks with love; he speaks love into our hearts; he melts our hearts with his gracious, loving looks, into sorrow and remorse for our sins, and with hopes of mercy and pardon from his loving heart; "for where sin abounded, grace much more abounds," Rom. v. 20.

Who knows the bitterness of sin,
But those who see the love of Christ?

His look can break the hardest heart,
Sin to confess, and sin resist. M.

I know that my Redeemer liveth.—Job. xix. 25.

MATTERS are sometimes brought to a close point between God and the soul : it is stript of all its comforts : the soul is in heaviness, 1 Pet. i. 6. It is broken in the place of dragons and covered with the shadow of death, as the Psalmist most affectionately paints the scenes of horror and affliction, Psalm xliv. 19. So that as he says, “ I had fainted, unless I had believed,” Psalm xxvii. 13. Nothing within, nothing without, for the soul to stay itself upon, but the word of the Lord and the Lord revealed in the word. Then is that sweet word fulfilled, “ they shall hang upon HIM all the glory of his father's house,” Isa xxii. 24. This was Job's tried, tempted, afflicted, yet blessed state : though all his comforts are dead, still his Redeemer liveth : in the midst of all his losses, he had not lost this blessed knowledge : *I know* it is a matter of the greatest certainty to my soul ; I am as sure of it as of my existence, that there is a Redeemer for lost sinners ; I know he is my Redeemer : I have seen my want of him, and my certain destruction without his redemption : *he liveth* ; while he lives, my hopes cannot die, my soul cannot despair ; stript of all things beside, nothing can separate me from the love of Christ ; I know Christ liveth at the right hand of God for ME, because he liveth in my heart by faith. Such is the language of this Old Testament Saint. Says luther, “ I had utterly despaired, had I not known that Christ was head of the church.” “ Head over all things to his body the church,” Eph i. 22. But how doth a soul know, with Job, that Christ is MY Redeemer, so as to say, with Paul, he loved ME and gave himself for ME ? By the word of grace we know there is a Redeemer ; by the testimony of the Spirit of truth, through faith, the sinner is enabled to say he is MINE, MY beloved MY friend ; these are two infallible evidences of this. Christ has both our hearts and our hopes : our heart is set upon him : our hopes center in him. 1st. Christ is precious to our hearts : we have fellowship with him by faith ; we know that he liveth, because we enjoy the comforts of his life and love in our souls ; we know him both as dying for us and also as living in us ; he dwells in our hearts by faith ; he sends his love tokens ; he draws our affections to himself, from the world of sin and vanity. 2d. Our hopes are in him : his Spirit gives us to see such an infinite perfection in his glorious work and finished salvation, as sickens to every other hope ; yea, kills self-righteousness and self-confidence : “ We become dead to the law by the body of Christ,” Rom. vii. 4. We may as soon place our confidence in the righteousness of the thief on the cross, as in any righteousness of our own : “ We know that he abideth in us, by the spirit which he hath given us,” 1 John iii. 24.

Christ spake this parable unto certain who trusted in themselves that they were righteous.—Luke xviii. 9.

CHRIST came into the world to save sinners from their sins, into all holiness of heart and life : his gospel requires the strictest purity in walk and conversation : those who have experienced its power, find their souls formed for this ; yet a self-righteous spirit is as odious to Christ and as contrary to the genius of his gospel as profaneness ; hence he spake this parable against such. See, 1st. Who are here reprov'd. Every one who places his trust or confidence in any works of righteousness which he has done, or can do, to make himself righteous before God, or to justify himself, first or last, in whole or in part in God's sight. Such are properly pharisees, or self-righteous persons. Lord, keep our souls humble before thee, that we fall not into this cursed pride and dangerous delusion. But such say, we do not trust in what we can do of ourselves, but what we are enabled to do by the grace of God : so this self-righteous pharisee said, " God I thank thee that I am not as other men are." Here lies the very essence of this delusion ; for the holiest saint in Christ, is yet a sinner himself, and his nature is as wicked as other men's are. The man, who does not see, and confess, as taught by Christ, Luke, xviii. 11—(after all that he is by grace, and all that he has done by assisting grace) " Lord I am an unprofitable servant," is blinded by self-righteousness ; has never seen the purity and spirituality of the law of God, the abominable vileness of his own nature the glory and perfection of Christ's righteousness, and the necessity of his being found in it, and clothed with it, to be justified before God : such have not been convinced of sin and of righteousness, by the Spirit of truth, the glorifier of Jesus. See, 2d. The evil of this spirit of self-righteousness. 1st. Such are Antinomians : they are against and make void the law ; though they do not fulfil it, nor can be made righteous by it, yet they trust in themselves that they are righteous contrary to it ; for it condemns them as sinners. 2d. They are enemies to justification by God's grace through the righteousness of Christ. Like the dews of old, they " have a zeal of God, but not according to knowledge : for they being ignorant of God's righteousness, (that which the Son of God wrought out, which fulfilled the law of God, which he imputes to sinners, and by which he justifies sinners) and going about to establish their own righteousness, have not submitted themselves to God's righteousness," Rom. x. 2, 3. Here is ignorance and unbelief. To which, 3d. Is joined pride. They are of a different spirit to the humble Jesus. He loves SINNERS ; " they despise others." See Isa lxxv. 5.

By the obedience of one. (or by one obedience) shall many be made righteous.—Rom. v. 19.

JOYFUL truth to MISERABLE SINNERS. O, that this word was ever upon our minds, “My thoughts are not your thoughts, neither are, your ways my ways, saith the Lord,” Isa. lv. 8. Our thoughts are to make ourselves righteous by our own obedience; and our ways are, to be justified before God by our own righteousness: but the Lord calls us to forsake these unrighteous thoughts as well as wicked ways, and to submit by faith to his thoughts and his ways, to be made righteous by the obedience of ONE. Consider, 1st. This negative is implied, no obedience but ONE can make any sinner righteous. O sinner, what art thou seeking after, and striving to be and to do? What is the end of thy praying, reading, hearing, communicating, striving against sin and to excel in obedience? &c. Is it to make thyself righteous? Then it all proceeds from unbelief of this truth by ONE obedience shall many be made righteous, and by no other obedience whatever. “Then,” say some, “there is an end to all good works.” No: from the faith of this all good works begin. There is indeed an end to all the evil works of unbelief, which are done to supplant the ONE spotless obedience in Christ, in making sinners righteous, to the establishing the filthy rags of man’s righteousness. Taught by the Spirit of truth, through faith, my soul abhors this: I firmly believe “whatsoever is not of faith, is sin,” Rom. xiv. 23. “Works which do not spring of faith in Jesus Christ, have the nature of sin,” *Church Article XIII*. Hence, O my soul, no obedience of thine, before faith in Christ, can make thee righteous. Obedience after faith doth not make thee righteous; for then thou art made righteous by the ONE obedience of Christ. Settle this matter well in thy conscience: the glory of thy God and the comfort of thy soul spring from it. For, 2d. It is positively asserted, “By THE obedience of ONE: or the ONE obedience of Christ, shall many be made righteous.” The faith of God’s elect takes the comfort of this, and will love Christ, live upon his righteousness, and give him the glory of it. But, 3d. Who are made righteous by Christ’s ONE obedience? MANY: “The many sons whom Christ shall bring to glory,” Heb. ii. 10. Even ALL who see themselves miserable sinners, and believe in Christ for righteousness, unto justification of life. What a glorious way is this of making sinners righteous! 1st. It secures all the glory to Christ. 2d. It keeps the sinner humble before him, dependent on him, and prevents all self-righteous boasting. While, 3d. It gives the poor sinner greatest boldness with access of confidence to God. 4th. It inspires warm love to Christ, and the cheerful obedience of faith.

Behold this dreamer cometh.—GEN. xxxvii. 19.

JAMES says, "The Spirit that dwelleth in us lusteth to envy," James iv. 5. This is fully manifest in the conduct of Joseph's brethren against him. Joseph seemed an open hearted lad, simple and without guile: if he had not told his dreams, he had not raised his brethren's envy; but the Lord's hand was in it: no thanks to them: their cruelty to Joseph raised him to the greatest eminence and saved them from death by famine. Thus the Lord brings good out of evil. Methinks I see young Joseph coming towards his brethren, and they looking upon him with an air of the greatest contempt and derision, saying, "Behold this dreamer cometh!" There, that's he, that we are all to bow down to, worship and serve; look at this mighty dreamer of foolish dreams. St. Paul in enumerating the sufferings of the faithful, says, "Others had trials of *cruel mockings*," Heb. xi. 36. Sampson by the Philistines: Elisha by the children, whom the bears devoured: David by Michal, &c. But who of all the sons of men had trial of such cruel mockings as the Son of God. Know then, O disciple, thou art not to be above thy master: it is sufficient for thee to be as thy master. Expect cruel mockings. Wast thou never mocked and derided for thy profession? Then thou hast reason to fear thou hast not been faithful to thy Lord, else surely the world would have seen that thou hast been with Jesus, and as verily as they mocked him they would deride thee. Though you need not cast your pearls before swine; or as Joseph did, tell ALL the dealings of God with your soul, to the men of the world; yet if you dare make an open profession of salvation by the free grace of God, through Jesus *only*, your name will be up, mockings will be your portion: yea, men will say of thee, as Joseph's brethren did of him, "Behold this dreamer cometh." See that visionary, enthusiastic fool: he dreams that he is one of God's elect; that he has got the witness of the Spirit; that he is sure of going to heaven, not for his works, but by grace, through faith only. Such honor have all God's saints. Pray now, who would wish, who would strive to escape it? Would you lose a badge of your profession, a mark of honor that you are the followers of the once mocked and derided Son of God? But beware of being deceived, like those of old, with "the visions of their own heart," Jer. xxiii. 16. But glory in the heavenly vision, the vision of the Spirit, the vision of faith: let men mock on; let devils envy; yet the vision of faith is for an appointed time. Cruel mockings are only for a short season: soon, very soon, you shall receive the end of your faith, the salvation of your soul, and be exalted far above Joseph at Pharaoh's court: you shall be with Jesus above, where all is harmony, peace and love.

She said truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.—Matt. xv. 27.

HERE is blessed reasoning: it produces admiration in the Lord: "O woman, great is thy faith!" It obtained a free grace grant from him also: "Be it unto thee, even as thou wilt." Great faith! How does it appear? We do not find she came to Christ in full assurance of faith, saying, I know thou art MY Saviour, I am assured thou hast loved ME and wilt save ME. No. Still there was great faith without this. Look at her faith: imitate it: she honored the Lord by it; he honors her for it. 1st. She was in trouble: she flies instantly to Christ; she tells him of her sorrows: "Have mercy upon me, O Lord, for my daughter is grievously vexed with a devil." To cry to Jesus for mercy, under a sense of being vexed with a devil, is the prayer of faith, and honors the Lord of glory. 2d. Here are great discouragements: Christ answers her not a word: the disciples desire him to cure her, that they might get rid of her: but Jesus answers, (not her, but his disciples) "I am not sent, but to the lost sheep of the house of Israel." Was not this repulse enough to strike her dumb and send her away in despair? But, 3d. Instead of this, her faith grew stronger and her importunity greater. She falls at his feet, with, *Lord help me.* O, that was putting it home to the loving heart of our dear Lord: she brought her case to a point: Jesus, you can help me; none but you can: if you do not, I am miserable. Have you no compassion for a poor miserable sinner? Lord help me. Thus casting herself upon the Lord's love and power, she at last gets an answer from him: but O, such a one as was like a dagger to her heart, "It is not meet to take the children's bread, and cast it to the dogs." Now, does she turn away like a dog? No. 4th. She had got a child's heart and a child's faith too: for she again puts her case home to the Saviour's heart. Mark it: I am a dog, a filthy, unclean creature; let me be fed as such upon the falling crumb: I know I do not deserve even that from thee. See what perseverance, faith and prayer will do: it overcomes all difficulties, surmounts all objections, obtains the sought for mercy. Some in our day would have thought this woman undervalued herself: but Jesus humbles those sinners to the very lowest whom he raises to the very highest. O, take up this resolution, "I will wait upon the Lord who hideth his face; I will look for him," Isa. viii. 17.

Tho' vile, tho' hopeless is my case,
And in myself I've nought to plead:
Yet will I look to Jesu's grace,
He has all fulness for my need.

Tho' he don't grant at first my snit,
Yet will I hope, believe and pray:
My soul be still importunate,
Tho' wretch'd, he ne'er sends away M.

Wherefore, lift up the hands which hang down, and the feeble knees.—Heb. xii. 12.

ARE you saying, my troubles are many, my burden is great, and hope deferred makes my heart sick? True, a faint heart makes weak hands and feeble knees: then afflictions become intolerable, duty tiresome, prayer irksome, the ordinances like dry breasts, the lamp of spiritual life seems expiring, the poor sinner grows dejected and dispirited, is ready to give up hope, and to give way to despondency. *The comforter* inspires a work for such, “lift up your hands,” &c. Do you say, the advice is good, but the practice hard? Paul supposes it: for he introduceth it with *WHEREFORE*. O, I dearly love these scripture adverbs! Much courage and comfort are got by attending to them. *Wherefore*, or for which reason, lift up your weak hands, or the weak hands of others. Consider why, or wherefore, we should do this. 1st. We have Jesus to look unto for patience. He is the author and finisher of our faith; he bore our sins; he hath for ever took away the curse due to them; he has made our peace with God; God is in him reconciled to us. He who endured the cross for our sins, and despised the shame of being treated as a malefactor, in love to our persons, is now before the throne of God praying for us. O, this look is reviving! 2d. Consider Jesus, the captain of our salvation, lest ye be weary and faint. He was made perfect through sufferings, that he might bring many sons unto glory. He is bringing you, through much tribulation, into his kingdom. Consider the love and sorrows of Jesus for you. Look on yourself as a suffering member of a once suffering head: so shall your weak mind be strengthened and your weary mind refreshed. 3d. Forget not, but consider the exhortation, *MY SON*. Precious application! God is your Father; he loves you with the same everlasting and unchangeable love, as he did his only begotten Son: he treats you in love: he chastises you as his child. Why? Because he is in wrath against you? No; but to make you more like himself in holiness. O then lift up your hands to your brother Jesus, your father God, in confident faith, in humble prayer. Though all within is clouded dejection, yet all above is sun-shine, joy, peace, and consolation. Consider your hope; “It is as an anchor of the soul.” On what is it fixed? It entereth into that within the veil, whither the fore-runner is *FOR* us entered, even Jesus, Heb. vi. 19, 20.

When knees are weak, and hands hang
And we can't run nor pray, [down,
Still Jesus is before the throne
For us, tho' weak, each day.

Then let our sighing hearts to Christ,
In faith and hope ascend:
And all our doubts and fears resist,
Christ is our faithful friend. M.

He saw his glory, and spake of him.—John xii. 41.

MINISTERS who do not preach Christ, sinners who do not speak of Christ, are objects of pity, not of our wrath : their eyes are blind to his matchless glory : their hearts do not understand his unparalleled love. But consider, 1st. When once Christ's glory is displayed and his love believed in the heart, the tongue will speak of him. So Isaiah found it. So did that poor woman of Samaria, "she ran into the city," she caught hold of one and another, she eagerly cried, "Come, see a man who told me all things that ever I did, is not this the Christ?" Surely it is, what think ye? John iv. 29. She had sweet experience. Here was no self-exalting : no cry, see me, admire me ; what fine experience I have got ! One is sometimes grieved to read or hear people tell of their experiences, when they tend only to make the poor sinner appear as somewhat glorious in his own eyes, and to be admired by his fellow sinners : this is not right. If the sinner's vileness is not fully explored, and the Saviour's glory ONLY exalted, such souls know not as they ought to know ; such experiences are not profitable, they are not worth attending to. 2d. When sinners see Christ's glory, they will speak of him to God the Father ; they will come in his name ; they will plead his blood only for the pardon of sin, his righteousness alone for the justification of their souls, his intercession for their obtaining every blessing in earth and heaven. Thus we come boldly to a throne of grace ; thus we expect freely to obtain mercy to relieve us, and grace to comfort us : thus we are sure, perfectly sure, we are welcome to God : for he hath told us so. It pleased the Father, that in Christ all fulness (of grace and glory) should dwell, Col. i. 19. "That out of his fulness we should receive," John i. 16. Having seen Christ's glory, we come to him for this grace. For, 3d. The sight of Christ's glory blinds us to our own fancied glory. The more we see of Jesus, the less we like ourselves : we grow out of conceit with ourselves. What glory is there in a filthy dunghill, a cage of unclean birds, a nest of serpents, toads and adders ? Worse, inexpressibly worse are we than all these. Our natures are half beast, half devil. Yet, astonishing love ! Jesus displays the glory of his grace to us. Nothing but unbelief prevents our beholding it : "Said I not unto thee, if thou wouldest believe, thou shouldst see my glory?" John xi. 40.

When I my Saviour's glory see
Revealed in the word to faith,
My soul is full of ecstacy,
I dwell with joy on what he saith.

My tongue is loos'd to speak his fame,
And tell poor sinners all around,
That they with me may know his name,
And say, I've precious Jesus found. M.

Put off the old man.—Eph. iv. 22.

PEOPLE who love money better than a good conscience, make nothing of putting off base and counterfeit coin. Christian, you may safely imitate them, in putting off the base old man: the more the love of Christ is in you, the more you will do it. 1st. What is meant by this OLD MAN? Corrupt nature, which was born with you, is part of you, lives in you, and will never be dead so long as your body lives. Though near six thousand years old, yet he is very strong and vigorous at times: yea, though you are a child of God and a member of Christ, he wants to have the mastery over you: you could never have conquered him had not Christ crucified him. Though crucified, you can never subdue him, but by the strength of Christ: nor you cannot put him off, but by the grace of Christ; for he clings and twines round you like a serpent; yet you are commanded to put him off. This is your duty from day to day. But it is not by your might nor power, but by the Spirit of the Lord. 2d. Why are you called upon to put him off? 1st. Because all his reasonings are corrupt, his every suggestion is totally evil: he would corrupt the gospel, pervert its truths, reject its promises, and defy its threatenings. 2d. All his lusts or desires are deceitful: he deceives by the pride of self-righteousness as well as by gross sins. 3d. He is an enemy to thy Lord, a supplanter of his glory, and a rival of thy faith in him, peace from him, and obedience to him. If you cherish him, you lose the comfort of your best friend's presence. If you reason with him, you perplex your mind and lose the simplicity of faith. If you follow his promise of liberty, you will get into bondage: "If ye live after the flesh, ye shall die," Rom. viii. 13. 3d. What is implied by putting off the old man? 1st. That he always continues the same; he is never changed for the better. 2d. That he always remains alive in you. But, 3d. That you should put him down from his seat to rule over you; put him off in your thoughts, walk and conversation, just as you would an old filthy garment; or like an odd, troublesome, intruding old man, who would knock at your door, and want admittance to you. Put him off with this reply, I have the blessed company of the new man, Christ Jesus; here is no admittance for you: "I have put on the new man, which after God is created in righteousness and true holiness," Eph. iv. 24. Put off the old man, by humble faith and earnest prayer, ever remembering, I can do all things, through Christ's strengthening me, Phil. iv. 13.

Strange is the mystery of grace!
 Tho' I am a creature new,
 Yet still I find thro' all my days,
 The old man in me too.

In Christ I am completely bless'd,
 Tho' curs'd with sin and strife,
 From the old man whom I resist,
 O when will end his life.

Let the weak say, I am strong.—Joel iii. 10.

WHERE is the weak doubting sinner? Stand forth my soul; thy Lord arraigns thee, he judges and passes sentence of reproof upon thee: "O thou of little faith, wherefore dost thou doubt?" Matt. xiv. 31. Your doubts come from your little faith: your doubts prevent the increase of faith. You can easily believe the Lord is displeased at your sins. What is sin but disobeying his commands? But did you never consider it as a sin, a great sin, not to believe when he commands? Not to be obedient to his word, when he requires you to be strong in faith, "strong in the grace which is in Christ Jesus?" 2 Tim. ii. 1. "Strong in the Lord, and in the power of his might?" Eph. vi. 10. O, you do not enough attend to this! But you say, "I am so weak in myself." Who is not? He who thinks he is not, is the weakest of all in self-knowledge. The great, the strong, the inspired Paul, gives this challenge, "Who is weak and I am not weak?" 2 Cor. xi. 29. You are in yourself, upon a level with patriarchs, prophets, apostles and all saints; and they were all alike upon a level with you, in point of self-weakness. Here is a command for you, *Let the weak say I am strong.* Lo, I tell you of a great saint, a strong believer, who found himself so weak that he took the prophet's advice, and takes up these very words. Would you wish to follow the example of a better saint than St. Paul? He says, "When I am weak then am I strong," 2 Cor. xii. 10. This is a heavenly art: it is to be learned every day. Put it in practice this night; thy Lord's glory is concerned in it: thy comfort springs from it. Say, AM I WEAK to strive against sin, to resist satan, to overcome the world, to deny myself, to follow Christ, to pray unto him, believe and hope in him, cleave to him, and love him? &c. What then? I doubt he will cast me off and suffer me to perish. Would you serve a weak member of your body or treat a weak child of your loins so? Would you not rather strive to strengthen it? So does your Lord. He says, BE STRONG in the grace which is in me: my strength is yours: my life is yours: all I am and have as God, man and Mediator, is yours: go out of weak self: live by faith on me. Remember, even the renowned heroes of faith, they were not only weak, but WEAKNESS itself: "Yet out of WEAKNESS they were made strong," Heb. xi. 34. O consider, you are engaged in a good cause, well provided with the best armour, and assured of perfect victory, by Jesus, the captain of your salvation, Heb. ii. 10.

Tho' weak as helpless infancy,

We daily feel we are,

Yet in the Lord our strength doth lie,

We are his past'ral care.

Lord, make us on thy strength rely,

And face each daring foe:

While looking unto thee as nigh,

We unto conqu'ring go.

M.

Behold, this day, I am going the way of all the earth.—

Josh xxiii. 14.

THOUGH fully assured of his near dissolution, yet with what calm composure does Joshua utter these words ! Though you are a sinner and must fall under the sentence of death for sin, yet you need not be under bondage all your life time through fear of death. Why should you ? Has not the sinner's friend gained a complete and everlasting victory over death, the sinner's enemy ? Consider, 1st. What Christ hath done FOR us sinners ; for sinners we are and shall be, though redeemed by the blood and sanctified by the Spirit of Christ, when the messenger of death kills our body and calls our souls to glory. Honor thy Lord's work by the faith of thy heart ; so fear and terror shall flee from thy soul. 1st. By his death he has appeased divine justice. As Jonah his type being cast into the sea, quelled the storm, so Christ being cast into the furnace of divine wrath, quenched the flames. God is just, while he justifies the ungodly sinners who believe in Jesus, Rom. iii. 26. 2d. He has silenced all the accusations of the law : he hath redeemed us from the curse of the law, being made a curse for us, Gal. iii. 13. 3d. Upon this follows the removal of guilt : " He took away our sins by the sacrifice of himself," Heb. ix. 26. " We have no redemption through his blood even the forgiveness of our sins," Eph. i. 7. 4th. " He hath wrought out and brought in an everlasting righteousness for us. We are made the righteousness of God in him," 2 Cor. v. 21. 5th. " He hath conquered satan : by his death he hath destroyed him who had the power of death, that is, the devil," Heb. ii. 14. 6th. " He hath opened heaven to us. We lost a paradise by sin. We gain heaven by the cross of Christ. It is our purchased possession," Eph. i. 14. Lastly, he hath obtained a victory over sin and death, so that we may joyfully cry out, " thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 57. Now, if Christ has appeased justice, silenced the law, taken away the guilt of sin, is made righteousness to us, conquered satan, opened heaven, overcome death, and obtained victory for us, what have we to fear ? Why should we not triumph in the views of death ? We cannot without, 2d. The work of the SPIRIT in us. But if he has made the work of Christ glorious in our eyes : if he has given us to see our need of it ; to believe in and rely upon Christ's life and death as our title to heaven and glory ; by the faith of this he hath sanctified our souls, as vessels of honor, to the glory of Christ. It is our privilege to rejoice in him ; to look upon his victories as our own ; to triumph over every enemy, and death as the last enemy : for though he is an enemy to the flesh, he is the best friend to the soul.

We walk by faith and not by sight.—2 Cor. v. 7.

THUS we quit sense for faith : so we overcome the lust of the eyes. To gratify this is contrary to the walk of faith. Then, is it any marvel that we lose the peace, comfort and joy of faith ? But this is not what is here meant by sight, as opposed to faith. Here is an infallible truth ; though a christian, by the eye of sense, can neither see God, Christ, the things of the heavenly world, &c. yet he walks in the firm belief of what the word of God tells him of them : and hence, they have the supreme affection of his soul, from day to day. Faith supplies the sight of them. They are as real to the mind as though seen by the bodily eye. Thus, a lively hope of enjoying them is kept up in the heart : “ We are always confident,” we are as sure of the existence of spiritual, heavenly and invisible objects, as we are of our own being. O ye sons of carnal sight and sense ! ye deride us : we pity you : ye look only at temporal shadows, we at eternal substance : “ The things which are not seen are eternal,” 2 Cor. iv. 18. See the preciousness of faith. For, 1st. Though we do not now nor ever have seen Christ, yet we love him ; believing in him, we rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8. For, 2d. We see in ourselves nothing but sin and misery ; but by faith we know we are perfectly righteous in Christ, perfectly accepted to God, perfectly justified in his sight, presented without spot of sin. 3d. We see our bodies under the sentence of death, daily dying, hasting to the grave : natural sight can look no farther. There we see an end of our existence ; the body turns to dust : but by faith we look through death and the grave, we see, and say, “ We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,” 2 Cor. v. 1. 4th. Though we do not see how, nor can explain the manner of the Spirit’s work upon our souls, no more than we can tell from whence the wind cometh, or whither it goeth : yet by sweet experience we can say, “ He that hath wrought us for this self-same thing, is the Spirit of God,” 2 Cor. v. 5. For we find ourselves, formed to live by the faith of the Son of God, who loved us and gave himself for us, Gal. ii. 20. Hence we are dead to the pleasures of sense and the joys of carnal mirth ; for, we see Jesus at the right hand of God, where is fulness of joy, and pleasures for ever more, Psalm xvi. 11.

Blest be our Lord who gave us faith,
 Things out of sight to see,
 To live and walk by what he saith,
 This shall our glory be.

Keep up this quick and piercing sight,
 Dear Lord, of things above :
 That we may walk with thee in light,
 Rejoicing in thy love.

With clouds he covereth the light and commandeth it not to shine, by the cloud that cometh betwixt.—Job xxxvi. 32.

THE sun, from its first formation by its almighty creator, shines at all times alike : there never was, is, nor can be any addition to, or diminution from its light and heat. But we perceive a sensible difference : even the intervention of a cloud coming between us and the sun, hides and obscures the glorious rays of light from us. There are fixed laws in creation. All nature acts under the direction of those laws, prescribed by our all-wise Lord. As in nature, so in grace ; as by the natural sun, so it is by the sun of righteousness, it shines with equal degree of resplendent glory, of light, love and grace at all times. But, we are not always alike sensible of it. Why not ? As clouds and vapours arise from the earth and interrupt the light of the natural sun, by coming between that and us : just so the clouds of sin, the vapours of corruption, the thick fog of unbelief, which arise from our earthly, carnal nature, come between us and our glorious sun of righteousness ; so its light is obscured, its heat interposed, and its comforts prevented : then our poor hearts are distressed and our spirits dejected : the Lord hides his face and we are troubled. Isaiah gives a very striking account of this ; “ The stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine,” Isa. xiii. 10. Hast thou not known somewhat of such a day of darkness and distress ? My soul has mourned on the account of it ; but methinks I have found it sweet in experience, when satan, or an unkind enemy hath tried and strove to raise a dust, and bring a cloud over one’s mind in vain. It is true, they have disturbed and perplexed one : but they could bring nothing between one’s soul and Jesus, our glorious sun of righteousness : they have agitated the air, they have tried their efforts upon nature, but could raise no cloud of sin, no vapour of corruption. Jesus shone without a cloud. No intervening obscurity darkened one’s views. Then love reflected its strong and powerful rays. Then it was sweet. Well, a few more cloudy and sun-shiny days, and we shall be at home : but we have always this precious promise to support us, “ Unto you that fear my name, shall the sun of righteousness arise with healing in his wings,” Mal. iv. 2.

Without thy light and love,
Dear Lord, what is this life ?
Thy precious beams dart from above,
Or all is pain and strife.

Let no preventing cloud,
Obscure thy glorious face,
Leave not my soul in darkness bow’d,
Thou sun of righteousness;

M.

Give us this day our daily bread.--Matt. vi. 11.

HAPPINESS, that inestimable jewel, springs only from content. Christian content is founded in humility: The humble christian lives upon the fulness of God: thence he seeks all his supplies. Our Lord not only teaches his disciples the words of prayer, which any body may use, but also gives the spirit of prayer, peculiar to themselves only. This consists, 1st. In knowing our wants. 2d. In seeking a supply of them from the Lord. *Give us*, 3d. *This day*, (just from hand to mouth,) *daily bread*, all the blessings of providence and grace, needful for us as men and christians. 1st. Do we know our wants? The sight and sense of this will make and keep us very low and humble in our own eyes, for we shall go out of ourselves and live out of ourselves. Do we want daily bread to support our bodies? Have we no spring of life in ourselves but what must be fed and nourished from the food we receive from day to day? Just so it is with our souls. Christ saith, "I am the bread of life," John vi. 48. We have no inherent stock of spiritual food in ourselves; the man who thinks so, is as foolish as he would be who should say he has a supply within himself for natural food, he needs not pray for it. 2d. Do we seek supply from our Lord? He says, "Blessed are they which do hunger, Mat. v. 6. Their blessedness consists in coming empty to him to be filled: *give us*. Dear Lord, I am just the same hopeless, helpless, miserable sinner in myself, as I was when I first heard of thee and came unto thee. 3d. GIVE me this day my daily bread: thy flesh to eat and thy blood to drink. Thy flesh is meat indeed: thy blood is drink indeed, John vi. 55. Lord, thou hast said, "he that eateth me, even he shall live by me," John vi. 57. O, that in feeding on thee by faith, I may know that I have eternal life and that thou wilt raise me up at the last day. This feeding is vastly preferable to disputing. True, we are exhorted to contend earnestly for the faith; but then it should be with a desire that our own souls and the souls of others be edified, fed and nourished by the faith of Jesus; else it is but vain jangling. Who would not contend for his natural food? How jealous, how watchful should we be against every enemy who would prevent our comfortable feeding upon Christ, the bread of life! The more we feed upon this bread, the less appetite we have to the pleasures of this world and the vanities of sense. Our spiritual food transforms us into the image of our Lord, and causes us to aspire after him and long to be with him. Precious promise! "Jesus shall feed his flock like a shepherd," Isa. xl. 11.

Jesus, who art the bread of life,
O feed our souls this day,

And grant us to grow strong in thee,
To run the heav'nly way. M.

The blood of Jesus Christ his Son cleanseth us from all sin.—1 John i. 7.

Most precious truth for guilty sinners! Lord help us most deeply to consider what is implied in these words. 1st. See the exceeding sinfulness of sin. It has brought these dreadful evils upon us: 1st. Loss of God's image: 2d. Obnoxiousness to his wrath. 3d. Rejection from his presence. For we are by sin totally unclean. The pollution of sin has brought the curse of God's law upon us, armed his justice, shut his kingdom against us, and opened the gates of hell to us. The bitter cries and exquisite torments of the damned in hell will eternally proclaim the malignancy of sin. The everlasting songs of the saints in glory will ever proclaim the praises of the Lamb, who washed them from their sins in his own blood. 2d. This proves the curse and defilement of sin. The blood of Jesus Christ and that alone cleanseth from all its deepest stains. O the infinite love of the Son of God, to shed his blood for guilty sinners! O the infinite virtue of his precious blood to cleanse us from all sin! Remember, God's justice would have been eternally glorified and thy soul eternally suffering his wrath due to thy sins, if the blood of his Son had not cleansed thee from all sin. Reflect on this, and say, canst thou think light of sin or count the blood of Jesus of little value? O, see sin's crimson dye in the purple gore of the Son of God, which was shed to atone for it and cleanse from it. 3d. "Cleanseth us." Not only hath cleansed and shall cleanse, but it continually doth so: it removes all the filth of sin from before God and takes all the guilt of sin out of our consciences: so that we are perfectly clean and without spot of sin in God's sight, and perfectly freed from all condemnation for sin in our consciences. 4th. "The blood of Jesus Christ." This means the last act of the tragedy of the life of our anointed Saviour: his blood being the ransom of our souls, the price of our redemption, and the expiation of our sins. 5th. "His Son:" the Son of God: very God of very God. Here let faith fix and conscience be satisfied: not only the blood of the Son of the Virgin, but it is the blood of the Son of God. Neither the greatness nor the number of sins can remain in their guilt, nor expose any sinner to wrath who believes in the Son of God: no guilt so great but it can cleanse; no stain so deep but it can purge. Unbelief shuts this blood out of the conscience. By faith we receive its cleansing virtue and peaceful effects on our souls.

Thy blood alone, Jehovah Man,
Doth cleanse our souls from guilt of sin,
This precious truth we'd ever scan,
For peace and love and joy within.

Come, let us sing, adore and praise,
Ye sinners who are foul as we,
The dying love, the precious grace,
Of Jesu's sul' rings on the tree M.

If ye do these things, ye shall never fall.—2 Pet. i. 10.

WHAT things? Add to your faith every christian grace and good work. If ye live in the exercise of grace and the discharge of duty, ye shall never fall. But it is here plainly implied, if ye do not these things ye certainly will fall. How fall? Into all manner of sin; yea, and into hell too, if the Lord Christ keep you not. But he most assuredly will keep all his sheep from thus falling; for he has said, they shall never perish; I give unto them eternal life. But what evidence can any one have that he is Christ's sheep, if he do not hear his voice and obey his word? My dear fellow sinner, deceive not thy own soul: beware of corrupt notions and unscriptural ideas: it is most true, salvation is sure; every one who believes in Christ shall most assuredly be saved; but, there is as surely such a thing as living and walking close with Christ, cleaving to him with purpose of heart, cheerfully obeying him in love, and studying to glorify him in righteousness and true holiness: and there is such a thing also as falling away from this lively exercise of grace, steadfastness in the faith of Christ and warm love to Christ. Hence, great dishonor is brought upon the Lord, great grief to his dear disciples, and great darkness and distress upon the souls of such professors. Is it not to be dreaded to have Christ withdraw himself? To have guilt, and fear and terror let loose upon thy conscience, while the enemy is saying, where is now thy God, thy Saviour, thy salvation? Peter thus fell: David thus fell: saints in all ages have thus fell. They have told us, and the sinner who writes these words, can tell thee somewhat of the gall and wormwood of this falling. Are you ready to say, this is very legal and very terrifying? Not LEGAL; for this text is an evangelical exhortation: much of the preciousness of gospel salvation lies in it: it is a means to keep from falling: it is a spur to final perseverance. As to TERROR; take warning by the assertion and thou hast nothing to dread from the consequence. Absolute declarations of salvation are to strengthen the faith and comfort the hearts of God's people. Precious promises support them. Suitable exhortations quicken their diligence. Assertions of their danger of falling, are to convince them of their weakness, excite their cry unto the Lord, and cause them to walk close with him, "who is able to keep them from falling, and to present them faultless before the presence of his glory, with exceeding joy," Jude, 24.

In Christ I stand, by faith I work,
From Christ I ne'er can fall:
But if I'm careless in my walk,
I'm sure to get in thrall.

Fresh unction from thyself, dear Lord,
Pour out upon my heart:
Make me take heed unto thy word,
Lest conscience feels the smart. M.

Jesus said, what manner of communications are these that ye have one to another, as ye walk and are sad ?
 Luke xxiv. 17.

TIME is the best physic for most diseases, whether of body or mind. A present hour may cause sadness, the next may bring joy. This is a living comfort in saddest seasons, Christ knows both our sorrows and the cause of them : he is always near to us, though we see him not : his sympathising spirit manifests itself in this question. Observe, 1st. Here were two disciples communing together and reasoning with one another : this is right. It is pleasing to our Lord, to see his dear members converse with and strive to edify each other in the faith of him, and that they bear each others burdens. For, 2d. Jesus joined company with them. Disciple, how often have you found it so ? Christ delights in the fellowship of his saints : "How can one be warm alone ?" Eccles. iv. 11. 3d. Christ enquires of their conversation and the cause of their sadness. Disciples of Christ have their sad seasons : it is good that they should converse freely with one another about them. But whence do they spring ? Chiefly from unbelief. These poor souls were sad. Why ? They did not believe their Lord was risen. But, ah ! there was another reason for sadness ; they had basely forsaken and cowardly deserted him : this also arose from the same cause, unbelief. Well, notwithstanding all this, O, the free grace of Christ ! 4th. He follows them, though they forsook him : he owns them, though they denied him ; he cares for them, though they shewed no care for him ; he comes to comfort them, though they had grieved him. Says the prince of peace, "Why are ye sad ?" Then they opened their minds to him ; they told him of the ray of hope and the gleam of confidence which they possessed : WE TRUSTED, &c. But delays begot doubt. This is the third day, &c. Luke xxiv. 21. What was the consequence. 1st. Christ chides them for their unbelief ! 2d. Expounds the scriptures to them. 3d. Causes their hearts to burn within them. O christians, though you are perplexed in your mind, walk and are sad, yet forsake not the assembling of yourselves together ; expect and pray for your Lord's presence : this, like the rising sun, will scatter the clouds of doubt, fear and sadness, which hang over your minds. Remember, with the confidence of faith and the joy of hope, your Lord's precious promise, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20.

○ Jesu, in my saddest hours,
 Help me to look to thee ;
 And call up all my thinking pow'rs,
 Of what thou art to ME.

When lost to God and dead in sin,
 Thy love sought after ME ;
 Tho' say'd, I've flesh and sin within,
 My comforts' all in thee. M

There was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure.—2 Cor. xii. 7.

I DEARLY love Paul's experience; for there is so much of the artless simplicity of the poor humble sinner, such a dread of self-glorying, while it ever exalts the rich grace of the dear Saviour. Let us make a few remarks on it, and pray our dear Lord to bless them. 1st. Here is a painful experience, a thorn in his flesh. What was that? Some say the cholic, others the ear-ache, others the head-ache, &c. If it was a bodily pain, we may as well guess the gout in his great toe. But would Paul have made such ado, to have a bodily pain removed? Would a bodily pain prevent soul exalting? Surely it was something more: it was the heart-ache: he plainly tells us, it was "the messenger of satan to buffet him." His very soul was harrassed and sore distressed by some violent temptation, injection, or suggestion from the devil; either concerning his own state, or the truth as it is in Jesus. This was teasing, painful and tormenting to him, as a thorn in the flesh: this brought him to a proper feeling of himself, after his abundant revelations. He found that he was the subject of corruptions like another sinner: he had the irksome feelings of the "flesh, in which, he says, dwells no good thing," Rom. vii. 18. He could not say as his Lord, "satan cometh and hath nothing in me," John xiv. 30. For he found in Paul an evil and corrupt nature to work upon; therefore he buffeted him from day to day. If you experience somewhat of this, be not dejected: call not your state in question; resist satan, and cry to your Lord. For know, with Paul, 2d. "It was given to me." The Lord for wise and good ends, in love to our souls, permits these buffetings. Satan thinks to destroy us, but the Lord hereby profits us; he suffers his dearest children, and holiest saints to be vexed by satan and all kinds of temptations. To what end? 3d. "Lest I should be exalted above measure." Could not so holy a saint as Paul be favoured with rich experience of heavenly visions, without danger of being puffed up with pride by them? See hence, O believer, your danger: these pungent feelings bring down from our altitudes to humility. Then, 4th. Prize the throne of grace; flee to your precious Lord as Paul did: lay all your distress before him. 5th. Remember the precious answer he got from Christ, "My grace is sufficient for thee." As though he had said, you are not to live upon your self-exalting frames and feelings; but as a poor sinner, upon the all-sufficient grace of ME, your precious Saviour. Thus was self laid low and the Lord alone exalted in that day Isa. ii. 11.

For when I am weak, then am I strong.--2 Cor. xii. 10.

WE have heard of Paul's revelations, exaltings, buffetings, and his praying: now of his humbling. He is brought down to his right place, low in himself; and to his right feelings, weak in himself. Hence we see the true nature and blessed end of christian experience: it keeps the soul from being puffed up with pride, lest it fall into the condemnation of the devil: it sinks it low in humility, under a sense of weakness, and it leads it out of itself to look for all its strength in Christ. Here the strength of faith is opposed to the weakness of sense. When I am sensibly weak, then am I believably strong: this, though a difficult lesson, yet is a precious one.

1st. Do we see ourselves weak? Christ is held forth to us as our strength, and he calls upon us to be strong in him: "Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength," Isa. xxvi. 4. But surely, folly is bound up in the heart of the weak; for, instead of obeying and trusting in him, how many are saying, I am the weakest of the weak; I have no might, no power? You are the very person here addressed. You can get no strength but from the Lord. By trusting in the Lord, you will say, though weak, I am strong: I have everlasting strength. Again, 2d. To encourage to this, the Lord commands, "let the weak say I am strong," Joel iii. 10. Let them believe it in their hearts and confess it with their lips. What! if they find no strength in themselves? Yes, it is a command to the weak; yea, to the weakest of the weak. Then this exactly suits you and me. Here again, 3d. "Hast thou not known, hast thou not heard that the everlasting God, the LORD, giveth power to the faint, and to them that have no might he encreaseth strength," Isa. xl. 29. Here we are rebuked and reprov- ed. Faint, and have no might: this is our state. Have you never heard nor known how the Lord dealeth with such? O look up to him. Though not sufficient of yourself to do any thing as of your- self, know your sufficiency is of the Lord: though we can do nothing of ourselves, yet we can do all things through Christ, who strength- eneth us, Phil. iv. 13. How do we get strength from Christ? By believing his promises, going to him in the faith of them, pleading them before him, and praying him to fulfil them in us: thus we put our cause upon the strength of Christ's truth: he is faithful; he cannot deny us; he will say, "According to your faith, be it unto you," Matt. ix. 29.

When frames are warm, and comforts	Then Jesus sends some humbling stroke
O then we're mighty great! [strong,	In love, to mar our pride,
Self is the hero of our song,	That we may glory of his work,
Our weakness we forget.	And trust in nought beside.

M:

Then were the disciples glad when they saw the Lord.—

John xx. 20.

“TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun,” Eccles. xi. 7. But, O how much more sweet and pleasant to see the light and behold the glory of *the sun of righteousness* ! This inspires the heart with gladness. These disciples had lost their dear Lord and mourned in darkness for his absence : tongue cannot tell their inexpressible joy at seeing him again : their sight was by the eye of sense, ours is by the eye of faith : yet our sight is not less real than theirs, and it brings the same gladness to our hearts also ; therefore it is highly prized by us, for we can neither live comfortably, walk holily, nor die happily, without seeing the Lord Christ. For, 1st. A sight of Christ by faith, brings peace to the conscience. There is ever a war within, between the flesh and the Spirit, grace and nature, the old man and the new. The motions of sin in our members are ever warring against the law of holiness in our minds. Wicked nature is like the troubled sea, which cannot rest ; it is continually casting up mire and dirt : but the winds and seas of corrupt nature obey Christ ; he says, peace, be still, and there is a great calm in the soul ; for Christ is our peace, he hath made our peace with God by his blood, he makes and keeps peace in our souls by his presence : our stubborn lusts will fight and reign, if Christ be absent from our hearts. Therefore we cannot but be glad when we see the Lord. 2d. The sight of Christ quells our doubts, and dispels our fears. Our poor hearts, seeing sin and all manner of evil dwelling in us, are ready to fear and doubt whether we are the children of God, or not. But, O when we see Christ by faith, our consciences are satisfied : our minds are divinely assured, that Christ hath redeemed us to God by his blood : for we cry out, this is our beloved and our friend, in whom we have redemption, even the forgiveness of our sins. We believe and are sure he is the Christ of God, the Saviour of sinners. 3d. The sight of Christ gives victory over death, opens the kingdom of heaven to our view, and gives us to see a smiling God and Father, ready to receive and embrace us. O most joyful sight ! If so, O christian, beware, beware of gratifying your sight with any vain, sinful and carnal pleasures. These will draw away your sight and take off the attention of your minds from looking unto Jesus, and prevent your gladness of heart, and joy of soul in and from him ; “Turn away mine eyes from beholding vanity,” Psalm cxix. 37.

A sight of thee, my Saviour dear,
Makes glad my mournful heart,
Expels my doubts, brings heaven near,
And sensual joys depart.

Repeat thy visits o'er and o'er,
While in this vale I dwell,
That I may view thee ev'ry hour,
Who sav'd my soul from hell.

M.

I know that in me, (that is in my flesh) dwelleth no good thing.—Rom. vii. 18.

THIS is the knowledge which puffeth not up; but like love it edifieth the soul in deep humility, while it excites overflowing gratitude in the heart to Christ for his righteousness to justify such vile sinners: it is the knowledge of regenerate souls. I know; not only doctrinally, in notion and theory, but it is a confirmed truth, by heart-felt experience; I know it from day to day; I have proved it again and again; I am as fully assured of it as I am of my own existence, "that in my flesh dwelleth no good thing." Paul's judgment of himself was confirmed by experience. But, was not Paul a most eminent apostle and holy saint? Yes: still he confesses publicly before God, angels and men, that he was the subject of a nature which is earthly, sensual and devilish. If no good thing dwelt in his flesh, is it not implied that every evil dwelt there? Doubtless, he would be so understood. Were evil thoughts, murders, adulteries, blasphemies, &c. in the flesh of this body saint? Yes, his knowledge of the total corruption of his fallen nature agrees with his Lord's doctrine, Matt. xv. 19. He had been a murderer and blasphemer by practice: then he saw in a state of ignorance and unbelief; but now he was regenerated, his state changed, and his practice altered, therefore, surely his flesh could not be so bad. Yes, it was just the same: the flesh, the old man, the corrupt fallen nature is and ever will be the same in the regenerate: "It ever lusts against the Spirit," Gal. v. 17. Why is this woeful experience of Paul's left upon record? For our profit. 1st. That we might judge and try ours by it. If we are taught by the same Spirit, we shall have the same humbling views of our flesh. Our flesh is not worse than Paul's, nor was his own a whit better than ours. If we are left in nature's pride, we shall join the ignorant cry of those who say, "all who are convinced of sin, greatly undervalue themselves." 2d. Not to be cast down with despondency nor give way to despairing thoughts, though we find every evil and nothing but evil in our flesh; for this cures us of all confidence in the flesh; this we are prone to; but this opposes the faith of the gospel. 3d. Look out and go entirely out of yourself: look wholly to and trust entirely in the Lord Jesus and his righteousness, that though you have no confidence in the flesh you may ever rejoice in him; this is the character and conduct of a true believer, Phil. iii. 3. 4th. Adore the holy Spirit, who when you had no goodness to deserve it, no meanness to qualify for it, but all in you to oppose it, gave you a new birth into Christ in whom you have every spiritual good. Therefore, walk in the Spirit, and ye shall not fulfil the lust of the flesh, Gal. v. 16.

If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.—Rom. viii. 10.

PAUL was an experimental teacher : he applies himself to the heart ; he appeals to the conscience ; he aims to quicken and animate the soul and to draw out the affections to Christ, from what it had inwardly experienced of the grace of Christ. O christians, let this be your study when you meet and talk together : yea, often do as David did ; converse freely with your own soul. IF CHRIST BE IN YOU ; that this, dwells in your heart by faith ; if you have an inward approbation of him, delight in him, and love to him in your heart ; if you believe in him as the Son of God, anointed by the Holy Ghost to be the only Redeemer, justifier, and Saviour of perishing sinners—what then ? I will tell you, says Paul, what will be the experience of your heart. 1st. “The body is dead because of sin.” You will find and groan under the weight of a dead body, when in your most solemn duties ; yea, and in your best frames too, you will find its deadness and feel its pressure : so that, as one says, a christian is often weary IN, though never weary OF serving God. Because of sin the body is dead to all spiritual delights : it has no relish but for carnal joys and earthly pleasures : it is under the sentence of the law to death because of sin. No good thing dwells in the flesh : expect none from it : be content to leave it dead to spiritual purposes, as you found it : don’t gratify but mortify it : be not discouraged under this irksome sense and feeling. Rejoice : it is from experience, 2d. That, “the Spirit is life because of righteousness.” Sin, and the loss of righteousness brought death upon body and soul : a sinless man, with perfect righteousness, restores life to the soul. Some talk of their own righteousness and the work of the Spirit upon the soul, and yet deny the obedience and righteousness of Christ’s life *for us* : this is contrary to the faith of the gospel. We find our souls alive to God, we own it is by the Spirit of God, because of the righteousness of the Son of God : therefore we live by his righteousness, live upon him, and live to him, who wrought it out for us : this is the life of the soul, the life of faith. O what a special mercy for the soul to be alive to God ! O what joy, under a sense of all deadness, dejection, short comings, imperfections, &c. to have the perfectly glorious righteousness of Christ to plead before God ! For though we are not righteous in ourselves, yet, “Christ of God is made unto us righteousness,” 1 Cor. i. 30.

What tho’ we find the body dead,
Under the curse of law :
We’re righteous in our living head,
From hence we comforts draw.

Christ in us lives by precious faith,
The life of ev’ry grace :
We feast with joy on what he saith,
We soon shall see his face.

We are perplexed, but not in despair.—2 Cor. iv. 8.

GOD'S dear children have not all the same clear judgment of truth; they are not all of one mind and the same sentiment in all points: yet they all have one Lord, one faith, and one hope; and, there is a uniformity in their experience, in regard to the exceeding sinfulness of sin, the depravity of their nature, their perplexities from the world, the flesh, and the devil, their love of the scriptures, and the exceeding preciousness of Christ: this proves that they are taught by one and the same Spirit. We have perplexities of a spiritual nature, beside those in common with others, which natural men are utter strangers to: these are no weak evidences of our spiritual birth. To be perplexed with a body of sin and death, with a sense of unbelief, with deadness, formality, wanderings in spiritual duties, with satan's temptations, injections, accusations, corrupt reasonings, and carnal pleadings; the feeling all these makes it manifest, that the soul is born of God and alive to God; for when dead in sin we felt nothing of them. How exceeding absurd and foolish then do many act? Because thus perplexed, O they are ready to give up hope, cast away confidence, and deny they are God's children; but their sense of these things, and groaning under them, are evident tokens of salvation: "Perplexed, but not in despair:" O take heed of giving the least away to despair: of desponding: of letting go your confidence in Christ: of giving up for one moment, the least degree of hope in Christ. For, consider the evil of this.

- 1st. You hereby slight the everlasting love of God the Father to sinners.
- 2d. You dishonor the work and salvation of the Son of God for sinners.
- 3d. You grieve the holy Spirit, the *comforter* of sinners.
- 4th. You disregard the gospel of grace, glad tidings to sinners: and set at nought all God's precious promises in Christ unto sinners.
- 5th. You give the enemy all possible advantage over you. He stands and cries, "There, there, so would I have it."
- 6th. You give sin all its strength against you.
- 7th. You perplex, distress, and darken your own soul, whereby you are hindered from running the way of God's commands with love and delight. A thousand evils are connected with indulging despondence; away then with all false humility; it is devilish. Hold fast this faithful saying, for it is worthy of all acceptation, at all times, under all circumstances, "Jesus Christ came into the world to save sinners," 1 Tim. i. 15. Till the devil can blot that truth out of God's word or make you any thing worse than a sinner; you, as a quickened sinner have the same reason as Paul, or any other apostle, to say, "*I am always confident,*" 2 Cor. v. 6.

I am like a green fir-tree : from me is thy fruit found.—

Hos. xiv. 8.

HERE is a sweet dialogue, between the Lord and Ephraim, which signifies growing. The Lord had just before said, "I will be as dew unto my people." See the effects of this grace. Ephraim says, "What have I to do any more with idols?" Now I find my Lord, and my love in my heart, get hence ye cursed idols, my vile lusts; and that vain idol the work of my hands, my own righteousness. I abhor the former: I trample on the latter: I bemoan my folly in taking up with them so long. The Lord graciously answers, "I have heard him:" his moans and complaints: "and observed him," with complacency and delight returning to me. O ever gracious, long-suffering, loving friend of sinners! "I am like a green fir-tree." Who says this? Commentators say, Christ: but I would rather humbly presume, than boldly assert, that they are the words of the believer; for thus the dialogue is kept up. Naturalists say, the fir-tree is of itself unfruitful. If so, we may suppose the believer saying to his Lord, I find my soul is alive; I do grow; I am a tree of righteousness of thy planting, that thou mayest be glorified, Isa. lxi 3. But, "I am like a green fir-tree." I bear leaves; I can bring forth no fruit of myself; I long to be fruitful to your glory. To which Christ replies, "FROM ME is thy fruit found." O, we can never be too often reminded of this! For it beats down pride; it keeps us humble before, dependant on, and grateful to our dear Lord. 1st. Christ hath brought forth all rich fruit to us, to comfort us: adoption to ennoble us: righteousness to justify us: blood to cleanse us: holiness to sanctify us: and heaven to glorify us. 2d. All the graces of the Spirit IN us: faith to come and abide in him: love to delight our souls in him: hope to expect all from him, &c. 3d. All our fruits of righteousness are from him. Being married to him we bring forth fruit unto God, Rom. vii. 4. All our fruits of righteousness are by Jesus Christ, to the glory of God, Phil. i. 11. O then it shall be our chief, our constant concern, to keep our faith in lively exercise upon Christ, that we may have a clear sight of our union to him and a happy sense of communion with him. Out of his fulness we receive all supply. Remember this criterion of thy Lord's; O that it may quicken our diligence, influence our conduct, and animate our zeal in the ways of holiness: "*By their fruits ye shall know them,*" Matt. vii. 20.

All my salvation is in Christ;
From him are all my fruits:
All other notions I resist:
This barren nature suits.

Hence I by faith on Christ will live,
That Christ may live in me:
So ev'ry grace shall spring and thrive,
And I not barren be.

M.

Christ was in all points tempted like as we are, yet without sin —Heb. iv. 15.

O, SAYS a soul in heaviness through manifold temptations, surely no one was ever tempted and tried like me ! Paul answers to the contrary : “ There hath no temptation taken you, but such as is common to man,” 1 Cor. x. 13. Is this any relief and support to you ? If not, consider the text. 1st. Temptation was common to Christ, as man : he was tempted in all points like as we are. View him beset by satan : see the hellish arts he practised upon him : he tempted him to the lust of the eye, to self-murder, to idolatry, to distrust God, to tempt God, yea, in ALL points, like as we are. You cannot feel a trial or temptation, but what Christ felt before you. Though he had no sin in his nature for satan to work upon, yet he doubtless felt all the assaults which the power and malice of hell could attack him with, yet without sin : therefore, temptations are not sins. 2d. Though as God, Christ knew all things intuitively, yet he could only as man have a feeling, experimental sense of the nature and power of temptations. 3d. This is very comfortable to his tried, tempted members ; for he is “ TOUCHED with a feeling of our infirmities.” “ Being tempted himself, he is able to succour them who are tempted,” Heb. ii. 18. O think of this under all your temptations and trials. What ! did Christ feel all that I feel before me and for me ? Had he the most quick sense and pungent feelings of temptation ? And was all to this end, that he might be able to succor me ? Think, O my soul, thy crowned head in glory feels for all his tempted members on earth. Consider Jesus, once a MAN as thou art, and now, as seeing thy poor panting heart and labouring breast, bowed down with one temptation and another. Methinks one hears him say, thus it was with me when in the flesh : my heart yearns, my bowels move with tender compassion to that my brother in flesh : I am touched with a tender sympathy for him. Is it so ? Then do not keep the devil’s secrets. Does he tempt thee from day to day with some vile, filthy, cursed lust ? Go and lay all in thine heart open to thy Lord : be neither afraid nor ashamed : Christ knows what sore temptations mean, for he has felt the same : confess the vile, abominable, hellish lusts and corruptions of thy nature. Remember, ever remember, Christ’s blood is the fountain opened for sin, and uncleanness, Zech. xiii. 1.

Temptations black beset my soul,
And often make me start ;
How can this be, if grace controul,
That I should feel such smart ?

My soul, be not dismay’d at this,
Thy Lord did feel the same :
Satan doth strive to mar thy peace,
But Christ has conquer’d him. M.

He wist not that the Lord was departed from him.—

Judg. xvi. 20.

WHAT do I read? Samson's name enrolled in the lists of the ancient heroes of faith? Heb. xi. 32. What! he who loved a harlot and was so blinded by his lust as to bring on himself the most dreadful evils, even unto his death? Yes. Grace reigned then: it reigns still, through the righteousness of Christ unto sinners. What! that they should continue in sin, because grace abounds? God forbid! See the most awful evils it brought upon this man of God: behold in him how sin blinds the eyes, hardens the heart, and stupifies the conscience: think of this and tremble at the first approach of sin and lust. 1st. Samson's lust to a vile strumpet had so blinded his reason that he put his life in her hands three times; yet he could not see that she had no regard for him, but wanted to destroy him. Here is a judgment upon his lust: the Philistines put out his eyes. 2d. As he was fettered by his sin, a slave to his lusts, and did the devil's drudgery; the Philistines fettered him, put him into the prison-house, and made him grind there. 3d. The Lord, who is of purer eyes than to behold sin, added this judgment to the others, he departed from him: but Samson knew it not. Hence observe. 1st. That God doth not wink and connive at sin in his people; but he will most assuredly punish them for it. 2d. That the Lord may depart from a soul and he not be immediately sensible of it: but when, like Samson, he awakes out of his sleep, and says, "I will go out as at other times before, and shake myself," O alas! he finds his spiritual power and strength gone: no sweet communion with his dear Lord as heretofore: no precious lifts from his Spirit: no inward testimonies of his love and gentle whispers of peace to his soul. He prays, but it is with the lips only; the power of prayer is departed from the heart: he goes from ordinance to ordinance, but he finds not his Lord in them; all is dry formality, dreary and uncomfortable. But, O joyful! Samson's locks began to grow again: the Spirit of the Lord returned to him once more: he prays, "O Lord God, remember me and strengthen me that I may be avenged on the Philistines for my two eyes." "Lord remember me," was the thief's prayer on the cross. Never forget the gracious answer. If you can but find a heart to pray to Jesus to be revenged upon your cursed lusts, he saith, "Return ye backsliding children, and I will heal your backslidings," Jer. iii. 22.

The Lord still waits to shew his grace,
And save returning souls from hell:
Tho' we offend him to his face,
God's love in Christ's immutable.

'Tis this revives the dying spark
Of hope, in a poor sinner's breast,
Turns him from sins' most cursed work
To Jesus, for his promis'd rest. M.

Behold I have erred exceedingly.—1 Sam. xxvi. 21.

I HAVE selected this text for a peculiar purpose.—At the close of the meditation shall assign the reason. In this chapter we have an account of the heroic act of David's faith in the Lord, his invincible courage, and his amazing tenderness towards Saul his enraged enemy, by which he melted his heart and overcame his cruel wrath. Let us view his conduct, and pray for grace to improve from it. 1st. View his faith. Here was Saul, with three thousand chosen men, in pursuit of David thirsting for his blood: they were at a very small distance from him. Behold, David proposes to go to Saul's camp in the dead of the night, and asks, "Who will go down with me?" Does not this seem to the eye of carnal reason to be a most rash and dangerous attempt? Though it were at midnight, though they might be fallen into a dead sleep, yet out of such a number of men, one or more might awake and seize on David. Surely, it was going into the very jaws of death; but David's faith surmounted his fears: his trust in his God got the better of his carnal suggestions. O precious gift of precious faith! Precious Lord increase it in our souls. Abishai consents to go with him; they pass the king's life-guards; come into Saul's camp: for behold, they were all like dead men. David and Abishai converse together: not a man hears or stirs. Why was this? How can we account for it? Why? "Because a deep sleep from the Lord was fallen upon them." O, my soul, learn courage from hence. When Giant Despair attempted to pursue the pilgrims, he was seized with his fits. All thy enemies are under thy Lord's power; he can cast all into a deep sleep or into the long sleep of death; and he will, sooner than thou shalt perish by them. Up faith—down sense—away with all carnal reasonings:

March on nor fear to win the day,
Tho' death and hell obstruct the way.

Now, 2d. See how David's faith wrought by his works. When they got safe into the camp, Saul lay sleeping, and his spear stuck into the ground at his head: now for a strong temptation. Abishai said to David, "God hath delivered thine enemy into thy hand this day; let me smite him, I pray thee, with this spear to the earth at once, I will not smite him a second time." See this specious reasoning. 1st. He begins with God, who had delivered Saul into David's hands. 2d. Here was a fair opportunity to revenge himself of his cruel enemy and put an end to his troubles. And, 3d. He promises to do it effectually, at a stroke. Now, who but a man after God's own heart could have withstood this? But David had a better way to kill his rage and save his life. Here see an heroic act

of

of faith working by love and producing an unshaken obedience to God : he durst not stretch forth his hand against the Lord's anointed. See how conspicuous the grace of God shines in the Old-Testament saint. O blush ye who made David's faith as nothing compared to the faith of a christian ! 3d. See the effects of David's conduct : he carried away Saul's spear and cruse from under his head, and upbraids the captain of his host for not watching over his royal master. Saul hears of the affair, and cries out, " is this thy voice, my son David ?" Struck with David's fine reasoning ; melted down at his noble, generous conduct ; and doubtless recollecting this was the second time his life was in David's hands, when he cut off the skirts of his robe in the cave, 1 Sam. xxiv. 4.—Saul replies, " Behold I have played the fool, and erred exceedingly."

O see hence, that faith works by love and patience : this will overcome, when wrath and resentment only add fuel to an enemy's rage. May we not all take up Saul's confession and say, in many instances, " I have erred exceedingly ?" It shall begin at my door. I will confess, (the Lord of love and patience pardon me) I have erred exceedingly, in contending for the truth with too much of the fire of nature's passions instead of that holy zeal which is accompanied with love. Those I have offended, I pray them to forgive, and humbly intreat their prayers for me a poor sinner. O for a warm zeal tempered with the fire of love ! This is the likeliest means to cause " them who err in Spirit, to come to understanding, and they who murmur, to learn doctrine," Isa. xxix 24. But this is not the peculiar reason of my choice of this text. But the printer of the former edition confessed he had erred, in printing the pages wrong, which obliged me to write a meditation on two pages. The next page should have been 279, for which the reader's excuse is humbly entreated.

In the xxixth of Isaiah, verse 19, it is said, " The meek shall increase their joy in the Lord." O my soul ! " The joy of the Lord is thy strength," Nehem. viii. 10. Beware then of every work which may interrupt thy holy, humble, spiritual joy in the God of thy salvation. To joy in thy Lord always, is commanded, Phil. iv. 4. Ever remember it is connected with meekness ; and the meek increase their joy. Seest thou those who err in spirit and murmur against the doctrines of grace ? Take Paul's advice, " In meekness instructing those," &c. 2 Tim. ii. 25.

Lord save me from my daily faults,
I'm daily prone to err :

Keep me from anger's fierce assaults,
By holy, loving fear.

Let meekness in my soul prevail,
And nature's fire subdue :

Tho' in myself I'm weak and frail,
Thro' Christ I all can do.

Is not my word like as a fire? saith the Lord.—Jer. xxiii. 29.

How comforting this reflection! "We, who were sometimes afar off, are now made nigh by the blood of Christ," Eph. ii. 13. How happy is the soul when it finds nearness of access to God and enjoys sweet converse with him! Then, with Jeremiah it says, "let me talk with thee, O Lord," Jer. xii. 1. Then the Lord condescends to hear and reply. As here, the Lord appeals to the soul's experience; and asks, what effect has my word had on thine heart? Is it not like fire? Let us consider this, that the word of the Lord may be glorified by us to-night. 1st. It is the property of fire to communicate *light*: so doth the word; "The entrance of thy word giveth light," Psalm cxix. 130. When we were darkness itself, how did the word enter and shine into our hearts, and give us the knowledge of the glory of God in the face of Jesus Christ! In seasons of darkness, how often has the word brought light into our souls! "Thy word is a light to my path," Psalm cxix. 105. 2d. Fire gives *heat*. How often has the Lord warmed our cold hearts and melted down our hard hearts with the fire of his word of love and grace! "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. xxxi. 3. Say, has not such a word as this been in one's heart as burning fire shut up in our bones? Jer. xx. 9. Lord, multiply such burning seasons. 3d. Fire *consumeth*, so doth the word: when it burns in the heart, it consumes our cursed lusts, hateful pride, deceitful, self-righteous hopes, vain and worldly desires, legal terrors, and tormenting dread of death. Lord, cause this heavenly fire to burn in our hearts and consume more and more. For, 4th. The word, like fire, *purifies*. "Ye have purified your souls, in obeying the truth, through the Spirit," 1 Pet. i. 22. While the fire of the word burns within, purity is preserved in heart, lip and life. 5th. Fire causeth *smoke*. No sooner doth the word kindle fire in the heart, but the smoke of incense, of prayer and praise, ascend up to the Lord. Christ compares his church to "pillars of smoke," Song iii. 6—and his people to smoking flax, Matt. xii. 20. For the word of the Lord is like fire in their heart; and their affections, like smoke, ascend up unto him. O thou great inditer of the word! Cause the word of Christ to dwell in us richly in all wisdom, that we may continue in his word, that it may be manifest that we are his disciples indeed, John viii. 31.

The Lord appeals unto each soul,
For proof of what he saith:
Doth not his word our pow'rs controul,
When it is known by faith?

Like fire, it burns within our heart,
And doth our lusts consume,
And fills with love our ev'ry part,
And doth our works perfume. M:

Forasmuch as ye know that your labour is not in vain in the Lord.—1 Cor. xv. 58.

CHRISTIAN knowledge is the source of comfort, and the spring of obedience. The knowledge of God's love to us in Christ, received into the heart by faith, animates us to be, and to do, what the Lord calls us to in our lives. Paul appeals to christians. YE KNOW—what? that you are called, not to loiter, but to labour; not to stand idle, but to work: not merely to talk of the truths of christianity, but to walk in the ways of the Lord. But O, sweetest of all labouring, working and walking, it is the labour of love, the work of faith, and the walk of hope; and we have Christ's presence and power in all. We know, we are fully persuaded, we are divinely assured our labour is not in vain; for it is in the Lord. It is begun by his grace, carried on by his power, IN sweet fellowship with him, IN love to him, in dependence on him, IN assurance that we are accepted IN him, and therefore IN an humble hope and loving desire to glorify him. Such a soul labours lawfully: his labour is accepted: his work shall be crowned: he is blessed now by his Lord: he shall be blessed eternally with his Lord. The humble soul draws back: the self-abased heart, jealous of his dear Lord's honor, cries, "Forbear, I am an unprofitable servant; I have no merit; I come short in all I do; my desert is hell; I claim nothing at my Lord's hand; I am a poor sinner, who must be infinitely and eternally indebted to the riches of free grace."

True, O soul, thou dost not work like free-will hirelings, for wages; yet, as a free-grace labourer, thou shalt have a free-grace reward; not of debt, due to thy merit, but of grace, by thy Lord's free promise: not a crumb of comfort, not a drop of cold water given in the name of Christ to one of his, but thy Lord notices in love, takes kindly at thy hand, and will never, never forget. O matchless love of Christ! he gives grace to miserable sinners, his grace works to will and to do in their hearts; and he rewards hell-deserving sinners with gifts of grace in time and with the riches of glory in eternity. O blessed master! O precious labour! O joyful recompence of reward! Say, now, christian, is not here all encouragement to diligence and activity? O, go on labouring for thy Lord's glory; large wages seeking IN, not FOR thy works. Confidently mayest thou say, with Paul, "There is laid up for me a crown of righteousness," 2 Tim. iv. 8.

I dare not work my soul to save,
That work my Lord hath done;
Yet I would work like any slave,
From love to God's dear Son.

No works of faith can be in vain,
Because they're wrought in love:
Since now our enmity is slain,
We work for Christ above. M.

My soul fainteth for thy salvation : but I hope in thy word.—Psalm cxix. 81.

DAVID's words furnish us with these observations, 1st. That it is a sure evidence, that that sinner is savingly convinced of sin by the Spirit of God, when the salvation of Jesus is the desire of his heart. 2d. That the soul, though destitute of the joy of faith, in the assurance of interest in Christ's salvation, yet may have the grace of HOPE in lively exercise. 3d. That in fainting frames of soul, the word of the Lord is the sure support of hope. Study these points : settle them in your hearts : the Lord give comfort from them. When a person faints the blood returns to the heart ; it ceaseth to flow through the veins : hence the spirits sink, nature fails, life and strength depart, the eyes see not, the hands cannot hold, the feet cannot walk. Have you not experienced it thus with your soul ? Have you not found things at a very low ebb with you, just ready to give up all hope and let all confidence go, just at the last gasp ? See the actings of a gracious soul. Learn experience by David's conduct : he thinks of his best friend, his dear Saviour ; he looks up to him ; he tells him what he faints for, THY SALVATION : for fresh knowledge of interest in it ; for the joys and comforts of it. What ! When his sins stared him in the face ? When his conscience was burdened with guilt ? When his spirits failed him, his soul fainted within him, and without assurance in his heart of interest in Christ's salvation ? Is this a time to go to Christ ? Yes, the very time, the proper time, the time of NEED, in which we are exhorted to come boldly, Heb. iv. 16. O, my fainting fellow sinners ! What a precious Saviour is Jesus ! What a glorious salvation hath he finished for us ! What special mercy that the loving Spirit excites desires in our souls after the enjoyment of it ! Well, though David's soul faints, yet, says he, I hope in thy word. What, without faith ? No : he had living faith in his heart, though he fainted for the joy and comfort of faith : he believed the word of grace and salvation, and he hoped for the fulfilment of the promises of his Lord, to the reviving of his soul : he honors his Lord's word, trusts in his faithfulness, and casts the anchor of his hope upon his truth : go and do likewise ; "for we are saved by hope," Rom. viii. 24. "Which hope we have as an anchor to the soul, both sure and stedfast, and which entereth into that within the vail, whither Jesus is for us entered," Heb. vi. 19, 20.

My spirits sink, my heart doth faint,
For thy salvation, Lord,
Thy peace bestow, thy presence grant,
My hope is in thy word.

On that I daily will rely,
Till thou my soul revive,
Thy word of truth can never die,
Therefore by faith I live.

ME.

Ye are risen with him, through the faith of the operation of God.—Col. ii. 12.

WHO are risen with Christ? All the members of his mystical body: he is their head and representative: they are all mystically risen with him; but they have no knowledge or comfort of this, till another resurrection is experienced by them: this is what the apostle here alludes to: this is by faith. As soon as the poor sinner knows, understands and believes that Christ died for our offences, and was raised again for our justification, that soul is actually risen with Christ. Here behold, 1st. The preciousness of faith. 2d. Whose operation it is. 3d. The glorious effects it hath upon the heart and life: it brings Christ into the soul. Faith causes the soul to ascend up to Christ. Thus, this living, powerful, influencing grace, which is the work of the Holy Ghost, is distinguished from a dead faith, a lifeless assent, a barren notion which floats in the heads of carnal professors. Examine yourselves: prove and try your faith this night. Is your faith from Christ above? Then it leads your hearts and affections from things below to Christ above. Be not deceived: take not up with a notion of faith in your head instead of the grace of faith in your heart: the former will leave you just where it found you, in your sins, with the love of the world reigning in your heart; the riches, honors and pleasures of the world your idols and your pursuits; and yourself only a poor, cold-hearted, formal professor. O how many of this sort abound! They differ from the rest of the world only in notion and speculation; in tongue and doctrine. Lord Jesus, forbid that this should be our state! If we have the faith of the operation of God the Holy Ghost, our souls will be fired with the love of Christ, our hearts will burn with ardent love to him, his truths, his people and his cause, we shall delight to live above with him and long to reign eternally in his presence; we shall consider the body as our prison, overcome the world as our enemy, and treat all things with contempt in comparison of fellowship with our God and Saviour. If we are not at all times thus happy, at least we shall hunger and thirst after it. Risen souls are earnestly concerned to have gospel-doctrines brought into heart-experience and life-influence. O sun of righteousness, let us feel thy warm, enlivening beams upon our hearts, that we may not grow cold, formal and languid before thee: thine is the power.

Then raise our low affections, Lord,
To live above with thee:
Let formal frames be e'er abhorr'd:
Let us thy glory see.

Thus shall we know we're rais'd indeed
From earth and hell and sin;
To live with thee our glorious head,
Whose love doth reign within. M

My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.—Psalm xxxiv. 2.

THERE was a poor, vain-glorious boaster, who had arrived to the summit of his happiness, and attained the zenith of his glory: the sun of prosperity shined with great splendor upon him; he bid adieu to all care: down he sat to solace himself; "Soul," said he, "thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." But, awful moment! solemn speech! God said unto him, "Thou fool, this night thy soul shall be required of thee," Luke xii. 19, 20. O how many such fools are there, who think the soul can be made happy in outward ease, eating and drinking, and carnal enjoyments! Alas! one moment dashes the honey of their comforts into the gall of disappointment: not so that soul who boasts in the Lord. This was not a transient fit of David's, caused by a warm frame of the passions; for, says he, "I will bless the Lord at *all times*: his praise shall be *continually* in my mouth." This is living indeed like a son of God and an heir of glory. Paul, like David, sets us the same example. Christ and free-grace, says Luther, was ever in his mouth: he never thought he could mention the precious name of Christ too often: he repeats it in every verse of the ten, of 1 Cor. i. If Christ is the boast and glory of our souls, his name will ever be uppermost in our hearts and upon our tongue. It was the martyr Lambert's motto, "None but Christ, none but Christ." It is said of one, that he seldom or ever mentioned the name of Jesus without a tear. A martyr was judged to be dead, being burned as black as a coal in the fire, moved his scorched lips, and was heard to say, "Sweet Jesus," and fell asleep. These were all poor, needy sinners, like ourselves; they saw their want of Christ; they believed what he had done for them; and was to them; they gloried in him and made him the boast of their souls. The humble are glad to hear of this: it delights their souls to hear the name of their Saviour boasted in, his sacrifice gloried of, his righteousness exalted, and his salvation the triumph of sinners; their hearts catch the sound, and with a glow of the fire of love they join the heavenly cry, "Worthy is the Lamb that was slain to receive honor, and glory, and blessing," &c. Rev. v. 12. O how vastly different is this from self-exalting and self-boasting: but God resisteth the proud and giveth grace to the humble, James iv. 6.

What tho' I am but filth and sin,
A wretch both vile and poor,
Yet I will boast of Christ my King,
My righteousness and store.

Jesu, who gave thyself for me,
Keep down my haughty pride:
Let all my glorying be of thee,
For I have nought beside. M.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved).—Eph. ii. 4, 5.

My dear brethren in Christ, and thou, O my soul, one chief reason why at any time we have so little comfort and are so low in joy is, we do not enough believe and live upon the love of God. Let us never think of, or look for any mercy from God, without considering that it flows from LOVE. Is God rich in mercy to any? It is because he loves them. Great love, everlasting, unchangeable love is the source and spring of rich mercy. It was rich mercy, for God to give us his beloved Son to be our Saviour in time. This was because of his great love to us before time: he loved us from eternity in his Son: he loves us invariably the same through time and under all states and circumstances: yea, when we were forlorn, hopeless, helpless, loathsome and desperate, even DEAD IN SINS, he loved us with GREAT LOVE, too great to be conceived or expressed: he manifested it by bestowing RICH MERCY upon us; mercy, so rich, so free, so liberal, that it came to us unsought, unasked, undeserved. His great love for us was the parent of his rich mercy to us. Mercy without love may be exercised by an enemy; but the mercy of God flows from the loving heart of a father: he saw our souls dead in sin, dead under his law, dead to himself. Did he leave us? No. He loved us with great love, therefore in rich mercy he quickened us. Quickened us! is that all? A quickened soul, some think, is in a very inferior degree of grace; it is neither justified nor sanctified: but such are great strangers to the rich mercy and great love of God; and they do not consider, that souls are quickened *together with Christ*. There is the sweetness of quickening mercy enjoyed. Quickened souls see their sinfulness, know their poverty, feel their misery and wretchedness, and groan under a body of sin and death: but here is their glory, joy and comfort, they are one with Christ: his life is theirs, his death is theirs, his righteousness is theirs, his holiness is theirs, his fulness is theirs. Though sin is not dead in us, yet being one with Christ, we are dead indeed unto sin and alive to God. *By grace ye are saved*: neither you nor his works have the least hand in salvation. Therefore rejoice; it is not precarious and uncertain whether you shall be saved: for quickened souls may be as sure of it as if they were now before the throne. O, may love, mercy and grace, be the constant theme of our souls.

We'll sing rich mercy and great love,
To us so freely giv'n
By God our Father from above,
Whereby we're heirs of heav'n.

Then let us live like saints on earth,
Tho' we are sinners poor,
That we may prove our heav'nly birth,
And Christ our Lord adore. M:

Mine iniquities are gone over mine head : as an heavy burden, they are too heavy for me.—Psalm xxxviii. 4.

THOUGH there may be pleasures in sin for a season, yet at the last, "it biteth like a serpent, and stingeth like an adder." O, come hither and see how the venom of sin has overspread poor David's whole frame : read this Psalm : mark the anguish of his conscience and the distress of his soul ; and say is not sin exceeding sinful ? What pain, out of hell, can be compared to the pain of a guilty conscience ? But better, infinitely better, to smart for sin here than to cry out of the smart of sin in hell. Conviction of sin by the Spirit is in order to cleansing from sin by the blood of Christ. Better to roar from the disquietness of one's soul on earth, than to sleep secure in sin, till we drop into and roar for sin in the bottomless pit : one or other will be the portion of all flesh. Two similies are before us expressive of David's distress. 1st. " Mine iniquities are gone over mine head." He was like a man in the greatest danger of drowning : overwhelmed in distress, like one whose head was under water : his iniquities caused his soul to sink within him. 2d. They were as a heavy burden. He had greater weight upon him than he could stand under. He cries out, as though ready to be crushed 'by its ponderous load, "they are too heavy for me." 3d. Look at his cry, and hear upon whom he calls : " make haste to help me, O Lord, my salvation," Psalm xxxviii. 22. Though sinking under and pressed down with iniquities on his conscience, yet he had salvation in view and the Lord of his salvation as his hope. O Lord, MY Jesus. Now, can you be in a worse plight than David was ? Can you be under more distressing circumstances ? He was sinking in deep waters, with a ponderous load upon him. In such a state, you may discover whether your convictions are evangelical and you possess the faith of God's elect or not. Legal convictions only fill the soul with terror, drive it from God, and leave it in despair without hope. Convictions from the Spirit, the comforter, lead the soul to Christ ; and the faith, hope and cry of the soul will be after the help and salvation of Jesus ONLY : for he is " the Lamb of God who taketh away the sin of the world." Behold him, O my soul, under every sense of guilt ; believe him, under every dejection of soul, for he hath assured us, " all manner of sin and blasphemy shall be forgiven unto men," Matt. xii. 31.

When sin does weigh my spirits down,
And dread besets my soul :
Lord, then thy sacrifice I'll own,
Thy blood can make me whole.

I bless the Spirit's holy grace,
Who doth convince of sin,
And leads me to my Saviour's face,
For pard'ning love within. M.

But as many as received him, to them gave he power to become the sons of God.—John i. 12.

MAN lost paradise by receiving a gift from satan. There is no way to regain it, but by receiving Christ, the gift of God. Am I one of the many who have received Christ? This question is of eternal moment. If I have not, no matter what I profess, by what name I am called, what I think of myself, or others think concerning me; for I am certainly in a state of wrath, exposed to eternal damnation. What answer does conscience return to this important question? God may this night require my soul. I may be in eternity before the morning light. Have I received Christ or not? What is it to receive Christ? Many precious souls are sadly perplexed and greatly distressed here. But why should they? St. John plainly tells us, to receive Christ, is to believe on his name, that he is the anointed Saviour of lost sinners. Do you receive this truth into your heart? Does your mind go out after Christ? Do you hunger and thirst to know him, as your Saviour, to save you? Then, as sure as you exist you do believe in Christ's name. Bless the holy Spirit, who has opened your eyes to see his glory and your heart to receive this precious Jesus: hear and rejoice: he gives you, and all such, "power to become the sons of God." Not merely puts it in the power of your free-will to choose whether you will become a son of God or not; but he actually bestows this heavenly honor upon us. He gives us the *right* (or *privilege* as in the margin of our bibles) of enjoying the comfort and blessing of being the adopted sons of God. O the riches of new covenant grace and love! What a miracle of mercy is this! Of the children of wrath and heirs of hell, Christ makes us sons of God and heirs of heaven! Why then do you ever live uncomfortably or walk unholily? It is because you do not assert your **RIGHT**, maintain your **PRIVILEGE**, and live up to your **POWER**, in your mind and conscience. Hence love to, and delight in your Father God and your Saviour Jesus, are wanting. O remember, ever remember, as you received Christ by faith, all your power, peace and comfort flows from him through faith: study, strive and pray to the Spirit to keep faith lively in act and exercise, that you may live and walk on earth so as to glorify your Father who is in heaven: for if you are a son of God, by faith in Christ, you have got the heart of a son; the fear, the love, the hope, and the delight of a son of God; and you will rejoice to think that you shall soon be at home with your heavenly Father.

Am I a son of God, thro' faith

Receiving Jesus Christ?

Rejoice, my soul, and glory give

To Christ in whom thou'rt blest

May it my daily study be

To live and walk by faith,

And glorify my Father God,

O obeying what he saith.

Who are kept by the power of God, through faith, unto salvation—1 Pet. i. 5.

THE wicked, who are totally ignorant of the doctrines of grace, preach this truth by their common saying, "They only are well kept whom God keeps." Many, who profess to preach the gospel, do not hold forth such sound divinity as this. Consider these three points. Who are thus kept? How are they kept? Unto what are they kept? 1st. Who are kept? Peter tells us, 1st. They are the elect according to the fore-knowledge of God. 2d. "Sanctified by the Spirit unto obedience." They obey the Father's voice: they hear and believe on his beloved Son. Hence, 3d. Sprinkled by the blood of Christ from the guilt of sin in their consciences. 4th. "Begotten to a lively hope, by the resurrection of Jesus Christ, to an inheritance reserved in heaven for them." The work of the glorious trinity has passed upon them. 5th. Christ calls them "my sheep," John x. 14. This implies that we are very weak, timorous, helpless creatures. If left to our own keeping, to stand by our own power, and to persevere by our own faithfulness, alas! we should be quite out of heart; for we must perish everlastingly: but God does not beget children whom satan shall destroy: Christ doth not redeem souls, whom hell shall receive: the Spirit sanctifies none who shall have their portion with the damned: therefore they are all kept. 2d. How? By the power of God, as in an impregnable garrison: they are garrisoned in Christ, in God: the power of almighty God surrounds them. This is the God-honoring, soul-triumphing language of their faith, "Jehovah is my rock, my fortress, my deliverer, my God, (my Elohim in covenant) my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower," Psalm xviii. 2. You see they are kept through faith: that keeps them low, humble and dependent; that leads them quite out of self and nature into God's power, grace and strength: they are most sensible of their own weakness to stand, inability to persevere and proneness to fall away. Therefore they trust most on the power of God through faith. Their faith can never fail. Christ prays for them. As he keeps their persons, so he suffers not their faith to fail: they look unto Jesus. Is this your blessed character? Rejoice. For, 3d. You are kept—unto what? Salvation. That shall be the end of your faith. Those whom Christ has redeemed by his blood, justified by his grace, he will save unto eternal glory; they are as safe in his hands now, as though round his throne in glory.

Lord, keep me safe, and keep me near
Thy blessed self in love;

And make me ever more to fear,
The ways of sin to prove. M.

What then?--Rom. vi. 15.

THESE short and frequent interrogations of scripture are greatly to be prized: there is a vast deal contained in these questions, *What shall we say then? What then?* They are like the word *Shibboleth* with which they tried the people of old. But they could not frame their mouths to pronounce it. They corrupted the word, and said *Sibboleth*. So many at this day corrupt the word of the glorious doctrines of grace, by leaving out the *H. holiness*; which all the doctrines of the holy gospel are divinely calculated to promote. "*What then?*" comes most suitably after the precious doctrine of the justified saints of God being kept by his power to eternal salvation. *What then?* O, whenever you think of God's everlasting love and Christ's finished salvation, and of glory being sure and certain to you, ask your heart, *What then?* Shall I continue in sin, because such unmerited love, grace and mercy abounds to me? No: you will reject the thought with the utmost abhorrence, crying in the fervor of faith and love, God forbid! For, 1st. Your soul will be kept alive to God: you will have sincere love to him, his truths, his promises, and his commands: you will have a filial fear of offending him, a godly jealousy for his honor and glory; and delight in his worship and service. All this naturally results from a lively faith in his Son Jesus Christ. Where this is not, all is not right within: there will be suspicions of your faith and hope. 2d. You will be dead to sin: you cannot live and walk under the power of it: you will be groaning under it; striving against it; aspiring after victory over it; longing for perfect freedom from it; looking to Jesus and expecting it. 3d. You will be dead to the world: you can no longer live after its vain customs and sinful manners, pleased with its sensual pleasures and carnal delights: you will put away all such childish things, now you are a man in Christ. 4th. You will live in love with the people of God and have sweet fellowship with the brethren of Christ: these you will choose and delight in as your companions and familiar friends: you will be perfectly agreed with the men of this world. They like not your company: you will not theirs. For, 5th. Your grand study and chief aim is to keep up and walk in sweet fellowship with God the Father and his Son Jesus Christ: therefore whatever tends to prevent the comfortable enjoyment of this, you will carefully avoid: what tends to promote this you will diligently pursue.

If God doth sinners ever love, then? Vouchsafe to keep me daily, Lord,
 And Christ hath dy'd to save, what From sin, walking in holiness;
 Our hearts and hopes should be above, Conform my life unto thy word,
 And we should never sin again. That peace and joy I may possess. M.

Let us, as many as be perfect, be thus minded.—Phil. iii. 15.

SPEAKING of righteousness unto justification of eternal life, Paul says, "The election hath obtained it, and the rest were blinded," Rom. xi. 7. What were they blinded by? Their own righteousness. This, like a cloud, intercepted the glory of the sun of righteousness from their minds: their own righteousness prevented their seeing their want of the righteousness of Christ to justify them before God. So of perfection; many are so blinded with their own fancied perfection that they see not the glorious perfection of Christ, and how poor sinners in themselves are absolutely perfect *IN HIM*. Paul just before said, he was not perfect: now he says he is perfect. What can he mean? Ironically, say some; by way of sneer upon those who fancied themselves perfect. Say others, comparatively perfect with respect to those who are ignorant of Christ; perfect in parts but not in degree; but, I humbly presume, it is most agreeable to the analogy of faith to suppose he here means what he elsewhere speaks of, "perfect as pertaining to the conscience, by the work of Christ," Heb. ix. 9. How are some poor souls puzzled and others deluded about perfection! Mind: here is a perfection which every believer is possessed of, pertaining to the conscience; this is received and enjoyed there by faith in the atonement and righteousness of the Son of God; "By whom we have now received the atonement," Rom. v. 11. It is received by faith and applied to our consciences, so that we have no more conscience of sins but what we have the perfect atonement of Christ's blood to plead and to cleanse us from. So of the condemnation of the law: we have the perfect righteousness of Christ to answer it; hence there is now no condemnation to us. Thus, being delivered from wrath, guilt and condemnation, by the perfect work of our Immanuel, our consciences are at perfect peace with God, perfectly reconciled to him; we are made perfectly accepted in the beloved. Thus we are perfect; for our title to glory is perfect and complete. The Spirit, who thus perfected us by faith, bears witness of it in the word and to our consciences. O glorious state! O blessed perfection! Thus our Lord's prayer is answered upon us, "I in them, and thou in me, that they may be made PERFECT in one," John xvii. 23. Hence Paul exhorts, "Be thus minded." We must reserve this for the next meditation. Ever remember, "the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God," Heb. vii. 19.

Perfect in Christ we stand compleat,
Before God's holy throne,

Justice acquits, grace makes us meet,
Glory to God alone.

Let us, as many as be perfect, be thus minded.—Phil. iii. 15.

PAUL says, his preaching Christ, warning and teaching every man of his ruined state, in all wisdom, was to this great and glorious end, to present every man perfect in Christ Jesus, Col. i. 28. How often have our minds been distressed and dejected (I speak for one). seeing our imperfection, in all we are and in all we do! Instead of this we are called again and again to rejoice in the Lord Jesus *always*," Phil. iv. 4. This we shall do if our consciences be made perfect by the blessed work of Christ received by faith, as was observed in the last meditation. O, rest not short of perfect satisfaction in this matter. The work of Christ has perfectly satisfied God's justice and truth, and made honorable his holy law, why should it not perfectly satisfy your conscience and make it perfect? Now we are exhorted to be like minded—In what respect! you will see in the foregoing verses. 1st. Rejoice in the Lord; this is the happy privilege of every believer: yet how sadly neglected! It is a command by which the Lord is as much honored as by obeying any one of the ten commandments: consider this: be concerned to practice it. 2d. Beware of those who have confidence in the flesh. Paul calls them dogs and evil workers; as though they were ever barking and cavilling against the perfection which is in Christ Jesus, and opposing somewhat of their own to it. 3d. Worship God in the spirit: in the life and spirit of the gospel of grace and peace. 4th. Count all things lost for Christ, by whom you gain all things. Renounce your own righteousness for the righteousness of Christ received by faith. Desire to be found in Christ living, dying, and at the judgment day. 5th. Win Christ and wear him by faith from day to day, that you may be made conformable to his death, in dying to sin, self and the world. 6th Follow after Christ: knowing that all your perfection is in him, that you may apprehend him, catch faster hold of him, cleave more stedfastly to him, abide more comfortably in him, that you may enjoy more sweet fellowship with him, for which Christ apprehended you when you was posting to hell. O, never forget his love in this: take faster hold of him. 7th. "Press toward the mark, for the prize of your high calling of God in Christ Jesus" Your calling is clear: the prize is before you, a crown of righteousness: the Lord, the righteous judge holds it out for you, and will surely give it you. Looking to him by faith; "Forgetting the things which are behind, and reaching forth unto the things which are before:" Christ and glory.

Tho' perfect now, we still press on,
Perfection's prize to gain,

We live by faith on God's dear Sou,
Till all our foes are slain.

M.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.

HAVING obtained the king's free pardon for a poor man cast for transportation, I carried it to the gaol to him: seeing the poor fettered creature fall down upon his knees to return thanks, caused a burst of tears from mine eyes of heart-felt joy. I thought, this is just what thou, O my precious Saviour, hast done for me: thou hast obtained a free and full pardon of all my sins, set my soul at liberty, and filled it with peace and joy, by the one atonement of thy precious blood. The poor convict had not read his pardon: he had not seen the king's name to it. I only made the report to him that I had got it: he believed me; hence he was happy, joyful and thankful. Thus he received his pardon: Now here is a simple and plain idea of faith—Of what? Receiving the atonement of Christ and of joy in God. You are a poor sinner: the Spirit of God comes and convinces you of sin: you are arraigned, tried, brought in guilty, cast and condemned in the court of conscience: you are concluded under sin and shut up in unbelief: here you wait in sorrow and distress for the sentence of the law to be executed upon you: you find you can do nothing that can obtain pardon and liberty for your poor soul: but, the gospel brings the glad tidings of the atonement of Christ to your ears, and that by it a full and free pardon is obtained for sinners. Now, what reception does it meet with in your heart? Say you, I believe it from the very ground of my heart, but I fear it is not for me. It is free for all who will receive it by faith. You believe it, therefore you have received it: you ought to joy in God for it. Examine into the grounds of your fears and doubts. Is the atonement of Christ sufficient to satisfy divine justice and obtain pardon and peace? This you cannot doubt. Is it not free for all sorts of sinners? Of this you can have no fear: "For this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinners*," 1 Tim. i. 15—who are nothing but cursed sinners, and have nothing but cursed sin in them. Do you doubt that you are too great a sinner? This cannot be. Paul says, of sinners *I am chief*. Yet he received the atonement and was saved by it. Learn hence, 1st. That all joy in God springs from the *one* atonement of Christ for sin, and that *only*, exclusive of every thing else. 2d. Every one who believes in Christ has *now* received this atonement. And therefore, 3d. Ought constantly to joy in God the Father's everlasting love.

No joy in God, to him no love,
We ever can possess,

Till faith is given from above,
In Christ our righteousness.

M.

Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled with the yoke of bondage.—Gal. v. 1.

HERE is somewhat enjoyed, danger of being deprived of it, and the necessity of standing fast in it. Let us consider these three points, looking unto Jesus. 1st. What is enjoyed? LIBERTY, One of the most precious blessings in life. But this of all liberties, the most precious; for, Christ hath made us free in our consciences, 1st. From the guilt and power of sin. 2d. From all condemnation of the law. And, 3d. To have access to God as righteous persons. He hath washed away the guilt of our sins by his blood, and subdued the power of them by his Spirit; "He hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. So that "there is now no condemnation to us, being IN Christ Jesus," Rom. viii. 1. He presents us before his Father in his perfect righteousness. We are accepted in the beloved, by God, as perfectly righteous, "to the praise of the glory of his grace," Ephes. i. 6. Thus Christ hath freed us from the law, sin, death and hell: he has brought us into this blessed liberty by his Spirit. We enjoy this precious freedom in our consciences by faith. O brethren, let us glory in our inestimable privilege: let us ever rejoice in Christ Jesus and give him the glory of our hearts, lips and lives for it. But, 2d. See your danger of being entangled again with the yoke of bondage. We who now enjoy the precious liberty of Christ, were once entangled with the law; a most dreadful yoke it was. We felt wrath working in our consciences, and dread and terror hung over our guilty heads from day to day. O how did we then pant and cry for Christ to set our souls at liberty. We were tied and bound with the chain of our sins, fettered by the law, shut up in unbelief. My soul deeply felt this distress. O beware of bondage again. There is danger on the right hand and on the left. The pleasures of sin and the pride of our hearts, seeking either in whole or in part justification by the law of works, are both equally contrary to our freedom in Christ. O let us therefore, 3d. Stand fast in the liberty of Christ. 1st. Against all temptation to sin: oppose your happiness in Christ to all the pleasures of sin, which are but for a season. 2d. Stand fast in your freedom in Christ, against all the corrupt notions, of self-righteous men who are under the law, seeking to be justified in whole or in part by their own works. 3d. Against all the accusations of satan: we overcome him by the blood of the Lamb. 4th. Against all the legal workings of your flesh: for we are the Lord's freemen: we are no more under bondage.

Stand fast, my soul, in Christ thy Lord,
To legal preachers give not way,

Embolden'd by God's precious word,
Maintain thy freedom ev'ry day. M.

And he requested for himself that he might die.--1 Kings

XIX. 4.

“ELIAS was a man subject to like passions as we are,” James v. 17. This request proves it. It arose from fear and discontent. Both were occasioned by the threats of a weak, but wicked woman. Jezebel threatened his life. O how soon and by what weak means are the fine frames of God’s children spoiled and discomposed! What, Elijah! that great prophet of the Lord, who had wrought so many notable miracles in the name of the Lord, who had been so miraculously led by ravens, according to the command of the Lord—he, who had courage to say, “As the Lord of hosts liveth, before whom I stand, I will surely shew myself to incensed Ahab to-day”—what, he! who had zeal to face four hundred and fifty of Baal’s priests, and to command them all to be slain, what, does he request to die because of the threatenings of a woman? What shall we say to this? Verily, human nature is the same in all, whether prophets, patriarchs, or apostles: all men are not the same at all times: the flesh is part of themselves: it lusts against the Spirit: this is manifest in all, none excepted. What is man when left of God? What are the best of men when left to themselves? And yet the same apostle James says, “Take, my brethren, the prophets who have spoken, in the name of the Lord, for an example of suffering affliction, and of patience,” James v. 10. But where shall we find a perfect character? Paul might well say, “We have this treasure (all the gifts and graces of God’s Spirit) in earthen vessels.” Why? That the excellency of the power might be of God, and not of us, 2 Cor. iv. 7. But if earthen vessels were not sometimes left to themselves they would forget this. Elijah, like Paul, was in danger of being exalted above measure for his eminent gifts, graces and miraculous works: he is left to be buffeted, that he might know his own sinfulness and impotence. Learn a lesson hence to-night: prophets, apostles, ministers of Christ, are men of like passions, frail sinners like yourselves. Paul forbears glorying; “Lest,” says he, “any man should think of me above what he sees me to be,” 2 Cor. xii. 6. If we so judge of ministers, we shall be in great danger of harm thereby. 1st. We shall over-rate them, look to them, instead of through them to God: we shall rest on their teaching instead of God’s. Then, 2d. If we do but see those infirmities in them which are common to men, O then, who could have thought it! we shall under-rate them and be prejudiced against them, so as not to be profited by them. Cease ye from man: look unto the Lord.

Behold he prayeth—Acts ix. 11.

IN many trades it is customary to shew samples or patterns : by these men judge of the goodness or quality of the whole. Paul sets himself forth as a sample, or pattern of the free, distinguishing, sovereign, unmerited grace of God, that we should judge of its nature by its efficacy upon him : “ I obtained mercy, for this cause, that in me first (a first rate sinner) Jesus Christ might shew forth all long suffering, for a *pattern* to them who should hereafter believe on him to life everlasting,” 1 Tim. i. 16. Thou hast seen this pattern of free grace. What dost thou think of it? The whole is alike with the pattern : it cometh alike upon all elect sinners : it finds no more pre-requisites, fitness, qualifications or conditions in any than it did in Paul. Whenever it takes place upon any, it produceth the same effects as it did in him. Grace and mercy from Jesus, makes Saul pray to Jesus : there is the emphasis : this is the main point : “ Behold, he prayeth.” To whom? Doubtless, he had prayed much, and often, while an unconverted pharisee ; but it was an unknown God. He knew there was a God : he knew it was his duty to pray to him ; but he knew him not. But now, Jesus speaks to him : God manifests himself to him in Christ : therefore, behold, take special notice of this, “ Behold he prayeth,” to Jesus ; to God in Christ. He no longer durst come to God in his own name, to expect access to God and acceptance with him on account of his own sincerity, works of righteousness, &c but in the name, blood and righteousness of the Son of God *only*. So he prayed, so he evidenced his conversion to Jesus : hence the true Spirit of prayer manifested itself in him ; his prayers were agreeable to, and sprung from his knowledge of himself as a poor sinner and faith in the Son of God as the only Saviour. This is the prayer which God delights in, takes special notice of and refers to as an evidence of true conversion. Hence know, prayerless souls are Christless. Prayer, without the knowledge of Christ, faith in him, hope of eternal life by him, and acceptance through him, is only lip service and formal duty : but, the spirit of prayer arises in the heart, from a discovery of a God in Christ ; the knowledge of him, by believing his word of grace and truth, and expecting his mercy and salvation, according to his great and precious promises given in Christ. Dost thou pray thus? Then it may be truly said of thee, behold thou art converted ; thy prayers evidence it : the God who heareth prayer hath manifested himself to thee as he does not unto the world.

We cannot pray when we are dead,
Because we feel no want

Of Jesus and his saving aid ;
But mercy he doth grant.

M.

But one thing is needful -- Luke x. 42.

HAPPY, most happy for that soul who can simply bring all things into a unit, to center in one point. More than one object perplexes the mind. If to double business bent, we stand and pause where we shall first begin, and both neglect. What is the *one thing needful*? By which it is plain our Saviour means, the soul keeping close company with himself. This Mary did: she sat at his feet and heard his word. Every thing else is but cumbering work, compared with this; for this one thing comprizes all the holiness, happiness and heavenly-mindedness of the soul. O if we have the presence of Jesus, guilty fears vanish, dejecting doubts are scattered, legal terrors are silenced, anxious cares subside, strong temptations lose their force, satan is resisted, afflictions sweetened, turbulent passions calmed, raging corruptions subdued, pride is brought down, humility is excited, peace with God is enjoyed, holiness promoted, the fear of death conquered, the terrors of hell chased away, the prospect of glory, in the full fruition of Jesus, is aspired after and longed for, earth loses its charms, heaven is in the heart, to be absent from the body and present with the Lord, becomes the one desire of the soul. Say, O christian, what *one thing* else can produce so many, such blessed effects, as close communion with our Saviour? Is not this then the *one thing*, above all others, needful? Needful at all times and in all seasons; needful in the hour of prosperity and in the day of adversity. O, if this *one thing* is maintained in the soul, believer, you may live as you list, and do what you please; for sweet communion with Christ ever subjects the will, attracts the affections, and begets holy conformity to him. You will not list, you cannot like, you dare not follow any thing which is contrary to your Lord, while you live near him and dwell in holy fellowship with him. Thus religion is brought to a single point; holiness and happiness resolved into *one thing*; there is but *one* Lord, to make you holy and happy, but *one* faith by which you know it, and cleave to him for this; but there are a thousand things to prevent this. O may this one thing needful rise superior to all! Think, O my soul, of Mary's choice. Remember thy Saviour's approbation of it. O, do thou also choose this good part, which shall never be taken away.

Where, O my soul, canst thou find	He came in humble form to bow,	
In all thy troubles great? [peace,	To thy complaining voice:	
Christ's word can only bring release:	O to him with thy burden go,	
Sit at thy Saviour's feet	His words hear and rejoice.	M.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.—1 Sam. xx. 4.

SUCH is the language of generous love and sincere friendship. There never was a greater instance of it subsisted between men, than between Jonathan and David. Poor David was in great distress: Saul sought his life: he flies to his friend Jonathan, opens his whole heart to him, and solemnly assures him, "as thy soul liveth, there is not one step between me and death." On which Jonathan thus declares his love and faithfulness, "Whatsoever thy soul desireth, I will even do it for thee." How must David's heart be struck by this noble, this loving promise! O christian, here is somewhat very similar to thine own case. Consider, 1st. There is but a step between thee and death: thou knowest not how soon thy last step is to be taken. What friend hast thou to go to? Verily the King's Son: the Son of God. As Jonathan signifies, *given of the Lord*; so Jesus is the gift of the Lord, to be a friend and a Saviour to all his Davids, to all his beloved people. 2d. Great as the love, sincere as the friendship of Jonathan was, yet the love and friendship of Jesus infinitely exceeds it. Jonathan never laid down his life for his friend David: Jesus did for all his beloved; and he gives them this full and precious promise, "Whatsoever ye ask in my name, that will I do," JOHN xiv. 13. 3d. The power as well as the love of our heavenly friend, Jesus, infinitely exceeds Jonathan's; his love might wish to do that for David which his power was not able to effect: but not so with Christ; his power is as great as his love, and neither knows measure nor end. 4th. Was David happy in having such a friend, in whose bosom he could pour his sorrows and upon whose love he could trust his concerns? Infinitely more happy art thou, O christian, thou beloved of the Lord. Does thy soul desire heaven below and heaven above in the enjoyment of Christ? "He is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us," Eph. iii. 20. Blessed be the day I ever knew this beloved friend. All power in heaven and earth is committed to our friend Jesus. Seeing this is so, why art not thou constantly happy in such a friend as Christ is? Why, 1st. You entertain base suspicions of his love, by unbelief. Therefore, 2d. You do not prove his love and his power, by coming freely to him and telling him thy sorrows, as David did to Jonathan: "Ye have not, because ye ask not," James iv. 2.

How sweet upon our Saviour's love,
Daily to meditate?

It brings down comforts from above,
And doth to heaven translate. M.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect.—Rom. iv. 14.

Who are of the law? The openly professed Jew only? Nay verily, but every man who has the faith and hope of a Jew, he is of the law. What is their faith and hope? Every man's hope is of the same nature as his faith. A Jew believes that he is to seek for righteousness and life by the works of the law; that on account of his obedience to it he hopes he shall be an heir of life and glory. Well, but the Jews totally reject Christ, says one, but I do not. I believe Christ died for the sins of the whole world, that I am justified and pardoned through his blood now; and that at the last day I shall be justified and entitled to God's kingdom for the sake of my good works: that there is first a justification by faith and a second justification by works. Take knowledge of thyself: thou art of the law and under the law, and expectest to be an heir of eternal life by the law. Whatever thou professest of faith in Christ, it is not the faith of the gospel; it does not own Christ the Saviour. This is a poisonous, creature-exalting notion: it degrades grace; it debases Christ; it dwells only in proud hearts, legal minds, and self-righteous spirits; it awfully prevails in our day. The heirs of grace should oppose it: for, if those of the law be heirs on any account of works, what then? Faith is made void; faith fixes upon the sole work of the Son of God. By faith we become joint-heirs with Christ, enter in and possess the hope of eternal life: we are in actual possession of it. Hence we are filled with joy and peace in believing. That soul, who is striving by any works or doings of his own to make himself an heir of, and get a title to God's kingdom, he sets aside Christ; he makes faith void: he is so far under the law, and *the promise is made of none effect*. Such have no regard to, nor reliance upon it. It has no effect upon their faith and hope: it is not their object. But this is the language of the heirs of faith, this the confidence of their hope, this the joy of their souls; and their faith, and hope, and joy, are founded upon the immutable promise of a faithful, unchangeable Jehovah: "*In hope of eternal life, which God who cannot lie, promised before the world began,*" Tit. i. 2.

Am I an heir of life through faith?
To Jesus then I'll ever cleave,
And claim the precious words by faith,
To wretched sinners who believe.

The gospel grace of God's dear Son,
Brings to my soul a better hope,
Than works of law which I have done,
Hence Christ and Christ alone's my
prop. M.

Is any thing too hard for the Lord?—Gen. xviii. 14.

A CLERGYMAN, went to read prayers on a working day. There was but one person in the church, beside himself and the clerk : on which he said to the clerk, as there is nobody else here, what signifies my reading prayers ? Sir, said the clerk, is not God present ? O, said the priest, *I forgot God.* Do not we too often the same ? Is it not hence that our poor minds are exercised with doubts, fears and distress. This question the Lord put to Sarah, when an unbecoming laugh of incredulity appeared, and this unbelieving speech dropt from her, ‘*Shall I of a surety bear a child who am oid ?*’ O the long-suffering kindness ! the condescending goodness of our Lord ! he is Jesus the Saviour ; for instead of striking her dead at his feet, for her contempt of his word he mildly reasons with her : as though he had said. Sarah, look not at yourself ; consult not flesh and blood ; judge not according to nature, reason and the state of things ; consider the promise, look at the promiser, the Lord God omnipotent, “*Is any thing too hard for the Lord ?*” O think of the love of an incarnate God ! This question doubtless broke the strong fetters of Sarah’s unbelief, for it is thus recorded of her. “*Through faith, Sarah received strength to receive seed, and was delivered of a child when she was past age, because she judged him faithful, who had promised,*” Heb. xi. 11. Here is a matter brought to pass beyond the power and contrary to the laws of nature. But who shall set bounds to the God of nature ? O soul, whenever thy mind is puzzled with any mysterious truth of God’s word, solve the difficulty with thy Lord’s own interrogation, “*Is any thing too hard for the Lord ?*” It is quite sufficient to silence all thy carnal reason, quell the risings of unbelief, and cause thee to leave all thy hard matters and difficult concerns in thy Lord’s hand : never forget his everlasting love : never doubt his almighty power : say, thou hast a hard heart, a sea of corruptions, a storm of afflictions and temptations, potent enemies, strong unbelief ; yea, say thou hast death and hell to conflict with : yet say not that any or all of these are too strong for thy Lord, too hard for him to support thee under and save thee from. O then, in all thy straits, difficulties and trials, never, never forget thy Lord’s question, *is any thing too hard for the Lord ?* “*Remember the eternal God is thy refuge, and underneath thee are his everlasting arms. He will speak destruction to thy foes, and salvation to thy soul,*” Deut. xxxiii. 27.

The Lord we serve’s omnipotent,
Let faith then trust his pow’r,
For that’s engag’d by covenant,
To keep us ev’ry hour.

Whene’er strong foes do us assault,
And sin and lust do rage,
Lord keep our souls from ev’ry fault,
For us do thou engage. M.

The salvation of the righteous is of the Lord he is their strength in the time of trouble.—Psalm xxxvii. 59.

WE may say of righteousness, as Job says of wisdom, "Where shall righteousness be found? And where is the place of understanding? Man knoweth not the price thereof, neither is it to be found in the land of the living," Job xxviii. 12, 13. The patriarch says, it is not in me. The prophet says, it is not in me. The apostle says, it is not in me. The Lord saith, "All flesh hath corrupted his way," Gen. vi. 12. "There is none that doth good, *no not one*," Psalm xiv. 3. Why then do the scriptures speak so much of the righteous, if there are no such persons upon earth? Indeed there are. This is a point of great importance: the Lord settle it well in your heart and mine. We are poor sinners in ourselves; we have no righteousness of our own; yet, saith the Lord Jesus, the righteous one, "Their righteousness is of me," Isa. liv. 17. We are made the righteousness of God in Christ, 2 Cor. v. 21. When we are taught this by the Spirit of truth, instead of looking into ourselves for righteousness, we cry out in the joy of faith, I have found it: "In the Lord have I righteousness," Isa. xlv. 24. Then we have a living union with *the Lord our righteousness*, by faith: being perfectly righteous in him, we have righteous hopes, fears, desires, a righteous walk, and righteous expectations; for we know, our salvation is of the Lord. The Spirit of truth does not leave us to the unrighteous notions of salvation on any condition of our own works, duties and performances, either in whole or in part; but he shews us such matchless glory in our Lord's *one* everlasting righteousness, that it puts us at once both out of conceit with our own filthy rags and of any dependance on them for salvation: the Lord increase our faith in this righteousness: Lord quicken our love to thee for making us righteous. So neither are we left to live in sin and walk in sin: but though thus righteous, yet sin is in us, therefore we have our troubles: many are the afflictions of the righteous. Are we in trouble about the number of our enemies, the greatness of our sins and corruptions, the weakness of our graces, the strength of our temptations, a sense of desertion, the want of comfort, peace and joy from the Lord? These are righteous troubles. The righteous Lord is our strength to support under them: he has power to remove them: he neither wants strength of love nor ability of power to save us from them; for the Lord delivereth the "righteous out of all his troubles," Psalm xxxiv. 18.

Salvation is a joyful theme,
To sinners lost and poor,

Lord, 'tis thine own most glorious scheme,
O let us feel its pow'r.

M.

The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—

Matt. xx. 28.

MOST gracious words to ME, who am a poor sinner and have nothing to bring to Christ but an empty hand to receive : most precious ransom for ME, who have the sentence of death in myself. May faith be high and self low to-night ! The poor disciples were now wrangling about precedence and supremacy. What was the consequence ? They were moved with indignation : they strangely forgot the end of Christ's coming and the nature of his kingdom. Christ knows we are poor as beggars, yet proud as devils : the very same spirit works in us all, as it did in them. Lord grant that the evil which occasioned these words may be made a blessing to us. Consider, 1st. Our proud notion of ministering to Christ. Some indeed did minister to Christ of their substance, Luke viii. 2. But this was of natural things. Though empty of all good, and full of all evil, yet we vainly think we can minister something to Christ of our spiritual substance which shall be available towards our salvation. It is dreadful to have both pride and poverty ! There is no character so despicable : yet it is ours. But, 2d. O wondrous love ! Christ came to minister to our wants and quell our pride ; he wants nothing from us ; he bestows all upon us ; he gives us to see our poverty ; to hide pride from our eyes : he shews us our misery, that pride may not destroy us ; he makes us feel our extreme indigence, that he may supply us out of his fulness ; he ministers the grace of conviction of our lost and helpless state in ourselves, that he may comfort us in the conversion of our souls to himself. But do I minister nothing to Christ for salvation ? Poor sinner, thou hast nothing to minister but a sinful body and a sin-sick soul. Is it so ? Art thou sensible of it and crying to him under it ? Then Christ hath indeed ministered his Spirit to thee. Here is glorious comfort for thee. 3d. " Christ came to give his life a ransom for many, even for ALL that the Father gave him," John vi. 39. ALL such are known of God, known by Christ, and they too may know that they are of the blessed number of Christ's ransomed ones. How ? more surely than if they heard a voice from heaven telling them so : " They shall come unto me." There is the most sure evidence : to come, sensible that we have nothing to minister to Christ, and to take the ransom of his death as our finished salvation, this is the faith of God's elect. All such were given to Christ, and shall eternally reign with him, Rom. v. 17.

To minister to our distress
And save our souls from hell :

Thus came the Lord our righteousness,
With love unspeakable. M.

Take heed and beware of covetousness.—Luke xii. 15.

It is said, if a person seeks for the philosopher's stone (which turns all metals into gold) with a covetous desire to be rich, he may be sure not to find it. We are sure that precious jewel, content, is not to be found in a covetous heart. Let philosophers and moralists reason ever so persuasively against the evil of covetousness, yet the love of money will rise superior to all. What mighty charms is there in gold! But the voice of our beloved here speaks: his words are spirit and life. Hear then, O disciple; "Take heed and beware." Consider, 1st This admonition of thy Lord's. It is redoubled: "*Take heed; beware*" Just as the loving parent, seeing his dear child running into the jaws of danger, cries out with vehemence, take care! take care! Fix this in thy mind; there is great, very great danger here: our Lord sees it: his love speaks with the utmost earnestness, that we may avoid covetousness. 2d. What is covetousness? One gave a good definition of it. Being persuaded to leave off business, as he had got enough, replied, What is enough? It is a little more than a man has. Consider, 3d. The evil of covetousness. That insatiable desire prevents present content, destroys thankfulness, yea, and keeps the enjoyment of Christ out of the heart. Can a covetous mind be happy in God? No; no more than Dives could be happy under the dreadful circumstances of Lazarus, full of hunger and sores. Will any one ask, What harm is there in the love of riches, and coveting of them? Paul expressly answers. "A covetous man is an idolater," Eph. v. 5. Is there no harm in that? Our Lord says, "Seek ye first (principally, chiefly, and above all other things) the kingdom of God, and all these things shall be added," Mat. vi. 33. Is there no harm in reversing Christ's command; putting a slight upon his kingdom of love, righteousness, peace and joy in the Holy Ghost; so as to prefer riches before it? Soul, consider, What is your profession? Are the unsearchable riches of Christ enough to satisfy your mind, or are they not? Can enjoyment of fellowship with Christ make your heart happy or not? Have you faith to believe this, or have you not? Does Christ here caution you to no purpose, where there is no danger? O, lay this to heart; cry to the Lord. Covetousness is natural to us: lively faith in Christ will kill it; for, it will enable the soul to say with Paul, "I am full and abound," Phil. iv. 18.

Is Christ my portion and my store,
And can't I be content?
Beware my soul to covet more,
Lest Christ from thee be rent.

See, see the thousands who now run
In full pursuit of gold,
They gave up Christ, and very soon
For gold their God they sold. M

And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive.- Gen. xlii. 30.

STRANGE request ! What, just come to the sight and embrace of thy long lost son, and yet want to leave him at the very first interview ? One would have thought the language of Jacob should have been, Happy man ! I not only see my beloved son, but also see him governor over all the land : well, I hope I shall live long to enjoy his riches and grandeur. But no : the good man had lived long enough to make an estimate of the uncertainties of life ; to know the evil of days, the vicissitudes of time, and how soon the day of brilliant joy might be changed into an eclipse of gloom and sadness. The sight of his son was the summit of his wishes : that granted, he sought no more ; he wished to be at home with his Lord. Happy christian, thus to set loose to all creature enjoyments, even when there is the highest flood of them, then to have one's mind go out in longings after the heavenly world ; this bespeaks the spirituality of the affections. Many have manfully withstood the crowns of the world ; but its smiles have caressed, enchanted and lugged them to death. To choose death, to be with Jesus, when all things around are inviting and engaging, shews that Christ has the supreme affections of our hearts. Here see the nature of christian faith. 1st. It confesseth that Christ is come in the flesh : that though he was dead, yet he is alive forevermore, and hath the keys of hell and death : and that he has opened the kingdom of heaven to all believers. Therefore, 2d. As truly as Israel rejoiced to see his beloved son, and could depart in peace, so the believer rejoices at the sight of Christ by faith. A living Christ is the glory of a believer's soul. He can die easy, peaceful, and comfortable, viewing the death of Christ for his sins and the life of Christ for his justification, and the intercession of Christ, prevailing for his eternal glorification. And this faith is somewhat more than a notion in the head, for, 3d. It brings victory into the heart. "For this is the victory that overcometh the world, even our faith : Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?" 1 John v. 4, 5. It is impossible to overcome the world any other way than by seeing greater glory and happiness in the Son of God than this world can bestow : but by faith we do ; therefore we exchange shadows for substance, baubles for jewels. O, rest not in a dead faith, which brings not the glory of Christ into the heart and brings no glory to Christ in the life.

Lord, having seen by faith thy face,
And felt thy precious love :

O may I long thee to embrace,
In thy bright court above.

M.

*Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me—*Judg. vii. 2.

THUS the Lord reasoned with Gideon: he knows what is in man: he sees the pride of the human heart, how prone we all are to boast in an arm of flesh. The Lord is jealous of his own glory. Gideon's army of two and thirty thousand is brought down to three hundred: by this handful of men, and no more, did Gideon gain the victory over the Midianites. The Lord's wisdom in this was, "lest Israel should vaunt themselves, and say, mine own hand hath saved me." But I have not transcribed the text right. There are two little words, of great import, which I have omitted. Mind them, O christian: *against me*. Now remember, whenever thou dost boast of thy power, thy free-will, thy human goodness, thy works, duties, conditions and performances in order to be saved, thou art then as it were two and thirty thousand strong: thou vauntest thyself *against the Lord*: thou art glorying in thine own arm of might and power to save thyself, in some measure or degree. Thou art trusting to thy works, to save thee in whole or in part. Be assured thy Lord will bring thee down, and weaken thy numbers, that he may have the sole glory of thy heart for saving thee. 1st. The Lord proclaimed, that all who were afraid should depart. Two and twenty thousand returned. So he will proclaim the terrors of his just, holy and righteous law in thine ears, and cause thy heart to tremble. Then shalt thou get rid of a deal of thy self-righteous confidence: it shall depart from thee. 2d. He brought the people down to the water and tried them by lapping. Here also he reduced their numbers, to prevent their vaunting. So he will try thee by lapping the waters of affliction. Here he will cut off the strength of thy vain confidence and prevent thy vaunting thyself against him. Thus when thou findest the commandment come with power, and sin revive, then wilt thou die to self-confidence and glory alone in the Lord. When the pruning-knife of affliction has cut off thy luxurious branches of pride and vain glory, then wilt thou say in deep humility, wretch that I am, that I should trust in myself and depart in heart from the Lord. I thank thee, my dear Saviour, for all the pains thou takest with my proud nature, to bring me to glory only in thee, and to say, "In God is *my* salvation and *my* glory." Psalm lxii. 7.

I'll trust my Saviour's works alone
To justify and save:
No grace in me, nor works I've done,
The smallest share can have.

Tho' poor, alas! I'm full of pride,
And prone to vaunt of power:
Lord, humble, that I may confide
In thee ALONE each hour. M.

Wisdom is justified of all her children.—Luke vii. 35.

“O COULD I but know and be sure I am a child of God, I should be quite happy: the want of this makes me very uncomfortable.” Such is the language of many a doubting believer. Well, soul, here is a mark laid down: by it judge of thyself and know thy state. Art thou a child of wisdom? If so, thou wilt justify wisdom. But who is wisdom? What is it to justify wisdom? 1st. Thy Saviour is “the wisdom of God,” 1 Cor. i. 21. He is not only wise to win souls, but is wisdom itself: he makes all his children wise unto salvation, by knowing him. “of God, made unto them wisdom,” 1 Cor. i. 30. Wisdom is here arraigned and his ways censured by the calumny of fools: he is condemned as a licentious person, a sot, an epicure, a jovial friend and companion of wicked sinners. If you are a child of wisdom, you will also meet with the same treatment from a carnal world and self-righteous men. If you dare openly confess salvation by the Son of God alone: free and full justification unto eternal life, by his blood and righteousness *only*, without your works contributing thereto, either in whole or in part, you will be condemned as a licentious Antinomian. Both the profane and self-righteous will unite to proclaim you a friend to sin and an enemy to all good works. Why? Because their carnal hearts were never under the constraints of Christ’s love: their licentious thoughts were never brought into captivity to the obedience of Christ: therefore their lips proclaim their ignorance, while they are opened against his truths. Now you are called to justify wisdom, who has justified you. 2d. How is this to be done? 1st. Hold fast wisdom’s truths in your hearts, as your chief glory, in opposition to all gain-sayers. So, 2d. From a warm and lively sense of comfort by them your lives will justify their holy influence: you will loudly proclaim to all the world, that though you dare not attempt a single act to justify your soul before God, yet you dare not continue in sin, because grace hath abounded. Your holy faith forbids it: the heavenly love of Christ animates to all holy obedience: your glorious hope in Christ makes you ready and obedient unto every good word and work; for the grace of God which bringeth salvation to the soul, teaches all the children of wisdom, “to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world,” Tit. ii. 12. Thus we know we have the faith of God’s elect, and are the children of God by faith in Christ Jesus, Gal. iii. 26.

I know my soul is made alive
By Jesu’s mighty pow’r,

For sin I hate, against it strive,
And pray to love Christ more. M.

Giving all diligence to add to your faith, &c.—2 Pet. i. 5.

HERE is the christian's work, all diligence is required in it. O believer, be assured (the Lord impress it upon your heart and mine) there is no being a lively, comfortable disciple, without it. Beware you do not add to your faith licentious notions and Antinomian sloth, instead of Christian virtues, holy tempers, and heavenly affections, which adorn our profession and glorify our Saviour. Ever remember you are called to honor Christ by your life on earth, as well as to be saved by, and enjoy him in heaven. By faith we receive Christ, rest upon him, and look to him *alone* for justification unto eternal life. But a lively faith will not leave us barren and unfruitful in the knowledge of our Lord Jesus Christ. If there is not an habitual disposition of soul, to add to our faith virtue knowledge, patience, godliness, &c. we should examine and see to it, lest instead of Christ dwelling in our hearts by faith, we have only a notion which floats in our heads. If so, this will only make us idle talkers, but not diligent workers and holy walkers. That we are poor sinners, justified and saved by Christ *ONLY* is a truth which is ever to be held fast in the conscience. We can add nothing to Christ's work. To attempt to do any thing towards our own justification before God, is the basest act of unbelief. But faith is the queen of graces; she lives upon the King of saints; she will have a noble retinue to attend her. Let us never desire to get beyond this blessed rule of *addition*: let us never *subtract* from it: let us give all diligence to *multiply* more and more. Are we got into the *rule of three*? Do we know the love of the Three One God? The everlasting love of God the Father: the redeeming love of God the Son: the sanctifying love of God the Holy Ghost? Still we must never leave the rule of addition: add to your faith; but go on to all diligence in *practice*. Christ hath taught it: faith enjoins it: love constrains to it: Christ's honor and glory demand it. But beware of getting into *fraction*, as though any thing you do gives you a title to glory. But see hence, the glory and spirituality of the gospel, and the reason why the belief of it is called, "our most holy faith," Jude, 20. We are called by the faith of Christ to glorify God, by adding an obedient life to our most holy faith: this is our way in Christ; walk in it, and ye shall find rest for your souls from Christ, Jer. vi. 16.

Add to my faith! the sluggard smiles:
 "I want no more than Christ:"
 But him you want, for sin beguiles,
 His truth you do resist.

Dear Lord, stir up to diligence,
 To walk in all thy ways:
 O, arm my soul with vigilance,
 Which thou hast saved by grace. M.

He that lacketh these things ; is blind, and cannot see far off and hath forgotten that he was purged from his old sins.—2 Pet. 1. 9.

IT is hard to say whether Peter here draws the character of a mere formal professor, or of one who has really tasted that the Lord is gracious, and has awfully backslidden : be it which it may, it holds forth a solemn lesson of instruction to our souls. We may hence lay this down as a sacred truth, that whatever profession a man makes of faith in Christ, justification by him, hope of salvation through him : yet if he is destitute of the graces of the Spirit and the fruits of righteousness in his life, he is blind to the glorious end of the gospel of peace, and is a stranger to the purifying grace and pardoning love of Christ to his soul. Think of this. Pardoning love, purifying grace, and sanctify influences are inseparable. Where there is the root of grace, there will be the fruits of righteousness : this is as natural as for any cause to produce its effects. But may not these words be accommodated to some whom we have good reason to hope are the children of God, but are sadly backslidden from him? Do we not see awful instances around us? 1st. He who lacketh these things, as virtue, knowledge, temperance, godliness, &c. (not totally, for there may be a partial lack of them) has sadly departed from the steadfastness of faith and that degree of liveliness he once had, has left his first love, and has lost the sweet savour of Christ from his heart : hence there is a lack, in not abounding in these things. There may be true faith and yet somewhat lacking in it, 1 Thess. iii. 10. But such a soul is in sorrow, concern and distress about it : so the life of grace manifests that it is not quite extinct. 2d. He is blind. Not totally so, for he may see, but not far off : he only sees himself and his own misery and unprofitableness : this causes him to weep and bewail himself. But he cannot see, he does not enjoy the love of Christ, and the sweet peace of God : his sight is dimmed and his comforts marred. 3d. He hath forgotten that he was purged from his old sins : he has lost the sense of pardon in the blood of Christ : though he remembers there is such a thing yet he has lost the comfort of it ; it is to him, as though it had never been. Satan has obtained the advantage. So false prophets seek “ to cause my people to forget my name, saith the Lord.” Jer. xxiii. 27. That is, the pardon and comfort of his name. Is not this an awful state? O how much to be deplored ! how greatly to be deprecated !

Ten thousand snares our souls surround
To blind and to deceive,

With watchful care we should abound,
Lest we God's Spirit grieve.

So an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord Jesus Christ.

—2 Pet. i. 11.

OUR last meditation was gloom and sadness : here the sun of comfort arises and sheds splendor, glory and joy upon us. O that we may this night enter by faith into the joy of our Lord. Come, christian, it seems you and I must tarry a little longer on earth, absent from our Lord. How shall we employ ourselves? In studying the word of his grace; in being diligent in the use of means: in exercising ourselves unto godliness. What then? O blessed assurance! So an entrance shall be ministered unto us *abundantly*. When? Both in life and in death. 1st. In life. We shall find a free and open door into the kingdom of Christ's grace, love and peace, even now: we shall have joy in the Holy Ghost and the peace of God which passeth all understanding in our hearts. This with the full sail of assurance and the rapid tide of heavenly consolation, we shall sweetly and swiftly sail the voyage of life. All is enjoyed in being diligent in the ways of Christ. Diligence! Working! Labouring! &c. Why, say some, all this is the very dregs of legality. Ay, so it would, if we had not the faith of Christ in our hearts, love to Christ in our souls, and the glory of Christ, who has fully justified and eternally saved us, in our view. Soul thus press on: mind not the satanic grin nor licentious sneer of carnal professors, nor of legal gospellers. Legal to live and labor in the kingdom of love? O fools! say, did you ever expect to enter your Lord's kingdom any other way than by Christ, who is the door? Do you expect to enjoy the comforts of his love and the assurance of his favor in a walk and way contrary to his word and will? Are we not to walk in Christ, abounding in the work of faith the patience of hope and the labour of love? Diligence of soul to enjoy his presence and to be conformed to his image is our delight below. To have every holy temper and heavenly disposition from Christ, puts the soul into a right frame to enjoy him: this is to have a constant and an abundant entrance ministered to us into the kingdom of Christ. So living and abiding in his kingdom of grace and love, our souls grow dead to the kingdom of this world. We rejoice to think, 2d Of an entrance into Christ's kingdom being abundantly administered to us at death. Fellowship with Christ and diligence in his ways, makes us think of death with pleasure and familiarizes it to our minds with joy. By faith we see heaven open to admit us, God our Father with open arms to embrace us, Christ to welcome us, and the Spirit to enable us to sing victory in death.

Death is yours.—1 Cor. iii. 22.

“O DEATH, how bitter is the remembrance of thee to a man who is at rest in his possessions; unto the man who hath nothing to vex him; and who hath prosperity in all things!” O death, how sweet is the remembrance of thee to a man who is alive to God, dead to the world: who longs to be absent from the body and present with the Lord: to see the glory of Jesus, and to reign eternally with him! Christian, here is a precious legacy left thee by the Lord: a covenant-gift from the God of thy salvation: “Death is yours.” He is your conquered enemy: your faithful friend. 1st. Your conquered enemy: you need not fear him: he has neither strength nor sting. Christ, the victorious captain of your salvation, has disarmed him of both: he can neither destroy nor wound your soul: yea, “he hath abolished death,” 2 Tim. i. 10. There is no substance in him; he is changed into a shadow. It is not the enemy death which seizes a believer, but the shadow, or emblem of it, SLEEP. Weary soul, tired out with the burden of sin, lusts, corruptions, afflictions, accusations, temptations, &c. Is sleep an enemy to you? Do you dread sleep? Are you afraid of rest? What! fear to fall asleep in Jesus, to awake in his presence, to be satisfied with perfect likeness to him and eternally enjoy him! O fools, and slow of heart to believe the victory of Christ over death! And thou too, O my soul, take the rebuke to thyself, and be ashamed of thy folly. But I am not afraid of death, but of dying! Why afraid of sleeping? O! for the insupportable pains of the body in that hour. Who told you they are insupportable? How many have sweetly sung, *victory in death*? O, says one, is this dying? O, it is sweet, it is pleasant: “Though I pass through the valley of the shadow of death, thou shalt be with me.” That is the claim of faith, upon the warrant of the Lord; “When thou passest through the waters I WILL be with thee,” Isa. xliii. 2. The presence of the Saviour will beguile all thy pains and fill thy soul with comfort. For, 2d. Death is thy faithful friend. Hast thou not found sleep so to thy weary body? Just so, and no more, is death to thy weary soul: it will at once deliver thee from all thy burdens and sorrows, and introduce thee into joys unspeakable and full of glory. Death, is that and no more to the soul, than what God calls it in his word, and faith makes it to the heart. If you do really and truly believe that death is swallowed up in the victory of Christ: if you firmly believe his precious blood has atoned for sin, and his righteous life has fulfilled the law, you may undauntedly sing, “O death, where is thy sting? O grave, where is thy victory?”

If thou lift up thy tool upon it, thou hast polluted it.—

Exod. xx, 25.

THIS chapter abounds with legal terror. Here the glorious Jehovah is giving the law with thunderings and lightnings, and the noise of a trumpet—the mountain smoking—poor sinners trembling and fleeing, saying, “Let not God speak with us, lest we die” Most awfully tremendous! Well might Paul call it, “the ministration of death and condemnation,” 2 Cor. iii. 7, 9. But blessed, blessed be God, it contains precious gospel-grace to law-condemned sinners. Hear: rejoice and say, let God speak and we live; for here is an altar commanded: God is accessible to us; “An altar of earth thou shalt make unto me.” Here is gospel grace. That beloved Son typified, who was made like unto us, and appeared in our EARTHLY nature. Thou shalt offer thy burnt-offerings and thy peace-offerings upon it: “Our God is a consuming fire,” Heb. xii. 29. Yet, “we have an altar,” Heb. xiii. 10. Christ is both our altar, our burnt sacrifice, our peace-offering, and our priest: in him, God is ever accessible to us, and we ever acceptable to him. We lay hold of the horns of this altar: this is our refuge from a fiery law and inexorable justice: “There, says God, I will come unto thee and bless thee. Blessed be our God and Father, who hath blessed us with all spiritual blessings in Christ,” Eph. i. 3. “If thou wilt make me an altar of stone, it shall not be hewn,” See against the dear Mediator shadowed forth: “That stone which was cut out of the mountain without hands,” Dan. ii. 45. O how sweet to see our beloved in every line of revelation! Well might he say, “Search the scriptures: they testify of me,” John v. 39. “If thou lift up thy tool upon it, thou hast polluted it.” What can this mean? To forbid thy pride and arrogance. Though thou art a law-condemned sinner, yet pride and vanity work in thee. We are prone to think by our works, our art, our device, we are to add something of our own to this altar, to render our souls acceptable to God; but this is to pollute the altar, Christ Jesus. This, the foolish, bewitched Galatians did. So some are said to crucify the Lord afresh. O beware of this spiritual pollution of the blessed altar, Christ. Know, we are perfectly and everlastingly accepted in him, without any work of our own. Believe this: obey God: glorify him. Does the law convince of sin and cut us off from all hope in ourselves? This blessed altar is of itself all-sufficient to fill us with all hope, joy and peace; for this typifies that new and living way which Christ hath consecrated for us, through the vail of his flesh, to draw nigh unto God, Heb. x. 20.

We believe and are sure.—John vi. 69.

HERE is both faith and assurance. I wish to the Lord I had them, is the language of many a doubting heart, while they have both this very faith and assurance. This assurance is of the essence of faith; without it faith has no existence. Consider, 1st. The nature of this faith and assurance; “*We believe and are sure.*” Of what? That their names were written in heaven, that they were sure they were the elect of God? No: but says Peter to our Lord, “*We believe and are sure, that thou art Christ the Son of the living God, and that thou hast the words of eternal life.*” Their minds were as sure of this truth as of their existence; so must ours at all times and under all circumstances. But is this faith and assurance? Then blessed be God. I am a partaker of both: I do believe, I am sure that Christ is the Son of God, and that he, and he alone has the words of eternal life; but I want to be sure of my own interest in the Son of God. Bless the Spirit for revealing Christ in the word, and revealing him in thine heart according to the word. Go on with thy present blessed faith and assurance. It will make Christ precious to thy soul: it will cause thy soul to cleave to him: thou wilt say, “*None but Christ.*” In due time the Spirit will fully manifest thy interest in his love and salvation. 2d, Consider the blessedness of this faith and assurance: it was for want of this “*many disciples went back and walked no more with Christ,*” John vi. 66. It is by believing and being sure that Christ is the Son of God, and that he has the words of eternal life, that causes any poor sinner to follow him, to cleave to him, to call upon him, to hope in him, and to expect all salvation from him. Little as some may think of this faith, low as some may rate this assurance, yet our Lord honors it: he pronounces Peter blessed for it: he does not say, I believe and am sure that I am a child of God, and that my sins are forgiven; but, “*Thou art Christ the Son of the living God.*” What says our Lord to this? “*Blessed art thou: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven,*” Matt. xvi. 17. Rejoice, O believing soul! thou hast a revelation from God thy heavenly Father, even whilst thou art doubting. All thy salvation depends on this truth; all thy comfort results from belief and assurance of it. The more steadily and confidently you believe and hold this truth in your conscience, the more solid peace, holy comfort and heavenly joy.

My soul, beware, despise not faith,
It is a precious gift:

It honors God, trusts what he saith,
Tho' comfort comes not swift. M.

Therefore I will look unto the Lord: I will wait for the God of my salvation: My God will hear me.—MICAH vii. 7.

HERE is a soul crying out of the very worst of foes: "A man's enemies are the men of his own house." Under such experience, behold and imitate the conduct before us. Here are two acts of the mind, and the cry of faith. 1st *I will look.* The Lord is the object looked to. Blessed be the Spirit, he opens our eyes to see him, and our hearts to believe his love to us and care for us: then we know the voice of Christ and obey it. He says, "Look unto me, and be ye saved," Isa. xlv. 22. Whenever distressed with enemies from within or without, sin, satan or the world, here is our warrant, to look unto the Lord. He assures us of salvation from them. We shall find and feel these enemies to the end of life. Therefore, looking unto the Lord, is to be the constant work of life. O the special mercy to have such a Lord to look to! Shame to us that we look no more to him: happy for us when we do look to him only. We are sure of comfort from him, and safety by him from all the power, malice, and fraud of every enemy. But I see enemies beset me: I am not saved from them: I grow impatient; unbelief prevails: doubts and fears arise. Here is the remedy: 2d. "I will wait." Time will prove God's truth, satan's lying suggestions, and the groundless suspicions of my own heart. "He who believeth shall not make haste," Isa. xxviii. 16. It is, "the God of my salvation," I wait upon, and wait for: "My times are in his hands," Psalm xxxi. 15. Every promise has its season for accomplishment, every providence its hour, every vision its appointed time: "To every thing there is a season, and a time to every purpose under the heaven," Eccles. iii. 1. O, this waiting faith honors the Lord's word greatly: it has the Lord's word for its support. The Lord honors it. Behold his absolute, precious promise to it: "They that wait upon the Lord shall renew their strength," Isa. xl. 31. But this was not silent looking, and dumb waiting. For, 3d. Here is the cry of faith: "My God will hear me." O the preciousness of faith! It claims the Lord, and makes a special appropriation of him, *my* God, vile and sinful as I am; wretched and miserable as sin has made me; however beset and distressed with foes within and enemies without, yet, O my soul, thou hast a covenant God in Christ to look to, wait for, and call upon: he will hear me, I am sure of it; for he put it into my heart to cry to him.

To look, and wait upon the Lord,
Our priv'ledge is most sweet,

For God his presence will afford,
And will with comforts greet.

M.

The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.—Rom. xiv. 17.

How much did our dear Saviour bear, what pains did he take with his first disciples to teach them the nature of his kingdom? Their notions were carnal and worldly: his kingdom spiritual and heavenly. We are just like them. Blessed be his name, the Lord is the same in patience and love to teach us also. There ever was, now is, and ever will be a cry, Lo, here is Christ with us: lo, there is the kingdom of God: it consists in this external mode, that outward rite, ceremony or institution. Just like those ministers, the dry-vines of this day, every subject they preach upon is to save you. If they preach what is called a charity sermon, even the gift of money is to entitle you to God's kingdom. But what says our Lord? *Behold*, take special notice, "The kingdom of God is within you," Luke xvii. 21. It consists in nothing carnal, nor external. Its blessings are inward, spiritual, and substantial. 1st. *Righteousness*. That the devil robbed us of. Glory to Christ, he restores righteousness to us; he gives us a better righteousness than we lost: we lost but a creature's righteousness, but we gain the righteousness of God's only Son; the righteousness of God and man in one Christ. Satan ruined us by sin, Christ saves us by righteousness. The kingdom of God is established in righteousness upon the ruins of sin and satan: the subjects of this kingdom are all righteous, Isa. lx. 21. As we possess this kingdom in our hearts by faith, so Christ's righteousness is called the righteousness of faith; for we receive it by faith; we do nothing to work it out, it is the gift of righteousness, Rom. v. 17. O how gloriously are our souls arrayed in the righteousness of the King of saints. Let us glory of this righteousness *only*; for the more we believe of it in our hearts, the more we live in the spirit and temper of righteousness in our lives. 2d. *Peace*. We were once at peace with the world, the flesh and the devil, and at war with God; now we are in his righteous kingdom and righteous in his Son; we are at peace with God and at war with them: "The effects of this righteousness is peace and quietness, and assurance for ever," Isa. xxxii. 17. 3d. *Joy in the Holy Ghost*. Being righteous in Jesus and at peace with God, the Holy Ghost gives us the joy of this; he teaches us to joy in all Jesus is to us and has done for us; yea, "he fills us with all joy and peace *in believing*," Rom. xv. 13. Wherefore, we receiving a kingdom which cannot be moved, "Let us have grace whereby we may serve God acceptably, with reverence and godly fear," Heb. xii. 28.

My soul followeth hard after thee: thy right hand upholdeth me.—Psalm. lxxiii. 8

DAVID was no Arminian: he ascribes no glory to nature's power and free will. Free-grace Paul says, "I laboured more abundantly than they all" But he immediately corrects himself: "Yet not I, but the grace of God which was with me," 1 Cor. xv. 10. So if David's soul followed hard after God, he gives grace the honor of it: "Thy right hand upholds me." This is the way both to improve and enjoy lively frames of soul, to see and acknowledge the Lord's hand to be the cause of them. O, it is delightful when the soul follows hard after God. For, 1st. It implies such a discovery of the love and grace of the Lord, that the mind is fixed upon him: the heart goes out after him, and the affections cleave unto him. The language is, "What is there upon earth that I can desire beside thee?" O, says the soul, "I am in his eyes, as one that found favor," Song viii. 10. Then, 2d. Every thing appears mean and contemptible in comparison of the Lord: the world with all its riches, honors and pleasures, has lost its charms: sin is abhorred: satan is defied: the flesh is denied: the smiles and frowns of carnal men set at nought: nothing but the enjoyment of the Lord's love and presence is prized. Therefore, 3d. There is a diligent attendance on the means of grace, a conscientious discharge of duty, a delight in the exercise of every grace, believing in the Lord, looking to him, hoping in him, calling on him, loving, fearing, serving, and adoring him. O, says the soul, I will go under the word, who knows but I may get a word more of the love, peace and salvation of my Lord Christ? I will go to his table that he may meet, and bless, and kiss my soul: "Let him kiss me with the kisses of his mouth, for thy love is better than wine," Song i. 2. This is living indeed; living like one's self, as beloved of the Lord, following hard after him reaching forward to him, "pressing towards the mark for the prize of the high calling of God in Christ Jesus," Phil. iii. 14. O, let us look more "to the right hand of the Lord. It hath the pre-eminence. The right hand of the Lord bringeth mighty things to pass." O, think on Stephen's vision: "He saw Jesus standing at the right hand of God," Acts vii. 55. We have the very same vision by faith and the very same object to look unto every hour of life and every step of our journey: this brings support to our minds and joy to our hearts: "we endure seeing him who is invisible," Heb. xi. 27.

Then said one unto him, Lord are there few that be saved?—Luke xiii. 23.

PETER'S fervent prayer, "Lord save or I perish," was much better than this curious question: it was an unprofitable one. Suppose our Lord had given a direct answer to it, assured him there are but few that will be saved, and told him the exact number, what good would this queriest have got by it? Learn hence, 1st. That unprofitable questions are to be avoided: they proceed from a vain curiosity, and are proposed to gratify the itch of a speculative humour. Indulge no thoughts in thy mind above, beyond, nor contrary to what is written: they may amuse and perplex, but cannot edify thy soul. Observe, 2d. The wisdom of thy Lord: he does not give a direct answer to this vain question, but improves it to general usefulness; as though he had said, 'Friend, thy question is impertinent; thou art prying into a matter that concerns thee not; thou hast a notion of salvation in thy head and hast put a curious question from thy tongue, but thy heart is unconcerned about thy own salvation; rather than answer thy inquisitive question, I will improve it to general use, *strive to enter in at the straight gate.*' 3d. Disciple, here is an admirable lesson for thee and me. Let us learn to improve every curious question into godly edification; nice and subtle distinctions into practical and experimental conversation. You can scarce begin to speak of the grace of God and the salvation of Christ to poor blind sinners, but they will ask, do not you hold the doctrine of election? I am persuaded it would be best to follow our Lord's conduct: give no answer to the question; set forth the exceeding sinfulness of sin, the deplorable state sinners are in, the absolute necessity of a Saviour, the matchless glory of his person, the riches of his love to sinners, the fulness of his salvation of them, and the need we have of faith in him, to be clothed in his righteousness, justified before God, and eternally saved by him: this, this is the way to instruct poor sinners' minds, and to warm and enliven our own souls. Dry disquisitions promote jar and discord. Let Jesus, the strait gate, be in our view: "Let us consider the end of our conversation, Jesus Christ, the same yesterday, to-day, and for ever," Heb. xiii. 7, 8. Let us look to him every day and every hour to save us from the deceitful pride of our hearts, the abominable wickedness of our nature, and from all our cursed lusts, which war against our souls.

This is our comfort, dearest Lord,
That ev'ry soul thou'lt save,
Who comes unto thee self abhorr'd,
Salvation for to crave.

Tho' chief of sinners Lord I am,
Yet still I hope in thee:
O suffering, loving, saving LAMB,
Save, save poor guilty me. M.

And Israel said it is enough.—Gen. xlv. 28.

HIS soul seems fully satisfied with the Lord's dealings and dispensations: he could ask no more: there was a perfect calm in his mind: he sings a sweet requiem to his soul, like David, when he says, "return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living," Psalm cxvi. 7, 8, 9. Most precious resolution for such great bounties! Come, christian, canst thou say with the hoary-headed patriarch, to night, *it is enough?* What could God have done more for me, which he hath not done? Could that one word, sounded in the ears of Jacob, "Joseph is yet alive," cause such transport of joy to rush so suddenly upon him as to be too impetuous to be resisted! How should that blessed word, Jesus is yet alive, transport thy soul! Was Joseph governor over all the land of Egypt? The government is upon the shoulders of your elder brother, Christ, Isa. ix. 6. All power in heaven and earth is committed to him, Matt. xxviii. 18. He saith, "I am he that liveth and was dead, and behold I am alive for evermore, Amen: and have the keys of hell and of death," Rev. i. 18. Is not here cause for thee to cry out, SATIS, it is enough: I can desire no more. Surely, this is sufficient to cause thy dejected spirit to revive. Did Jacob believe when he saw the presents of his son? Did he say, "I will go and see him before I die?" O christian, is thy Saviour ascended into his kingdom? Has he received gifts for thee and poured down love-tokens upon thee? Has he given thee repentance to turn to him and faith to embrace him? What is thy language? It is enough: Jesus ever lives, eternally loves, incessantly prays. Then I shall surely see him, but not before I die: but I shall soon shake off these rags of mortality and sing victory in death. Then O then I shall behold him eye to eye, and face to face. Then I shall say with highest rapture of soul, "It is enough." Then death shall be swallowed up of life and I shall cast down my crown before the Lamb. O then I shall eternally see him, "whom having not seen I love: in whom, though now I see him not, yet believing, I rejoice with joy unpeakable and full of glory," 1 Pet. i. 8. O, that in the same Spirit with Paul, may I ever say, "Doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," Phil. iii. 8.

Too oft my foolish heart,
To other loves incline,
And so from Jesus I depart,
Then grief and sorrow's mine.

Lord, let thy love still reign
O'er all my foes within,
Thee do I count my greatest gain,
O save me from ALL sin.

M.

*He that receiveth me, receiveth him that sent me.—Matt.
x. 40).*

It is very natural to think, if the Son of God were now upon earth, O how gladly would we receive him into our houses. If you really would, you now cordially receive the report of him into your hearts: you now welcome it by faith as the most precious truth that ever saluted your ears. 1st. What is it to receive Christ? There is endless perplexity in the consciences of many poor sinners, whether they have received Christ, when they received him, what it is to receive him, how they received him, and whether they received him right, &c. Satan gets great advantage here over many. Therefore he stirs up many (who nevertheless may do it ignorantly) who sadly puzzle poor souls with nice and subtle refinements about receiving Christ. You would have no difficulty to tell whether you received a dear friend, how your heart stood affected towards him, and what reception you gave him. How is it between Christ and your soul? Do you see him, believe on him, and trust in him as a Saviour, just suited to your ruined, desperate, hopeless state? Bless the holy Spirit for this: you have received Christ. Now, 2d. Consider the blessedness of this. You have also received him who sent Christ, that is, God the Father: he gave Christ for us: he sent Christ to us. And therefore, 1st. God is now your loving Father in Christ: there is nothing but peace and love in his heart towards you: he is for ever reconciled to you: all his attributes are engaged for you: he declares, "I will be merciful to your unrighteousness: your sins and your iniquities I will remember no more," Heb. viii. 12. You are now as safe from the curse of sin, the condemnation of the law, and the power of satan, as though you were at his right hand; for your Father's right hand is your defence. If he stretch it forth to chastize and afflict you, it is all in love. O the joy of faith! For, 2d. You are his righteous child in Christ. Though in yourself you are sinful and miserable, have irksome thoughts, vile lusts, disagreeable feelings, the workings of unbelief, devilish injections, &c. these all spring from your flesh, in which dwells no good thing; these are common to all the children of God: therefore think it not strange that you are made to groan under a body of sin and death, from day to day; let not these mar your comfort, nor prevent your joy of being a perfectly righteous son or daughter of God in Christ. For, 3d. You ever have all free access to God and all holy boldness before him, Eph. iii. 12.

The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.--Job i. 21.

MEER MOSES, righteous Lot, patient Job, were as wicked by nature as any sinners that ever were born. True, they were eminent saints ; but who made them so ? The same Saviour who sanctifies you and me. Cease ye from man : look upon the most holy saint as a sinner in himself, but only distinguished by the grace of God. When any grace eminently shines in any sinner, remember it all comes out of the fulness of the Saviour ; so look for grace for yourself. While Job suffers the loss of all, yet he glories in the possession of all : though he could not now say MY children, MY possessions, MY health, &c. yet he could say, " My Redeemer liveth," Job xix. 25. The belief of this sweetened every cross ; made up every loss ; kept his head from sinking in the deep waters of affliction, his heart from fainting under the greatest tribulations, and fortified his mind with the greatest patience under the severest calamities ; he saw his Lord in all, therefore by his grace he submits to all. Job is here set before us as most eminent for his patience. To what end ? That we might learn patience hereby ? Remember patience is grace : it is a gift from the God of all grace : we can no more derive patience from the example of Job, than we can get light and heat from a painted sun. View the saint, but look to the King of saints to be like-minded. " The Lord gave." Sweet consideration ! Look upon all you enjoy as the free gift of a covenant God ; hold the giver fast, but hold the gifts with a trembling hand. Perhaps ere to-morrow's sun, you may be constrained to say of some of your sweetest enjoyments, " The Lord hath taken away." Love saw they would do you harm and that it is best for you to be without them ; therefore in love God takes them away. Love is always the same, in a giving as in a taking God ; therefore, what good reason have we to say for both, " blessed be the name of the Lord ?" Here you see the work of faith. It sees the Lord's name written upon every enjoyment : it owns the Lord's right to give or take away : it bows to the Lord's sovereign will, and says, Lord thou dost all things well : though what thou doest I cannot now know, yet I shall know hereafter ; I am sure there is a Father's love and wisdom in all : O that all may be sanctified to me, and I profited by all. Thus as faith in Christ brings us to the knowledge of God, as our loving Father, to enjoy peace with him ; so it teaches submission to his will, and to bless his name at all times. Rejoice in the Lord.

He that hath received his testimony, hath set to his seal that God is true.—John iii. 33.

WHEREIN consists the essential difference between the righteous and the wicked? In this, the heart of the former receives the testimony of Christ and thereby honors the God of truth: the latter rejects it and thereby makes God a liar," 1 John v. 10. No marvel then that it is declared, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36. And that "God is angry with the wicked every day," Psalm vii. 11. Why? Because they every day live in this daring, provoking sin of unbelief of the testimony of the Son of God, and give God the lie to his face. This is the greatest sin under heaven. O the long suffering patience of God toward such stout hearted rebels. Consider, 1st. What is this testimony? It is the witness which Christ bears to the children of men, that he is the Son of God: that he came forth from God: that he came to fulfil the law of God: to honor the justice of God: to bring glory to all the attributes of God, by saving sinners according to the *truth* of God. 2d. What is it to receive this testimony? Simply to credit it; just as one does by a person who in a solemn manner gives a plain and faithful evidence in court of what he knows of the cause on trial. Now here we see what a simple thing faith is: it is no other than receiving Christ's testimony; believing him to be what he declares he is; the Saviour of lost sinners; righteousness to us who have none of our own; an atonement for sins, which we must have been damned for without; redemption from the curse of the law, which we could never avert; and the hope of eternal life, which we have forfeited. Thus we receive the testimony of Jesus as a reprieve for condemned malefactors, an act of grace for outlawed rebels, a report of mercy for miserable sinners. But alas! How do we puzzle our heads and perplex our hearts? For, instead of blessing Jesus for this precious testimony, looking at it, considering its suitableness, and deriving our comfort from it, we get to questioning our faith, whether we have received it and do believe aright. This is our folly. 3d. See the blessedness of receiving this testimony: "He hath set to his seal that God is true." Or, as some read it, God hath sealed him (by his spirit) because he is true. As we set our seal to God's truth, he will seal our hearts with his comforts. We cannot honor God more, nor please him better, than to hear and believe his beloved Son.

The testimony of Christ's love
Is full of joy and peace,

By faith it lifts our souls above,
And doth from sin release.

M.

The Lord is able to give thee much more than this.—

2 Chron. xxv. 9.

THUS spoke the prophet to Amaziah king of Judah. "He did that which was right in the sight of the Lord, but not with a perfect heart," 2 Chron. xxv. 2. His works were externally right, but he was destitute of uprightness of heart towards the Lord. Our Saviour forbids, "Judge not according to the appearance," John vii. 24. Be not hasty in judging of any one: nay, not of thy own state neither, merely from a few external actions. Look well to thy heart: see that there is upright honesty and integrity at the bottom of thy conduct: if otherwise, it will soon be made manifest. So it was with Amaziah. This chapter records three abominable evils which he fell into: confidence in an arm of flesh—idolatry—pride, which proved his destruction. As to the first, he hired one hundred thousand mighty men of valor, to strengthen his army against his enemies, for one hundred talents of silver, i. e. thirty-five thousand three hundred pounds sterling. A prophet of the Lord is sent to forbid his going to war with these hired forces: he takes the warning, but is concerned at loosing so large a sum of money: the prophet adds, "the Lord is able to give thee much more." Had he consulted the Lord upon his expedition, he had saved his money: but he asked not counsel from him. O christian, lean not to thine own understanding; seek to thy Lord; consulth his will in his word; beg for his direction in every enterprize: otherwise, though the Lord may kindly send a messenger to thee, yet thou wilt suffer loss and gain vexation. If thou hast taken a wrong step do not obstinately pursue it; better suffer the loss of any thing than thy Lord's favor. Amaziah was wrought upon by the prophet's word: he sent back the hired forces and gave up the loss of his money. O sweet word! the Lord is able to give thee more than this: he can, and he will repay every loss thou sustainest in doing and suffering his will. Does thy enemy fret and teaze thee from day to day? Are thy violent passions ready to break out against him and to revenge thyself upon him? O give up all; give way to none: be content to suffer for thy Lord's sake. Is not thy Lord able to make it up to thee? Remember he says, "Whatever ye give up for my sake, and the gospel's sake, ye shall receive an hundred fold now, and in the world to come eternal life," Matt. xix. 29.

My soul, count Christ thy greatest gain,	Not one good thing will he withhold,
Who gave up all for thee:	To make thee truly blest:
His love and grace do ever reign,	Against thy foes he makes thee bold:
From sin to set thee free.	O give up all for Christ.

M.

Art thou made of the king's counsel? Forbear: Why shouldst thou be smitten?—2 Chron. xxv. 16.

HORRID ingratitude! No sooner was Amaziah returned from the slaughter of the Edomites, but instead of erecting an altar to the Lord of hosts, who had given him success, he falls into idolatry and burns incense to their gods. He went to war without God: he returns victorious, sets up idols, and forsakes the Lord. Vain confidence is departing from the Lord, and the first step to idolatry. Never think of a sin being subdued, a grace strengthened, or a comfort enjoyed, without giving all the glory to the grace of Christ. Look at thy victories with humility. Know self to be as great an idol as the gods of the Edomites. Though the Lord's anger was kindled against Amaziah, yet he is long-suffering to sinners: he sends his prophet to reprove him: he gives him a most stinging sarcasm, "Why hast thou sought unto the gods of the people, who could not deliver them out of thy hands?" This is an instance of the greatest folly and madness. Wilt thou, O christian, sacrifice to the goodness of thy heart, or burn incense to the pride of thy free will? Could these deliver thee from the hands of thine enemies? Nay, if the Lord had not restrained the wickedness of thine heart and bowed the stubborn rebellion of thy will, they would have delivered thee into the hands of thine enemies, and eternal destruction had been thy doom. O, constantly sacrifice to free grace: let the sweet incense of praise ascend from thy heart this night to the God of all grace, the Saviour of wicked-hearted, proud sinners! How does Amaziah behave under this sharp reproof? Why, instead of falling under conviction, and repenting of his base ingratitude and ridiculous conduct, he falls upon the Lord's prophet. Like Ahab to Elijah, "Hast thou found me, O mine enemy?" So he asks, "Art thou made of the king's counsel?" And he threatened him. O, it is a dreadful sign to be angry with a faithful reprover of one's sin! When the horrid consequence of sin is laid before one, it is a vain, foolish shift of the devil to ask, what, have you been in the Lord's cabinet-council? Or, when the doctrine of God's electing love is spoken of, some foolishly demand, are you one of the Lord's privy council? No: but we know the Lord's mind concerning sin, grace and salvation, in his word, without searching the records of eternity: there it is wrote as with a sun-beam. Impenitent sinners shall die in their sins and be damned for their sins: all who are saved, it is by the free grace of God abounding to sinners in Christ Jesus.

Lord, soften this hard heart of mine
Each kind reproof to feel;

And yield unto thy wise design,
To keep my soul from ill.

M.

Thine heart lifteth thee up to boast.—2 Chron. xxv. 19.

How despicable, how contemptible does pride make a man look in the eyes of his enemies ! Amaziah sets out with the first step to idolatry, confidence in an arm of flesh : he next falls into the most gross and absurd idolatry. Reproof leaves him under it. As he had forsook the Lord, the Lord cast him off : his destruction is near : “ A haughty spirit goes before a fall. Let him who thinks he standeth take heed lest he fall.” One sin brings on another. When the Lord leaves a man he exposes his pride and makes himself ridiculous. Amaziah, being flushed with success at his victory over the Edomites, sends a message to Joash king of Israel, saying, “ Come, let us see one-another in the face.” A challenge to war : face me if you dare. Alas ! he little thought that the Lord was departed from him, that he was given up to hardness of heart and to seek his own destruction. How different his language from that of David to the boasting Goliath, “ I come against thee in the name of the Lord of hosts,” 1 Sam. xvii. 45. Joash, according to the custom of the Easterns, answers him by a proverb, “ The thistle sent to the cedar, saying, Give thy daughter to my son to wife ; and lo, a wild beast passed by and trod down the thistle.” Intimating that there was as contemptible a comparison between Amaziah and himself, as between that low base weed, a thistle, and a tall stately cedar. However, what Amaziah wanted in strength he possessed in pride, which proved his overthrow. Christian, learn to know thyself : be not high-minded : though thy Lord gives thee to tread down all the power of the enemy, yet he says, “ notwithstanding, rejoice not in this, that evil spirits are subject unto thee.” No ? Why not ? Is not this matter of joy ? Doubtless. But take heed of vain-glorying here. Beware, lest thy heart be lifted up to boast. The worst evil, pride, may be excited by the best of causes. Know thyself to be like that very contemptible thistle in Lebanon ; that vile, prickly weed, in which dwells no good, and has no strength to stand against the foot of an enemy. But, the Lord points thee to incessant cause of joy : “ Rather rejoice, because thy name is written in heaven ” Therefore, the everlasting love of the God of heaven is fixed on thee ; the invincible arm of the God of heaven is engaged to keep thee ; and know, to thy humility, thou hast done nothing to deserve this : “ Thou, O LORD God, art a God full of compassion, and gracious,” Psalm lxxxvi. 15.

Is this a time for us to boast,
When sin within us dwell ?

Forbid it, O thou Lord of host,
For 'tis the pride of hell. M.

Let every man prove his own work, and then shall he have rejoicing in himself alone.--Gal. vi 4.

A DAY is coming, "when the fire shall try every man's work, of what sort it is," 1 Cor. iii. 13. O how much *wood* of pride, *hay* of self-love, and *stubble* of self-complacency will the 1 be burnt up! Yea and it will be entirely owing to the rich grace and finished salvation of Jesus (not for any work of ours) that our souls too are not in that day cast into unquenchable fire. Why then does the apostle bid us prove our own work? That we may be joyful. Alas, says the convinced, humble sinner, I have not a work that I dare look at, but instead of giving me joy it occasions sorrow: "God be merciful to me a sinner:" Lord be gracious to me an unprofitable servant. Is this the confession of thy heart? Prove it by the word of God; thou wilt find it agreeable thereto: rejoice in thyself for it: give glory to him who taught thee to know thyself and put into thine heart the language of grace. Thou art saved from self-righteousness and self confidence: rejoice in that. It is thine own work to believe, the power is the Lord's. Prove thy work of faith. Does it fix on Jesus alone? Does it work by love to him, to his rejected truth, his despised people, and his scorned interest and glory? Rejoice in thyself, but give all glory to Christ who is the author of thy faith. Are the commands of Christ as well as his salvation precious to thee? Dost thou love and pursue holiness, knowing in this way only thou canst enjoy fellowship with Christ? Dost thou hate sin and eschew it as contrary to the glory of Christ, the faith of thy heart, the peace of thy conscience, and the love of thy soul? Rejoice in thyself. Thou art highly distinguished by the spirit of truth and holiness; thou art born again of him and art a new creature in Christ. Thy grief and concern for thy imperfections and short comings are evidences of the purity of thy heart: though they lay thee low in humility, yet they should never prevent the abounding of joy in thyself. There is an essential difference between the humble joy of faith in the heart of a poor sinner and the self-righteous joy of a proud Pharisee: he rejoices, because he sees a difference between himself and others, that he is more righteous and others, has a better title from himself to God's favor and kingdom than others: hence he despises and glories over other poor sinners. The other rejoices in himself, for what Christ is to him, has done for him, and has wrought in him, in consequence of love-union; hence his works spring from faith, are done in faith, and in all he desires to eye his Lord's glory; and while he has no confidence in the flesh, he rejoices in Christ Jesus, Phil. iii. 3.

The God of the whole earth shall he be called.—Isa. liv. 5.

AN affectionate wife cannot bear to hear her loving husband traduced and spoken contempt by of. It must hurt her mind. The church of the faithful "is the bride, the Lamb's wife," Rev. xxi. 9. Her Redeemer is said to be her *husband*. These four names are given to him: thy Maker: the Lord of hosts: the Holy One of Israel: the God of the whole earth. Now, if after this any should dare deny, that Jesus Christ is not truly and essentially God, they must be quite blind, exceeding bold, and abominably wicked. Jealous of our dear husband's honor and glory, we cannot bear to hear him so vilely traduced and blasphemed. While we pity, we would flee from such, and take shelter under the wings of our *redeemer*, and the protection of our *husband*. The Godhead dignity of his person is the glory of our souls. The humility of his appearing in flesh adds charms to his matchless beauty. Though he is our husband in our nature, our Redeemer incarnate, though we have free access to him, sweet converse with him, and are indulged with holy fellowship by him as *man*, still we honor and adore him as "*The God of the whole earth.*" A poor sinner can never get near God in his mind, enjoy God in his heart, have any peace with God in his conscience, or comfort from God in his soul, but when he has simple, believing views by faith of an incarnate God—God in Jesus, his Redeemer, and his husband. And is he *thy maker*? Then give him the glory of thy existence. Is he the *Lord of hosts*? Then glory in him and rejoice, for thou art more than conqueror over all the powers of darkness and the hosts of hell, through him who hath loved thee. Is he the *Holy One* of Israel? Then study to be like him, pray for conformity to him, walk in holy fellowship with him so as to derive all holiness from him. Is he "*The God of the whole earth*?" Then be assured, being married to him, and redeemed by him, thou shalt want nothing which his infinite wisdom sees best to give: for his everlasting love will supply all. Live daily upon the fulness of thy *husband*, and the grace of thy *redeemer*. Behold your precious, free-grace charter: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord," Isa. liv. 17.

True faith will Jesu's Godhead own,
For faith's the gift of heav'n:
Christ is God's co-eternal Son,
He's blest to whom it's giv'n.

This is the God of the whole earth,
Christ is his human name:
We know this by our heavenly birth,
We glory in the Lamb. M

*Be not carried about with divers and strange doctrines :
For it is a good thing that the heart be established
with grace.*—Heb. xiii, 9.

THE doctrines of grace are streams which flow from the fountain head, the covenant of grace : they all lead to Jesus, the surety of the covenant. All doctrines that oppose the covenant-engagements of the holy trinity for the salvation of sinners, are diverse and strange doctrines. They direct to a different hope than Christ, and lead souls from the truth as it is in him. With these diverse and strange doctrines, men may carry great zeal for holiness and good works, while they have rooted enmity against the leading truths and capital doctrines of the gospel. Who talk more of holiness and contend more for good works than Arians and Socinians, who yet deny the proper deity of Christ ? So, many of another cast, carry their notions of holiness and perfection to the greatest height, yet vehemently oppose the doctrines of grace, election of grace, salvation by grace, justification by the righteousness of Christ, and the sure and certain perseverance of all his saints to eternal glory. We are in danger of being carried about, like light clouds and meteors in the air, by the wind ; so as to have our minds always fluctuating, wavering and unsettled, by diverse and strange doctrines, touching our acceptance with God and the hope of eternal life.

But, as a remedy against this evil, says the apostle, “ It is a good thing that the heart be established with grace ;” with the doctrines of grace, and with an experience of the grace of those doctrines : but this is not to be expected, if the doctrines of grace are not constantly attended to, cordially believed, and highly prized, as making the everlasting love and salvation of the trinity precious to our souls. Some are all for warm affections, but care little for solid judgment. These soon grow giddy-headed. Others are all for doctrines, and aim only to have clear heads and a sound judgment ; but care not whether the heart is warmly affected and the life powerfully influenced : such are like dry sticks in a garden, which support other vegetables, but neither grow nor bring forth any fruit to Christ’s glory. O christian, be concerned to have thy heart established with the grace of Christ, rooted in the love of Christ, and animated by the Spirit of Christ : “ Built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving,” Col. ii. 7. This is the good thing which you should earnestly covet day by day.

Tho’ men and satan me perplex
About a thousand things ;
Christ’s word is simple and direct
To him, and comfort brings.

Whatever tends to drive away
My faith and hope in Christ,
Shall never with my Spirit stay,
By grace I will resist.

M.

Good and upright is the Lord, therefore will he teach sinners in the way.—Psalm xxv. 8.

HERE are two characters the most opposite: a good and upright Lord—wicked and perverse sinners. Good and upright as the Lord is, he might justly damn sinners: but no, O condescending grace! he will not leave sinners to perish in their ignorance and obstinacy: he will teach them. It is said of one, that after his conversion he could scarce mention the name of JESUS without a tear. O, had it not been for his redemption, no sinner would have had divine teaching! but all whom Christ has redeemed by his blood the Spirit teaches by his power: this is his office in the covenant of grace. This implies, that so ignorant are sinners of divine truths that no teaching besides the Lord the Spirit can instruct and make them wise unto salvation. Come, sinner, come down from the altitudes of thy fancied wisdom and boasted knowledge, and learn this humbling truth to-night. If thou seest thy own ignorance and thy want of being divinely taught, rejoice at this declaration. Cry to the Spirit, Lord teach me. HE WILL TEACH. Who? Only such as are good and upright like himself? No; but such as are of a contrary character, SINNERS: whose carnal minds are enmity against his holy law, who “are sold under sin, and in whose flesh dwells no good thing.” Is this thy character? The Lord will teach such—IN THE WAY. What way? Not in the way of sin, that is contrary to his holiness; not in the way of self-righteousness, that is contrary to his truth: but in the knowledge of Christ, who is the WAY, the way of access to God, acceptance with God, justification before God, and everlasting life as the free gift of God, according to the covenant-grace and everlasting love of God. By repentance unto life in this way of peace, in this walk of faith, in this path of love, truth and holiness the Spirit will teach redeemed sinners on earth, till he brings them to glory: his teaching shall be as effectual to their glorification as the death of Christ for their salvation. Poor sinner, who like me art oft distressed and dejected with thy wicked nature, take comfort to-night from these two truths: till satan can blot them out of God’s book, or make us worse than sinners, they stand on record for our comfort: “Christ Jesus came to save SINNERS.” God will teach SINNERS. Look then to the finished salvation of Jesus: look to the Spirit to teach thee the glory of it, to bear witness to thy soul of interest in it, and to fill thee with joy and peace by it.

When we consult with flesh and blood,	Saints, if you’d live and walk in peace,
We quit the pow’r of faith,	Your reas’ning pride forego;
And cry, the news of truth’s too good,	Look simply to the God of grace,
Rejecting what God saith.	Whose pow’r can all things do.

When the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.—1 Pet. v. 4.

PETER speaks with the utmost confidence of the appearing of Christ, and of all his members being crowned in glory: yes, he knew better than to make his Lord a liar: for if any one of them should perish in their sins, and by the force and fraud of satan be dragged down to hell, then they would lose their crown in glory. But how then would the goodness of their shepherd appear, if he suffered this? Peter never received nor ever taught such devilish, damnable doctrine: he too well knew the unchangeable love of the chief shepherd: he knew Christ could not be glorified nor would his heavenly Father be satisfied, without each and every one of his chosen, redeemed, justified, believing members were crowned in glory. He says, "I am the *good shepherd*: I *know* my sheep, I give my life for my sheep," John x. If but one of them was missing, he would ransack hell and the grave to find him and to crown him. For, 1st. Christ is our chief shepherd. The sheep are all his own. 1st. By the gift of his Father, John xvii. 2. 2d. By the purchase of his blood. Our souls are bought with that precious price, 1 Cor. vi. 20. 3d. As a shepherd, he calls us and gathers us to himself by the grace of his word and the power of his Spirit. 4th. He is what no other shepherd can be, and in this he is *chief* indeed to our souls: he is *our life*. Our life is not in our own keeping: it can never be lost or forfeited: it is in our head, safe and sure, certain and eternal. Being in union to, and communion with Christ by faith, we now enjoy the earnest of glory in the spiritual blessings and comforts of this life. When we find our hearts holy and happy, this is because Christ is our life. When we groan under sin, and hunger and thirst after righteousness, this is because Christ is our life. Thus Christ, our chief shepherd, appears now in the spirit and life of our souls. 2d. Christ *shall* appear. As verily, as he once appeared as a mean man, and hung as a vile malefactor, to put away sin by the sacrifice of himself; he shall appear to be glorified in his saints and to be admired in all them who believe. But, says a poor sensible sinner, How shall I appear before him? I deserve ever to be banished from him. True; but, 3d. You shall receive from him a never-fading crown of glory: that dear hand which was nailed to the cross for you, shall be stretched forth to crown you. O Lord! Is it possible? I am not worthy of this. True: so you will think to all eternity: therefore you will sing, "Worthy is the *Lamb*," &c. Rev. v. 12.

Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.—Psalm vii. 8.

WHAT! Is David become a self-justiciary? Does he trust in, and depend upon his own righteousness? Does he plead it, even before the Lord, and expect justification by it? Hath he not elsewhere declared? "In thy sight shall no man living be justified," Psalm cxliii. 2. Why then does he talk here of *my* righteousness? And why does he say, "The Lord reward me according to *my* righteousness?" Psalm xviii. 20. It was far from David's heart to make his own righteousness the ground of his acceptance before God, or to place his hope of eternal life in it. He was a poor sinner: he knew it full well: he confesses it constantly to the Lord: he declares in point of justification, "I will make mention of thy righteousness, even of thine *only*," Psalm lxxi. 16. Why then does he here talk of his own righteousness? Let not this puzzle thy mind nor pervert thy judgment, O christian. You may also do the same in the same sense. Consider, David is here speaking of false calumnies and unjust accusations brought against him by Saul his cruel and unkind enemy. Hast not thou met with the same treatment? Has thy conscience acquitted thee of what has been laid to thy charge? Hast thou known that thy hands were clean, thy heart pure, and thine integrity clean from base imputation? Then thou hast a right to carry thy cause to thy Lord and to plead thy righteousness, uprightness and integrity of conduct, in this sense before him: to thank him for his grace which kept thee from doing, as thy enemies unjustly charge thee, and enabled thee to do what was just and right: and to beseech the Lord to save thee from them who unjustly persecute thee: to pity their cruelty before him: to pray to thy Lord for them. All this is perfectly consistent with thy faith, thy hope, and thy love. Study to profit by thy enemies' treatment. Cease ye from man. Like thy Lord, learn obedience by the things which you suffer, Heb. v. 8. Commit thy cause unto the Lord. Be assured he will deliver thee from unreasonable and wicked men: "For all men have not faith," 2 Thess. iii. 2. A christian's moral character should be held most sacred by him. Righteousness, integrity and uprightness to all men should ever be practised by him, that the way of truth be not blamed on his account. O it grieves one to the very heart, when professors give cause to the enemies of Christ to say, see here are your saints! They pay no regard to moral righteousness and integrity! Be careful to "give no offence in any thing, that the ministry be not blamed," 2 Cor. vi. 3

The rule of right, the way that's just,
O may I ever prize!
Tho' in my works I dare not trust,
Yet works faith justifies.

Dear Lord, I daily need thy grace,
Each duty to fulfil,
Blameless to walk before thy face,
Tho' charg'd with ev'ry ill.

Come and see.—John i. 39.

THUS replies the Lamb of God to an enquiry after where he dwelt. How came these two disciples of John to make this enquiry? John had pointed them from himself to Jesus, with, *Behold the Lamb of God.* Just as though he had said, ‘Look at that dear man: take special notice of him: he has a whole world of sinners to save: he loved them from all eternity: he is come as an innocent, meek LAMB, to be slain as a sacrifice for them; and his precious blood taketh away all their sins. You and I are poor miserable sinners. We have no object to look to but that LAMB. Nothing can take away our sins: nothing can bring pardon to our hearts, peace to our consciences, and salvation to our souls, but his blood: nothing can make us holy and happy here on earth, but looking to and living upon this *Lamb of God*” They believed this: no wonder then that they followed Jesus and asked him, “where dwellest thou?” He said, *come and see.* O what a sweet, free and loving invitation is here! Just so it is now that disciples are gathered to Jesus. His ministers preach of, and point poor lost sinners to him: they tell of the love of his tender heart, the virtue of his precious blood, and the lamb-like meekness of his nature to receive every poor sinner who comes to him: hence poor, sin-sick souls, dejected, distressed hearts and troubled minds, hear, are encouraged, and follow him. He turns and sees, and asks them, “What seek ye?” They ask him, where dwellest thou? Then saith Jesus, *come and see.* Come, and live with me, upon all the fulness of grace which I have for your needy souls. *Come and see* all the fulness of my salvation for your destroyed souls; the full atonement my blood has made for your sins; the glorious righteousness I have wrought out to justify your persons; the peace I have made on the cross for your souls. *Come and see* that this is effectually and for ever done, and is fully to be enjoyed by faith. Hence learn, 1st. There cannot an enquiry arise in a poor sinner’s mind concerning Christ, but he has a meek and loving answer to give. He has compassion on the ignorant and them who are out of the way. 2d. Do we enquire where Christ dwells? He answers, *come and see.* I, the high and lofty one who inhabiteth eternity, dwell also in your nature: I became flesh for you, that you may freely come to me, joyfully see, and richly partake of my fulness to supply all your wants and all your need. 3d. Here is a free invitation: *come and see.* Without money. You have nothing to bring. Come, see, and enjoy all freely without money and without price. Lastly, Jesus will soon say, come and see all the glory of my kingdom above. Glory be to thee, O Lord.

Freely ye have received. freely give.—Matt. x. 8.

CHRIST spake these words to his apostles. They had their commission immediately from him, to preach his everlasting gospel. Many of the clergy who pretend to be their successors, cannot receive this saying. Their learned lumber, (because unsanctified) cost them too much, to be dispensed for nought. Free-grace truths they cannot give freely: they have not freely received them into their own hearts. Hence, through ignorance, they are enemies to them and opposers of them. Expect to receive nothing from such unconverted ministers: pity them: pray for them: avoid their errors: be courteous to their persons. Private christians as well as ministers have freely received out of the fulness of Christ; therefore, O soul, you and I are concerned in these words. 1st. What have we received? The free favor of God, in the rich grace of our Lord Jesus Christ. This comprehends all things from God: this includes all things in God. Have we repentance unto life? It is by his grace. Have we faith in, hope on, and love to Christ? All springs from the grace of Christ. Have we a new heart, spiritual affections, holy desires? The grace of God bestowed them. How? 2d. *Freely.* Like the lillies of the field they toil not, neither do they spin, to obtain their rich fragrance and beautiful tinge. The God of nature freely bestows both: so on us he freely bestows the riches of his grace. Neither by toil could we perform conditions nor by spinning fulfil terms to entitle ourselves to it. We have freely received life from the dead, justification from condemnation, pardon from guilt, sanctification from unholiness, the assured hope of heaven from the dread of hell. O consider the rich and free bounty of the giver, the misery and unworthiness of the receiver: and say, art not thou bound to obey his command. 3d. *Freely give*—thyself, thy whole soul and body, gifts and abilities, time and talents to God the justifier; to Jesus the Redeemer; and to the Spirit the sanctifier. Freely give the hatred of thy heart to thy sins, the abhorrence of thy soul to satan, contempt of thy spirit to a vain world, love to thy brethren in Christ, pity to thy fellow sinners, good will to all men, and food to thine own soul daily, from Christ and the word of his grace. This is the sweet exercise of faith, through the power of the Spirit. Thus free-grace operates upon new-born souls: “They gave their own selves unto the Lord,” 2 Cor. viii. 5. O the power of this truth! “Christ gave himself for our sins,” Gal. i. 4.

Lord, I am thine, redeem'd by grace,
I freely give myself to thee:
By pow'r divine I seek thy face,
How matchless is thy love to me.

Let free-grace love be all my boast,
For worth and worthiness I've none,
I feel that operates the most,
To love the Lord for all he's done. M.

Behold my servant whom I uphold, mine elect in whom my soul delighteth—Isa. xlii. 1.

ANGELS reproved disciples of old with, "Why stand ye gazing up into heaven?" Acts i. 11. How much do we deserve this reproof! Why stand ye gazing upon the vanities of the earth? Soul, what art thou looking at? What is the object of thy attention tonight? Be it what it may, God calleth to thee, and demands audience of him and attention to him. It is for your comfort and his glory. The majesty of heaven speaks to sinful worms of the earth. **BEHOLD**; take off your eyes and thoughts from every object: be all eye, ear and attention to me. Ye poor, miserable, law-condemned, sin-distressed souls, look at and take special notice of *my servant*. Wonder, adore, rejoice and love. My beloved, my co-equal Son, who is Lord of all, becomes man, takes on him the form of a servant, to do my will perfectly and to finish your salvation completely. *Whom I uphold*: carnal reason bow: satanic pride avaunt: high thoughts submit to faith's mystery. Not a God upheld by a God, but a perfect man upheld by a perfect God. Christ, as perfect man, was too weak to sustain the ponderous load of a world of sin, and to support the suffering of divine wrath, in atoning for sin and satisfying divine justice: therefore all the fulness of the godhead dwelt in him bodily, to uphold his manhood. O sinners, in your precious Saviour behold the man: adore the God. *Mine elect*. Christ was chosen to the office of God's servant and our Saviour; chosen in the eternal council and covenant before time to assume human nature in the fulness of time. *In whom my soul delighteth*. Says St. John, "We know that we are of God," 1 John v. 19. How? By this sure mark, this infallible evidence, we are of one mind with God. Doth God's soul delight in the person and work of his beloved son: so doth ours. Is God's soul delighted that Christ hath satisfied his justice, magnified and made honorable his law, and finished salvation for miserable sinners? So is ours. Then as surely as our souls delight in Christ, the Lord's soul delights in us. We are called Hephzibah, that is, the Lord's pleasure is in thee. Thou art married to him. His soul delighteth over thee, Isa. lxii. 4. He hath given his Spirit to thee: for, says Christ, he shall receive of mine, my love, my atonement, my redemption, my righteousness, my salvation, my resurrection, ascension and intercession, and shall shew it unto you. Thus ye shall glorify me in your eyes and in your hearts, John xvi 14.

God calls, my soul attend,
Behold his precious Son,
In form of servant he did send,
Salvation work he's done.

This is the joy of faith:
This is the spring of love:
Behold this to thy latest breath:
Of this thou'lt sing above.

M.

Let me see the king's face.—2 Sam. xiv. 32.

BELOVED Absalom was now in a state of exile from his royal father: he had shed his brother Amnon's blood: the king was enraged against him. Though he suffered Absalom to return to his own house at Jerusalem, yet, says he, "let him not see my face." Still there was love, great love in David's heart towards his son. Thus, O believer, thy heavenly Father may hide away his face in anger because of thy provocations: that's thy hell. But his love never abates; it is always the same towards thee, from everlasting to everlasting: that's thy heaven to know. Was it not so, hell had long since been thy portion and mine. O think of, believe in, rejoice for, everlasting, unchangeable love; love, that will never be wearied out by thy sins, till it hath brought the soul where sin and sorrow shall be no more for ever. But, was Absalom quiet and easy to return to his house at Jerusalem? No; amidst all his enjoyments, there was a fly in the pot: his mind was corroded: his heart unhappy. Why? The king would not see him: and, as though he had but this one desire in his soul, and all other enjoyments were nothing without this, says he, "*Let me see the king's face.*" He could not rest till this request was granted him. Some folks are very fond of having their fortunes told. O soul, dost thou desire to know thy state? Thou mayest very easily know to-night whether thou art in the way to heaven or hell. Is it the one desire of thy soul to see the king's face? The face of the King of kings—the king of saints, the friend of sinners? Is thy soul restless and unsatisfied without this sight? Though surrounded with all that heart can wish, yet art thou saying? "Lord, I cannot live at a distance from thee, without the smiles of thy love, the sight of thy reconciled face in Jesus. Lord, lift thou up the light of thy countenance upon me and I shall be whole, quite happy and comfortable. The light of thy countenance will make me exceeding glad. In thy smiles is heaven: in thy frowns is hell." Here is a blessed and sure evidence that thou art a child of God: here is a proof of thy faith and the regeneration of thy soul. It is disposed to God; has a loving desire, an earnest pressing after enjoying the comforts of his Spirit, a sight of his face and a sense of his love. You will not, you cannot rest upon doctrines of grace, without experiencing the grace of the doctrines in your heart; not be satisfied with believing the everlasting love of God, without feeling it shed abroad in your heart, by the Holy Ghost.

Love cannot bear absent to live,
At distance from its Lord:

It makes me daily cry and grieve,
Till nearness he afford.

M.

By faith the walls of Jericho fell down.—Heb. xi. 30.

DOUBTLESS this story has been food for the profane wit of scoffing infidels. To see Joshua and his army, with seven priests blowing ram's horns, marching round Jericho, once every day, and on the seventh day, seven times, what could the men of Jericho think? Doubtless, that it was the foolish parade of a set of weak-headed men. Had they told them, behold on the seventh day's blowing of the ram's horns, the strong walls of your city shall fall down at your shouting, without any human power, they would have laughed them to scorn as a set of dreaming enthusiasts. The obedience of faith is the scorn and ridicule of carnal men. What of that? Our Lord was pleased with it. They had his word for their warrant; they believed his word: they did as he commanded: the event was as he promised: the Lord soon made it manifest who were the fools and madmen. But, 1st. Why is it said, "By faith the walls of Jericho fell down?" Was not this effected by the power of God? Yes, but it was according to the faith of the Israelites, and agreeable to the word of God, which was the ground of their faith. Divine faith and divine truth are inseparable. So it is said, "by faith we are justified, and have peace with God," Rom. v. 1. "Yet it is God who justifieth," Rom. viii. 33. Faith has no more hand in procuring justification than the Israelites had in throwing down the walls of Jericho! The righteousness of Christ solely obtains this for us. But as they did, so we do by faith, shout, Christ and salvation. All opposition from sin and satan fall before us: we see the kingdom of heaven open to us. 2d. Here was the obedience of faith. Though to carnal sense and reason, the means commanded were even ridiculous, yet they obeyed. Study the Lord's word: obey his will: attend his ordinances: look to the Lord for the promised blessing? 3d. Here is the patience of faith. They encompassed the city seven days and repeated their work. O christian, be not weary: hold on and hold out till the seventh day, the sabbath of thy eternal rest comes. Says Bishop Hall, "A good heart groans under his infirmities: fain would he be rid of them: strives and prays: but when he hath done all, until the end of the seventh day, it cannot be." But, 4th. At God's time the walls fell: not one moment sooner. His word cannot fail. So, believer, at God's appointed time (you are immortal till then) shall your body, the prison walls of your soul, fall. O then faith may shout, "for there remaineth a rest for the people of God," Heb. iv. 9.

Faith looks at God's omnipotence,
 Consults not reason vain:
 Soars far above our sight and sense,
 Faith is our precious gain.

Increase our faith, thou dearest Lord,
 That we may shout thy praise,
 Get daily comfort from thy word,
 Of pardon, love and grace.

He received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.—
2 Pet. i. 17.

THESE words furnish poor sinners with matter for sweet meditation. Spirit of truth, help us to see the honor and glory of the Father and Son in them, and to get comfort from them. Here is, 1st. A silencing answer to that objection, you rob God the Father of his honor and glory by ascribing so much to his Son Jesus. Have you never been baited with this temptation? It comes from the enemy of God and sinners. Can two walk together except they be agreed? But God and we are agreed. Our faith puts all the honor and glory of our salvation upon God's beloved Son: there God himself puts it: in his beloved Son, God is well pleased, and with us also in him. 2d. Here see the nature of faith: it causes the soul both to imitate and obey God, and to be well pleased with what God is, the dear man, the beloved Son of God. 3d. Though to the eye of nature Jesus appeared as a mere man in abject poverty, contemptible meanness, and lowest abasement; yet the Father gives them the highest honor and glory because he magnified his holy law and made it honorable: satisfied his divine justice, and brought everlasting honor and glory to every attribute and perfection of his nature. So that now, "God is just, and the justifier of sinners who believe in Jesus." Then under a sight and sense of your ruined nature, innumerable sins, and dreadful apostacies from God, put honor and glory upon the Son of God this night: his work and salvation God is well pleased with: it has satisfied heaven for all thy sins; let thy conscience be satisfied with Jesus, and glory of him and in him alone. For thy encouragement herein, 4th. Consider Peter who wrote these words: he was honored to be on the mount; saw his Lord's transfiguration; heard these words from the excellent glory: and yet, O shocking to think of! this same Peter, with horrid oaths and curses, denied that he knew the man whom God the Father had so lately honored and glorified: yet there was an inexpressible fulness of grace in Jesus for him. Out of Christ's fulness, Peter received grace upon grace, whereby he was recovered from his fall, restored to repentance, and preserved to salvation. O may the dear Saviour look our hearts into godly sorrow and holy love, that we may say, "This is my beloved Saviour in whom I am well pleased."

If God in Jesus is well pleas'd,
Such glory to him gave,
We ne'er can honor Christ too much,
Who came our souls to save.

O Lamb of God, we lift our eyes
Up to thy gracious throne,
Grant us thee daily more to prize,
And call thee, Lord, our own. M

I say unto all, watch.--Mark xiii. 37.

It is very awful, when God's precious promises are opposed to his righteous commands: hence some get above and beyond duty; they cannot bear the word DUTY! O, say they, don't tell us of duty, it is such legal stuff! We are at liberty: we are not under the law, but under grace: true, indeed they are at liberty. but it is to pervert the gospel: they are awfully under the law of sin; not under the law of love, but the spirit of delusion: their ears are closed and their hearts shut against the sweet voice of our loving charmer, Christ. O, my soul, watch against such, and their licentious notions of liberty, as you prize the love of Christ and sweet communion with him. He who sees no danger, and thinks he has nothing to lose, will give no attention to this command, WATCH. It is here opposed to sleep. Sin is not dead: satan never sleeps: the world ever invites and enchants: all is at war against thee; therefore thy Lord in love calls unto thee, WATCH. And you have a most treacherous, most deceitful, and desperately wicked foe within, who ever takes part with your enemies without, even your heart, "out of which proceed all evils," Matt. xv. 19. There is not an evil in our thoughts, in our tongue, or in our life, but what is first hatched there and springs from thence. If there was no evil within, there would be none without. Satan finds something within us to work upon or we might bid him defiance: we cannot say, as our Lord did, "the prince of this world cometh, and hath nothing in me," John xiv. 30. No, but we have, as Paul had, an evil nature, "flesh, in which dwelleth no good thing," Rom. vii. 18. O then, watch continually over the motions of your wicked heart and evil nature: watch against high thoughts, which spring from pride; against carnal reasonings, which exalt themselves against thy Lord and his truths, and tend to rob thee of thy peace, thy hope, and thy joy. Watch against that vile brat of pride and carnal reason, cursed unbelief. O this is a many-headed monster: he will suggest that truth is fiction, the way of holiness folly, and the paths of sin delightful: "Watch and pray, that ye enter not into temptation," Matt. xxvi. 41. Join prayer to watching: the diligence and number of our enemies should urge us to watch, that we be not surprized: our weakness and proneness to presumption, should make us pray to be powerfully strengthened; for though the devil takes part with all evil in us, Christ takes our part, and is before the throne FOR us, Heb. ix. 24.

My soul be ever on thy guard,
Still watch and keep thy armour on,
Be ever looking to thy Lord,
And know thou canst not stand alone.

O may I ever hear thy voice,
Jesus, thou captain of my soul,
So live and walk, as to rejoice
In thee, who dost my pow'rs control. M.

I was alive without the law once : but when the commandment came sin revived, and I died.—Rom. vii. 9.

WOULD you read the best experience of a true believer in Christ that ever was wrote ? Here it is in this chapter. Try your own. Judge of others by this. Commend me to holy, humble Paul's experience. If we are taught by the same Spirit, ours will answer to his, as face does to face in a glass, in the following particulars 1st A sense of sin will be revived in the conscience, which no human palliatives or lulling opiates can keep in a swoon any longer. You will so see, feel and be sensible of its dread and terror, that you will confess yourself to be totally destroyed by it, and your case to be quite desperate under it. 2d. This is effected by the law : "For by the law is the knowledge of sin," Rom. iii. 20. "When the commandment came," that is, when the purity and spirituality of the holy and perfect law of God comes into your heart and conscience, then you see that it requires truth and perfection of obedience in the inward parts as well as in the outward walk. You see you have it not : you find it is as much impossible for you a sinner to fulfil God's holy law, as it is for you to create a world. Then 3d. You die : you become as a dead man. Seeing the exceeding sinfulness of sin in you and the dreadful curse of the law hanging over you, all hope of life forsake you. Sin and the law live within you ; they pierce your soul to the quick. The law adds strength to sin. You can no longer flatter yourself that your state is good, that you can do any thing to bring yourself upon good terms with God : you have now done with all works of righteousness to that end : you can have no more hope from your obedience to the law, than from your transgressions against it : you see yourself sin in all that you are and in all that you do. But, 4th. The hand of the comforter is in all this. His loving design is to bring you to live by the faith of the Son of God. Instead of looking to and living by your own righteousness, you are to live wholly and solely upon his life and by his righteousness. But while alive without the law, and striving to fulfil the law, you overlook Christ, slight his righteousness, think your own better to trust to than his. Now the Spirit keeps alive sin and the law in you for this very purpose, to make you wretched in self and happy in Christ. All experiences that do not effect this, are not worth a straw. Christ is the end of the law for righteousness, to every one that believeth, Rom. x. 4.

When dead in sin, I was alive,
And strong in legal confidence :
But Christ me lov'd and would not leave
My soul, under such false pretence.

Think, O my soul, with grateful joy,
When legal terrors thee beset,
Christ sav'd thee from the fiery law,
And brought to thee salvation sweet. M.

*Be content with such things as ye have : for he hath said,
I will never leave thee, nor forsake thee.*--Heb. xiii. 5.

PREACH content to a covetous, carnal man and you will just have the same success as if you bid the surging billows be calm or the boisterous winds be still. He possesses nothing which can give true content to his mind. Has he riches? They are a curse to him: for he himself is under the curse of the law. O believer was not this, in a certain sense, your case also, you stand in no need of this exhortation, "Be content." You are the subject of a carnal nature: this is under the curse of the law: for this is ever dissatisfied, craving for more, murmuring against the dispensations of the Lord. Know and consider this: be humble: be watchful. Consider, 1st. What good things of this life you have. Be they little or much, do you deserve them? Have you a right to challenge more from God, the giver of them? Here set your foot, and let conscience answer nature's cravings. 2d. Consider what spiritual things you have. 1st. You have the everlasting, unchangeable love of a covenant God and Father fixed on you. 2d. The life, death, and intercession of God the Son, for your righteousness, atonement, and salvation. 3d. As a consequence of this, and that you may know and be sure of this, the Spirit has bestowed his graces upon you. Hence you have faith in Christ, hope towards God, love to him, delight in him, a heart to cry to him, a will to please him, a desire to walk holily before him. And, 4th. To encourage and enable to this, you have all his precious promises in Christ: these are the staff of your faith, the support of your hope, and the joy of your soul. What want you more? Paul sums up all in one word: "*all things are yours,*" 1 Cor. iii. 22. Is not this enough to make you content? No, say you, I find myself such a vile sinner, I am afraid I shall forfeit all those things: so you would before the next setting sun, if you stood in yourself, but you are in Christ; therefore here is a covenant promise from a faithful God for you, "I will never leave thee nor forsake thee." This is a most precious word for you: fasten upon it: draw comfort, derive content from it. Some who spoil texts and mar comforts, cry, O this regards things of this life only. Well, surely if God loves his people's bodies, he will never forsake their souls: and to silence all the cavils of unbelief, the words run, no, I will not leave thee, no, no, I will not forsake thee. Here are five negatives. "Be not faithless but believing," John xx. 27.

With such a promise in my heart,
My soul cleave close to God,
Cause all base murmurings to depart
Which do gainsay his word.

Content is to be found in God,
In nothing else beside:
He'll ne'er forsake us thro' the road,
But to the end will guide. M.

These all died in faith.--Heb. xi. 13.

AN officer in the navy, who held me exceedingly in derision on account of religion, fell dangerously ill. To my great surprize he sent for me. I found him in distress of soul : spoke freely to him of our lost estate, of Christ's love and salvation, and prayed with him. He wept sore, clapping his hands to his breast, he cried out, "O my God, have I got a soul?" As though he had never known it before. Turning to the place where I kneeled, he said, "Where have I lived that I never heard these things before? O, I shall never forget what I have heard this night!" I visited him to his last moments, and trust he died in the faith, and hope to see him in glory. "Heaven is a house full of the miracles of Christ's free-grace," says one. There is the once idolatrous Manasseh ; the murdering, adulterous David : the persecuting Saul ; the Christ-denying Peter, &c. O my God, shall wretched I be there? Yes, if I die in the faith of Christ : my vileness, sinfulness, and unworthiness, do but as it were qualify me for Christ and his free grace. Christ by his free grace qualifies me for heaven. See the nature of this faith, 1st. It looks to precious promises : though seen afar off, yet it brings assurance of their existence into the mind, and the soul embraces them. O christian, when you complain of your faith, you forget the great and precious promises which are the ground and support of it. 2d. It not only eyes Christ in the promises, but it receives Christ. "In whom are all the promises, yea, and amen, to the glory of God," 2 Cor. i. 20. O when Christ dwells in the heart by faith! What then? 3d. We confess ourselves strangers and pilgrims in the earth : we see we have got a heavenly inheritance : we are only passing through this world to it. This world is not our home : we are not of the world : our hearts are above the world : our souls cry to be at home with our Father, God ; our elder brother Christ ; and our brethren in glory. For, 4th. With Abraham we see the day of Christ. He saw the first coming of Christ long before his advent : we see by faith his second coming to take us to himself in glory ; hence we rejoice. 5th. O the comfort of living, O the joy of dying in this faith : it realizes heaven and glory to the soul : HOPE is its constant attendant : by faith and hope in the promises, LOVE springs up in the heart to the promiser. Thus the sinner is fit for the enjoyment of God. Die when he may, he dies in faith--dies in the Lord, and shall live eternally with the Lord. "By grace ye are saved through faith," Ephes. ii. 5.

'Tis sweet to live by faith in Christ,
 In peace with God above :
 False hopes and sin we do resist,
 For faith does work by love.

Soon we must die, then we shall prove
 The precious joy of faith,
 How safe in everlasting love,
 Ev'n at our latest breath.

The times of refreshing shall come from the presence of the Lord.—Acts iii. 19.

Who shall these times come to? Every sinner who repents and turns to Christ for salvation. From whence shall they come? From the presence of the Lord: here then it is manifest whether you have repented and turned to the Lord. If so, 1st. Your soul will delight in God's presence. 2d. You will earnestly long for, and highly prize these refreshing seasons. 3d. You will say with David, "Thou art my God, my times are in thy hands: I will bless thee Lord at all times: his praise shall be continually in my mouth," Psalm xxxi. 15. xxxiv 1. Hence, 4th. You will turn from your sins, your self-righteous hopes, carnal pleasures and worldly vanities, to seek all your happiness in the enjoyment of the presence of the Lord. And, 5th. You will wait in the patience of faith for the coming of refreshing seasons, believing they shall come. Is it now a night of gloom and sadness? Are we tried and afflicted, bowed down and dejected? Is the sun of comfort set? Does the moon withhold its shining, and the stars their light? Yet times of refreshing SHALL come. Believe this: hang on this word: bless the Lord for it. That dear COMFORTER, who brought us to Christ, will refresh our souls with a sense of the love of Christ, the peace of God, and the joys of the heavenly world: he will refresh us with his witness to our hearts that we are the children of God and heirs of glory. He does keep up in our minds a constant sense of this precious truth, that Christ is both an able and a willing Saviour to us: that he calls our weary, labouring souls to him, and promises to ease and refresh us. This is refreshing to our hearts. Is sin our burden? Do we want rest? Are our souls troubled for want of peace? Are our spirits distressed for want of refreshment? Christ says, come unto me: but the most precious times of refreshment shall soon come: yet a little while, and we shall behold, and be in the eternal enjoyment of the presence of the Lord. O, a lively view of this by faith is most refreshing indeed! Then we long to be absent from the body and present with the Lord: we are sick of the world: sick of ourselves: we triumph over sin and satan, smile at death and welcome its approach. And now, Lord, what wait I for? "My hope is in thee," Psalm xxxix. 7. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ who gave himself for us, Tit. ii. 13, 14.

Tho' sin and sorrow bow me down,
And my dear Lord delays:
He will refresh my spirit soon,
With tokens of his grace.

Therefore I'll wait and look and pray,
And not from him depart;
His presence makes my happy day,
And fills with joy my heart.

Nourished up in the words of faith and of good doctrine.—1 Tim. iv. 6.

MANY a soul is saying, alas ! I hear, and hear again, and do not see that I am profited. I get little or no comfort from what I hear. Consider, 1st. What you hear. Is it the words of faith and of good doctrine ? There is more danger in words than we are aware of. Words convey corrupt ideas to the mind, and nourish vain hopes and false confidences in the heart : they subvert the gospel and pervert the soul. Many words of this sort have obtained amongst us ; such as the merit of works—perhaps you start at that : you would not hear preachers who use the phrase ; but these amount to just the same thing, *the terms of the gospel—the conditions of salvation*. These are not the words of faith nor of good doctrine, not the words which the Holy Ghost teaches : they are the words of man's proud wisdom : they were hatched in the church of Rome, and are contended for by the greatest enemies to our Lord's divinity, his atonement of sin and justifying righteousness. One of this stamp in our day, says, " he longs to pull down that idol, Christ, from his throne." It is well if he dont plunge into hell in the attempt. The notion of terms and conditions of salvation swells sinners with pride, nourishes them up in self-complacency and self-righteousness : they tend to obscure the glory of the finished work of Christ, the freeness of gospel grace, and the need of the agency of the holy Spirit.

Therefore, 2d. Avoid such preachers who contend for these phrases : seek and attend those, who follow the example of an old, a very old preacher. He had true wisdom : therefore he says, " the preacher sought to find out acceptable words, written words, and that which was upright, even words of truth," Eccles. xii. 10. 3d. Consider what it is to be nourished up in faith and good words : it is to have a sound judgment of the truth, a peaceful conscience through the truth, warm affections to the truth, the heart in love with the truth, the life influenced by the truth, and the hope of salvation and glory founded solely upon the truth. What is truth ? Jesus says, *I am the truth*. John xiv. 6. The truths of the gospel nourish the soul and cause it to " grow up into Christ in all things, who is the head," Ephes. iv. 15. Prize the words of truth ; diligently attend good doctrine ; but evermore remember, all nourishment of soul comes from Christ the head. To him look ; upon him live ; study him to please in all things. " Of his fulness have we all received," John i. 16.

Christ's words are full of truth and grace,	Speak Lord unto my heart with pow'r,
And nourish up the soul,	Make me grow up in thee :
In love and peace and holiness,	O, may I feed on thee each hour,
And all our lusts controul.	Till I thy glory see.

I, even I am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.—Isa. xliii. 25.

WITH tears of joy and emotion of love, my once dearly beloved and much honored friend, now with Jesus, the late reverend Mr. Jones, minister of St. Saviour's, told me, the awful charges which precede, and the free and unmerited grace which is proclaimed in this text, made the first impressions of the Saviour's love upon his heart. O, that the Lord of all grace may give us some comfort from it to-night. Here grace shines with meridian splendor: here grace gloriously reigns over all the aboundings of sin: here grace sweetly triumphs over all the baseness and unworthiness of the sinner. In the two former verses, God arraigns the sinner, reads a black catalogue of indictment against him, and concludes with, "thou has made me to serve with thy sins, thou hast wearied me with thine iniquities." The sinner is struck dumb: he dare not deny it; the judge proceeds to pass sentence. What is it? Vengeance, hell-fire, and damnation? What else could be expected? Be astonished, O heavens! shout for joy, O sinners upon earth! *I, even I am he*—What? Who will be avenged of thee? Yes: but it is love which takes vengeance upon thy sins, and will melt down thy hard, thy base heart. *That blotteth out thy transgressions.* What, my soul, the very God whom thou hast made to serve with thy sins and wearied with thine iniquities, will he blot them all out? Yes, as a black cloud is dispelled by the sun, or dispersed by the wind; or as an immense debt is discharged by the stroke of the pen of a merciful creditor, never, never more to appear against or be demanded of the debtor. For, O wonder of love! he saith farther, *and will not remember thy sins.* I cannot forget my sins. How then can my Lord? They are all forgiven and forgotten as *thy sins.* The Lord remembers he laid them all upon his Son, thy surety. Then they passed from thee to him: then they were all atoned for by him. Why all this? For the sake of thy works? For any terms and conditions thou hast performed? Spurn the thought. Hear thy Lord, *for mine own sake,* the dear Jesus blotted out thy sins with his blood. The loving Father blots them out for the sake of his *justice and truth.* The gracious Spirit blots them out of the conscience, for the glory of the Father and the Son, and because he is *the comforter* of poor sinners. O what boundless bliss is here! Believe, rejoice and love.

Here is most joyful gospel news,

Sin's blotted and forgot?

On this sweet word, my soul now muse,

Till comfort thou hast got.

Then give thy Lord his glory due,

Rejoice, adore and love,

Thou art as safe from sin and woe,

As those in heav'n above.

M.

Put me in remembrance : let us plead together : declare thou, that thou mayest be justified.—Isa. xliii. 26.

THE Lord had just laid open the rich love of his gracious heart to poor sinners, in fully blotting out their transgressions, and in not remembering their sins. To keep down their pride and exalt the riches of his mercy, he tells them plainly, I do all this for mine own sake : but he knows what is in man : he sees the devilish pride of our hearts, and how many would reject his free declaration, and will not accept of free-grace mercy, by free-gift of love, without money and without price : such will have some hand in procuring pardon and justification, by fulfilling terms and performing conditions. These words may be considered, 1st. As a sarcasm upon such persons, and a derision upon their notions. Says the Lord, put me in remembrance. What spiritual act could you do when dead in trespasses and sins, in order to get life ? What good works spring out of your flesh, in which dwells no good thing ? Remind me of your power to will and to do what I commanded, and how you have done all things perfectly well to my glory. Let us plead together : let us come into open court and try this matter. Declare thou thy own righteousness : for which of all thy good works dost thou challenge my grace, and a right to be justified ? Verily, if thou canst face this ; as the prophet says, “ thou hast a whore’s forehead, and refuseth to be ashamed,” Jer iii. 3. But, 2d. We may consider them as spoken to the Lord’s people. Put me in remembrance of my free declaration of full pardon : believe it : pray the Spirit to apply the sense and comfort of it to thy conscience : give me no rest till I have made thee thus happy. Let us plead together : confess your vileness : own your wretchedness : acknowledge your sinfulness : I will plead, my grace reigns over all the aboundings of sin through righteousness unto life, Rom. v. 21. Declare thou that thou mayest be justified : plead at my throne what I am ever well pleased with, the blood and righteousness of my beloved Son ONLY ; and thou shalt be justified from all things, have my peace in thy conscience, which passeth all understanding : be filled with joy and peace in believing, and abound in hope by the power of the Holy Ghost. Now, is not all this amazing love and these gracious dealings enough to make thee ashamed of thy folly and slowness of heart to believe the truths of a covenant God in Christ ?

Grace reigns and over sin abounds,

And justifies the soul :

While grace our pride and lust confounds,

It makes poor sinners whole.

O for an heart of faith and love,

Rejoicing in the Lord,

And imitate the blest above,

Singing his praise abroad

The law worketh wrath.—Rom. iv. 15.

OUR misery as poor sinners is greatly heightened for want of duly considering the end and design of the holy law, and of the everlasting gospel; and through our blending them together in our consciences. Consider what is meant by the law working wrath. 1st. "Sin is the transgression of the law," 1 John iii. 4. 2d. "The law was added because of transgressions," Gal. iii. 19. 3d. "By the law is the knowledge of sin." Therefore, 4th. "By the deeds of the law shall no flesh be justified in God's sight," Rom. iii. 20. For, 5th. "It is a ministration of condemnation," 2 Cor. iii. 9. "Cursed is every one that continueth not in ALL things which are written in the book of the law to do them," Gal. iii. 10. Hence, is it any marvel that we, who are transgressors of the law, and cursed by the law, if we examine ourselves by the law and judge of ourselves according to the law, that it should work in us a sense of wrath, a dread of damnation, and a fearful looking for of judgment and of fiery indignation? Therefore we must see and own, that by nature we are children of wrath even as others, deserve hell as well as others, and can do no more to save ourselves than others. Now, have we thus seen ourselves under the law, and felt the law working wrath in our consciences? If so, this is the certain consequence; "Our mouth is stopped; we are become, (O awful word!) guilty before God," Rom. iii. 19.

2d. How do we expect to get relief in our guilty minds and ease from wrath in our consciences? For as the law works wrath, sin works deceitfully in our proud natures. Dear spirit of truth, leave us not in this momentous point to seek death in the error of our lives: either to palliate our sins, to extenuate the rigor of the law, or to strive by any future obedience to the law to quell its wrath. O blessed comforter! lead us to our law-fulfilling head: shew us that Jesus hath suffered all the penalties of the law for us; took away all its wrath and curse from us, and obtained everlasting peace with God for us. Here then it is manifest, whether we have received the Spirit of truth, or are blinded by the spirit of error. If we attempt to set up any works or doings of our own, to get relief from the wrath of the law, sin blinds our eyes and deceives our hearts. If we flee from the wrath of the law to the grace of Christ, we are enlightened by the Spirit of truth: "For the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death," Rom. viii. 2.

A sinner curs'd by holy law,
I flee from wrath to come:
Lord, fill my refuge soul with joy,
While here below I roam.

Let conscience find in thee sweet peace
From all law's threat'ning wrath:
I'll glory in thy righteousness,
Tho' law works sin and death. M

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.—Heb. x. 26, 27.

AWFUL words ! enough to make one's heart tremble, excite a holy fear, and provoke a godly jealousy. Wilful sins bring on woeful complaints. Yes, says a soul, I find it so by woeful experience. I have received the knowledge of the truth of salvation by Christ Jesus, and O what have I done ! Sinned wilfully, and now I must be damned eternally ; there is no hope nor help : my sin is unpardonable ; there remains no more sacrifice for sins, but a certain fearful looking for destruction ; I am shut up in despair ; I wait with terror my dreadful doom. Stop a little : write not such bitter things against thyself. True, thou art condemned for thy past wicked conduct : it is fit you should take shame to yourself, humble yourself, and repent as in dust and ashes ; but this text never was intended to drive to despair, even the wilful sinner, who sees and is sorry for his vile conduct. Consider if every wilful sin is unpardonable, after a person has received the knowledge of the truth, the whole world must be damned : not one sinner would be saved. If so, that word could not be true, “The blood of Jesus Christ cleanseth from ALL sin,” 1 John i. 7. Then backsliding sinners must perish without hope. God himself must prove false to his word ; “I will heal their backslidings,” Hosea xiv 4. And Christ must be a false prophet when he declares, “All manner of sin and blasphemy shall be forgiven unto men,” Matt. xii. 31. Consider well two words in this text. 1st. There remaineth no more sacrifice for sins. Now this wilful sin is rejecting the one sacrifice of Jesus, treading under foot the Son of God, accounting his blood an unholy thing, and expecting to be saved some other way. Here is total apostacy and final unbelief ; whereas your guilty conscience seeks no sacrifice beside the one offering of the Son of God. 2d. Mind, it is the *adversary* who is to be devoured. Is your heart set against Christ ? Do you turn from him ? Do you desire to have nothing to do with him ? O no ! I'll answer for you, the one desire of your soul is to be pardoned through him, accepted in him, and saved by him. Then you are not an adversary to Christ : you shall not be devoured. This text no more belongs to you, than to angels in heaven : but this does, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,” 1 Tim. i. 15.

He who eateth me, even he shall live by me.—John vi. 57.

Why is the meek Lamb, so very wrath against self-righteous people, while he is nothing but love and tenderness to poor sensible sinners? Why does he stamp the highest indignity and contempt on the character of the former, while he receives publicans and harlots with open arms? Is it not hard, because a man hugs his own righteousness and perfection in his heart, that the Saviour should reject him? Are we not to do good, to be very good, yea, to strive to be as righteous as an angel? Yes, we are to have a better righteousness than angels ever had: but if we think that righteousness is to be obtained by us, to cover our wicked nature, to recommend us to God, and to justify us either first or last, in whole or in part, we deceive ourselves—the truth is not in us—there is the pride of the devil at the bottom of all this: “Woe unto us, we are full, but we shall hunger,” Luke vi. 25. If full of a proud conceit and high opinion of our own righteousness, our souls will famish and starve: “The full soul loatheth the honey-comb,” Prov. xxvii. 7. It has no appetite to feed upon Christ, and to live by him, as its only food and clothing: “Blessed are they which do hunger and thirst after righteousness, for they shall be filled,” Matt. v. 6. That soul is truly convinced of sin, by the Spirit, who sees he has no righteousness of his own; is sensible that he must perish everlastingly, without a perfect, spotless righteousness; knows this is only in Christ, and therefore hungers and thirsts after his righteousness. This is the soul who eats Christ, feeds upon him, and shall live by him. A hungry soul is a self-emptied soul. Is yours such? Does it go out after Christ as a hungry appetite does after food? Will nothing satisfy you but the flesh and blood, the righteousness and atonement of the Son of God? Bless the Lord, you have David’s experience: “I will go in the strength of the Lord God.” He fed on Christ and got his strength from him: “I will make mention of thy righteousness, even of thine *only*. My lips shall greatly rejoice when I sing unto thee, and my soul which thou hast redeemed,” Psalm lxxi. 23. Holy Paul’s language is yours: “I count all things but loss for the excellency of Christ Jesus my Lord. I esteem all things but dung that I may win Christ. The whole and sole desire of your soul is to be *found in him*,” Phil. iii. 9. You have the sure word of Christ. You shall live by ME. Live by his grace in time: live with him in glory to all eternity.

'Tis sweet to live and daily feed	Lord may I love thee more and more
On Jesu's flesh and blood:	For ev'ry word thou saith:
His flesh and blood are drink indeed,	Increase my hunger and my pow'r
To all the souls he's lov'd.	To feed on thee by faith.

M.

I will lift up my hands in thy name.—Psalm lxxiii. 4.

FROM the little carnal men see of the conduct of saints, they pronounce them fools and madmen: but were they to follow them to their closets, and be witnesses to what passes there, between God and their souls, they would deem it the excess of folly and the height of madness. Two christian friends were conversing together of the plague of their hearts, the working of hypocrisy and evil in their best duties; an unconverted brother of one of them overheard and upbraided them, saying, "I always thought you were two hypocrites, now I have heard it from your mouths. I have no wandering thoughts at church; I always go with a good heart." "Brother," replied the christian, putting a piece of money in his hand. "that is your own, if, when you go to church next, you will watch your heart and tell me honestly if you found no wandering thoughts." The poor man faithfully returned the money, and frankly owned, "I was scarce got into church, but I thought how many looms might be set to work in it." He was a weaver. O what an awful thing it is to be ignorant of one's own heart! And yet the knowledge of its desperate wickedness and superlative deceitfulness, often dejects and puts disciples to the stand. Here is a blessed remedy at all times, *the loving kindness of the Lord*. This is better than life: this super-abounds all the aboundings of sin in us: this enables us to say joyfully, "I will bless the Lord while I live:" and with boldness, "I will lift up my hands in thy name." In our work and warfare, against all our spiritual enemies; there is a blessed name which is above every other name, to animate us with courage, even the name Jesus. However dejected or despised, can we think of, believe in, and look to that glorious name, person, work, and salvation with which God is well pleased, without lifting up our hands with comfort and joy? Here I am to-night, a poor sinner empty of all good, full of all evil. No worth, work or excellency to recommend me to God, yet will I lift up my empty hand to receive a gift from the God of all grace. O that under a sight of my ruined state and helpless impotency, the Spirit may teach me that heavenly art, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only," O Jesu, Psalm lxxi 16. It is from hence that feeble knees are strengthened, hands which hang down are lifted up, and fearful hearts made strong. "Consider Christ Jesus, Heb. iii. 1.

What name so sweet to sinners' ears,
As that of Christ my king?
'Tis this repels our doubts and fears,
And joy of soul doth bring.

My hands to thee I will lift up,
A blessing to receive,
From thee my Christ, my only hope;
Upon thee I will live. M.

Ye have not received the Spirit of bondage again to fear, But ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. viii. 15.

THE Spirit of God never was, never is, nor ever can be the spirit of bondage to any soul : some have asserted it, but it is a mistake : it is contrary to his name, *the comforter* : he is a free spirit, a spirit of liberty to the soul : it is inconsistent with his office : he takes of the things of Christ, and shews them to us : testifies of Christ : brings us into the liberty of Christ : enables us to glory in the adoption of children, and to call God Father, in the faith of Christ. When he convinces of sin, it is not to bring the soul into bondage, but to break the bondage of sin, of the law, of death and of satan in the conscience, and to cast away the chords thereof, that the soul may be united to Christ by faith. In all this he is *the comforter*. What then is this spirit of bondage ? It is the spirit of the law : just as the Egyptians made the children of Israel to serve with rigor, and made their lives bitter with hard bondage, Exod. i. 14. So does the law all those who are under it. Do what they would, they could never please, never get a good word from their task-masters. So let the poor legal sinner labour, tug and toil from day to day to fulfil the law, and to be made righteous by obedience to it, yet like hard hearted Pharaoh, it says, "ye are idle, ye are idle," pay me what thou owest me, my full due : I am not satisfied : you have not fulfilled my righteous demands : you are still cursed : thus a legal spirit is always in bondage : his soul is always subject *to fear*. Though he works like a slave, yet he gets nothing but slavish dread of God, and fear of being damned at last ; for the law works nothing but wrath in the conscience, Rom. iv. 15. This is fearful bondage indeed. Glory to the spirit of adoption for bringing us from it, and enabling us to cry, Abba, Father. How does he effect this ? We receive the spirit of adoption by the faith of Jesus : we see a righteous law perfectly fulfilled by the one obedience of Christ's life : by this we sinners are made righteous, Rom. v. 19. Here our hearts take refuge ; through this righteousness, the Spirit brings peace to our consciences : discharges from the condemnation of the law : frees us from guilty fears and terrors of God ; and instead thereof breathes this precious cry in our hearts, Abba, my loving, my adopted Father in Christ. New love takes place in the soul. Once a child of God, and for ever so. The Spirit of adoption never becomes a spirit of bondage again : but if you do not walk in faith and love, he may leave you to the awful bondage of your own spirit, and under the terrors of a broken law. "Grieve not the Holy Spirit of God," Ephes. iv. 30.

And the Lord spake unto Moses, face to face, as a man speaketh unto his friend.—Exod. xxxiii 11.

IN the sight of infidels, Moses is as vile a hypocrite and as great an enthusiast as ever existed. You see your calling, brethren. What shall be done unto the men whom the King of saints delights to honor? Treat them as the filth and off-scouring of all things, say the world. Thank you, ye sons of folly: you give us an evident token of our salvation, and that of God, Phil. i. 28. If Moses is not to be credited, Christ is to be rejected. He puts his cause upon the testimony of Moses, "Had ye believed Moses, ye would have believed me, for he wrote of me," John v. 46. He was a friend of the bridegroom: he was admitted to close and intimate converse with him before he appeared in flesh. Our Saviour saith to all his disciples, "ye are my friends," John xv. 14. He admits them into sweet fellowship and free communion with himself. A precious minister of Christ late on earth, now in glory, says in his diary, "I walked in the fields, and conversed much with our Saviour, about the wickedness of my heart," &c. Paul says, "Where the Spirit of the Lord is, there is Liberty:" freedom from the veil of nature's blindness and ignorance: liberty to draw nigh to God, and to pour out our hearts before him. For, WE ALL: all true believers in Christ, "behold as in a glass," the clear glass of the gospel, "the glory of the Lord," in the face of Jesus Christ, full of grace and truth to poor sinners. That is God's greatest glory; that is our highest mercy. This unspeakable privilege believers in common are admitted to. This constitutes our heaven below. It creates heaven in the soul. It brings God and the soul near: yea, face to face. God's face is towards us in Christ: our face is towards him by the faith of Christ. His countenance smiles upon us; that makes us of a joyful heart: "My sheep hear my voice," says Christ, John x. 27. Yes, saith the soul, "it is the voice of my beloved," Song v. 2. See then your calling, O believer, and thou my soul: live not below your exalted privilege: draw nigh to God, and he will draw nigh to you. Speak humbly to God, of your sin, misery and wretchedness: he will speak graciously to you, of his love and salvation in his Son. "I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak in righteousness." "Am mighty to save," Isa. xlv. 19. lxiii. 1. O the blessedness of thus beholding the face of the Lord! We are changed into the same image, by the Lord the Spirit. For God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 6.

Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee.—Isa. xlix, 15.

LORD, remember David and all his afflictions—Psalm cxxxii. 1. How comprehensive is this short petition! What a holy boldness, what a filial confidence breathes in it! Yes, says a poor doubting, dejected soul, but it came from an eminent saint, but I am a miserable sinner; I am afraid the Lord hath forgotten and forsaken me. Is your mind pained at the thoughts of this? This is a godly sorrow, which the wicked are strangers to. This is one of the afflictions of the righteous. Lord remember me, is the prayer of faith to a covenant God. Here is a precious cordial, a heart-reviving answer from the Lord. Look at that woman with her smiling babe at her breast: see how fond she is of it, how delighted with it: it is part of herself: she bore it with pains, and brought it into the world with labour: its innocent look and helpless cry call for her tenderest affection and regard. Can she forget it? Can she refuse to shew compassion to it? Will she neglect to administer to its wants, and to preserve from danger the dear and tender son of her womb? Is it possible? Here is an image in nature which strikes one with the most tender affection, to set forth the love and care of the Lord to his people: but strong and striking as it is, it fails. There have been, there may be such monsters in nature, who have not had compassion upon the offspring of their womb. Therefore, knowing the fears and surmises of our nature, the Father of love and the friend of sinners, as it were, corrects himself, and says, “yea, they may forget”—the comparison fails—this image, yea, all nature is too weak to borrow a representation from. *Yet will I not forget thee.* O, may faith catch, fasten, and live upon this precious word. O, may love be excited and joy increased by it. As though our dear Lord had said, “I have loved thee with an everlasting love,” saved thee with an everlasting salvation, called thee by my grace, made thee know thy poverty and vileness, thy hopeless and helpless state: shall I ever be unmindful of thy distress, deaf to thy cry, and unwilling to relieve thy wants? Impossible! Is the tender infant part of its mother? Remember, “we are members of Christ’s body, of his flesh and of his bones,” Ephes. v. 30. In pain and sorrow did the mother bring the infant forth? O, what agonies did it cost our Lord to redeem us! Has he been at the pains to bring us to himself for salvation? After all this, will he leave us to perish by sin, to be overcome by the world, or to be a prey to satan? If we think so, we must sadly forget him who says, “Behold I have graven thee upon the palms of my hands,” Isa. xlix. 16.

Nay, but, O man, who art thou that repliest against God?—Rom. ix. 20. ♦

THE sovereignty of God, in dispensing his grace to whom he pleaseth, which he oweth to none, ever was a bone of contention. Unawakened people, with self-righteous hearts and stubborn free-will pride, rise with indignation of spirit, daringly call in question the ways of God to man, and impiously reply against God, as though he had not an absolute right to do what he will with his own, and confer his favors when, and on whom he pleases. "Ye shall be as gods," says the father of lies, Gen. iii. 5. Our first parents believed him. They have tainted our whole race with this proud lie. Hence the poet most sarcastically says to repliers against God,

Snatch from his hand the balance and the rod,
Rejudge his justice, be the God of God.

Paul meets such: he puts a question to them: he demands an answer from them. Who art thou? The Lord in the sovereignty of grace, and with the glory of his majesty, issues his royal proclamation from heaven, "I will have mercy on whom I will have mercy: and I will have compassion on whom I will have compassion." Now who? What art thou who darest to reply? What! Reply against God? What thou, O man; worm of the earth: a creature of a day: born like a wild ass' colt, without understanding: by nature a child of wrath, dead in trespasses and sins, blind to thy own existence: thou vain fool, thou child of pride, and son of folly, dost thou exalt thy ignorance, and display thy enmity, by opening thy mouth against God, his truth and his ways? This is one of the severest reproofs of the holy Spirit in the whole Bible: improve it. Remember there is "a woe to him who striveth with his Maker," Isa. xlv. 9. Know, you have nothing you can properly call your own, but sin: that is the parent of ignorance and pride. Wilt thou exalt these against the wisdom and grace of God? Shall our corrupt reason reply against God, call him to an account of his ways, and say unto him, what doest thou? Consider, have we not forfeited all right to God's favor? Does any good thing dwell in our nature to entitle us to his mercy? O fall down and bless God for the unmerited gift of his Son Jesus. Adore the riches of his abundant mercy, that "at this present time there is a remnant according to the election of grace; and if by grace, then is it no more of works, otherwise grace is no more grace," &c. Rom. xi. 5, 6.

While others wrangle and reply,
Against thy sov'reign ways, O Lord:
O bring my spirit down from high,
To feed by faith upon thy word!

Dear Spirit, teach my soul the truth
As it in Christ my Saviour is:
O thou, my God, guide of my youth,
Preserve from proud rebellious lies. M.

How then can I do this great wickedness and sin against God?—Gen. xxxix. 9.

Look now at young Joseph, and say, is not this the finest reasoning against a fierce temptation? Here is a youth in the bloom of life, in the vigor of nature, passions ran high, affections strong, a violent temptation presents, a fair seducer solicits; yet, amidst all this, with the coolness of age, with the grace of faith he reasons, and with a holy fortitude of soul he withstands and overcomes the sin. Here is a blessed lesson for you, ye youth; nor less instructive to me, and to you, ye aged. Every age of life has its peculiar temptations. Ye children of special grace, ye contenders for its glorious doctrines, consider, 1st. What is implied in this, *sin against God*? Would not Joseph have sinned against the best of masters, against the wife of his master, against his own soul? Doubtless. But his God is above and beyond all other objects. The love of his gracious God was in his heart: the fear of his covenant God was before his eyes: the glory of the God of his salvation was near and dear to his soul. O believer, remember when tempted to commit sin, it is a great wickedness against the everlasting love of God your Father: the dying love of God your Redeemer; the reviving love of God your comforter. Though sin cannot sink your soul into a hell of endless torment, yet it will surely bring a hell of misery into your conscience. Remember it is against God: look to him: flee from sin: with every temptation God will make a way to escape, that ye may be able to bear it: God is faithful, "He will not suffer you to be tempted, above that ye are able," 1 Cor. x. 13. Consider, 2d. The force of this reasoning. How can I sin? Lay a peculiar emphasis upon God and I. Here it is not criminal nor arrogant to introduce that little letter of great sound, *I*. What a peculiar spirit of the fire of generous love and holy energy is there in this question, how can *I* sin? Is it possible that *I*, hell-deserving, yet heaven-beloved *I*, can wilfully and deliberately sin? *I* sin against my God? Can *I* set at nought his love, *I* wilfully violate his law, *I* deliberately defy his power? Impossible. His grace teaches me to deny all ungodliness: the love of Christ constrains from it. If lusts prevail, the sense of love is lost. O, let love abound over lust: Jesus save me: this is the reasoning, this the prayer of genuine faith and generous love. "Sin shall not have dominion over you; for ye are not under the law but under grace," Rom. vi. 14. "The grace of God teaches us," Tit. ii. 12.

What soul on earth can sin withstand,
When suited to his lust,
Unless upheld by God's right hand?
For man is sinful dust.

Lord, then thy saving grace impart,
When sin invades my soul,
Let love be strong within my heart,
And faith my pow'rs controul. M.

Unto you it is given to know the mystery of the kingdom of God.—Mark iv. 11.

WHEN the Son of God came from heaven to earth, then was the mystery of heaven revealed, and the kingdom of God made manifest to the sons of men. What, to all of them? No: many when Christ was on earth, and ever since, have neither eyes to see, ears to hear, nor hearts to understand the mystery of the kingdom of God. The God of this world blinds their eyes, stops their ears, and shuts their hearts against spiritual mysteries; and they are honest enough to proclaim it with their tongues; saying, where mysteries begin, there religion ends. Lord, why am not I left in natural blindness, ignorance, and stupidity of soul? O why me, Lord, and not others? 1st. The mystery of the kingdom of God is that revealed truth, that the Trinity, God the Father, God the Son, and God the Holy Ghost, will get everlasting honor and glory to all the attributes and perfections of the godhead by the incarnate JESUS: in the salvation of cursed, miserable sinners, in setting up the kingdom of God in their hearts upon the ruins of sin, and by the destruction of satan: "This is the mystery of godliness, God manifest in the flesh," 1 Tim. iii. 16. This mystery, "angels desire to look into," 1 Pet. i. 12. O my soul, O my fellow-sinners, we are much more concerned in it than they. Let us pry into it daily, with greatest earnestness and deepest attention. 2d. What is it to know this mystery? It is spiritually, savingly and experimentally to see it, understand the grace and mercy of it, to believe its suitableness to us; our want of it, the hope, peace, and joy which are brought to our souls by it: so as heartily to approve of God's bringing an atonement for our sins, righteousness for our justification, and salvation to our souls, by his beloved Son, the MAN Christ Jesus. 3d. How do we know this? By the revelation of the word and inspiration of the Spirit. It is GIVEN us to know it. The Spirit opens our eyes to see it, and our hearts to understand and believe it, as revealed in his word. 4th. Who? Even ALL whom the Lord shall call. In the days of his flesh, Jesus called unto him whom he would, Mark iii. 13. So in the days of the Spirit's power, he enlightens whom he will to know the mystery of the kingdom of God. 5th. We know the sweet "fellowship of this mystery," Eph. iii. 9. Our hearts are in love with the doctrines of grace, and our affections swayed by them, for we understand them and our judgments approve of them: thus we have joyful fellowship with the Father and his Son Jesus Christ in the truth, through the grace of the Spirit. The more we know of this mystery, the more comfort. Study the love of Christ, that ye may be filled with all the fulness of God, Eph. iii. 19.

What profit is it, that we have kept his ordinances, and walked mournfully before the Lord of hosts?—Mal. iii. 14.

THESE words were spoken to the carnal Jews. They may be applied to us ; for the filthy leaven of the proud Pharisee works in all our natures, at least I know one who finds it does. What does it produce ? Hard thoughts of God and stout words against him. We are apt to arraign his conduct towards others and think he deals rather hardly with us. 1st. " We call the proud happy." In a dark, tried, tempted, deserted hour, when we see the poor, proud sons of pride and folly ranting and revelling in all the gay scenes of mirth and jollity, we are apt to look at them, think of them, and draw such conclusions from them as these : well, surely these people are happier in their ways than I am in mine ; they are strangers to my heart-burdens and soul-distresses ; mirth sits on their countenance while grief and sorrow weigh me down. This was the experience of David, Job, Asaph, and the prophets : we frequently find them at times sorely distressed about this very thing. The chief of sinners, and the least of all saints, who now writes, has also been often tried and tempted in this matter. 2d. " We say, they who work wickedness are set up." It staggers our reason to see the openly notorious and ungodly flourish in great esteem and abundance ; while I think, if I am a child of God, I am despised and can but just get the necessaries of life, and those with hard labour and much care. 3d. " Those who tempt God are even delivered." If they get into troubles and perplexities, though they daringly provoke God to his face, yet they find friends enough to deliver them, while I combat my troubles daily and no man cares for my soul. And therefore, 4th. The words of the text are taken up, " What profit is it," &c. O, my soul ! lie low before the Lord ; be ashamed of thy base, carnal reasoning against, and unbelieving thoughts of thy God. What profit ? Pride avaunt. Look not to thy keeping his ordinances and walking mournfully in deep humiliation before the Lord, yet do both constantly ; but look to a covenant God in Christ, look at the precious, free-grace promises which are in him—look to *the comforter*, to receive freely out of the fulness of Jesus, love and salvation—look not at others with an eye of envy, but look at thyself with an eye of astonishment, and adore the distinguishing love of the Lord. What if thou hast not expected comforts in the way ? What if thou walkest mournfully a l the way ? Yet thou art blessed, and hast blessed promises to support thee : " Blessed are they that mourn, for they shall be comforted," Matt. v. 4. Mind that precious word: they who sow in tears shall reap in joy. He that weepeth, bearing precious seed, shall doubtless come again with rejoicing, Psalm cxxvi. 6.

My beloved is mine.—Song ii. 16.

HERE is a knowledge worth more than heaven and earth; for heaven and earth shall pass away, but this knowledge endureth for ever. O happy souls, who are favoured with it, give fresh glory to your beloved to night. Ye who are seeking it, rejoice; for he hath said, "every one that seeketh findeth," Matt. vii. 8. Happy Job was favoured with it when he was in heaviness through manifold temptations, broken in the place of dragons and covered with the shadow of death: then he must have utterly fainted had he not believed. Time was, when Job could say, my health, my wealth, my honors, my children, my comforts; but these were all dead and gone: he had nothing within nor without to stay his soul upon, but the word of the Lord and the Lord revealed in the word. This was his support and his glory; though I have lost all things, I have my Redeemer still: he lives: I know it: while he lives I cannot die: as he has redeemed me, I cannot perish: while I know it, I cannot despair: I will rejoice in him, though I am stript of all things besides him. O, how does the whole world lie fast asleep in the arms of the wicked one, without the least thought of, or desire after the knowledge of this precious Redeemer! But how many poor sinners are saying! O that I knew this dear Redeemer was mine: O that I could say, "I know my Redeemer liveth." Nothing in all the world could give me such comfort as this. Bless the dear Spirit for he hath given you peculiar knowledge of Christ and special approbation of him. It is special grace to see your misery as a sinner and your want of a Redeemer, and to make Christ the choice of your soul. You know, you believe the Redeemer liveth. Why all this is in consequence of his love to you: he chose you: he loves you: he died for you: he lives to pray for you: therefore he has blessed you, by sending his Spirit to you. Why then should unbelief so prevail in you as to keep you from honoring him, by claiming him as your beloved and rejoicing in him as your friend? O the unspeakable mercy to have such a Redeemer! We have redemption through his blood, even the forgiveness of sins: perfect peace with God and a sure title to glory. Blessed be God for Jesus Christ. O study the work, the perfectly finished and everlastingly glorious work of Christ's redemption: believe his precious word of invitation, come unto me: his precious promise is, I will give you rest. What could Christ have done more than he hath to manifest his love to sinners? Why then should you or I, or any poor sinner be kept from claiming him by faith, saying, this is my beloved and my friend? Song v. 16.

Take no thought, saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed?

—Matt. vi. 31.

THE word of God is like a well drawn picture, which, whoever looks at, thinks the eyes are towards him and fixed on him. There is in Christ's word somewhat that suits our state under every circumstance and in all times and seasons. Pliny speaks of a rod of myrtle which if a traveller carries in his hand, he never grows faint nor weary. Verily, Christ's word is like this rod of myrtle; for it beguiles our weary steps, smooths our rugged paths, braces our weak nerves, animates our weary minds, resolves our unreasonable doubts, forbids every anxious thought and tormenting care. Christ would have our hearts simple in faith and our hope steadily fixed on him, so as not to be running out in anxious cares about a dying body and a perishing world. To cure this let it suffice, that your heavenly Father knoweth that ye have need of these things: therefore be not of doubtful mind, as though ye were orphans, who have no father to love you or provide for you: he directs our thoughts to his kingdom, as our first and chief concern, and assures us, all temporal things shall be added: or as it were thrown into the scale. If not for the body, so neither for the soul, should we be of doubtful minds. Our Father hath made ample provision for that also. 1st. "What shall we eat?" The most precious, heavenly, soul-nourishing food is set before us in the gospel, *the flesh of Christ*, which is meat indeed: "The word was made flesh, and dwelt among us," John i. 14. On purpose that we might feed on him and live by him. Says he, "he that eateth me even he shall live by me," John vi. 57. Believing on Christ is feeding on him. Hath your heart fed on Christ to day by faith? 2d. "What shall we drink?" The blood of Christ. His blood is drink indeed. Says he, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." O, without this mutual in-dwelling, if we have the most spacious dwelling, we are under wrath and curse; but if Christ be in us and we in him, we dwell in God, in heaven, in glory, by faith. Drink the precious, sin-atoning blood of Christ by faith to-night and be thankful. 3d. "Wherewithal shall we be clothed?" Poor naked sinner, the robe of righteousness, the garment of salvation, wrought out by the elder brother, is put upon thee by thy heavenly Father. It is not only unto ALL, but upon ALL who believe, Rom. iii. 22. Remember the myrtle; carry Christ's word in the hand of faith, "lest ye be wearied and faint in your minds," Heb. xii. 3.

Our heavenly Father will provide
What's needful and is best,

Then turn your anxious thoughts to pray'rs,
In Jesus ever rest. M.

Jesus said unto his disciples, if any man will come after me, let him deny himself.—Matt. xvi. 24.

WE are called to follow Christ in the *regeneration*, Matt. xix. 28. That is, in that new state of things, called "the time of reformation," Heb. ix. 10. Wherein he has set all things right between God and us sinners. Christ has not left us any thing to do, whereby to satisfy divine justice and to fulfil the holy law, in order to procure God's favor and a title to his kingdom; but only to come after him, to reap all the glorious spoils and victories of his law-fulfilling life and sin-atonement death, in our perfect reconciliation to God, justification before him, acceptance and peace with him. O soul, this knowledge is essential to thy following Christ in faith and love: without this, you cannot come after him one step. Therefore in love he bids thee deny thyself: as though he had said, all things in the old creation of fallen nature are contrary to my spiritual kingdom and oppose my reign in the heart, therefore all in self must be denied. Receive this in faith, as the command of love to enjoy peace and comfort in thy Lord. 1st. Thy carnal reason exalts itself against the grace and truth of thy Lord: deny this. 2d. Thy self-righteous pride of obtaining righteousness by works, opposes free and full justification unto life, by the spotless righteousness of Christ: renounce that. 3d. The selfish notion of fulfilling terms and conditions of salvation, is contrary to following Christ, as having finished our salvation: disown that. 4th. Corrupt lusts will draw away thy heart from following Christ, in the paths of holiness: deny them. 5th. The pleasures of carnal sense attract the heart from Christ: renounce them. 6th. Unbelief is an enemy to thy Lord's love and truth: resist it: oppose thy Lord's word to it. 7th. Doubts and fears that Christ will not receive thee; will reject thee; that he will not save thee to the uttermost; that thou mayest perish at last, will prevent thy comfortably following Christ: reject them: oppose his loving promise to them. Lastly, deny, renounce, and disown the notion, that thou hast any power of thy own to deny thyself in following Christ and to persevere to the end. Let this ever be thy prayer, "Draw me, I will run after thee," Song i. 4. Christ's power of drawing is our strength for denying and running: therefore, when Christ says *deny thyself*, look not on him as a rigorous law-giver, to enslave thee under bondage; but as a precious law-fulfiller, a loving Saviour, and grace bestowed on miserable sinners. He would have us live totally out of corrupt nature and carnal self, be quite happy in him, and comfortable in following of him: for he saith, "I that speak in righteousness, am mighty to save," Isa. lxiii. 1. Profession is easy to hypocrites: self-denial is the evidence of real disciples.

Underneath are the everlasting arms.—Deut. xxxiii. 27.

IT is storied of Anteus, that every time Hercules threw him to the ground, he rose up the stronger; for he got new strength by touching his mother, the earth. This is true of the christian: the more he is assaulted and thrown down by the enemy, he falls into the Lord's everlasting arms and gets fresh strength: he cannot be thrown down lower than God suffers: for "underneath are God's everlasting arms." His word is full of grace, his arms almighty, his love everlasting. Here is the wisdom, here the glory of the Lord's people, to look from themselves, to go out of themselves for safety and salvation. For they rest upon God's word: they believe the Lord to be all that to them which he has said. This is living by faith; honoring the Lord's truth; glorifying the Saviour's name. Why are we told? "Underneath are the everlasting arms." Because we know and see ourselves deserving of hell, and liable to fall into the pit of destruction. Therefore the Lord would have our hearts strong in him, and in the power of his might, that we might not fear the face of any enemy, nor be dismayed under the sense of our own vileness and insufficiency to stand. The spouse of Christ thus sweetly expresses her comfort and safety, "His left hand is under my head: his right hand doth embrace me," Cant. ii. 6. Signifying that she was encircled in the arms of her loving Saviour: both hands were engaged for her safety and support. O drooping believer! Why dost thou hang down thy head? Why those dejecting doubts and distressing fears? Look back to the everlasting covenant: there everlasting love presided. Then wast thou viewed, and thy case provided for. Look up, there sits a God of love on a throne of grace; there stands thy blessed advocate, Jesus, ever pleading thy cause. Look underneath, there are the everlasting arms to sustain and support thee. What power then shall prevail against thee? Neither sin, death or hell, can snatch thee out of the everlasting arms of thy almighty God, thy reconciled Father: out of the loving arms of thy gracious Redeemer: out of the powerful arms of the Holy Ghost, thy sanctifier. Everlasting safety is in everlasting arms. Here is a covenant declaration. Exercise the covenant grace of faith upon this text. 1st. "The eternal God is thy refuge." Flee to him in distress. 2d. His everlasting arms are underneath. Rejoice in thy safety. 3d. He will thrust out every enemy before thee, and speak destruction to them. Happy art thou, O believer! Who is like unto thee, saved by thy Lord?

© Lord, I bless thee for thy word,
To build my faith upon:

Which does such daily strength afford,
My heavenly race to run. M.

Keep thy heart with all diligence.—Prov. iv. 23.

CAMDEN reports, that “Redwald king of the East-Saxons, the first prince of this nation who was baptized, yet in the same church allowed an altar for Christ, and another for the heathen idols.” How many professors imitate him. Their hearts are not whole with Christ: they are sons of folly. This is a charge of wisdom to all her children: consider there is but one object can make your heart happy; there are a thousand that promise happiness, but only give misery: keep thy heart in (the sense of) the love of God, Jude, 21. Give all diligence to this blessed end: unless you do, vanity may prevail in the mind, error in the understanding, perverseness in the will, the affections may be inordinately set upon other objects than thy Lord, and so thy conscience will contract fresh guilt. Then thou mayest be left to bemoan a hard heart and an absent God: darkness may surround thee: fears and terrors haunt thee; the ghosts of long-departed sins may arise and distress thee; the prospect of death and eternity appear horrible to thee; the day of judgment most dreadful, while satan triumphs over thee, with, ‘there, there, so would I have it.’ Then may thy heart upbraid thee, all this is come upon thee because thou wast not diligent to watch its motions, to keep out the enemy, and to keep up sweet communion and holy fellowship with thy best friend, thy loving Saviour. O, say not with some, (who have more of the notion of christianity in the head than the experience of it in the heart), Why all this legal stuff about keeping the heart? Hath not the Lord said, “I will keep it night and day, lest any hurt it?” Isa. xxvii. 3. Yes, blessed be his name, he has. Would you therefore abuse his love? Behold I shew you a mystery. But it is the mystery of iniquity, which works in such, causing them to oppose the declarations and promises of the Lord, to his commands and exhortations: the former are taken up as a plea for such cursed, corrupt notions. Because you depend on the Lord’s providence for preservation, would you be careless of the doors of your house, and not use diligence and care to keep out thieves? Lord stir up my soul to give all diligence. Though, not for our diligence we shall be saved, yet, in a way of diligence, we shall escape many snares and evils, and enjoy safety and comfort: “The soul of the diligent shall be made fat,” Prov. xiii. 4. Such shall feed upon heavenly truth, grace and love; their soul shall prosper and be in good health; while careless triflers with God and their own souls, shall go to rest with dejection, rise with distress, and live in awful suspense.

No peace of soul, no joy of heart,
Unless we watchful are,
To walk in truth, from sin depart,
And shun each treach’rous snare.

Then, O my soul, would’st thou enjoy
The smiles of thy dear Christ?
Whatever would thy peace destroy,
Be careful to resist.

Say to them that are of a fearful heart, be strong, fear not.—Isa. xxxv. 4.

MIND the title to this chapter: "The flourishing of Christ's kingdom." What! And yet fearful hearts in it? What sort of disciples are these? There ever were such in the church. We meet with them daily. Where is the heart which at times is not fearful? Does not stand in need of being strengthened by the word and grace of God? O, says one, I am of a fearful heart: I read my doom: it is to have my part with the unbelieving, the abominable, murderers, &c. in the lake that burns with fire and brimstone, Rev. xxi. 8. Yes: this will be the certain portion of all who are so fearful of their good names and fair characters, as to be ashamed of Christ and his gospel, and give them up for the love and fear of this world: but not of such fearful hearts here spoken of. 1st. This sort are rather of "a hasty heart." It discovers its state by its beating, as the pulse do the disorders of the body. It beats quick: it trembles: it fears the face of its enemies: it dreads destruction from them. 2d. Such a hasty heart is precipitate and inconsiderate: because it does not know so clearly nor enjoy so comfortably the grace of Christ as others do, it is hasty in writing bitter things against itself, and drawing black conclusions of its state: such an one says, "I am fearful I am not one of the elect; not a believer in Christ; am not sanctified by his Spirit; shall at last turn out a hypocrite, and bring a scandal upon Christ and his gospel." Such fears are of a godly nature; they spring from godly jealousy. Such are Christ's tender lambs and timorous sheep: therefore, he commands his ministers to say to such, "be strong." Though your strength is perfect weakness, and your enemies powerful and innumerable, yet—what? Be strong in confidence, in the Lord's word of grace and truth: in the belief of his promises: "fear not:" banish your fears: hear your Lord, look to him: "behold your God:" the God of fearful hearts and trembling spirits. Your God in flesh, "will come with vengeance," against all our enemies, even God "with a recompence." His word is with him. Nothing but love is in his heart; his lips speak nothing but grace and truth to fearful hearts and trembling souls: "He will come and save you." Believe this: bless him for this: trust him for this: rejoice in him for this: wait upon him for this. Be assured of this, "The LORD is a God of judgment; blessed are all they that wait for him," Isa. xxx. 18.

Though fearful is my heart,
My Lord proclaims his grace;
He sweetly bids my fears depart,
And shews his loving face.

Be strong in faith, my soul,
Honor thy faithful Lord,
Who can thy fiercest foes controul:
Still glory in his word.

All my springs are in thee — Psalm lxxxvii. 7.

PHILOSOPHERS, who know not God, who do all things by his power, talk of an occult quality in nature ; a certain something which they can neither explain nor account for, but which doth wonders. Just as darkly do many speak of a light within, which if they are obedient to, and do not resist, will guide and sanctify them : but they manifest that it is not a divine light, for it teaches them to slight and reject divine revelation. This is Deism. But the heavenly-taught soul speaks as the oracles of God : he confesses Christ dwells in his heart by faith, and says, O Jesu. "all my springs are in thee ;" thou art that spring which puts and keeps my soul in spiritual motion. We see the vibration of the balance of a watch ; we know its motion is from the main-spring, and the union it has with it. Stop, say the sons of pride, compare not man to a machine : truly, he is worse than a good machine, in good order ; verily he is naturally like a bad machine, out of order ; for satan has dominion over him, rules in him, and works upon him, according to his power, Eph. ii. 2. O omnipotent Lord, it is by thy heavenly skill our souls "are created in Christ Jesus, unto good works. We are thy workmanship," Eph. ii. 10. 1st. Hence springs the good work of humility in the soul. I have no spring in myself, in my own free-will ; no inherent righteousness, power, wisdom or goodness ; I can draw no waters of consolation to refresh my soul, from any thing I am in myself, or can do for myself : I could as soon find a spring of water in a hot, dry, sandy desert, as in myself. Hence, with David, "I am in a dry and thirsty land where no water is," Psalm. lxxiii. 1. But, 2d. Here is the joyful claim of faith, "*All my springs are in thee.*" O Jesu, when I find my soul dry, and parched with burning lusts, fiery darts from satan, scorching temptations from the world : the springs of thy love, the streams of thy grace, the fountain of thy blood, my Lord and my God, cool, refresh, and comfort my soul. Dear Lord, thou hast cried, "If any man thirst let him come unto me and drink," John vii. 37. O free and precious invitation ! I thank thee, Lord, for it, and for the thirsting my soul has towards thee. Glory to thee, I do believe on thee. Thou hast said, I shall never thirst after any other but thee, for salvation, John vi. 35. "For it pleased the Father, that in thee all fulness should dwell," Col. i. 19. I acquiesce in it : I rejoice at it : "O Lord, I will praise thee though thou wast angry with me, thine anger is turned away and thou comfortest me," Isa. xii. 1.

Lo, this is the man who made not God his strength.—

Psalm lii. 7.

THE following fact I had from my late beloved friend, and faithful minister of Christ, Mr. Jones. A poor infidel deist had conceived a strange notion, that men need not die unless they would. Upon his death-bed he affected to be resolute and bid God defiance. In his last moments he sprang up, gnashed with his teeth, and with looks of horror cried out, "God, I will not die." With these words he expired. O the fearful death of the ungodly, who make not God their strength! O the joyful end of the righteous, whose strength is in the Lord! They have hope in their death; for they make God their strength in their life. What can a vile sinner do to make God his friend? Where is the impotent sinner who can make God his strength? What meaneth this? Why, God is that to every poor sinner which the word reveals him and faith takes him to be. Consider this. You say, I am a weak, needy creature. What saith the Lord? "Let him take hold of my strength," Isa. xxvii. 5. "Thou hast been a strength to the poor: a strength to the needy in his distress," Isa. xxv. 4. Again, in that sweet 52nd. chapter, the title of which runs thus, *Christ persuadeth the church to believe his free redemption*, the Lord calls upon poor and needy sinners, "Awake, awake, put on thy strength," ver. 1. Now hence, for the encouragement of our hearts and to the joy of our souls, we see, that the Lord is the strength of that soul who believes in him, chooses him, takes and receives him as such. Faith is the hand that takes hold of God's strength. Faith claims God as the strength of the poor and needy. And, because our poor hearts are apt to grow heavy and sleepy, neglect and forget the strength of our heart and our portion, lo, he crieth to us with a mighty voice, "Awake, awake," Jer. xvii. Lift up your eyes: look unto me, who, "when ye were without strength, in due time died for the ungodly," Rom. v. 6. *Put on thy strength.* Thou hast no inherent strength. Know thy strength is perfect weakness. Put on the Lord Jesus Christ: he is "the Lord Jehovah, in whom is everlasting strength," Isa. xxvi. 4. Learn daily that blessed art, to say with St. Paul, "When I am weak, then am I strong," 2 Cor. xii. 10. The Lord commands you, "Let the weak say, I am strong," Joel iii. 10. "Be strong in the Lord, and in the power of his might," Eph. vi. 10.

God born and living here on earth,
In flesh like to our own:
To faith and joy and peace gives birth,
And all our sorrows drown.

Hold fast this truth in faith, my soul,
Thru' all thy trials here:
This will thy pow'rs in love controul,
'Till Christ again appear. M.

Emanuel, God with us—Matt. i. 23.

THIS is the mystery which holy angels pry into—infernal devils envy—proud infidels reject with derision—humble sinners glory in—and which all the redeemed around the throne above are incessantly shouting and everlastingly triumphing for.

“Till God in human flesh I see,
My thoughts no comfort find :
The holy just and sacred Three,
Are terrors to my mind.”

This is the language of every sin-convinced, spiritually enlightened soul. O how did we talk of God in nature's darkness, when we were without Christ, having no hope, and without God in the world, even Atheists. But now, O wonder of converting grace, we see, we believe, we know, *God with us*. This is the chief glory of our faith—the chief joy of our hearts. 1st. *God with us*, in the eternal council and covenant before time : there he had our persons in view, our case at heart, and undertook to be our surety, our Jesus. Lo, we were then given to him by the Father. That, 2d. In the fulness of time, he might be God with us, in our flesh. Lo, he is born : see the babe : adore the God : rejoice in “*Emanuel, God with us*.” That, 3d. He might accomplish that in our nature, without which we must have been eternally damned ; but for which we are everlastingly saved : namely finish transgression, make an end of sin, and bring in an everlasting righteousness ; suffer the just for the unjust, to bring us to God, 1 Pet. iii. 18. This is sweet in the history : but, O how much more so in the experience of the mystery. 4th. *God with us*, living in our hearts, hopes and affections by the Spirit, through faith. We know, we taste, we feel the reality, power and comfort of this truth, *God in Christ* reconciled, not imputing our trespasses to us, 2 Cor. v. 19. Therefore, 5th. *God with us*, to oppose all who are against us. Well might Paul ask “*Is God be for us, who can be against us ?*” Rom. viii. 31. Now, may we not stand forth and challenge all the powers of sin, earth and hell, “*who shall lay any thing to the charge of God's elect ?*” For God the justifier, and we the justified, are one in Christ ; “*I in them and thou in me,*” says our Lord, John xvii. 23. Hence we meet in love, mutually embrace, and have fellowship one with another. This is the glory of Christ's nativity brought into our hearts. “*Christ in us the hope of glory,*” Col. i. 27. This makes a joyful soul, and a happy Christmas.

Thou God who came in mortal flesh,
The lost to seek and save,

In Spirit visit us afresh,
New triumphs let us have.

To reveal his Son in me.—Gal. i. 16.

FROM hence begins spiritual life : a life from God, in God, with God, and to God. By the gospel, the Son of God is revealed to us : by the Spirit he is revealed IN us. External revelation by the word, and internal by the Spirit, are both necessary to salvation. Though Paul was separated from his mother's womb, to be called by the grace of God, yet he had not this inward revelation of Jesus Christ to his heart, till he heard the external word of Christ with his ear, saying, "Saul, Saul, why persecutest thou me?" Acts ix. 4. Hence learn to prize both the outward testimony of the word, and the inward testimony of the Spirit. Consider, 1st. To reveal signifies to discover, or make clear to a person what he did not know before. So, Phil. iii. 15, "If in any thing ye be otherwise minded, God shall reveal even this unto you." So the gospel is a revelation of Jesus Christ, without which we could never have known nor understood that our sins are atoned by the blood, our persons justified by the righteousness, and our souls everlastingly redeemed and saved by the work of Christ. Is this knowledge by this revelation all that is necessary to salvation? No : persons may attain a notion of these things in the head and understand somewhat of them and yet the heart be without precious faith in, and peculiar approbation of Christ, destitute of the love of Christ and of any saving hope in him. But, 2d. This is the chief glory of our souls, the revealing Christ IN us. O for the reviving comfort of this while we consider it. To reveal Christ in us, is to make such a clear discovery of the matchless charms and inestimable glory of his person to our souls, which we never saw before, so that our hearts are enamoured with him, we choose him, love him, delight in him, and cleave to him in all his offices and characters ; for by the eye of our "soul we behold his glory, the glory as of the only begotten of the Father, *full of grace and truth,*" to us miserable sinners ; hence he is the ONE beloved of our souls. Without this revelation of Jesus Christ in us, alas ! what is all external profession? No more than mere task, dry formality, and heavy drudgery. O my soul O my dear friends, be not content to live without a constant revelation of Christ to your souls : this makes the conscience peaceful, the heart happy, and the soul joyful : this inspires love, subdues lust, captivates the affections, makes the whole man happy in God, and creates heaven in the soul. If Christ is within, in the heart, all will be right and well without, in the life. If you believe in Christ, as revealed in the word, this blessed promise is for you ; pray for its daily fulfilment, "I will manifest myself unto him," John xiv. 21.

Ye are all one in Christ Jesus.—Gal. iii. 28.

WILL a covetous man be content with the NOTION that he is rich? If your body was in pain, would it give you ease to think of a remedy without experiencing its salutary effects? What avails all the refined notions of external union, without experiencing that the soul is vitally united to Christ by the power of the Spirit, through faith? O my soul, I charge thee, not to rest satisfied with the notion of the doctrine of union, without the comfort of the grace of being united to Christ and being one with him in heart and affection. O, my Jesus, to thee I look and pray, to find and feel more and more the sweet experience of this: give it my soul out of thy fulness. Consider, 1st. The persons here spoken of, YE: ye Jews, who had the form of godliness without the power: ye Gentile sinners, who once had neither the form, nor the power of christianity: ye apostate sinners, who yesterday were haters of God, at enmity against his law, rebels against his government, in league with sin, death and hell; fighting under the prince of darkness: see what ye are now. Behold what grace has done for you: see into whom it has implanted you. 2d. "In Christ Jesus." Not only IN the knowledge of him, faith IN him, hope on him, and love to him: though all this is precious; but much more, ye are mystically and spiritually united to Christ as truly as your soul is to your body, your body to your head, or your hand to your body. Now Christ is your life, your husband, your wisdom, righteousness, sanctification and redemption, 1 Cor. i. 30. Ye are compleat: perfect in him, Col. ii. 10. Simply believe this: look to Christ for the comfort of this: glorify the Spirit for the grace of this. 3d. "Ye are all ONE in Christ," whether Jew or Gentile, churchman or dissenter, &c. we, being many (though of different denominations and opinions) are one body, 1 Cor. x. 17. Christ is the head: we are all members in him, and of one another. As Luther says, "we have the same Christ; I, thou, and all the faithful, which Peter, Paul, and all the saints had." We are all in the same Jesus: have all one Father, one comforter, and are of one Spirit. Then let this faith quell all unholy strife, and excite all heavenly love to each other. O let us make it manifest that we are in Christ, by following him who is our peace, and by holding the unity of "the Spirit in the bond of peace. Let us consider one another, to provoke unto love and good works," Heb. x. 24.

Thou sinner's only hope and friend,
 Within my soul still reign,
 One with my heart unto the end,
 Of all my strife and pain.

Let faith and love and every grace
 Within my heart abound;
 That I may prove in every place,
 That Jesus I have found.

Ye are dead and your life is hid with Christ in God.—
Col. iii. 3.

WE are apt to mistake the words and pervert the meaning of scripture. This charge is brought against us by Jeremiah: "Ye have perverted the words of the living God," xxiii. 36. This dejects our souls, robs Christ of the glory of our hearts, and prevents our holy and comfortable walk in him. See if this is not the case in respect to this text. Ye believers in Christ are dead, 1st. "To the law, by the body of Christ," Rom. vii. 4. Being one with Christ by faith, you are dead to all legal hopes from your own works. 2d. Dead to sin, being baptised into Christ by his Spirit, Rom. vi. 3. 3d. Dead to the world, being crucified with Christ, Gal. vi. 14. O says one and another sincere soul, I am not thus dead: I have no true faith, I find sin alive in me: legal hopes and fears cleave to me, and too much love of the world in me, to my grief and burden. Behold, here is distress through mistake. Paul doth not say, all these things are dead in you; but ye are dead to them: that you are not in subjection to them: that they are your burden; that you groan under and long for deliverance from them, are the clearest proofs that you partake of the life of Christ. Glory to Jesus for this. *Your life is hid* entirely from carnal men: they cannot see the spring and motive of your conduct: marvel not that they deride you for it: your life is often hid to yourself. When the dunghill of corruption's steam, temptation's smoke, the black exhalations of unbelief arise, and Christ our life withdraws his presence, then it is so hid that we fear our life is dead: but that is as impossible as for God to die; for our life is hid *with Christ*: then it can never be lost. Who can deprive us of it? Not all the powers of sin, earth nor hell: true, they may and do often rob our souls of the comforts and joys of our spiritual life, because we do not live and walk close with Christ; but our life is safe and secure while all-conquering Christ lives; for it is also *in God*: God the Father chose us to eternal life: God the Son redeemed us to it: God the Spirit bestowed it upon us, therefore we can never perish: none can pluck us out of God's hands: we need not fear any enemy: "If God be for us, who can be against us?" O believer, view your safety and security. Your enemies must first overcome, and take away the life of Christ and of God, before they can deprive you of your life, which is hid in them. "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn," Isa. liv. 17.

When Christ who is our life shall appear, then shall ye also appear with him in glory.—Co. iii. 4.

I HAVE read a book consisting of stories, said to be told to the Sultan of Arabia, to prevent a bloody purpose of his against his Sultanness. The relator of the tales was her own sister. She always contrived to leave off in the midst of her story, which he was so delighted with as to promise not to destroy her sister till it was ended: thus by protracting the execution she saved her sister's life. Methinks there is no end to the history of Christ. Every fresh relation of him delights the believing soul, and whets up an inclination to hear more of him again and again; for he averted the bloody execution of law and justice against us; every fresh tale of him strengthens our faith of salvation by him; sets our minds more and more against every evil, and excites us to every good: for, *Christ is our life*. O soul, can you ever believe too much of him, or hope too much in him? It is our fault, our shame, our misery, that we dwell no more on him and converse no more with him. Is Christ thy life, O my soul? What sort of a life do I live? Jesus, wash me in thy blood. Lord, pardon me by thy grace. Favour my soul with fresh experience that thou art my life; so be the death of all my sins and the life of all my graces. O appear, appear in the power of thy Spirit again and again in me, before thou shalt appear in thy power and glory to me. *Christ shall appear*. What are we looking at? Why stand we gazing on perishing objects? What are we waiting for? The Saviour? He SHALL appear. Perhaps the very next moment, as the Lord of life and death, he may say to his angel death, go, bring that saved sinner to me, his life, O joyful word! Learn to welcome it; faith will; for, "*we shall appear with him in glory.*" How shall we appear? In what we wore by faith, were not ashamed of, but gloried in here: "Arrayed in fine linen, clean and white: the rich robe of Christ's obedience, which is the righteousness of saints," Rev xix. 8. Mind, this is granted to us. If it was our own righteousness, we have a right to appear in it; there needs no grant of it: but it is Christ's righteousness, therefore a gift by grant to us. O remember, it is a sure and certain thing we SHALL appear (all the powers of hell cannot prevent it) with Christ in glory. *Only believe*, and you will love Christ, rejoice to obey him, and long for his appearing. O Jesu, my life, appear to my soul this night in all the power of faith, the joy of hope, the comfort of love, and the fellowship of peace.

Old things are passed away.—2 Cor. v. 17.

SUCH is the blessedness of every new creature in Christ: every believer in him is a new creature. Mind, Paul does not say, old things are passing away, but are passed away. We are not to understand him in an absolute, but in a qualified sense: for if none were new creatures, till all old things are passed away, we should not find one on this side heaven. Now the year is near at an end. Do not you find your old corruptions cleaving to you? Yea, the old man still whole and alive in you, just as you did at the beginning of the year, or at the beginning of days, when you first believed on Jesus and was made a new creature in him? Do not you also see just the same reason to comply with these exhortations, as at first? "Put off the old man which is corrupt," Eph. iv. 22. "Cleanse yourselves from all filthiness of the flesh and spirit," 2 Cor. vii. 1. Why, if so, how can it be said, "Old things ARE past away?" Consider, Paul is not speaking of the old creation of fallen nature, but of the new creation in Christ Jesus. As men, and descendants from fallen Adam, all the sin and misery of our old nature abides with us. We are still in the flesh: in that dwells nothing but sin and evil: it is under the sentence and must receive the wages of sin, death. But as believers in Christ, "we are passed from death to life," John v. 24. Being in him by faith, we are new creatures in a new creation. Observe in the foregoing verse. Paul is speaking of knowing Christ and men after the flesh; but now says he, We have done with carnal views and fleshly knowledge: we are spiritual: we view and know things by faith, as new creatures in Christ. Hence, as we are passed from our old state, old things ARE passed away from us: our old notions of God, of Christ, of salvation, our own free-will, our legal righteousness, salvation by works in whole or in part, &c. all are passed away. Yea, our delight in our old companions, in the bewitching vanities of this old world, which is under the curse, and our manner of living and walking in it, are passed away. Our old way of keeping Christmas holidays, and concluding the old year in card-playing and vanity is passed away: and if, for conscience sake, we do not keep days by any religious observation of them, we do not spend them in our old way, by making provision for the flesh, to fulfil the lusts thereof" O, says one, I would not keep Christmas for the world: it is superstitious. Pray then do not keep it for the devil and the flesh: "If we live in the Spirit, let us walk in the Spirit," Gal. v. 25.

The soul that's born again in Christ,
Is quite in a new state,

With perfect righteousness is blest,
Old things are out of date.

M:

He that endureth to the end shall be saved.—Matt. x. 22.

WE are now got to the end of another year. Look back with humility : look up with hope : look forward with joy : for consider what great things God hath done for us : “ Now is our salvation nearer, than when we (first) believed,” Rom. xiii. 11. Salvation, O the joyful sound ! But, before the sun of righteousness arose upon us and displayed the glory of his finished salvation to our hearts, alas ! what dark, proud, ignorant notions of salvation did we entertain ? Instead of seeing righteousness as a gift by Jesus Christ, and justification of life coming by free gift, and eternal life the gift of God through Jesus Christ, Rom. v. 17, 18. vi. 23—we vainly thought that salvation was to be obtained by our fulfilling certain terms and conditions. In our natural state of blindness, before we saw Jesus, we thought enduring to the end was the condition of being saved : now we see we are “ saved in the Lord with an everlasting salvation,” Isa. xlv. 17. Yet some, who do not clearly see the glory of Christ’s salvation, are puzzling themselves and others with the notion of a conditional salvation. If salvation is put upon our conditions, it behoves us to consider what conditions we are to perform in order to be saved. Every command may be considered as a condition. If we multiply them by four times forty-five, we shall come vastly short of their number ; and we may be sure we shall never get to the end, so as to be saved by fulfilling them. O, the arrogance of bankrupt sinners, whose case is quite desperate, and yet think of standing upon terms and conditions with the most high God ! But, say some, though of ourselves we can do nothing, yet God enables by his grace to perform the conditions of salvation. This is just like a creditor demanding a large sum of an insolvent debtor, who replies, I cannot pay you—I am not worth one farthing. But, says the creditor, I will come to terms with you : if you will pay me one shilling in the pound, on that condition I will forgive you the whole debt. Says the pennyless debtor, if you will assist me with the money, I will fulfil your condition. Strange compact ! If we must have conditions of salvation, they are all to be reduced to this one, if you will save yourselves to the end, you shall be saved in the end. Consider the evils of this proud, unscriptural notion, and reject it. 1st. While we are taken up with finding these conditions, striving to fulfil them, and looking for salvation *by* them, we sadly overlook precious Jesus, his blood and righteousness, and awfully depreciate and set at nought his finished salvation. And, 2d. We shall walk on very unhappily, and in the end shall be very uncomfortable. What ! if we strive to fulfil God’s law ?

Yes, if we reject his council of salvation, by free gift of free grace, through the one atonement and righteousness of his beloved Son, to make way for our terms and conditions of salvation. So, 3d We shall bring ourselves into bondage. Says Paul, "I testify to every man that is circumcised (does any work as a condition to be justified and saved) that he is a debtor to do the whole law. Christ is become of none effect to him." As he seeks to be justified by the law, he is fallen from grace. Gal. v. 3 4. O brethren! beware instead of enduring to the end by faith, that you do not stumble and fall at the very beginning through pride. But we begun the year, SEEING JESUS. We set out on our race with this free-grace truth, "When we had nothing to pay, he frankly forgave us all," Luke vii. 42. O in this blessed sight, and with this precious faith, let us endure to the end. In, and under all that we have to endure from a corrupt nature, a wicked world, and a subtle, malicious devil, nothing can bring relief to our consciences, patience to our minds, hope to our hearts, peace to our souls, and joy to our spirits, but looking unto Jesus. In him we see salvation-work for ever done for us. We hear and believe his cry from the cross, "*It is finished.*" We hear him proclaim from his throne in glory, "*It is done,*" I am Alpha and Omega, "the beginning and the end of salvation," Rev. xxi. 6. "We are chosen in him to salvation." We know this. How? "Through sanctification of the Spirit, and belief of the truth," 2 Thess. ii. 13. "Christ, of God, is made unto us wisdom, righteousness, sanctification and redemption," 1 Cor. i. 30. In the faith of this we persevere: "By faith we endure (every fight of affliction) seeing him who is invisible," Heb. xi. 27. We "run with patience the race set before us." How? Looking to terms and conditions of salvation fulfilled by us? O no! But "looking to Jesus the author and finisher of our faith," Heb. xii. 2. Consider that precious word, you who are ready to think your faith will not hold out to the end: the same Jesus who is the author will be the finisher of your faith. While legal hearts work FOR life and salvation, it is the glory of gospel faith to live upon Jesus, who is our life and salvation, and to enjoy life and salvation in Christ every step we take in the way to endless life and glory: therefore, in spite of all the deceitfulness of sin and the art and malice of satan, we shall "receive the end of our faith, the salvation of our souls," 1 Pet. i. 9.

Looking for persevering grace
 To Jesus your best friend,
 And hope to see his smiling face,
 Enduring to the end.

Fear to turn back, or slight the ways
 Of truth and holiness:
 For Jesu's lavish of his grace,
 And will with glory bless.

ADDITIONAL MEDITATION FOR LEAP-YEAR.

Out of season.—2 Tim. iv. 2.

I have often thought, as passing by the great number of churches in London, what manner of stones and what buildings are here ! What noble cages are these ? But what pitiful birds occupy them ! They scarce sing in them above once a week ; and then it is a strange, wild note, not the joyful song of salvation by the blood and righteousness of the Son of God : they do not follow Paul's solemn advice, " I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom : preach the word, be instant in season, *out of season.*" If Christ's ministers are thus charged to preach out of season, this charge is equally binding upon all his disciples to hear out of season also. Consider some reasons for this. 1st. By the preaching of the word faith grows and is strengthened. This truth ever remains, and will be made good in experience, " Faith cometh by hearing," Rom. x. 17. 2d. If faith cometh, then Christ, with peace, love, joy, holiness and heaven, cometh to the heart. O then, if so, need there be any other reason added for constant hearing ? 3d. The devil cometh out of season. You are never totally free from his force, fraud and subtlety. How can you withstand him ? Only by resisting him stedfastly in the faith, 1 Pet v. 9. How will you overcome him ? " Only by the blood of the Lamb, and the word of his testimony," Rev. xii. 11. By constant hearing of the word we get instructions in satan's art and devices, encouragement by our Lord's victory over him, and also have our faith strengthened to resist and overcome him. 4th. Trials and afflictions come every day, How are we to get support and patience under them, consoled in them, sanctification by them, and a prospect of being delivered from them ? From the ministry of the word. Mind what is said of disciples of old : " Ye received the word in much affliction, with joy in the Holy Ghost," 1 Thess. i. 6. More than twenty years ago, with great distress of soul and much weakness of body, I have often walked near three miles to hear the word : my legs have dragged on heavily : I have been ready to say, You have often carried me to the play-house, and now ye must carry me to the Lord's house. For, 5th. Blessed be our Lord, by the preaching of the word, our doubts are resolved—our fears scattered—our hopes revived—the prospect of the heavenly world brightened—more clear evidence of interest in it, and assurance of enjoying of it obtained. The word has a native tendency to promote all this ; and by the grace of the Spirit, souls who constantly attend on it, will be sure to find the sweet experience of all this.

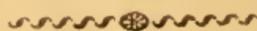
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