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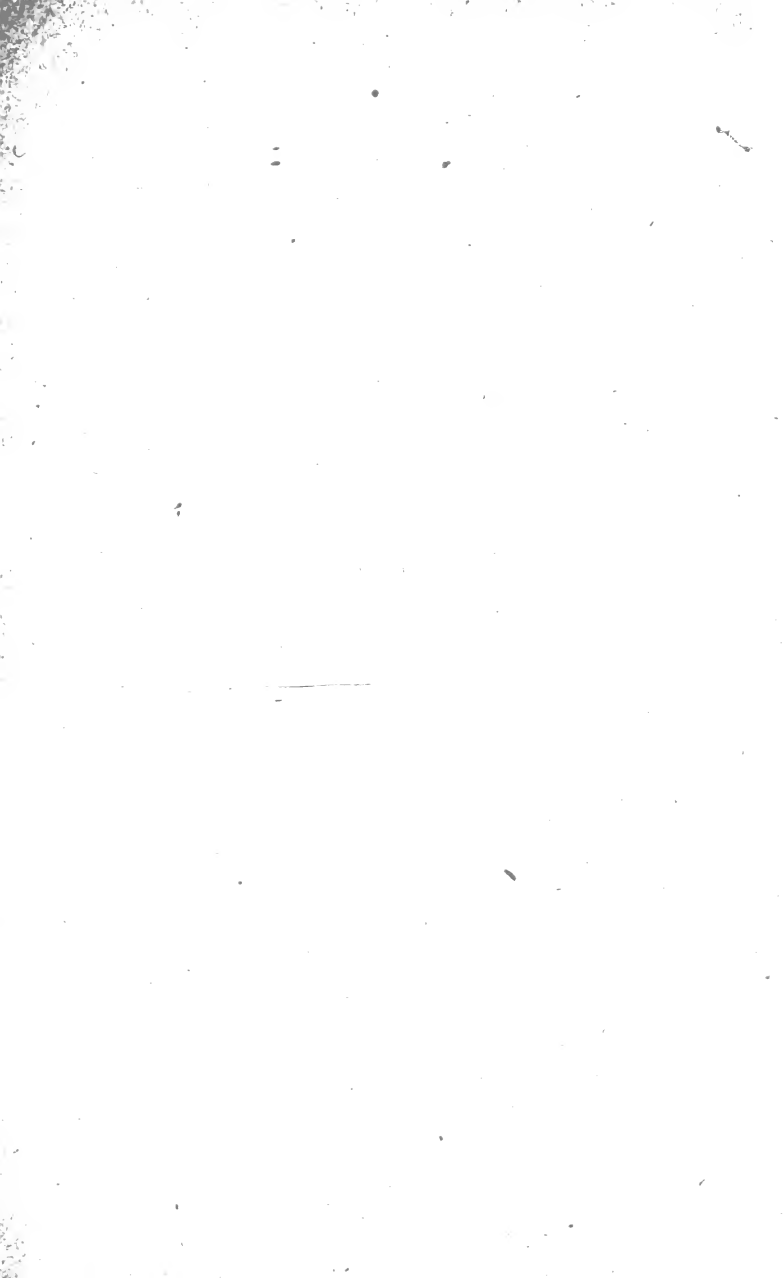
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UNITED STATES OF AMERICA.







THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

OXFORD

THE
UPWARD PATH;
OR,
BRIEF THOUGHTS
ON
CHRISTIAN SALVATION,

AS REVEALED TO US IN THE HOLY SCRIPTURES, AND AS
UNDERSTOOD AND TAUGHT BY THE GREAT BODY OF
METHODISTS THROUGHOUT THE WORLD.

BY THE REV. JOHN PARKER.

“Prove all things; hold fast that which is good.”—PAUL.



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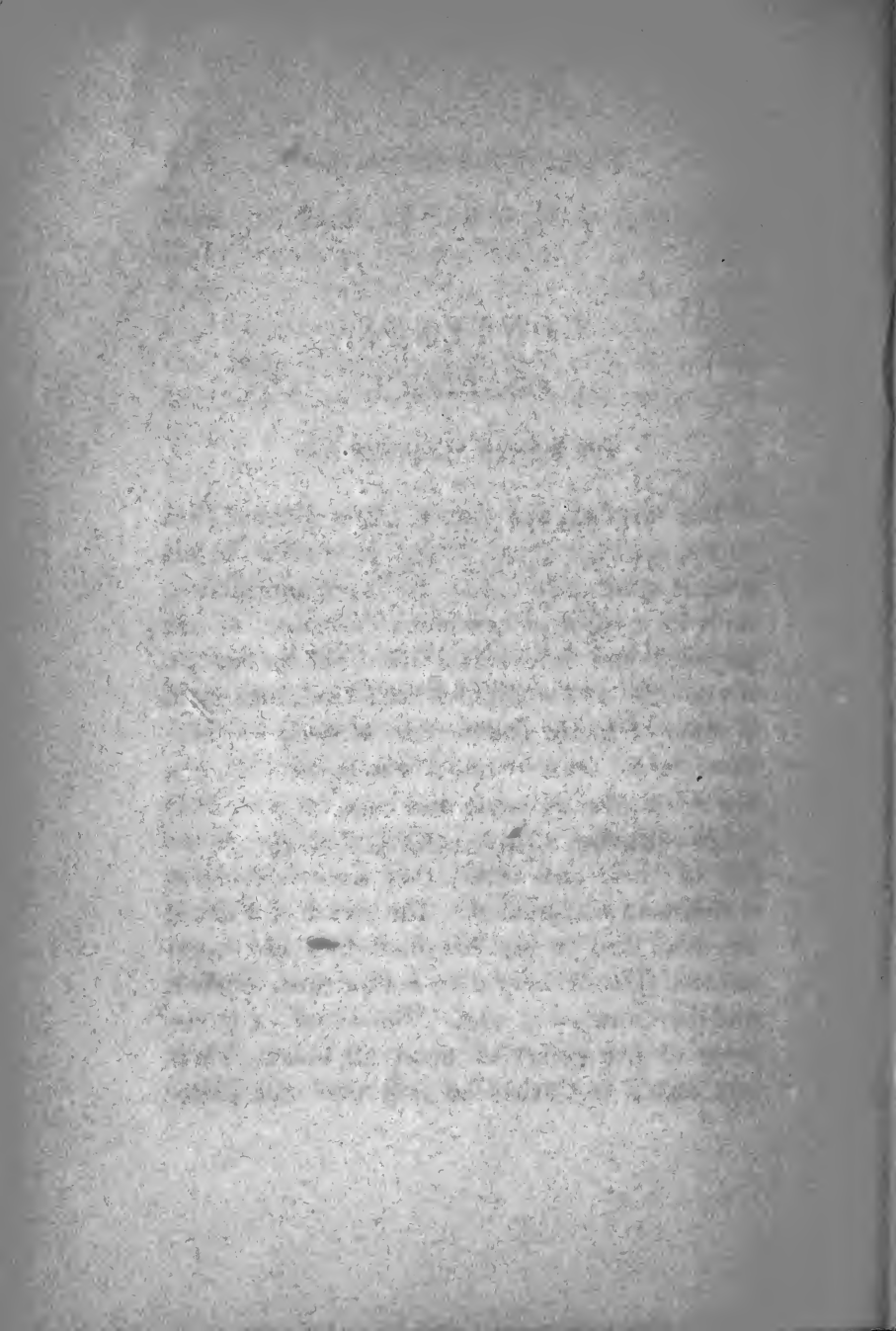
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CHAPTER I.

THE SINNER UNAWAKENED.

THE unawakened sinner, being without God in the world, without divine animation in his soul, is spiritually dead. He is not annihilated, he is in a state of conscious existence; he has physical and intellectual life; but he has no divine life, no communion with God, and is in a state of moral death. He is dead to God, dead to all true religion, wholly dead in sin. He is a degraded being, and very far gone from original purity. He is entirely destitute of the life of God, and of all that righteousness in which man was created. The breath of a moral life from God is not breathed into his moral nature. The divinity does not quicken, expand, and invigorate his soul. The blood of atonement is not sprinkled upon his heart. He is not united to Christ, the only true and living

vine. He is cut off from the tree of life. His moral depravity separates between him and his God. The death of the body consists in its separation from the soul, and the death of the soul in its separation from God. The dead sinner may have fellowship with the world, but he has no communion with God. He has natural, but not spiritual life. He breathes and moves upon the earth, but is void of moral life, and is dead in trespasses and in sins.

The unawakened sinner is not only dead, but he is full of all spiritual corruption. He was conceived and born in sin. He has a nature which continually inclines him to evil. He has a carnal mind, and it is enmity against God; it is not subject to the law of God, and it never can be, and it so infects his whole soul, while in an unregenerated state, that there dwells within him no good thing. He is devoid of all good, and filled with all evil. "The heart is deceitful above all things, and desperately wicked: who can know it." "That which is born of the flesh, is flesh." In his sensual appetites and desires, the unawakened sinner is in the image of the beast; and in pride and self-

will he bears the image of the devil. He is sinful in every power and faculty of his mind. Sin, the whole body of sin, dwells within him. The eyes of his understanding are so darkened that he does not see God, nor the things of God. Upon his soul rest the dark clouds of ignorance and error, and they cover him with the shadow of death. His will is perverse, distorted, and averse to all good—to all which God loves—and is prone to all evil, to every abomination which God hates. His affections are alienated from God, and scattered abroad over all the earth. His desires and aversions, his joys and sorrows, his hopes and fears, are all disordered and out of tune. His soul is totally corrupted. There is no soundness in him. His mouth is full of bitterness. His throat is an open sepulchre, and his heart is full of moral disease and death.

This deep-rooted wickedness of his heart is constantly breaking forth in his life, so that all his feelings, thoughts, words and acts, are a violation of the divine law. "So then they that are in the flesh cannot please God." He is in the flesh, the nature which is opposed to God,

and therefore has no power to do good, but lives in many actual transgressions. He is a willing slave to sin. He drinks in sin as the ox doth water. "For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit; he hath left off to be wise and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil."

These are the words of God, and they spread out before us the dreadful character of him who is asleep in his sins; they show us that "he flattereth himself in his own eyes," that "the words of his mouth are iniquity and deceit," that "he deviseth mischief upon his bed," and that "he setteth himself in a way that is not good." Thus the moral depravity of his nature leads him in a bad way, a way in which he is continually sinning against God, his neighbor, and his own soul; a way which is dark and leads to death, and which terminates in the lake which burns with fire and brimstone, which is the second death. Yet he loves this way, and continues to walk in it. He is impel-

led forward, not by virtue of any decree of the Almighty, but by the corruption of his own nature.

As he is continually living in sin, he is continually in danger of eternal damnation. Every moment he is liable to the gnawings of that worm which never dies, and to the flames of that fire which is never quenched. He is in danger of being banished from God, and the society of heaven, and of sinking down into the darkness of an eternal hell. He now stands on slippery places, and billows of fire roll beneath his feet. His feet already take hold on hell. Nothing but the slender, untwisting thread of human life, keeps him from falling into the lake which burns with fire and brimstone, and into the midst of devils and ungodly men. Nothing keeps this thread from breaking at once, but the power of God, which upholds the sinner. This power may forsake him at any moment, when he must fall to rise no more forever. He is thus exposed and in danger of eternal ruin—already dropping into hell.

But he is ignorant of his danger. He is asleep in his sins. His soul is in that deep

spiritual sleep, into which original sin has brought the whole human family. He is wonderfully stupid, indolent, and insensible of his real condition. He does not know anything as he ought to know it, either of God, the world, or himself. His unawakened mind is in a state of utter darkness. He may have knowledge of other things, but he has no proper knowledge of himself. He sees not that he is a fallen man, that his great business in this world is to recover himself from the ruins of the fall, and to regain that image of God in which he was created. He dreams of health, happiness, and liberty, but is full of disease, wretchedness and bondage. While hell moves from beneath to meet him, and devils are waiting to drag his soul down into the eternal pit, he sleeps on, and feels perfectly safe. Being perfectly ignorant of himself, and his relations to the spirit world, he is willing to remain in his present situation; and therefore he seeks not that holiness without which no man can see the Lord. He sees not his danger, disease, and remedy. His spiritual senses, the inlets of spiritual knowledge, are in a profound sleep. Until awakened by the

Holy Ghost, he has no proper discovery of himself, and he is ignorant of his danger. Thick moral darkness is around his soul.

He is quite secure and at rest in his sins, because he is not awakened to a sense of his character and danger. He does not feel any particular condemnation, because he has not a proper discovery of his sin. The judgments of the Almighty do not make him afraid, because he is ignorant of the justice and holiness of God. He trembles not at the threatenings of God, because he does not understand the nature and power of the divine law. A man who is ignorant of his situation, feels safe when his house is in flames around him; so the sinner who is unawakened, is at ease in his possessions, and concludes that all is well, when he is in the greatest possible danger. He has a false peace, because he has a false view, both of himself and God.

In all of his intercourse with his fellow men, this unawakened sinner, may be a genteel and polite man; he may have the respect, confidence, and good will of all who are acquainted with him; he may be a man of taste, educa-

tion and refinement; he may have and practice many of the social virtues; he may feed the hungry, clothe the naked, and visit the sick; he may pray in secret, and attend upon the public worship of God; in all these things, and many more, he may be almost infinitely elevated above the vulgar and degraded of our race; but with all his affability and kindness, and his desire to abstain from vice and practice virtue, he is a sinner, condemned to die. He may have a kind of joy in himself and family—in his property and country; he may imagine himself to be a man of liberty; to be free from bigotry and superstition, and to have real happiness in the world; but whatever views he may entertain of himself, he is in the gall of bitterness, and in the bonds of iniquity, without God and hope in the world.

The sinner sometimes remains in a state of moral death, with no more religious feeling than a marble slab, because he is not favored with the means of grace. For a season God appears to abandon him to the wickedness of his own heart, and to the powers of darkness which now surround him. But in this state of

moral darkness and insensibility he does not always remain. The goodness and mercy of God search him out. A flood of divine light is poured upon his mind. The roaring thunders of Mount Sinai shake the ground upon which he stands. Truth warms and melts his frozen heart. But he remains reckless and unsaved, dead to all that is religious and saving. Why is this? Why is he not so aroused by the holy influences now brought to bear upon him, as to sleep no more forever? Because he is not willing to give up his beloved sins. He is full of lust and unholy desire, and will not part with them. No deep and lasting impression is made upon his mind; his heart is hardened still; he is still reckless and unsaved, because he will not deny himself; because he loves and continues in, sin, and will not come to the light. "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd." Thoughts cannot be found, nor language employed, that will fully disclose to us the awful condition of the sinner unawakened.

CHAPTER II.

THE AWAKENED SINNER.

No being in the universe is able to awaken a sinner but God. God alone has Almighty power, and God alone is able to open the eyes of the blind, to unstop the ears of the deaf, and to raise the dead. Unless God interpose, and awaken him who is now asleep in his sins, he will continue in a state of spiritual darkness and death, until the day of his probation is past, and his soul forever lost. The dense moral darkness, and the unaccountable stupidity of the unawakened sinner is such, that life and death, time and eternity, nature and reason, men and angels, the shouts of paradise and the groans of the damned, and everything else, can only speak to him in vain, unless God speak too. No being but He who is light, can cause the light of truth and salvation to shine in the

sinner's heart. But God is both able and willing to, and he actually does alarm the sinner. He speaks, and it is done. He opens his mouth, and seven thunders utter their voice.

The Almighty can work by or without means, just as he himself shall elect. He is a sovereign over his own ways. He is not confined to any particular place, time, or instrumentality, but works according to the counsel of his own will. By the writing of the fingers of a man's hand upon the plaster of the wall, as in the case of Belshazzar, the crowing of a cock, and the look of our Lord, as in the case of Peter, the preaching of the law, the death of a beloved friend, and in ten thousand other ways, God can reach the sinner's heart, and most deeply wound his spirit. But the Holy Ghost is the grand agent of the Father. He has long been in the world, visiting every nation, tribe, and man, convincing and reproving all of sin, righteousness, and of a judgment to come. He is a divine light, by whom God enlightens every man that comes into the world. No one is passed by. The same Lord over all is rich unto all. The grace that brings salvation appears to the master and

the slave, the rich and the poor, the learned and the unlearned, teaching them that denying ungodliness and worldly lusts, they should live soberly and righteously in this present world. By this grace all are awakened, and called upon to repent.

By the infinite goodness of his own nature, the indescribable sufferings and death of his well-beloved Son, the advocacy and intercession of Jesus Christ, and ten thousand prayers of his saints, God is moved to awaken the sinner out of spiritual sleep, to warn him of his danger, and to acquaint him with his only remedy, Jesus Christ the Lord. For this discovery of himself and Christ his only hope, the sinner neither prays, watches, fasts, repents, nor believes. Before he is thus awakened, he is not capable of any truly religious act. He is dead in sins, and is without thought and feeling upon the great subject of his own salvation. "So then it is not of him that willeth, nor of him that runneth: but of God that showeth mercy." It is of the infinite mercy of God in Christ, unmerited and free. The Lord so loves, as to awaken the sinner, for whom Christ died. For

this love, let rocks and hills break their everlasting silence, and unite with men and angels in a song of praise to Him whose name is love, and whose loving kindness is over all the workmanship of his hands; and let the awakened sinner praise him.

The sinner who is now awakened, is convinced of the holiness of God. He does not discover it in all its fulness and glory, but he views it now as he never did before, and it makes him afraid in the presence and before his God. He now sees that God is too pure to look upon sin with any allowance; that he abhors and loathes it; and that he is continually displeased with the transgressor. He sees that the holiness of God is as a consuming fire, and that no unholy being can stand before it. He now discovers that both the justice and goodness of God require the punishment of the transgressor; and that it is a fearful thing for a sinful man, such as he now discovers himself to be, to fall into the hands of a holy God. And when he realizes that there is but a step between him and death, that he must soon appear in the judgment of the great day, that a holy God will set

in judgment on his soul, and punish him for his sins, his soul within him is stirred and greatly alarmed, and he would rather sink down into hell, than come into the presence of his Maker and Judge. He feels that between him and a holy God there is no union, no similitude of character, and that he is so unholy, that he can never dwell with God, until washed and saved from his sins.

When awakened out of spiritual sleep, the sinner discovers the purity of the divine law. He sees that it is infinitely above any human production; that all of its claims are equal, just and good; and that it is a transcript of the eternal mind. He now discovers a deep spiritual meaning in the law—that it requires holiness in the heart as well as in the life; of this he had no just conception when asleep in sin. He does not only discover that the law forbids murder, but that “whosoever hateth his brother is a murderer,” and “that no murderer hath eternal life abiding in him.” He is now convinced that the law is given, not only to regulate the outward life, but also to regulate and govern all the feelings and thoughts of the

heart; that it is exceeding broad, covering the whole man, and requiring him to walk in all outward and inward holiness before God. He now feels that the law is holy, that he has broken it, and that by it he is justly condemned, and can have no hope.

When asleep in his sins, he had no proper discovery of the wickedness of his own heart; he did not feel that he was a sinner estranged from God. But now he is awakened, he both sees and feels his depravity, and he fears and trembles before God on account of it. He does not now discover the length, breadth and depth of his moral depravity. Such a perfect discovery of the deep depravity of his guilty soul at this time, might fill his soul with black despair, and forever keep him away from the mercy seat of God. But he sees enough of himself to know that he is a fallen man, having a nature which is opposed to God. He no longer flatters himself in his own eyes, and imagines that he is sufficiently holy to appear in the presence of his God; but he now feels the motions of sin within his own heart, and begins to write bitter things against himself. In the language of awakened

David, he now confesses and exclaims, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Sin lurks within, and wounds his heart.

He does not only see that he is very far gone from original righteousness, that he is spiritually dead and corrupt, but that his life is one continued act of rebellion against God. He now sees that he has sinned against God, the best and greatest of all beings; that he has sinned against God who made him; that he has sinned against God who has redeemed him by the death of his own Son; who bestows upon him every blessing he enjoys; in whose hand his life is, and upon whom he is dependant for every breath. He now feels that instead of being thankful, he has been unthankful; that instead of loving, he has hated God; that instead of honoring, he has dishonored his heavenly Father. He sees that he has sinned against his neighbor, that he has not loved him as a brother, nor placed before him an example worthy of imitation. He is now convinced that he has sinned against his own soul; that he has robbed himself of much happiness in this world

and that he has exposed himself to eternal ruin in the world to come. His sins are heavy upon him, and he feels guilt within his own soul.

Before he was convinced of sin, he may have denied the doctrine of future and eternal punishment; he may have thought that a God of infinite love could not punish the sinner with everlasting destruction, and that he himself was in no danger of being lost. But his eyes are now opened; he now sees the exceeding sinfulness of sin, and that he is justly condemned. He is satisfied in his own soul, that God would be just and his law righteous, if sudden vengeance should cut him off from the earth, and hurl him down quick into hell. His mouth is stopped, he has no excuse to offer, he stands guilty and condemned before God. "True and righteous are thy judgments," is now the acknowledgment of his inmost soul.

Being convinced that he cannot deliver his own soul, that the power of man is inadequate to the great work of his salvation, that angels who excel in strength are but finite, and cannot save him from an infinite evil, he begins to look and call for help. "O wretched man that I

am! who shall deliver me from the body of this death?" is now the language of both his heart and lips. He feels that there is no help but in God; that if he is ever rescued and saved from the ruins of the fall, and from the damnation of his own sins, it must be by an Almighty arm; that upon God, against whom he has so often offended, whose offers of life he has so frequently rejected, and whose wrath is now like fire shut up in his bones, he must rely for pardon and salvation; and that God can only save him from sin by faith in Jesus Christ; that the mercy of God in Christ is his only hope.

This conviction in the mind of a sinner is not always the same in degree. Sometimes he is most powerfully awakened, and has a clear discovery of sin and its demerits; at other times he has just light enough to discover that he is a sinner, condemned to die, and that without repentance and pardon, he must be forever lost. But in every case it is sufficient to lead him in the way of life, and to leave him without excuse when he is judged. As a general thing, those who have received a religious education,

are gradually enlightened, and in this way brought to the Savior of the world; while those more ignorant of God, and more base in their lives, are more powerfully wrought upon, and at once see the guilt of all their sins, and their immediate danger of eternal ruin. This clear and full view of the wrath of God which now abides upon them, leads them to cry aloud for mercy, and to rest not by day or night, until they find redemption in the blood of the Lamb. A man brought up in the church of God, having a false hope, like Saul of Tarsus, may at once be shaken from his sandy foundation; or, like Nicodemus, he may be gradually enlightened, until he is brought to see and embrace the truth. God is a sovereign over his own ways; and while he convinces every man of sin, he convinces him in that way and degree most pleasing to himself. It is the Lord, let him do that which is good in his own eyes, and in his own way and time.

When the sinner is properly awakened, life and death, a blessing and a curse, in their sober realities, are placed before him. To dissuade him from death, and to persuade him to choose

life, God now surrounds him with powerful motives. He gives him moral power by which he is enabled to refuse the evil and to choose the good. And under these circumstances he leaves the sinner to make his own choice—to walk in the narrow path of life, or in the broad way of death. If he resists the Holy Ghost, as he has power to do, and rejects salvation as it is offered to him in the gospel, he will be justly damned; but if he is thankful for the light which now shines upon him, repents, believes, and calls upon God in prayer, and is faithful unto death, he shall be saved. “Seek ye the Lord while he may be found, call ye upon Him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” “Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.”

CHAPTER III.

THE REPENTING SINNER.

“So the people of Nineveh believed God, and proclaimed a fast, and put on sack-cloth, from the greatest of them even to the least of them—for word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered himself with sack-cloth, and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh, by the decree of the king and his nobles, saying : Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not.”

These people of Nineveh were awakened by the preaching of Jonah, the prophet of the Lord, and they are now repenting sinners before God and the world. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here!" Our Lord assures us that the people of Nineveh repented at the preaching of Jonas. But what did they do when they repented? They believed God. They thought upon their ways. They proclaimed a fast. They humbled themselves, and sat in sackcloth and ashes. They cried mightily to God in prayer. They turned every one from his evil way. They threw themselves upon the mercy of God, and in and through his mercy alone, they hoped to be pardoned and saved.

Here is that repentance which is unto life, and with this repentance the repenting sinner must and does repent.

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said,

Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink.”

Saul of Tarsus, having been most powerfully awakened, now repents. But what is the nature of his repentance? He cherishes the light with which he is now favored, and desires that it may shine more and more upon his dark mind. He instantly stops in his mad and wicked career, and breaks off from all of his sins. He trembles, and stands astonished before God. He inquires after duty, and wishes to know the will of his Lord. He obeys the voice of the Savior, who now speaks to him. In the use of proper means, fasting and prayer, he waits for further instruction. He humbly and sincerely falls into the hands of God, and is anxious to know and do the will of his heavenly Father.

In Saul's repentance, we see true submission to the will of God. He does not wish to have any will of his own, but to be lost and swallowed up in the will of his God. Not as I will, but as thou wilt, appears to be the honest language of his penitent heart.

“And he sought to see Jesus, who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him ; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down ; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man, by false accusation, I restore him four-fold.”

This case of Zaccheus shows who, and what the repenting sinner is. He is anxious to see Jesus, and therefore he seeks to see him. He

uses the proper means by which he may obtain a view of Jesus Christ. He makes haste, and obeys the commands of Jesus, whose voice he now hears. He receives his Lord joyfully. Having the means, he gives to the poor. For any injury he may have done to any man, he makes ample restitution, by restoring to him four-fold. Or if he has not the means, he will acknowledge the principle of restitution, which he now cherishes in his heart.

“And when he came to himself, he said, How many hired servants of my father’s have bread enough, and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.”

Now this younger son very fitly represents to

us a repenting sinner, and what he does in finding his way back to his father's house. He comes to himself. He reflects on the happy state, and ample provision of the lowest class of servants in his father's family. He reflects on his own poor, wretched, starving condition. He resolves to return to his father's house. He resolves to make a suitable confession of his sin. He resolves to confess that he is unworthy to be called a son. He resolves that he will pray to his father, not to be made a son, but as one of his hired servants. He arises and comes to his father. He confesses his sins. Confesses his own unworthiness. And before he has time to offer his prayer to be made a hired servant, his father receives and acknowledges him as a son. With such willingness and delight, does God receive and bless the repenting sinner.

The sinner who truly repents, cherishes the light which now shines upon him. He was once in great moral darkness, unawakened, and totally ignorant of himself; but the moral sensibilities of his soul are now aroused, and he discovers himself a poor fallen sinner, exposed to the wrath of God. In days which are past, he may have closed his eyes against the light

of truth, and rocked himself to sleep in the cradle of carnal security—he may have frequently hated and rejected the light, grieved the Holy Spirit, lost and drove away his convictions. But he now repents, has a broken and a contrite spirit;—he now loves the truth, is anxious to come to the light, and to know more of himself; he is anxious to be saved from sin, and he cherishes the light which leads him in the way of salvation.

No man is a true penitent, who continues in a course of rebellion against God. In his career of wickedness, the repenting sinner at once stops, and turns from every evil way. He no longer walks in the way of ungodly men, nor stands in the way of sinners, nor sits in the seat of those who deride religion. He ceases to do evil; and learns to do well.

The repenting sinner trembles and stands astonished in the presence of his God. When he looks upon the past wickedness of his own heart and life, he trembles in view of the misery to which his sins now expose him, and he is astonished at his own past stupidity and recklessness, at the long suffering mercy of God which has spared him, and at the goodness of God, which now offers him pardon in Jesus Christ.

The man who is anxious to be saved, as the repenting sinner is, enquires for the way of salvation. When the keeper of the prison repented, he enquired of Paul and Silas, "Sirs, what must I do to be saved?" "Lord, what wilt thou have me to do?" is the language of Saul of Tarsus. On the day of Pentecost, those who were pricked in their hearts and repented, enquired of Peter and the other apostles, "Men and brethren, what shall we do?"

When the sinner was ignorant of himself and danger, he continued in a course of rebellion against God without remorse, and had a carnal pleasure in the way of unrighteousness, but now his eyes are opened, and he sees the death like nature of sin and repents; he loathes it, and looks with deep regret upon his past follies and transgressions. He now sorrows with that godly sorrow, which works repentance unto salvation, not to be repented of. He weeps and mourns over his past ingratitude, and many transgressions. He is ashamed of his sins, and of himself.

When awakened, and when awakened and unrepenting, the sinner is unwilling to own his guilt; but now he truly repents, he no longer covers, but confesses his sins. "Against thee,

thee only, have I sinned, and done this evil in thy sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest."

The true penitent, so far as he is able, makes restitution for his sins. If he has injured any one of his fellow beings in person, property, or character, or in any other way, he feels anxious to repair the mischief he has done. He may not always have it in his power to make reparation, but the principle abounds in his heart, and whenever he can, he will restore that which he has wrongfully taken. Duty may not require him to restore four-fold, as Zaccheus, who was rich, did, but it requires him to make the injured good. There is and can be no repentance without restitution, when it is in the power of a man to make it.

With the mind, the repenting sinner serves the law of God ; but with the flesh, the law of sin. He finds it easy for him to will, but hard to perform. When he would do good, he finds that evil is present with him. He delights in the law of God after the inward man ; but he finds another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his

members. He feels that he is carnal, a slave to sin ; that he is wretched, and cannot deliver himself.

The true penitent has hope of pardon, and therefore he calls on God in prayer. "Have mercy upon me, O God, according to thy loving kindness : according unto the multitude of thy tender mercies, blot out my transgressions.— Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean : wash me and I shall be whiter than snow. Cast me not away from thy presence ; and take not thy Holy Spirit from me. O Lord, open thou my lips, and my mouth shall show forth thy praise." By faith, he now falls upon the mercy of God in Christ, and is saved.

CHAPTER IV.

THE BELIEVING SINNER.

The sinner who is saved by faith, up to the very moment of time in which he believes, is an ungodly man. He remains in a state of condemnation and death, and the wrath of God abides upon him, until he believes and is saved by faith. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The sinner who is without righteousness, and who is clothed with sin as a garment, believes, and his faith is imputed to him for righteousness. The thing which is imputed to him is not the personal righteousness of the Savior, however glorious and desirable that righteousness may be, but the faith which he now has in the Savior. "His *faith* is counted for righteousness."

He is properly awakened and brought to a discovery of his own sinfulness—of the sinful-

ness of both his heart and life. He no longer sleeps in sin, and flatters himself that he is in the way of life, but sees himself in the broad road of death, and that his feet already take hold on hell. He is anxious to know the way of life and salvation—how he may escape the death that never dies, and lay hold on eternal life. “What must I do to be saved,” is now the earnest language of both his lips and heart. He sees and feels his danger.

The believing sinner is a true penitent. He no longer lives in outward acts of rebellion against God, but ceases to do evil, and learns to do well. He is sorrowful before God on account of his past transgressions. He has a broken and a contrite heart, which God neither does nor will despise. He feels that he is void of all good, and filled with all evil. He no longer justifies himself, but acknowledges his guilt, and prays for pardon.

He is not in the natural ignorance and darkness of his own mind, without God and hope in the world, but has the light of truth. “It is written in the prophets, And they shall all be taught of God.” God was the first preacher of his own Gospel to sinful man, declaring to the

serpent, when speaking of the seed of the woman, "It shall bruise thy head, and thou shalt bruise his heel." And ever since God gave this first intimation of a Savior, he has been spreading religious truths among the families and nations of the earth, "so that they are without excuse." To one he declares, "Dust thou art, and unto dust shalt thou return." To another, "Walk thou before me, and be thou perfect." And to another, "Believe on the Lord Jesus Christ, and thou shalt be saved." To one man he gives five talents, to another two, and to another one; and in his own way and time, a portion of religious and saving truth, to every human being in all the world; and those who believe it not, must forever perish.

But has the sinner power so to believe as to enter into a state of salvation? There can be no question but he has, for God, who requires no impossibility of any man,—who is not a hard but a good master, and who is just, commands him thus to believe. The impenitent, unawakened, worldly-minded and honor-receiving sinner, cannot believe unto righteousness. Neither is such an one commanded to believe, but rather to awake and repent. "How can ye

believe, which receive honor one of another, and seek not the honor that cometh from God only." But the man who turns to God with a penitent heart, confessing and forsaking his sins, can appropriate the precious promises of pardon to himself, and thus believe to the salvation of his soul. But God, who redeemed him, and who now reveals to him the way of salvation, gives him this power of faith. "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." But while this power is of God, the act is the believer's. No being ever did, or can believe for another ; every sinner must and does believe for himself.

But what is this faith of the believing sinner ? In the language of Noah Webster, "Evangelical, justifying or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with the cordial assent of the will or approbation of the heart ; or entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other

words, that firm belief of God's testimony, and of the truth of the Gospel, which influences the will, and leads to an entire reliance on Christ for salvation."

In the language of Richard Watson, "True and saving faith in Christ consists both in assent and trust; but this is not a blind and superstitious trust in the sacrifice of Christ, like that of the Heathens in their sacrifices; nor the presumptuous trust of wicked and impenitent men, who depend on Christ to save them in their sins; but such a trust as is exercised according to the authority and direction of the word of God; so that to know the Gospel in its leading principles, and to have a cordial belief in it, is necessary to that more specific act of faith which is called reliance, or in systematic language, fiducial assent. The Gospel, as a scheme of man's salvation, declares that he is under the law; that this law of God has been violated by all; and that every man is under sentence of death. Serious consideration of our ways, confession of the fact, and sorrowful conviction of the evil and danger of sin, will, under the influence of divine grace, follow

the cordial belief of the testimony of God; and we shall then turn to God with contrite hearts, and earnest prayers, and supplications for his mercy. This is called "repentance toward God," and repentance being the first subject of evangelical preaching, and then the injunction to believe the Gospel, it is plain, that Christ is only immediately held out in this divine plan of redemption, as the object of trust in order to forgiveness, to persons in this state of penitence, and under this sense of danger. The degree of sorrow for sin, and alarm upon this discovery of our danger as sinners, is no where fixed to a precise standard in Scripture; only it is supposed everywhere, that it is such as to lead men to enquire earnestly, "What must I do to be saved?" and with earnest seriousness to use all the appointed means of grace, as those who feel that their salvation is at issue, that they are in a lost condition, and must be pardoned or perish. To all such persons, Christ, as the only atonement for sin, is exhibited as the object of their trust, with the promise of God, "that whosoever believeth in him shall not perish, but have everlasting life." Nothing is required of such but

this actual trust in, and personal apprehension or taking hold of, the merits of Christ's death as a sacrifice for sin ; and upon their thus believing they are justified ; their "faith is counted for righteousness," or, in other words, they are forgiven.

True saving faith is the foundation, substance or confidence of religious hope ; the conviction, evidence or demonstration of unseen things. Thus we read in the holy Scriptures, "Now faith is the substance of things hoped for ; the evidence of things not seen." And what is this faith but the truth of God in the heart, which is the substance of all religious hope ; and the truth of God in the mind, which is the evidence of all true religion. A hearty belief of the truth communicated by God is faith ; and this faith is the foundation and confidence of our hope, and the evidence of unseen things. Thus God promised a Savior to Abel, and the faith which he had in the promise was the substance, as it was the foundation and confidence of that good hope which he had in the coming Messiah. So God warned Noah of things as yet unseen ; and that faith which he had in the warning

voice of his God, was the evidence ; or it was the conviction and demonstration to him of these unseen things. The penitent sinner hopes to be pardoned—he desires and expects this great salvation, and when he believes so as to rely alone upon Christ and the merits of his death, his faith is both the substance and evidence of that pardon which he now has, and for which he before hoped. Or in other words, his faith brings to him a free and full pardon of all his past sins, and the demonstration of it, so that in this sense it is both the substance and evidence of the good for which he hoped, and in the possession of which he now rejoices before God his Savior.

The humanity and divinity of Christ are so united together, that they make but one man—but one whole Savior ; and though two distinct natures, yet so complete is their union that we cannot speak of the one without implying the other. “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace

and truth." Now, as Christ is one in the bosom of the Father, so faith and salvation are one in the heart of the believer. They are so intimately and mysteriously united together, that we cannot speak of the one without implying the other. Faith and salvation dwell together in the same soul. All who are saved have faith ; and all who have faith are saved. Though distinct and separate, yet, like the humanity and divinity of Christ, faith and salvation are one. As the Word was made flesh and dwelt among us, so faith is made salvation, and dwells within us. "It is the substance of things hoped for."

But there are important properties belonging to this faith which must not be passed over. It is not a cold, dead belief of truth, which has no power of life, such as wicked men and devils have when they believe and tremble ; but it is a warm, living, powerful faith, which can and does impart moral life to the dead soul of the sinner. It is not an idle, but a working faith ; and it works not by wrath, but by love—love to God, and every soul of man. It is such a belief of divine truth as purifies the heart and overcomes the world. The man, therefore, who

is under the government of the world, and in the impurity of sin, has not this faith abiding in him. It is a faith which believes in hope against hope ; which staggers not at the promise of God through unbelief, but is strong, giving glory to God, which is a full persuasion in the mind that he is able to do what he has promised, and that he will do it. This faith does not only imply the assent of the understanding, but the approbation of the heart also. "For with the heart man believeth unto righteousness." The immortal soul, affections, will, understanding and all assent to the truth, and rely upon it. This is the glorious and precious faith of the Gospel, by which the believing sinner is saved.

But in what sense is faith the gift of God and the act of the creature? I answer, All the objects of faith, the power to believe, the divine influence by which we believe, and the fruit of faith, which sometimes may be called faith, are the gift of God ; but the act of believing must be the act of the believer, and cannot be the act of God or any other being. The Father, Son and Holy Ghost, are objects of our faith ; the doctrines, promises, history, threatenings, rewards and punishments of the Bible, are objects

of our faith ; and all those are the gift of God. The physical power by which we walk, converse, eat, drink, sleep, awake, labor and rest, is the gift of God ; but walking, conversing, eating, drinking, sleeping, awaking, laboring and resting, are so many acts of the creature. So the mental power, by which we think and reason, is the gift of God ; but thinking and reasoning are acts of our own. And so the moral power, by which we are enabled to believe, is the gift of God ; but the act of believing, by which we are brought into a state of salvation, is our own. The evidences of faith, and the divine influences by which we are inclined to examine them and believe, are the gift of God ; but the act of examination and faith is our own, and cannot be the act of any other being. That spiritual blessing, which is obtained through faith, and which sometimes may be called faith, is also the gift of God ; but the act of faith, by which it is obtained, is the act of the believer. As God has given us power to walk or not walk ; to think or not think, so he has given us power to believe or not believe, leaving us to make our own selection, and at the same time holding us responsible to himself for the choice we make.

“Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth not shall be damned.”

But what does he believe? He believes the truth—the saving, divine truth, which is now presented to his mind by the Holy Ghost, and which now becomes the immediate and particular object of his faith. In a general sense he believes in that God who quickens the dead; that this God has made a revelation to him; that this revelation is true, and that the whole of this revelation will remain as divine truth, when time shall be no more. But this general faith of the believer in general truth, requires several distinct and separate acts of faith, and is progressive as divine truth is made known to him. But when the penitent sinner is required to believe that he may be saved, he is required to believe that special, particular truth, which is then presented to his mind, whatever it may be; and unless he believes it, which he has power to do, he cannot be saved. The same truth is not always presented as an object of faith. To a heathen, God may present the simple truth of his own being and character,

and he must believe it, or he cannot please God and be saved. To the mind of a Jew, he may not only present himself, but also the promised Messiah, as an object of faith. And to the Christian, the Father, Son and Holy Ghost, may become a special and particular object of faith. And those to whom the Gospel is preached, are not always required to believe the same portion of divine truth. While one is required to believe on him who raised Jesus, our Lord, from the dead, another is called upon to believe on Jesus Christ himself. And while one is to believe he is the Christ, and that he is alive from the dead, another is to believe in his ascension, and that he ever lives to make intercession for us. But every one is required to believe ; and to believe that portion of divine truth which now is the special object of his faith; and whenever he does it, he is saved. So that while, in a general sense, he believes the whole truth which is made known to him, in a special sense, he believes that particular truth which is now urged upon his attention by the Holy Ghost.

The moment the sinner believes, he is delivered from condemnation; is passed from death unto life; is adopted into the family of God; has everlasting life, and the witness within himself. "Whosoever believeth that Jesus is the Christ, is born of God." "He that believeth on the Son of God, hath the witness in himself."

CHAPTER V.

THE JUSTIFIED BELIEVER.

By the justification of the believer, we are not to understand that general and universal justification, which comes upon all of our race, which delivers us from the guilt of original sin, and which is through the sufferings and death of Christ alone, without any condition whatsoever on our part. Such a justification is brought to view in the Scriptures, and it is taught in these words: "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life;" but this is not the justification of the believer. The unbeliever, as well as the believer, is justified from the condemnation of original sin. No man, since the promise of a Saviour, ever has felt, or ever will feel any con-

demnation, but for his own personal transgression of the law of God. This unconditional justification, therefore, is not the one which is connected with faith, and which can only be enjoyed by him, who believes in Jesus, with a heart unto righteousness.

Neither does this justification consist in that which is by works in this life, which is conditional, and which comes upon him whose faith works by love and purifies his heart. St. James speaks of this justification, when he inquires, "was not Abraham our father, justified by works, when he offered Isaac, his son, upon the altar?" and when he declares, "Ye see, then, how that by works a man is justified, and not by faith only."

The man who is now in a state of grace, who has a living, victorious faith, who loves both God and his neighbor, as "all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself," is justified by his works. His works are now pleasing and acceptable before that God who commanded them, and by whose grace he has been enabled to perform them in the right spirit and temper;

and he can but rejoice in the approbation of a good conscience, having both the approbation and favor of God in the promise, "because thou hast done this, in blessing I will bless thee." But this justification which is not by the merit of works, but by works as a condition, and which is enjoyed by the justified believer, is not that which is by faith alone, and unto all and upon all them that believe.

This justification of the man who now believes, and is justified by faith, does not consist in that justification of a saint, who has been faithful unto death, and who, in the Judgment, will be justified by that justification which is conditional, and which is by works. Our Savior speaks of this as a very important doctrine: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." The man of God will be justified by his works, when Christ shall say to him in the final Judgment, "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make

thee ruler over many things; enter thou into the joy of thy Lord." But this is not justification by faith.

Although this justification implies regeneration and adoption, and every one who is justified is born of the Spirit, and adopted into the family of God, yet it is neither the one nor the other, but a distinct and separate work, and in the order of grace, if not in time, appears to be first experienced. In the moment a man is justified, he is born of the Spirit and adopted into the family of God; but, in the order of grace and thinking, he is first justified, then regenerated, and then adopted. The sinner first perceives the wrath of God to be turned away from him, then the Spirit to work with power in his heart, and then the spirit of adoption, by which he cries, Abba, Father.

In the language of that great and good man, John Wesley, "It is not the being made actually just and righteous. This is sanctification; which is, indeed, in some degree, the immediate fruit of justification; but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies, what God does for us

through his Son; the other, what he works in us by his Spirit. So that, although some rare instances may be found, wherein the term justified, or justification, is used in so wide a sense as to include sanctification also; yet, in general use, they are sufficiently distinguished from each other, both by St. Paul and the other inspired writers.

“Neither is that far-fetched conceit, that justification is the clearing us from every accusation, particularly that of Satan, easily provable from any clear text of Holy Writ. In the whole Scriptural account of this matter, neither that accuser, nor his accusation, appears to be at all taken in. It cannot, indeed, be denied, that he is the accuser of men, emphatically so called. But it does in no wise appear, that the great apostle hath any reference to this, more or less, in all he hath written touching justification, either to the Romans or the Galatians.

“It is also far easier to take for granted, than to prove from any clear Scriptural testimony, that justification is the clearing us from the accusation brought against us by the law; at least, if this forced, unnatural way of speaking,

mean either more or less than this, that whereas we have transgressed the law of God, and thereby deserved the damnation of hell, God does not inflict on those who are justified the punishment which they had deserved.

“Least of all does justification imply, that God is deceived in those whom he justifies; that he thinks them to be what in fact they are not; that he accounts them to be otherwise than they are. It does by no means imply, that God judges concerning us contrary to the real nature of things; that he esteems us better than we really are, or believes us righteous when we are unrighteous. Surely no. The judgment of the all-wise God is always according to truth. Neither can it ever consist with his unerring wisdom to think that I am innocent, to judge that I am righteous or holy, because another is so. He can no more, in this manner, confound me with Christ, than with David or Abraham. Let any man to whom God hath given understanding, weigh this without prejudice, and he cannot but perceive that such a notion of justification is neither reconcilable to reason nor Scripture.”

If this justification does not consist in any one, or in all of the blessings as above named, in what does it consist? It consists in a free and full pardon of all his sins that are past, in releasing him from the punishment which is due to these sins, and in counting to him his faith for righteousness. To the believer, God does not impute sin, but looks upon him as innocent, and treats him as though he had never sinned. That this is the true notion of justification, the following Scriptures will show:

“Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Now, by this text, it is clear, that justification and the forgiveness of sins, signify one and the same thing; and that justification or forgiveness which cannot be by the law of Moses, is preached unto us by Jesus Christ, “in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

“But now, the righteousness of God without

the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

This important portion of Scripture teaches us that all have sinned; that God's method of salvation is not by the righteousness of the law, but by the righteousness of faith; that all who believe, are freely justified; that this justification is by his grace; that it is through the redemption which is in Jesus; that it consists in the remission of sins which are past, and that it accords with the justice of God. Justified freely by his grace, and remission of sins that are past through the forbearance of God, must

signify one and the same thing, and show us that justification is the forgiveness of sins.

“I tell you, this man went down to his house justified, rather than the other.” In this place the word justified must mean the same as pardoned, for what did the publican want when he prayed, “God be merciful to me a sinner,” but the forgiveness of his sins.

“But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted to him for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” The man to whom the Lord will not impute sin, whose sins are covered, whose iniquities are forgiven, unto whom God imputeth righteousness without works, and whose faith is counted for righteousness, is the man who is blessed, and this is the justified believer. It is plain, therefore, that justification, counting for righteousness, imputing righteousness without works, forgiving iniquities, cover-

ing sin, and the non-imputation of sin, signify about one and the same thing, as they are used by St. Paul in the text last quoted.

This justification may be obtained in the way of faith, and it cannot be sought and found in any other way. Faith is the only thing which God requires of the broken-hearted sinner, and with this requisition he must comply, or he never can be saved. "But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

He must have faith in God, and in the doctrines of the gospel presented to his mind as an object of his faith. God is a sovereign, and is under no obligations to sinful men, only as he has bound himself by promise. He has been pleased to give his son to die for our redemption, and through the atonement of Jesus, who tasted death for every man, to open up a way whereby he can be just, and yet grant a pardon to the penitent sinner, in that way which is both lawful on the part of God, and full of mercy to him who is pardoned. Faith is this way. God has been pleased to make it the condition, and

the *only* condition of justification. All who believe are justified. God justifies the believer through faith. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

The justified believer has, as a fruit and evidence of his justification, peace with God through our Lord Jesus Christ. Before he was pardoned, though deeply awakened and concerned, yet, being under the influence of the carnal mind, he was enmity against God, warring against the truth, claims, and character of God; and God was at war with him, subduing his rebellious heart, and bringing him to the only condition of reconciliation, which is faith in Jesus Christ. But now he has grounded the weapons of his rebellion, and no longer fights against God; now, he voluntarily and with gratitude accepts of God's only condition of peace, he is justified, and has peace with God. The guilt which before disturbed and wounded his soul, is now removed, and he is quiet, calm, and at rest with God. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

CHAPTER VI.

THE REGENERATED BELIEVER.

What is regeneration? As a distinct and separate work of grace upon the human soul, in what does it consist? This is a very important question, and every man ought to give it a careful examination, and just so far as he can, understand it for himself. Every man must be born again, or he can never see the kingdom of God. This change, whatever it may be, in experience or in theory, must be ours; we must know its renewing power upon our own hearts, or we must live and die in sin, without salvation, and forever feel the pains, the tormenting pains of the second death. Christian experience and gospel sermons throw light upon this subject, and as we have time and opportunity, we should gather thoughts from these, and from other sources of Christian knowledge; but as

we are anxious to know the truth, the whole truth, and the truth upon this subject just as it is revealed to us in Jesus Christ, we will come directly to the Word of God, and let the Scriptures speak for themselves.

Regeneration, as a distinct and separate work of grace upon the human soul, is a resurrection, a passing from death unto life. The sinner, before he is born of God, is in a state of moral death, but after he receives the quickening power of the spirit, he is in a state of moral life. He was dead in sin, but is now alive in righteousness. His death consisted in his being by nature a child of wrath, in his having a carnal mind which was enmity against God; in his being without Christ, alienated from the commonwealth of Israel, a stranger from the covenants of promise, afar off, having no hope, and without God in the world; in his walking according to the course of this world, according to the spirit that now worketh in the children of disobedience, having his conversation in the lusts of the flesh, fulfilling the wills of the flesh, and the desires of the mind. Before his conversion, this was the moral state of the sinner;

and this is moral death. But his sins, which before cut him off from God, are now pardoned; and the life of God, from which he was alienated, now flows into his heart, diffuses itself through his soul, and animates his moral nature. By the blood of Christ he is now brought nigh to God, has access to the Father, is a citizen with the saints, is built upon the foundation of prophets, apostles, and Jesus Christ; groweth unto a holy temple in the Lord, and is a habitation of God, through the Spirit. This is moral life. "We know that we have passed from death unto life, because we love the brethren." "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

To be born again, is to become a new creature—it is to be created in Christ Jesus unto good works. In regeneration the old man who is corrupt according to the deceitful lusts, is put off, and the new man is put on. In the soul of every unregenerated man, is found the carnal mind, the body of sin, the works of the flesh. "Now the works of the flesh are manifest, which

are these,—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.”

Now these unholy passions, which are found to live in the soul of every unconverted man, constitute the carnal mind, the deceitful lusts, the old man with his deeds; and in conversion these are put off—they are crucified and slain. And the new man, who is created after God, and consists in righteousness and true holiness—in “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” is put on. These holy principles and affections had no existence in the soul, until created and placed there by the renewing power of the Spirit. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.”

Regeneration does not consist in any outward rite, ceremony, or form, such as water baptism;

but in a divine inward work upon the soul, which turns the moral feeling from sin to holiness—from the power of Satan unto God. “For he is not a Jew,” or a converted man, “which is one outwardly; neither is that circumcision,” or regeneration, “which is outward in the flesh; but he is a Jew,” or a good Christian, “which is one inwardly; and circumcision,” or religion, “is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.” Then the Christian believer, who is born of God, is circumcised with the circumcision of Christ, made without hands, and which cuts sin off from the heart. Regeneration is the circumcision of the heart; the spirit working with power in the moral nature, renewing the spirit of the mind, and purifying the soul of the believer.

The religion of this world, which is from beneath, and which is all that the unconverted man has, creates and cherishes evil, envying and strife in the heart, and is earthly, sensual, and devilish in its character; “but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy

and good fruits, without partiality, and without hypocrisy;" and the converted man by his conversion, is changed from the religion of the world to the religion of God. This is a great and glorious change, and it is the regeneration of the soul. May God help the sinner to seek and obtain it.

To be born again, is to be saved from the love and power of sin, and to be made a partaker of the divine nature, so that the man who is now in the possession of this grace, neither loves nor commits sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." "For sin shall not have dominion over you; for ye are not under the law, but under grace." As the son partakes of the nature of his father, so the child of God, by the regenerating power of the Spirit, is made a partaker of the divine nature—of the love and holiness of God. And so long as this holy seed, the divine nature, remains in his soul, he is under the reign of grace, and neither loves nor commits sin, but "keepeth himself, and that wicked one toucheth him not."

“Abstain from all appearance of evil. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” These words of St. Paul, as any one can see, are addressed to Christians, in the spirit of prayer to God, for their advancement in holiness; and they show us, that those Christians who are not as yet entirely sanctified, are nevertheless, being born of God, in a sanctified state, and that it is their privilege and duty to go on unto perfection in this grace; and that regeneration is imperfect holiness—that it is the commencement of the great work of entire sanctification. The same doctrine is taught in these words: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” The children of God who are here addressed, are in a regenerated state—they are washed, but not from all filthiness of the flesh and spirit—they are holy, but they are not as yet made perfect in holiness—they are exhorted to perfect holiness in the fear of God.

Not to dwell longer upon the subject, regeneration, as a distinct work, may be called conversion; a resurrection; a new creation; a circumcision of the heart; the religion from above; salvation from the love and power of sin; imperfect holiness; a death unto sin, and a life unto God; a translation from the power of darkness into the kingdom of God's dear Son; a moral change; a divine work, wrought by the power of the Holy Spirit. These are different forms of speech, representing this work of grace under different figures, but they signify one and the same thing—the new birth—without which no man can be saved.

This gracious work is wrought in the soul of every true believer. While Jesus was yet upon earth, he gave power to as many as received him to become the sons of God, and they were born, not of the will of man, but of the Spirit. We learn by St. John, that whosoever believeth that Jesus is the Christ, whether Jew or Gentile, is born of God. We become the children of God, not by works, but by faith. All who believe with a heart unto righteousness, are saved from the love and power of sin—are passed from death unto life. But before a man can

believe, so as to bring the promised blessing into his soul, he must be awakened and repent—he must place himself in the humble attitude which God requires, and seek Him, in the use of those means he has appointed, with all his heart; and then he can throw himself upon the mercy of God in Christ by faith; and then, being a new creature, he can rejoice in the hope of eternal life.

Those who are born of God, are not left in doubts and fears, in regard to their state, but they have the witness in themselves. The same powerful Spirit which renewed their souls after the image of the heavenly, bears witness with their spirits that they are the children of God. Abel, who was the first born of the Spirit, so far as we know, and whose conversion is a kind of Christian standard to all experience in this grace, obtained witness that he was righteous. Enoch, the seventh from Adam, before he was translated, had the testimony that he pleased God. No one should rest until he has the thing and the evidence of it. All by the grace of God in Christ may have both. Seek in God's own way. Ask and receive, that your joy may be full.

CHAPTER VII.

THE ADOPTED BELIEVER.

Adoption, as generally understood, is that act by which any man takes another into his family; owns and treats him as his natural son, and makes him an heir of his property. Or it is the state of the adoptive child—a real or supposed favor, conferred upon the adopted, by the adoptive father.

To be adopted, in a religious sense, is to be changed, from the position of a servant, to that of a son. To the adopted child of God it is declared, “Wherefore, thou art no more a servant, but a son.” When in his repenting and unconverted state, inquiring after the way of salvation, and wishing to obey the will of God, waiting upon him in prayers and supplications, anxious to enter into life, and being overcome by the power of sin, he was a servant, delighting “in the law of God after the inward man,”

and serving God through slavish fear. But now he is adopted; he is no longer a servant in bondage to sin, but a son made free, worshipping God from a principle of love, and rejoicing in him as his father. The adopted believer, being elevated from a servant to a son, is made an heir of God. Not merely of God's infinite wealth, but of the infinite God himself. "And if a son, then an heir of God, through Christ." And not only so, but being an heir, he is also a joint heir with Jesus Christ. "And if children," reasons St. Paul, "then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The Christian and Jesus Christ do not only suffer, but they are also glorified together. We learn, by the epistle to the Hebrews, that God, in these last days, has spoken unto us by his Son, whom he hath appointed heir of all things. Christ is not only the brightness of the glory, and the express image of the person of the Father, but he is heir of all things. "He that overcometh," says God to his conquering children, "shall inherit all things; and I will be his God, and he shall be my Son." And in the

language of St. Paul, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." Christ and the child of God being joint heirs, inherit the same rich blessings. To be adopted is to become a member of God's holy and universal family, and to have the Spirit of adoption. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." This Spirit of adoption is not the heavenly temper of the Christian, nor the genius of the gospel, but the Holy Ghost himself. It is that Holy Spirit of promise by which the believer is sealed; which is the earnest of his inheritance until the redemption of the purchased possession, the Spirit of God's son sent forth into his heart, bearing witness to his adoption, crying in him and enabling him to cry, Father, Father. The adopted believer is a son, an heir of God, a joint heir with Christ, a member of God's family, and he has the spirit of adoption.

Before any man can thus become a member of God's holy and heavenly family, he must be

purified by the washing of regeneration, and renewing of the Holy Ghost. God will not take a poor fallen, degraded, filthy sinner, and at once exalt him to the honors of a son. He must first be prepared. Except a man become a Christian by having the divine nature imparted to his soul, he cannot see this royal family and kingdom of God. But God is merciful to our sinful race. From the curse of the broken law, by the death of his own Son, he has redeemed us, that we may receive the adoption of children. By his Holy Spirit he awakens in us moral sensibility, and gives us to feel our need of a Savior. He invites us to accept of salvation in Christ, and to become members of his family. And when we consider upon our ways, cease to do evil and learn to do well, return to him with a contrite heart, confessing our sins, calling upon him in prayer, and accepting of salvation by faith on our Lord Jesus Christ, he pardons our transgressions, washes away our guilt, and makes us new creatures in Christ; and having thus received the image of the heavenly, we are adopted, and receive the spirit of adoption.

The advantages of this adoption are every way great and glorious. The adoptive child has infinite honor conferred upon him. He is no longer called by his old name, but by the name of him whose throne is in the heavens, and whose kingdom is the universe. He is a child of God—a member of the royal family. The immaculate Jesus is not ashamed to call him brother; and the Father of our Lord Jesus Christ owns and treats him as a son. He is no longer an alien and in bondage to sin, but the Lord's freed man and at home in the family of God, and among his honored and dignified children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That we, who have degraded and ruined ourselves by sin, who have no claim upon God's mercy, should be exalted, and made the honored sons of the Lord God Almighty. Greater honor cannot be conferred upon men in the present life, than that which is bestowed upon the adopted children of God. Ample provisions as well as immortal honors, belong to God's adopted ones. Their father in heaven is infinitely rich. All the

treasures of earth and heaven are his. His storehouses are always open to supply the wants of his people, and they can never be exhausted. "But my God," says St. Paul to the members of the heavenly family, "shall supply all your need according to his riches in glory by Christ Jesus." And says David, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

When every needed blessing is given, and no good thing withheld, it is enough. The adopted children of God, therefore, are not to be anxious about meats and drinks and raiment, but to remember that God, who has given them bodies and living souls to animate them, has given them more than these; and that these greater blessings are pledges for the smaller ones. They are to consider the fowls of the air, and to remember that God's children are better than they; and that God who feeds the former will provide for the latter. They are to look upon the lilies of the field, and remember that Solomon in all his glory was not arrayed like one of these; and that God who thus adorns the grass which perishes, will much

more clothe them. They are to remember the bitter agony and death of the Son of God; that God has blessed them with all spiritual blessings in heavenly places in Christ Jesus; that he gives good measure, shaken down, running over; and that he makes all things work together for the good of his saints.

The adopted children of God have the advantage of the most elevated society. Their companions are wise, holy, just and good. What an infinite blessing to commune with the Father, Son and Holy Ghost; to form a part of that holy company where saints and angels blend together; to listen to the songs of Zion and feed on the Word of life, and thus to grow up in Christ our living head. We are so constituted as to be degraded by bad, and elevated by good society. The holy society into which adoption brings us, will exert an elevating influence upon us forever. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." It does not yet appear what we shall be, by the infinite and elevating grace of God, and the holy society of heaven.

These adopted children of God have a place of refuge. They are divinely protected. Our Father in heaven is not only able, but he will defend the little ones who belong to his family. A mother may, but God will never forget his children. No weapon formed against them shall prosper. What is done to one of his dear children, our heavenly Father regards as being done to himself. A man had better be drowned in the midst of the sea, than to offend one of these little ones whom God protects. He is wise to plan, and Almighty to execute. He is a shield to those who trust in him. His children are not only honored, without want, in good society, and protected by infinite power, but they have the promise of everlasting life, and of ineffable glory in the world to come. They have a home beyond the skies—a mansion and a treasure in glory. No one can describe that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for the people of God. We read of a golden city, of robes and crowns, and an eternal weight of glory which the saints will possess when they shall cease from their labors, and shall enter into the

joy of their Lord. The privilege of sitting down with Christ upon his throne, and of mingling with the tall sons of light, belongs to all the adopted children of God. The crown, the unfading crown of life, will be given to every one who is faithful unto death.

If we belong to the family of God, and have the Spirit of adoption, we will no longer rely upon the world, an arm of flesh, or any created good; but our dependence will be upon God, and in him alone will we trust. He will be our wisdom to direct, our power to defend, our comfort and hope by day, and our song in the night. We will no longer lean upon ourselves, but upon the arm of our Almighty Father, whose children we are, and whose Almighty grace is our shield and buckler. Belonging to the family of God, our chief delight will be in Him who created us, whose mercy has redeemed and saved us, and who freely bestows upon us all good things. We will love the good things of earth, but in subordination to the great Giver. Loving God with the affection of a child, the adopted one will be led to inquire of himself, Whom have I in heaven but him,

and who is there I so much desire upon earth as that God who loved me, and gave his son to die for my guilty soul, and now brings me to his bosom, and loves me with the affection of a Father? "We love him, because he first loved us." And we do not only rely upon him as our Sovereign, and love him as our Father, but we have access to him at all times. By the same spirit we all have access to the Father, through faith on our Lord Jesus Christ. Between God and the believing soul there is no obstruction. The Christian comes with boldness to a throne of grace, and obtains grace to help in time of need.

Obedience is another mark of this state of adoption. If we are the children of God we will keep his commandments; and we will do him service from the heart, delighting in his ways, glorying in the Cross of Christ, and looking for a better country, the home of the saints in heaven.

It is evident from this view of the subject, that adoption is an act of free grace on the part of God; that it embraces all true believers, making them members of the heavenly family;

and that it is a blessing of the greatest importance, laying us under the strongest obligations of gratitude to God; to honor him and his family by all holy living and virtue; and to offer to him the sacrifice of praise and thanksgiving continually, which is our reasonable service.

CHAPTER VIII.

THE BELIEVER'S WITNESSES.

THE believer has two important witnesses, the Holy Ghost and his own spirit. The Holy Ghost is the first, both in order of time and importance, and his own spirit the second of these witnesses. They agree in their testimony, though not in the manner of their testifying, and bring to him the pleasing intelligence that he is now a child of God; and by their joint testimony they greatly comfort, strengthen and confirm him in the Christian faith, the faith once delivered to the saints. In the language of St. Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God." The Spirit of God testifies to the saint, and with his spirit. Let us now consider the testimony of these two grand witnesses, so necessary to the Christian in this world of trial,

and so important to his peace and happiness in God.

The Spirit's testimony does not consist in a voice from heaven, or in an outward voice of any kind, proclaiming to us that we are the children of God; nor does it consist in dreams and visions of the night, however profitable they may be to us for the time being; nor in the sending down of fire from heaven to consume our sacrifices, as under a former dispensation; nor in our being able to remember portions of the sacred Word, and of being instructed thereby; nor in any thing else of this kind. But the testimony of the Spirit consists in a direct communication from the Holy Ghost himself, making the impression upon the believer's soul, and satisfying him that he is now a child of God. "And because ye are sons," using the words of Scripture, "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." God is that Almighty being who renews the sinner's heart, and when he has performed this work of mercy for him, he commissions the Holy Ghost to inform him of the fact, that he may know that he now has

redemption in the blood of the Lamb, even the forgiveness of his sins, according to the riches of his grace. The Spirit of God's Son cries in the believer's heart, and his direct testimony there enables the believer to cry:—

“ My God is reconciled ;
His pardoning voice I hear ;
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And Father, Abba, Father, cry.”

This testimony of the Spirit is not the same in all, but quite different in different persons. In the man who is a babe in Christ, or just experienced religion, it is single and alone. In the man who has had time to form a Christian character, it is accompanied by the testimony of his own spirit. In those of a weak faith, the testimony of the Spirit is somewhat obscured by doubts and fears, and sometimes can hardly be discerned. In those of a strong faith, it is clear and strong, silencing every doubt, banishing every fear, and overflowing the heart with love and gratitude to God.

This testimony is not always the same in the same person, but differs according to the posi-

tion he occupies, and the measure of his faith. When a babe in Christ, the testimony of the Spirit alone informs him of his sonship and adoption; when a man, it is accompanied by the testimony of his own spirit; when weak in faith, it is weak; and when strong, it is strong. All the Christian graces of the believer are in proportion to his faith, and his faith in proportion to his works. "Faith without works is dead."

The operations of the Divine Spirit are very mysterious, and are more than we can name, explain, or understand. We do not know the precise manner in which he bears his testimony to, and with the spirit of the believer. We know that he cries in the heart's of God's children, but how he testifies, and makes them understand the important intelligence he communicates, we cannot tell. Such knowledge is too high and excellent for us; we cannot now attain unto it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." There are mysteries in nature as well as

in grace, and we can no more understand the one than the other. We know that many things do exist, but cannot tell how they exist. We know the facts, but do not understand the manner. The greatest philosopher cannot tell how a spear of grass grows.

And again. The Holy Spirit does not always operate in the same way. Sometimes he may come in the whispers of his grace, in a still small voice; and at other times like the rushing of a mighty wind, filing all the house, and all the hearts of the people, as on the day of Pentecost. He is not confined to any particular mode of operation, but is a sovereign over his own ways. It is enough that he testifies, that we know the fact, and rejoice in the blessed assurance that our sins are pardoned, that God is our Father, and that we are his children.

It is possible for a man to be mistaken, and to suppose that he has the witness of the Spirit when he has not; and therefore every man ought to examine himself upon this subject in the light of Scripture and experience, and not rest until he knows the ground he occupies, and the foundation of his hope. The truly convert-

ed man is not mistaken; he has both the thing and the evidence of it, and knows whereof he affirms. Whether strong or weak in faith, he is planted upon Christ the eternal rock, and gives glory to God. But the unconverted man who labors under a delusion, may be undeceived; and he will be when he looks upon this subject in the light of Scripture, though he now flatters himself in his own eyes, and hopes, though falsely, that he is a child of grace. There are experiences belonging to the children of God, which the unconverted have not; and whenever they will examine themselves in the light of these, they will perceive at once, that these things do not enter into their experience; and in this way they may know that they are not the children of God, and therefore cannot have the witness of the Spirit. No man can have the witness of the Holy Spirit until he becomes a new creature in Christ. And before any man can become a new creature in Christ, he must believe with a heart unto righteousness. And before any man can thus believe he must repent, and return to God with that repentance which is unto life. And before any

man can or will thus repent, he must be awakened from the sleep and death of sin. But the poor deluded soul has never thus been awakened. He has never truly returned to God with repentance and faith on our Lord Jesus Christ. He has never experienced the pardon of his sins, and that great moral change denominated the new birth. He knows that these experiences are not his ; that he has never sought God in earnest prayer, and with all his heart; and in this way, by strict self-examination he may know that he is not a child of God, and that he has not the witness of the Spirit. The backslider, who once knew the power of religion in his heart, knows that he is now a fallen man ; of this fact he has the witness in himself. The believer who rejoices in the testimony of the Holy Spirit, has power over sin, walks in the ways of the Lord, and keeps himself unspotted from the world ; but the deluded and unconverted soul is under the dominion of sin, walks in the ways of the flesh, and defiles his garments with many transgressions. The believer, with whose spirit the Holy Ghost bears witness, is conscious of a great change, that he

is now a different man from what he once was; he knows that his spirit, which was once troubled, is now calm; that he no longer feels the burden of sin; and that he has the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and all other Christian graces; but the deceived soul has no such experience, is not conscious of any great moral change, has not that religious joy which is full of all humility and goodness, and therefore may know that he is not a child of God, and has not the witness of the Spirit. “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”

The second witness, by whose testimony the believer knows that he is a child of grace, is his own spirit. Not God, his word, an angel, or a saint, but the man's own consciousness. “For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.”

The conscience of a good man testifies to that which his own mind perceives to be true or false by his own consciousness, and therefore the testimony of his conscience, is the testimony of his own spirit or consciousness.

The believer's own spirit becoming a witness, testifies not to the world, nor to the church, but to himself in his own bosom; and by this testimony he knows that he is a child of God, and has a good hope of eternal life.

This witness testifies by a process of reasoning, and by logical conclusions. The pious man examines and thus reasons with himself: Every man who is born of the Spirit is a child of God. This is a Bible proposition, and I cannot doubt of its truth. And on comparing his own experience with that of a child of God, and looking carefully into the subject, his own consciousness declares to him that this experience is his, and that therefore he is a child of God. The man who listens with holy attention to God's word, is his adopted child; I thus listen to the sanctifying word of his grace, and can no longer doubt of my sonship and adoption. All who obey God from a principle of love

must be his children, for unconverted men cannot thus obey him ; then I must be one of his children, for it is more than my meat and drink to do his will, and I am conscious of the fact. God's commandments are not grievous to his children; they are not grievous to me. All who have the Spirit of adoption are his children; on examination I find that I have that Holy Spirit of promise, and therefore must be one of his little ones. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law;" and those who have this fruit of the Spirit are and must be the children of God; on examination I am conscious that this heavenly fruit of the Holy Ghost is mine, and therefore I am a member of God's family, though I feel that I am unworthy of such an exalted position. The man who by the grace of God, has the victory over his spiritual enemies, is a good child of grace; I have such victory; grace, not sin, reigns in my heart; and therefore I am a child of God. Thus by examination and a fair process of reasoning, the Christian's own spirit testifies to him that he is a child of grace.

This second witness appears to be superadded, to strengthen and confirm the testimony of the first. And also, that the Christian may have the witness in himself; may know that he has grown in grace, and that he may be doubly assured of his salvation.

Babes in Christ have the testimony of the Spirit. Men have the testimony of the Holy Ghost and their own spirit. The man who has neither of these witnesses is not a Christian. The man who has both, has made progress in religion.

CHAPTER IX.

THE BELIEVER'S POWER.

THE glorious covenant of divine grace, which our Heavenly Father was pleased to make with fallen man, is divided into three grand dispensations. In the first place, we have the dispensation of the Father; in the second place, the dispensation of the Son; and in the third place, the dispensation of the Holy Ghost. These three dispensations, like the three persons in the Godhead, are one—one scheme of salvation through our Lord Jesus Christ.

The first intimation of mercy to guilty man, when God declared that the seed of the woman should bruise the serpent's head, is the time when the dispensation of the Father begins; and it continues along down through patriarchs and prophets, until the coming of Jesus Christ. The dispensation of the Son, begins at the time

when he was baptized with water and the Holy Spirit, and when God proclaimed to the multitudes with a voice from Heaven, "This is my beloved Son, in whom I am well pleased," thus giving them to understand that they were now to hear him; and this dispensation continues, until the Holy Ghost comes in his power and glory. Ten days after our Lord ascended up into heaven, the ever memorable day of Pentecost, when the Holy Spirit fell on the people in flames of fire, is the time when the dispensation of the Holy Ghost begins; and it will continue until the last sinner believing, shall have been renewed and saved, and Christ shall come to judge the quick and the dead.

In the time of the dispensation of the Father, the Son and the Spirit were in the world; but during this period, the Father was the prominent person in the Godhead, and the great agent in carrying forward the work of man's redemption. In the time of the dispensation of the Son, the Father and the Spirit were in the world; but, during this time, the Son was the prominent person in the Godhead, and the principal agent in carrying on the work, the

great work of human salvation. So in the time of the dispensation of the Spirit, the time in which we live, the Father and the Son are in the world; but the Spirit is the prominent person in the Godhead, and the grand agent in renewing and saving lost sinners.

Before the time of his own dispensation, though not in all his fullness, the Holy Ghost was in the world. This is quite evident to the mind of every one who believes the Word of God: "My spirit shall not always strive with Man." This was spoken of the Holy Ghost before the flood, and it shows that he was then in the world, striving with ungodly men—convincing them of sin, and laboring to bring them to repentance. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Holy Ghost then was not only in the world, but he was in the Church also, before the time of his own dispensation, comforting the hearts of God's people, and inspiring the prophets to look down through ages yet to come, and to tell what should be in the future.

Notwithstanding the Holy Ghost, in some

measure, had long been in the world and the Church, yet he was not in the one nor the other, in his fulness and power, until the time of his own dispensation. This is evident from the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." The Spirit then, in the days of Joel, though he was in the world, was not poured out upon all flesh. In the language of St. John, "The Holy Ghost was not yet given." That is, he was not given to all people, and in all his fullness and power.

The reason why the Holy Ghost was not yet come, as given by St. John, is, "Because that Jesus was not yet glorified." Before the Holy Ghost can come, in his wonder-working power, Jesus must be glorified—must suffer, die, arise from the dead, and ascend up into heaven. "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you :

but if I depart, I will send him unto you." The dispensation, not Christ, gives place to that of the Holy Ghost, and the latter cannot come in until the former has passed away. Christ must depart before the Spirit can come.

The Holy Ghost was given, as predicted by prophets, in the glory and power of his grace, on the tenth day after our Lord ascended into heaven, and the fiftieth day after his resurrection. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

After this, the Holy Ghost was given to the Gentiles, or poured out upon all flesh, under the preaching of free salvation by Peter. Peter proclaimed in the house of Cornelius: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him,

and worketh righteousness, is accepted with him." And while thus preaching, "the Holy Ghost fell on all them which heard the word."

The Father, by the miracles he wrought, during his own dispensation, convinced men that he was in the world. When Jesus Christ was upon the earth, men of reason came to him and said: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." So when the Spirit comes, by his wonderful miracle-working power, he shows that he is in the world—that the time of his own dispensation has come. The miracles of the Father were principally upon the earth, elements and lower animals; those of the Son were generally on and in favor of the bodies of men; but those of the Spirit are of a higher order; they are upon the souls of men, by which they speak with other tongues, and magnify God.

Through the atonement of Jesus Christ, the Holy Ghost is now given to the Church, and to the world. He is the believer's power, and by this almighty power of the Spirit, he conquers himself, the world, and the powers of

darkness. This Holy Spirit of promise, by faith on Jesus Christ, dwells in the Christian's heart; and is the power from above. He quickens, animates and strengthens the whole moral man in the service of God. It is not by human might, but the power of the Spirit, that the Christian overcomes by the blood of the Lamb. All who now believe with a heart unto righteousness, may receive this great gift of the Father. "In the last day, that great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." But Jesus is now glorified, the Holy Ghost is now given, and dwells among and in the hearts of God's people. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This Spirit of God in the soul of the believer, is his power.

The Holy Spirit, like many other blessings, is given in answer to prayer; and Christians

are not only commanded, but they are greatly encouraged to pray, and to pray directly for the gift of the Holy Ghost. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh, it shall be opened."

Believe that you are now living under the dispensation of the Holy Ghost; that he is now given to the Church and the world; and that your Heavenly Father is more willing to give this Holy Spirit to you, in answer to prayer, than you are to give good things to your children, when they ask for them. Believe and pray, and receive ye the gift of the Holy Ghost.

CHAPTER X.

THE BELIEVER'S PERFECTION.

There is a kind of perfection which attaches itself unto every thing with which we are acquainted; and so there is a kind of perfection which belongs to the Christian believer, and which forms a part of his Christian character. When we look abroad upon the green earth, and find, in a tree of the forest, all the properties which belong to one of its kind, we pronounce it a perfect tree. When we examine one of the lower animals, and find in him all the parts and qualities which belong to one of his species, we call him a perfect animal of his kind. A man who has all the parts, qualities, and attributes of a man, is a perfect man. An angel, who is in all respects what the law of his God requires him to be, is a perfect being of his kind. God, who has all possible perfection, and is infinitely above all his creatures, is absolutely perfect.

And so the Christian believer, who comes up to the Gospel standard of salvation, and is what he may be in this life, through the atonement of Christ, is a perfect Christian. He is not a perfect God, or angel, but complete in his own Christian character.

This complete Christian believer is not saved from all ignorance, mistakes, infirmities, temptations, and trials ; nor is he in such a state of grace, in and beyond which he cannot advance in holiness, and from which he may not fall and perish forever. Neither does his perfection consist in conviction, repentance, faith, justification, regeneration, adoption, the witness of the Spirit, the witness of his own spirit, and the power of the Holy Ghost as first experienced ; for, having experienced all these, and being a son of God, sanctified in part, he is required to go on unto perfection, and to perfect holiness in the fear of God. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection

of the dead, and of eternal judgment. And this will we do, if God permit." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Christian believer, born of the Spirit, and in a state of saving grace, is required to go on unto perfection—to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God. And this, through grace, he resolves to do. The great work of moral purity is begun, but not, as yet, completed in his soul. He is saved, but his salvation is not yet perfect.

To be saved from all sin, all filthiness of the flesh and spirit, and all unrighteousness, is to be saved from all the unholiness which constitutes the carnal mind, and from all the works of the flesh. It is to be saved from all adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, malice, guile, hypocrises, wickedness, covetousness, pride, and such unholy feelings and acts. It is to have the whole body of sin completely destroyed ; to be saved from all in-

ward as well as all outward sin. And to be filled with all the fullness of God, is to have all the mind that was in Christ. It is to have perfect love, humility, meekness, patience, gentleness, and all other Christian graces in their perfection.

This perfection is God in the soul, giving full spiritual vision to the believer, purifying his heart and nature from all sin, and scattering his own divine life, in all its fullness and sanctifying grace, through the whole man. It is divine truth in the conscience, purging it from all dead works, by the sprinkling of the blood of Christ, and the sanctifying power of the Holy Ghost. It is the perfect love of God in the soul, enabling the believer to love God with all his heart, soul, mind, and strength, and his neighbor as Christ commands. It is perfect gratitude in the day of prosperity, and perfect resignation in the day of adversity. It is the holiness of our Lord and Savior, Jesus Christ. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifyeth himself, even as he is pure." This perfection, then, is the purity of Christ, "*even as he is pure.*"

That the Christian believer may be thus saved from all sin, and be filled with all the fullness of God ; that he may be pure in this world, even as Christ is pure, is abundantly evident, from the following Scriptures: "Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness and from all your idols I will cleanse you." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit, in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend,

with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we, in this world." These promises, prayers, commands, and declarations, show us that it is the privilege of the believer, in this present life, in all holiness and Godliness, to be like his Lord and Savior.

When the believer is thus saved from all sin, and filled with all the fullness of God, he will know something about it. He will know that he has a new experience, that he now feels a fullness of Divine love and power he never felt before. For the want of better instruction upon the subject, he may not know that it is the perfect love of God, shed abroad in his heart, by the Holy Ghost, given unto him; but he will know that there is not an evil thought, an unholy temper, or a tormenting fear in his soul; that he loves God with all his strength, and his

neighbor better than himself; that he can now love his enemies, bless them that curse him, do good to them that hate him, and pray for those who despitefully use and persecute him; and that he can do it in the fullness of Divine love, which now overflows his heart, and breathes forth good will to every soul of man. He knows that, under his former state of grace, he often felt the motion of sin in his soul, and that he had to strive against the remains of the carnal mind, and though through grace he had the victory, and did not enter into sin, yet he loathed himself, and repented in dust and ashes, and earnestly waited in the use of the means of grace for redemption from all sin, that the native vileness of his nature might be taken away, and that all righteousness and goodness might be planted in his soul, and live and flourish there. He knows that an impression is now made upon his soul; that God has given him the desire of his heart. He has the thing, and can tell the experience of a perfect Christian, but may not be able to give it a Scriptural name. Those who understand the doctrine of Christ on this subject, by the testimony of God and the fruit

of entire holiness, will have an inward consciousness that it is Christian perfection. And so long as they remain at the foot of the cross, having the perfect humility, love, meekness, and patience of Jesus Christ, they will pray without ceasing, rejoice evermore, and in everything give thanks unto God, the Father, through our Lord Jesus Christ.

“But what good works are those, the practice of which you affirm to be necessary to sanctification? First, all works of piety; such as public prayer, family prayer, and praying in our closet; receiving the supper of the Lord, searching the Scriptures, by hearing, reading, meditating, and using such a measure of fasting or abstinence as our bodily health allows.”

“Secondly, all works of mercy, whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavoring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble minded, to succor the tempted, or contribute in any manner to the saving of souls from

death. This is the repentance, and these the fruits meet for repentance, which are necessary to full sanctification. This is the way wherein God hath appointed his children to wait for complete salvation."

"Though it be allowed, that both this repentance and its fruits are necessary to full salvation; yet they are not necessary either in the same sense with faith, or in the same degree; not in the *same degree*, for these fruits are necessary *conditionally*, if there be time and opportunity for them; otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance, or ever so many good works, yet all this does not at all avail; he is not sanctified till he believes; but the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*, for this repentance and these fruits are only *remotely* necessary; necessary in order to the continuance of his faith, as well as the increase of it; whereas, faith is *immediately* and *directly* necessary to sanctification. It remains that faith

is the only condition, which is *immediately* and *proximately* necessary to sanctification."

"But what is that faith whereby we are sanctified, saved from sin, and perfected in love? It is a divine evidence and conviction; first, that God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step farther. And one would imagine there needed not one word more to satisfy a reasonable man of this than the ancient promise. "Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy mind." How clearly does this express the being perfected in love! How strongly imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein?"

"It is a Divine evidence and conviction, secondly, that what God hath promised he is able to perform. Admitting, therefore, that with men it is impossible to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty in the case, seeing with

God all things are possible. And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God saith, 'Let there be light, and there is light.' "

"It is, thirdly, a Divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more *worthiness* or *fitness* in the persons he is pleased to honor. We may, therefore, boldly say, at any point of time, 'Now is the day of salvation!' 'To-day, if ye will hear his voice, harden not your hearts!' 'Behold, all things are now ready; come unto the marriage!'"

"To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more: a Divine evidence and conviction that he doeth it. In that hour it is done. God says to the inmost soul, 'According to thy faith, be it unto thee!' Then the soul is free from every spot of sin; it is clean 'from all unrighteousness.' The believer then

experiences the meaning of those solemn words, 'If ye 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.'"

"Look for it in the way above described ; in all those *good works* whereunto thou art 'created anew in Christ Jesus.' There is then no danger; you can be no worse, if you are no better, for that expectation. For, were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it, then, every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think I must first *be* or *do* thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe that there is an

inseparable connection between these three points ; expect it by faith, expect it as you are, and expect it now. To deny one of them is to deny them all. To allow one, is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principles, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead, but Christ *died*. And if you look for it as you are, then expect it *now*. Stay for nothing ; why should you ? Christ is ready, and he is all you want. He is waiting for you, he is at the door ! Let your inmost soul cry out,

‘ Come in, come in, thou heavenly guest !
Nor hence again remove ;
But sup with me, and let the feast
Be everlasting love.’ ”

Great God ! cleanse the hearts of all thy people from all indwelling sin, and grant that all thy ministering servants, being pure as Christ is pure, may give evidence, that as thou didst send Christ, so Christ has sent them; and that, according to his promise, he is with them always unto the end of the world. Amen.

CHAPTER XI.

THE BELIEVER'S RESURRECTION GLORY.

The Christian believer is a soldier, and is required to take unto himself the whole Christian armor, to engage in spiritual battle, to war against spiritual darkness, the power of sin and hell, and earnestly to contend for the faith once delivered to the saints. While in this world of sin and strife, he is not to recline himself on beds of ease, and desire a smooth path to the honors of the blessed ; but he is to labor for the cultivation and improvement of his own heart, for the enlargement of Christ's kingdom among men, and to lay up for himself a good treasure in heaven. In the accomplishment of this great and glorious work, he may expect to meet with many obstacles, which can only be overcome by the power of God ; to have the fiery darts of the adversary hurled at him, which can only be quenched by the shield

of faith; and to endure hardness as a good soldier of Christ. He must meet the enemy face to face. But in the midst of all his trials and conflicts, he has a consciousness of the divine favor. He knows that he is a soldier of Christ; that his labor is in the Lord, and that it will not be in vain. Being steadfast, unmovable, and always abounding in the good work of the Lord, he knows that he will conquer through the blood of the Lamb. Divine truth, the sincere milk and strong meat of the word, is that which his soul desires, and by which he is made strong to bear the cross of Christ. It is an anchor both sure and steadfast, which holds his little bark at rest amidst the surging storms of human life. It is a sure compass, to guide him in his voyage across the ocean of time, and to land him safely in heaven.

The Christian believer knows that his labor is not in vain, because he knows that there will be a resurrection of the dead. He is involved in that original transgression, which brought death into our world. He is mortal, and must die. The decree of the Almighty has been sounded in his ears, "Dust thou art, and unto

dust shalt thou return." He sees that man dies and wastes away; that his flesh is as grass, and his glory as the flower of grass. But the word of the Lord endures forever, and by that word he knows that he shall live again. Though death may bring his body into the grave, yet the power of God will bring it up from thence. "For since by man came death, by man came, also, the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterwards, they that are Christ's at his coming."

Why should this doctrine of a resurrection be thought incredible? Is not God, who has all power in heaven and earth; who made matter from nothing; who said, "Let there be light, and there was light;" who spake, and worlds rolled upon worlds, unmeasured and untold; able to raise up the dead? The Christian's faith answers in the affirmative, and adds, in the language of our Lord: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection

of life ; and they that have done evil, unto the resurrection of damnation.”

These lively hopes of a future resurrection, the Christian owes, not to the philosophy of this world, but to that revelation which God has made to man, by the inspiration of prophets and apostles. Jesus Christ is the resurrection and the life; and he alone has brought life and immortality to view, in the glorious gospel of the blessed God.

The Christian knows that his labor in the Lord is not in vain, because he knows that in the resurrection every man will have his own body. “But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die ; and that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body.” The doctrine of St. Paul, in this place, appears to be, that as God gives to every seed which has been sown in the ground its own body, in the harvest, so God will give to every

man, who has been lost in death, his own body in the resurrection ; so that as the identity of the grain is preserved, the identity of the human body will be preserved also; and all this by the power and wisdom of God. That every man will have his own body, is evident from the resurrection body of our Lord. The same body of our Savior which suffered and died, was quickened into life. The disciples knew him before his crucifixion and death, and when they saw him after his resurrection, they at once recognized him. They knew that the same man who was dead, was now alive again. Now, as Christ had his own body in the resurrection, and as our bodies are to be fashioned like unto his glorious body, it is evident, that in the resurrection every man will have his own body.

From the very word used, namely, resurrection, this appears also to be evident. This word signifies rising again ; the revival of the dead of the human race, or their return from the grave, at the general judgment. Now, if the same body is not raised, there will be no resurrection. But there will be a resurrection, therefore it is evident that the same body will be raised.

That every man will have his own body in the resurrection—the body which lived and died upon the earth—is evident from the doctrine of future rewards and punishments. Justice requires that the body which participated with the soul in sin, should participate with it, also, in the punishment which is due to sin; and that the body which was united with the soul in the worship of God, upon earth, should be united with the soul in the rewards of God's grace in the world to come. We are not to fear those who can only kill the body, and separate it from the soul for a season; but we are to fear him who can quicken this dead body into life, reunite it with the soul, and punish both in the flames of an eternal hell.

In what this identity of the human body will consist, I am unable to say. For anything which I know to the contrary, all the particles of matter which were attached to the body before death, may be attached to it in the resurrection. Or, those particles of matter only, which were attached to it when it was sown in death, may be the particles of matter which shall compose the resurrection body. Or, the

resurrection body may be composed of some of the particles of matter, which were attached to the body in different periods of its life. But, perhaps, it is not so important for us to know, at the present time, the manner in which God will give to every man his own body, as it is to be enabled to sing in the language of good old Job: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The Christian knows that his labor is not in vain, because he knows that in the resurrection he will have a glorious body. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have

borne the image of the earthy, we shall also bear the image of the heavenly." The body of man is now earthy; it bears the image of the earthy. But in the resurrection it will be heavenly; it will bear the image of the heavenly. It is now a natural, but then it shall be a spiritual body. It is now diseased, weak, and dying; but then it will be healthy, powerful, and living. It is now a mortal, but then it shall be an immortal body. It is now sown in dishonor, a poor loathsome mass of corruption, but in the resurrection it shall be raised in glory. The body of man, in the present life, is fearfully and wonderfully made. It is a glorious piece of mechanism, showing the being, wisdom, goodness, and power of God. But how much more glorious it will be in the resurrection, who can tell? It must be refined, and undergo a mighty change. For flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Every man in the resurrection, whether saint or sinner, shall have an immortal glorious body.

The Christian knows that his labor is not in vain, because he knows that in the resurrection

his body will be more glorious than that of the condemned sinner. "All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another." In this place the apostle would have us understand, that among the animals of this world, there is a difference of glory. That all animals have not the same body; and that the glory of the bird is one, that of the fish another, that of a beast another, and that of a man another. He teaches us that there are masses of matter belonging to this world, called terrestrial bodies ; and that there are celestial bodies, belonging to the starry heavens ; and that the glory of the terrestrial is one, and the glory of the celestial another. It appears, also, that the body of man, in this life, may be called a terrestrial body; and that the immortal body of man in that life which is to come, may be called a celestial body; and that in this sense, the glory of the terrestrial is one, and the glory of the celestial is another.

Now, as one body is more glorious than another, as it relates to this world ; and as the resurrection body will be more glorious than the corruptible body is, so in the resurrection of the dead, there will be a difference of glory, and the saint of God will have a more glorious body than the sinner. In this respect, the sinner will suffer an eternal loss, and the saint gain an everlasting blessing. The only glory of the resurrection body of the sinner, will be its immortality, and that somewhat defaced by sin. But the glory of the resurrection body of the saint, will consist in its immortality full orb'd, and in a spotless robe of righteousness. When the saint shall have a spiritual and immortal body, clothed in the clean white linen wrought in heaven's loom, then shall he shine forth as the sun, in the kingdom of his Father. And as the glory of the sun leaves the glory of the earth in eternal shades, so the glory of the resurrection body of the Christian will bury in everlasting gloom, the glory of the resurrection body of the condemned sinner. If the grace of God in the heart of Moses, could flash such glory in his countenance, when he came down from

Mount Sinai, that the very skin of his face shone, so that the children of Israel could not look upon him until he had veiled his face, what may the grace of God not do, in adorning and beautifying the resurrection body of the saint, when,

“ Arrayed in glorious grace
 Shall these vile bodies shine,
 And every shape, and every face,
 Be heavenly and divine.”

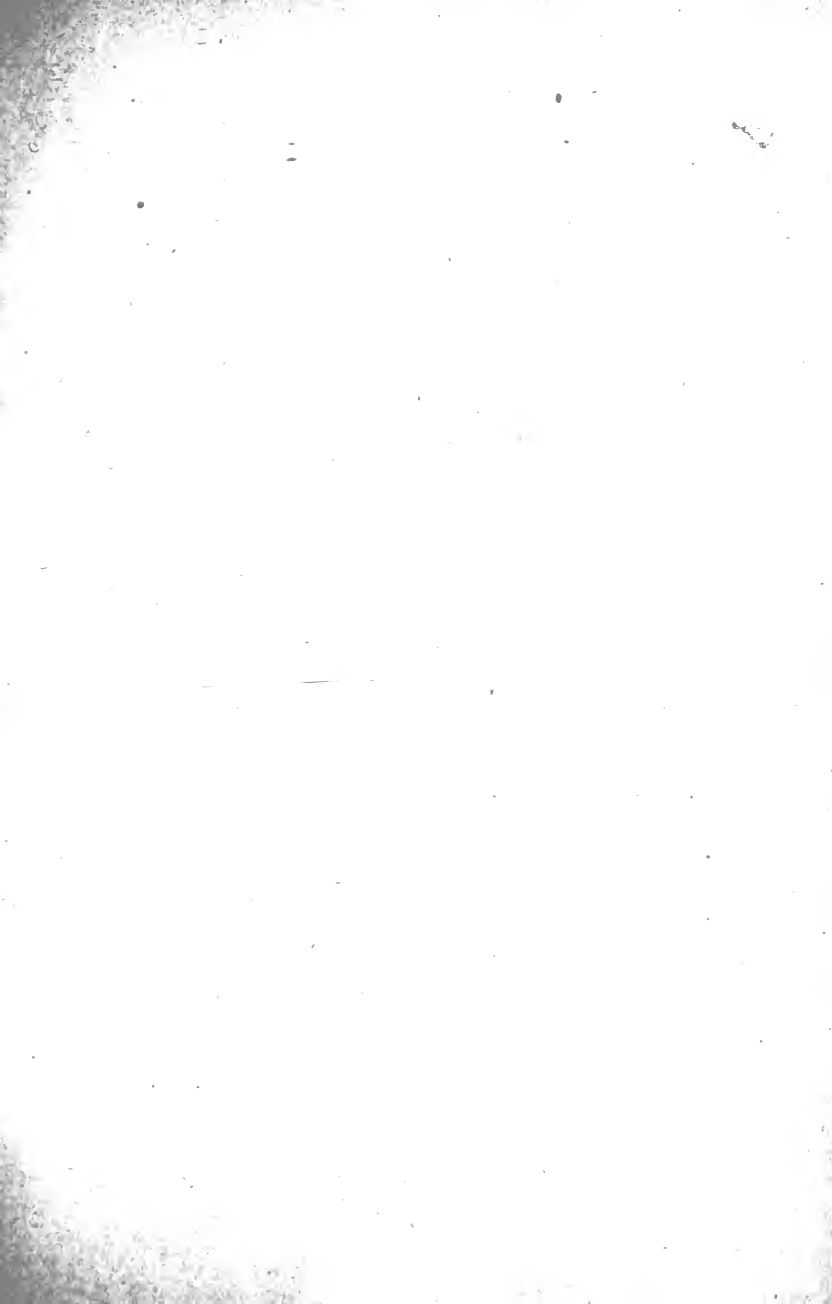
The Christian knows his labor is not in vain, because he knows that the man who has worn out his body in the service of God, will have a more glorious body in the resurrection, than that one who has simply made his way to heaven. There is a great difference in the labor of Christians in this world. Some manifest a desire to be carried to heaven on flowery beds of ease, while others fight to win the prize, and sail through seas of blood. While some do but little for Christ, and are just saved by the skin of their teeth, others do much for God, and shall have an abundant entrance into the everlasting kingdom of peace. Every man shall receive according to that he hath done ; and as one Christian has done more in this life than

another, it is evident that one shall have a greater reward than the other, in that world which is to come ; and this reward will extend to the body as well as to the soul of the Christian. "There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead." As among the bright constellations of celestial bodies in the solar system, there is a difference of glory ; so there will be a difference in the bright constellations of resurrection bodies in the heavenly world. As one star differs from another star in glory, so one Christian will differ from another in glory, as it relates to his resurrection body. "They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness," whether ministers or laymen, "as the stars forever and ever."

In view of these grand truths, connected with the resurrection of the dead ; and in view of the resurrection glory of the believer, let every Christian be steadfast in the cause of Christ, unmovable, and always abounding in the good work of the Lord.

July 30, 1867.





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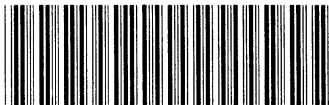
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