

ETERNAL LIFE IN CHRIST.

By nature we are sinners. We sinned in our first father : by his disobedience we were made sinners, and by his transgression judgment came upon us to condemnation and death. Our nature was poisoned in the fountain and cursed in the root. Our progenitor chose sin, and it compassed him about like a garment ; and entered into his bowels like water. It ran through his veins, contaminated his blood, polluted every member of his body, and defiled every faculty of his soul. Thus he became a complete mass of moral corruption ; and we, his children, inherit his depravity. We are shapen in iniquity, and in sin did our mother conceive us. Being conceived and born in sin, we have conceived mischief, brought forth falsehood, and added sin to sin, till the number of our crimes exceeds all calculation, and our amazing guilt has reached unto the heavens. We are criminals, deserving ten thousand deaths, and to death eternal, the righteous law, which we have transgressed in every point, has

justly condemned us; nor is it possible that it should administer any thing to us but death and damnation. Yet, under these awful circumstances, we need not abandon ourselves to despair: life, eternal life, is proclaimed; a covenant of life was made by the eternal three, and a promise of life was given long before sin entered into the world, and death passed upon man. The second person of the holy trinity was ordained by the first, with his own free and full consent, to assume human nature and take it into personal union with himself, and become God-man. As such in the divine purpose, he was set up from everlasting, from the beginning, or ever the earth was, as the head of the body, the church, and the saviour of all his members; and it pleased the Father, that in him should all fulness dwell. All the fulness of the elect was chosen in him by a sovereign act of stupendous matchless grace, and fixed *in him*, never to be separated from him: it is, I think, with respect to this, that the apostle calls the church "the fulness of him that filleth all in all."

As God, this glorious head of all principalities and powers, has life eternal dwelling essentially in himself; as God-man, and the head of the church, he has everlasting life given him by the Father for all his people. This we learn from his own gracious mouth. The words are these: "As the Father hath life in himself, so hath he given to the Son to have life in himself." "As the living Father hath sent me, and I live by the Father: so he that eateth me, even

he shall live by me." Indissoluble union to Jesus is the ground on which we partake of eternal life. Being chosen in him, made one with him, and immutably fixed in him, by an eternal act of the divine mind, we are made partakers of his life and of all his fulness. Our title to life, spiritual and eternal, is indisputable. It was freely granted, and made absolutely certain in that covenant which is ordered in all things and sure. These ancient counsels, and these acts of grace ; Oh ! how glorious ! how precious ! The eternal God freely gives eternal life, by an eternal act of his own will, in an eternal testament, to be enjoyed by all the objects of his eternal love, through an eternal union with Jehovah Jesus, and all this is confirmed by his oath : " Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." This has, at once, raised our title to everlasting life, far above every idea of human merit, and placed it infinitely beyond the influence of the caprice of mortals, and the fictitious power of chance.

At the time appointed by the Father, our glorious Immanuel came, that his sheep might have this life in real possession, as well as in title, and that they might have it more abundantly. As the representative of the whole general assembly and church of the first born, whose names are written in heaven, he stood under the law, obliged by his own absolute engagement, to obey its precepts with the utmost exactness, and to suffer its

penalty in its full extent. By his obedience he brought in a complete righteousness, through which grace reigns, in the absolute justification of the ungodly, unto eternal life; and by his amazing sufferings upon the cross, he at once made the most complete atonement for all the sins of his people, that God the Father as a judge, could demand, made peace with God, obtained eternal redemption, removed the curse of the law, demolished the sting of death, crushed the empire of hell, and completed the work of salvation. Having conquered principalities and powers by his death, he made an open shew of them in his resurrection and ascension, triumphing over them in the man, and brought life and immortality to light by the gospel. Though he were dead, he is alive again, he lives to die no more, and has the keys of hell and of death. All enemies are under his exalted feet, all power in heaven and in earth is his; he is the head over all principalities and powers; and he claims all dominion and authority to give eternal life to as many as the Father has given him. He is our life; because he lives, we shall live also. In his obedience we have justification, free, complete, eternal. In his death, we have pardon, peace, deliverance from all condemnation, and victory over death itself. His blood cleanseth us from all sin, and through it we shall overcome every enemy, and triumph with him in the world of light.

The eternal life, which we have in, and from

Jesus, is not barely an everlasting existence, but an endless state of being accompanied with coeval delight the most refined : a life of endless communion with the infinite divinity, in all his persons, perfections, characters, and all the riches of his own supreme blessedness.

The enjoyment of this life begins while we are in this present evil world. He who has said of himself, "I am the life," causes the dead to hear his voice, and live. He says unto them, "live," and his commandment is life. A new life, spiritual, heavenly, divine, and inextinguishable, is communicated to all the elect; from the overflowing fulness of their ever living head, in consequence of which they believe and live a life of faith. This truth is inculcated by our Lord himself in those memorable words, "I am the resurrection and the life, he that liveth and believeth in me, though he were dead, yet shall he live." The spirit of life, from the incarnate God, is entered into him, and he lives spiritually, believes scripturally, and shall live eternally. Christ and he are one. He lives in Christ, and Christ lives in him : he handles and tastes the word of life, and has real communion with him as the true God and eternal life. The life of faith is supported in him, by constant supplies of grace from the living vine on which he lives, and on which he grows. He feeds upon the bread of life, and lives by him ; as it is written, "Verily, verily, I say unto you, he that believeth on me, hath everlasting life. I am that bread of

life. This is the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread he shall live for ever ; and the bread that I shall give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me shall live by me." From this food the true believer receives present succour, strength, and comfort. In the strength which he derives from it, he stands, he fights, he conquers, and he triumphs. In this his might, still leaning upon his beloved, he marches on his heavenly way over mountains of difficulties ; under burdens of afflictions and troubles ; through floods of temptations and flames of persecution. He follows the good shepherd, listening to the gracious words of his mouth. " My sheep hear my voice, I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me, is greater than all, and no man is able to pluck them out of my Father's hand. " This gracious and faithful declaration of his Almighty Redeemer, is the ground of his hope of immortality, and the basis of his confidence, that he shall be with him where he is, to behold his glory : here he

rests. Drawn by the almighty love of his glorious forerunner, he presses after him, ardently longing to be with him, to see him as he is, and to feel a perfect transformation into his likeness, till he enters his everlasting rest, begins his life of glory, and is filled with the fulness of God. Thus divine love, sovereign, free, and immutable, flowing from the eternal throne, through the channel of a well ordered covenant, and in the streams of the mediator's blood, raises all the vessels of mercy from their lapsed state to glory ineffable. Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

THOUGHTS ON THE SURETYSHIP OF CHRIST.

IT has pleased the Holy Ghost, that blessed Spirit of wisdom and revelation, who searches and makes known the deep things of God, in his condescending love to the sons of men, and in tender compassion to their many and great infirmities, to teach their weak and ignorant minds the true nature and use of spiritual and divine things, by the use of similitudes, taken from the works of nature and mundane affairs.

The immense, amazing thought, of the infinite, uncreated mind, in which the Supreme at once determined to glorify himself, and devised all the multifarious and mysterious means by which he would complete his design, is represented to us under the figure of a human counsel: the gracious resolution of the Holy Trinity to save sinners, by means which perfectly accord with the supreme dignity of each divine person and perfection in the Godhead is exhibited under the emblem of a human covenant, in which the parties engaged, or covenantees, assume certain obligations therein specified,

for the fulfilment of which they solemnly pledge themselves to each other, by affixing to it their hands and seals; and the part which the second person of the sacred Trinity has undertaken in this vast and astonishing affair, is presented to our view under the similitude of the engagement and acts of a surety. Now, as this similitude was chosen and employed by the Holy Spirit of infinite wisdom and understanding, to convey to our minds just ideas of the undertaking and work of Christ for elect sinners, and the glorious, immense, and eternal advantages to them thence resulting, we are warranted to consider it as well adapted to the benevolent design; and in our inquiries after the truth concerning the above all important things, to take it in our hands, as a clue, by the right use of which we cannot fail of obtaining the object we pursue.

A surety is a substitute, sponsor, or bondsman, who legally and voluntarily assumes, either singly or jointly, the obligation of another, which he binds himself, either wholly or in part, to perform. When suretyship is employed in case of debt, there are three parties concerned; the creditor, the debtor, and the surety: if, in this case, the surety gives to the creditor a single bond, in which he solely engages to fulfil the whole obligation of the debtor, on condition that the latter is released from the said obligation, and the creditor accepts this bond at the surety's hand, he, by that very act, at once transfers the debt, from the debtor to the surety,

and fully discharges the debtor from the obligation, and, of course, from all liability to pay so much as one mite of the debt. This is the true nature of human suretyship in cases where the surety gives a single bond; and it is, doubtless, in allusion to this procedure in human affairs, that Jesus is called "the surety of a better testament." Heb. vii. 22. By the better testament, it is evident, the holy apostle means the covenant of grace, into which the sacred Three most graciously entered before the foundation of the world was laid, and in which all things relating to the salvation of sinners, and the glory of each divine person and perfection in that stupendous work, were wisely and immutably determined in the infinite, eternal mind; for of the very same testament of which he is the mediator he is the surety, his suretyship being a part of his mediatorial office; but it is of the eternal covenant of grace that he is the mediator, Heb. viii. 6; therefore, of that covenant he is the surety. In that ancient and glorious compact, replete with wisdom and love, God the Father was in Christ reconciling the world of his elect unto himself, not imputing their trespasses unto them. Then it was that he laid help upon one that is mighty; "Jesus! mighty to save!" It must, therefore, be for these that the last-named illustrious personage engaged his gracious word, to become the surety; for, without his suretyship, there could be neither reconciliation to God, nor help in him for any sinner on earth.

The sovereign decree to create the human species

having passed the all-creating mind, in that decree every individual of human kind stood up, and stood perfect before the eye of Jehovah, known unto whom were all his works at the passing of his decrees, called "the beginning of his ways," before his creating operations, denominated "his works of old." Prov. viii. 22.

Upon a definite, but immense, number of the human race, he placed his peculiar and immutable love in his own Son, chose them in him, to be to himself a special treasure, and ordained them to everlasting glory, consisting of the open vision of his effulgent majesty, in the face of Christ, and communion with Himself, his Son, and Spirit, and the highest possible enjoyment of his own and their infinite perfections and transcendent blessedness: Rom. ix. 23; Eph. i. 4; II Tim. ii. 19; Rev. xxi. 27; Eph. iii. 19; and all this he did merely of his goodwill and sovereign pleasure, he loved because he would love, and chose to glory because he loved.

Having purposed in himself to create all mankind, elect and non-elect, in one man, as their common root or head, in perfect moral holiness, to give them a law in him, perfectly congenial with their nature and his own infinite perfections, and to leave the first man to his own mutable will, to act as he should please for himself and his posterity, whom he should represent; he foresaw that he would fall by transgressing that law, and forfeit all that depended upon his obedience; namely, the

life and happiness promised in the law, not those promised in the gospel, and plunge himself and them down deep into the abyss of guilt, condemnation, and ruin. Foreseeing his elect, still the objects of his infinite delight, sunk down in the general lapse, and deeply immersed in the common ruin, the God of all grace devised means to prevent their expulsion from him, and to raise them to their destined honour and happiness. It was utterly impossible that he, who is of one mind, and without variation or the shadow of a change, should either relinquish his design to beatify his people with himself, or nullify his law, and give up the claims of his holiness and justice: the sovereign decree of his love must have its proper accomplishment, and all the elect must be glorified: the law must take its course without interruption, and the rights of divine holiness and justice must be maintained inviolate, the righteousness of the law must be fulfilled for the honour of the former attribute, and every sin must be punished with the utmost rigor for the satisfaction of the latter perfection of Deity.

In order to reconcile their jarring interests, and to satisfy these opposite claims, God the Father, in the counsel and covenant of peace, before any creature existed, otherwise than in his decree called his co-equal son, who lay in his bosom, and was the object of his infinite delight, to the stupendous work of salvation. This is, I think, clearly evinced in the following scriptures: "For I have said

mercy shall be built up for ever : thy faithfulness shalt thou establish in the very heavens : I have made a covenant with my chosen, I have sworn unto David my servant : thy seed will I establish for ever, and build up thy throne to all generations : then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty ; I have exalted one chosen out of the people. I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord ; that is my name, and my glory will I not give to another." Psl. lxxxix. 2, 3, 4, 19 ; Is. xlii. 6, 7, 8.

As, in the above inspired language, the Son is represented as being inferior to the Father prior to his incarnation ; yea, even in those eternal counsels in which the Father treated with him upon the momentous subject of our salvation, it may not be superfluous to observe, that the Father, in his eternal call and appointment of him to the high important office of Saviour, had particular regard to that first of all creatures in sublimity of rank and dignity, though not first in real existence, and the first begotten of his own sovereign, eternal, decreative thoughts, though not the first-born of his all creating power, the human nature, which was to be created, in the fulness of time, by the immediate agency of the Holy Ghost, of the real sub-

stance of the Virgin Mary, in union with the person of the Son, and in that union to be honoured with everlasting pre-eminence in all things; which nature he had, in the unalterable resolution of the divine mind, then assumed, so as really to sustain in the divine account, the personage and character of God-man, in all those eternal secret transactions of Deity, in which the grand mysterious plan of salvation was laid, and all the amazing means needful for its execution were devised, arranged, and determined.

Might I here, without giving offence, more fully express these thoughts, which I have long indulged upon this deep, mysterious subject, I would say, that although the humanity which God the Son assumed was not really created until some thousands of years of time had elapsed; yet God the Father having in eternity absolutely resolved to create it, and positively decreed that the Son should assume it; and the Son having then really engaged to clothe himself with it, and become God-man, he must have stood in that character, both in his own and his Father's account, before time began, as much so as the elect, in consequence of Jehovah's decree to create them, and his choice of them to be his people, were eternally considered by him as his people. In eternity, prior to his first creating act, he determined that they should exist, and that they should exist as his people. Isaiah xliii. 21. Thus he gave them an eternal decretive existence in his own mind, and in that existence, long before they had any other,

he viewed them, with infinite complacency and delight, as his people ; nor are they more truly his people, nor more eminently the objects of his delight, as such, subsequent to their creation and regeneration, than they were before the birth of time, when they had no existence, but in his decree: this must be obvious to every enlightened and experienced mind that will take the trouble to consider, that it was not as brought into real existence by creating power, but as standing before him in his decree only, that he fixed them in Christ, as their head, by freely and immutably choosing them in him, entered into covenant with them, gave them all grace, and the promise of eternal life, and blessed them with all spiritual blessings in him before the foundation of the world was laid. In like manner he decreed, that the Son should array himself in human nature and exist as God-man, and by that means gave him an eternal decretive existence as such, and in that existence viewed him as God-man, as truly as he did when he was baptized in Jordan, or when he expired on the cross: it was as he stood in that peculiar character in the divine decree, that the Father appointed him to be head of the church, the Saviour of the body, and the grand repository of all the treasures of grace and glory, for the church's aggrandizement and felicity ; made with him the covenant of grace ; invested him with all his offices ; made him heir of all things ; gave him that peculiar glory, for the possession and enjoyment of which he prayed just

before his death ; put all things into his hands ; committed all judgment unto him, and gave him all power and dominion in heaven and in earth. These eternal acts of the divine will had all respect to him, considered as God-man complete : not God and a mere human spirit united ; but God in personal union with man, consisting of both soul and body. His flesh, as well as his spirit, is a constituent part of his person ; without it he would not be truly God and man, nor could he fill the mediatorial office. In constituting him the Mediator, the Father must have had special respect to his whole human nature : all the divine counsels relating to human redemption have equal regard to his flesh and his spirit ; and these two integral parts of his humanity are equally interested in the mediatorial covenant, and alike concerned in the performance of each of its conditions. He is given by God the Father for a covenant of the people as God-man entire ; and, as such, he sustains every federal relation to his father and his people, and performs every federal act : his obedience to the law ; his sufferings for sin ; his resurrection from the dead ; his ascension into heaven ; his intercession there, and his government of the church, must all be regarded as the joint acts of his body and soul, in personal union with his divine nature. Now, if, as some say, the real existence of the human soul of our Lord was necessary at the making of the covenant of grace, because it had to take a part in the fulfilment of his covenant engagements ; for the

very same reason it was requisite that his body too should then exist, as the latter was federary with the former in the fulfilment of the whole sacred stipulation.

Some of my readers, may, perhaps, be disposed to treat the above with lightness and contempt, as if it were fanciful and trivial ; but let it be remembered, that the immense Being with whom we have to do is of infinite understanding ; that with him there is neither beginning, succession, nor end ; neither past nor future, but an eternal now ; that with him there is neither new nor old ; that he sees the end from the beginning, and calls those things which are not as though they were ; and, therefore that all the operations of his power in the worlds of nature and of grace, are designed only to bring forward and display before his intelligent creatures, angels, and men, to his own eternal praise and their ineffable delight, the amazing conceptions of his boundless mind, in which every creature and every work was eternally present and eternally perfect ; for if any thing could possibly be found which was either not present or not perfect in his eternal thought, his knowledge would not be perfect, his mind would not be infinite : nor could it, with truth, be said, that he worketh all things after the counsel of his own will.

Let us now contemplate the person of Christ, God-man, as constituted, and, consequently, truly existing in the divine eternal decree. It is, doubtless, with reference to his complex character,

decretively brought forth in the infinite mind, that the following inspired language is inserted in the sacred page, for his glory and our instruction. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth : when there were no fountains abounding with water. Before the mountains were settled ; before the hills was I brought forth : while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there : when he set a compass upon the face of the depth : when he established the clouds above : when he strengthened the fountains of the deep : when he gave to the sea his decree, that the waters should not pass his commandment : when he appointed the foundations of the earth ; then I was by him, as one brought up with him ; and I was daily his delight, rejoicing always before him ; rejoicing in the habitable part of his earth, and my delights were with the sons of men." I Cor. ii. 7 ; Prov. viii. 22-31. That I have not misapplied this elevated language will appear to my readers, if they consider, that it is not a mere name nor power of Deity, but a real person bearing the title of Wisdom, that speaks in this lofty strain ; that Wisdom is one of the names by which the incarnate God is

made known by the Holy Spirit in the Scriptures of truth ; that as God, abstractly considered, and without regard to his incarnation, he could neither be brought forth nor set up : because, as such, he possesses underived existence, and was eternally the Most High ; that he was not incarnate from everlasting in any other sense than decreatively, because his human nature was not created till a certain period of time specified in the divine page. Luke i. 1, 26.

This leads us to view him, whose goings forth were of old, from everlasting ; God the Son, decreatively incarnate, in his immense love to his Father, and his chosen people, engaging his heart to draw nigh unto the former in favour of the latter, to give up himself to him, to become their surety, to assume their characters, stand in their place, and answer for them, in all things essential to his honour, and their full emancipation, and immortal happiness. “Lo ! I come : in the volume of the book it is written of me : I delight to do thy will, O my God ! yea, thy law is within my heart,” was his language when he came into the world, and clothed himself with our nature ; and, it was no less his language, in those eternal transactions between him and the Father, relating to his future incarnation, obedience, and sufferings, for the glory of themselves and the Holy Spirit, and for the salvation of the church ; for all that he said and did in time was nothing but the counterpart of the councils of eternity ; and, therefore, was, prior to

his appearance upon earth, yea, from all eternity, to him who calls those things which are not as though they were, as if it had been really done : Christ is, therefore, called, “the Lamb slain, from the foundation of the world.”

The covenant in which Christ engaged, and was accepted of the Father, as the surety of his people, being ratified by the divine oath, he stood before the Father as the whole body of the elect, representing them in their characters as debtors, bound by the law, as creatures, to perform, as a condition of life and happiness, obedience to its precepts absolutely perfect ; and, as transgressors, to suffer condign punishment for sin. In consequence of his voluntary engagement for them, their obligation to perform perfect obedience to the law, as a condition of life, and to suffer for non-performance, devolved entirely on him ; and he stood bound to fulfil it in its full extent : indeed, it appears to me that he was no less bound to yield consummate obedience to all its precepts, on their account, than he would have been on his own, had he been a mere human creature ; and, that he was as much liable to suffer the full weight of divine indignation due to their numerous and complicated crimes, as he could have been if he had perpetrated them all himself ; just as the human surety, who has bound himself to discharge the debt of another, is as much liable to pay it, or suffer an arrest for it, as he could be, if he had really contracted it himself.

God the Father, as lawgiver and creditor, even from the early date of the covenant of his love, which is ordered in all things and sure, and is all our salvation and all our desire, really considered his Son as the fulfiller of his holy law, and the end of it for righteousness to all his people; as charged with every crime, which they commit, and truly responsible for all their guilt: the eyes of divine holiness and justice were always upon him, as the only person from whom they were to receive their due honour, resulting from the perfect fulfilment of the law and the punishment of sin.

Now, let the above be admitted as fact, and who that believes the immutability of the divine mind will dispute it, the natural and easy inference is, that God never, neither in time nor eternity, imputed to his people their sins; but always imputed to them the righteousness of Jesus, that with the eyes of his holiness and justice he never viewed them as guilty and unrighteous, but always considered them as innocent and righteous, and, therefore, that they never were in any sense liable to penal punishment for their iniquities.

It is, indeed, freely confessed that they all deserve the vengeance of eternal fire, as truly, and as much, as any who suffer it, the devils themselves not excepted; but then, to say that there ever was any thing like a possibility of their suffering it, which there must have been if ever they were liable to, or in danger of it, is, in my humble opinion, to deny the eternity of Christ's suretyship: or admit-

ting the eternity of it, to call in question its validity and efficacy prior to his death ; to make void the covenant and counsel of the Most High, as much as it is possible for words to make them void ; to make it impossible to account for the salvation of any of those who died before he suffered ; and to draw over some sublime portions of scripture a thick cloud of obscurity. For,

1. If there is a just analogy between human suretyship, and the suretyship of our Saviour, and who will say there is not, since the Holy Ghost, infinite in wisdom, has made use of the former as a true figure of the latter, the fact is as above stated: that when the Son, as the surety of his people, presented unto the Father his bond, in which he freely surrendered himself to suffer in their stead the full desert of their sins, and the Father accepted it at his hand, in that very instant their obligation, and with their obligation their liability to suffer for them, became entirely his ; and, of course, they, by the gift and acceptance of the above bond, must have been completely exempted from both. It follows, therefore, that if the elect were ever liable to suffer the wrath of God for their sins, that at what time soever they were liable to suffer it, at that time Jesus could not have engaged as their surety to suffer it for them ; and, consequently, if they were liable to suffer it until he suffered for them, as they must have been, if according to the sentiment of some, they were delivered from their liability to it by his death, it unavoidably follows,

that he did not engage to be their surety till the time of his agonies ; and so every just idea of the eternity of his suretyship vanishes. But is the eternity of it verbally acknowledged ? Then

2. Where are the validity and efficacy of it prior to his death ? And how did any of those transgressors who died before that event took place escape the damnation of hell ? Were none of all the millions, who departed out of this world, during the 4000 years which elapsed anterior to his crucifixion saved ? Surely thousands of thousands entered heaven. And on what ground did they enter it ? It was not in consequence of their own works ; for then, as now, by the deeds of the law no flesh living could be justified ; not by the actual sufferings of Christ, for they had not then taken place ; but by his eternal covenant engagement, as their surety, to suffer for them in the fulness of time : on this ground, and on this only they rose to immortal glory.

Now, if such of the elect as died antecedent to the death of the mediator, had, by means of his gracious undertaking, so complete an exemption from all *liability* to suffer the divine displeasure for their guilt, as to be exalted to heaven, and actually placed in the bosom of eternal love, can any solid reason be assigned, why the whole of that highly favored body should not, on the very same ground, have the very same exemption ? Did not they all stand alike related to him as their surety ? Did he not engage at once and alike for them all ? How

then can any man soberly think, that his engagement, simply considered, produced more and greater effects in favor of a part than of the whole of the elect ? And how could one of them be in any sense *liable* to wrath, one moment after he became their surety ? Or how does the removal of the *liability* of the elect to suffer the wrath of God by the death of Christ, accord with the efficacy of his suretyship and the salvation of sinners prior to his death ? As it militates with these, so

3. It is unfriendly to the covenant of grace, of which the Scriptures affirm, that it is ordered in all things and sure ; and that it is all our salvation. Now, if it was ordered in all things, it most certainly includes in its nature and constitution, the non-imputation of sin to the elect, the imputation of it unto Christ, and the transference of all *liability* to suffer for it from them to him ; and these all being immanent acts of the divine will, they must have been as complete at the instant they passed the eternal mind as ever they were or could be afterward, the natural consequence of which is, sin was never imputed to God's people, but was *always* imputed to Christ ; and, therefore, he was the only person liable to suffer for it. If in all the things in which it was ordered it was made sure, and if it contains all salvation, all the elect must have been eternally secured by it from all liability to wrath, when it was ratified by the joint oath of the Holy Trinity before time, as much so, as they were when Christ, in pursuance of his federal engagement,

had suffered for them in the fulness of time. The sentiment objected to,

4. Obscures some glorious passages of Scripture. We read in the divine records, that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them ;" "that Christ was made the surety of a better testament ;" "that God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel."

NOAH, A TYPE OF CHRIST.

It has been thought that under the Old Testament dispensation, which had a shadow of good things to come, there were persons, as well as things, who typified our glorious Redeemer in his person, office, and grace. Among these, I have thought, Noah might be ranked and considered as a type of him.

First, in his name, *rest*, or *comfort*: Christ is the rest of his people and their comfort. To him the convinced Gentiles seek, and to them his rest is glorious. He gives rest to the weary and heavy laden sinner. He takes away slavish fear from the mind, and says to his people fear not: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine." By the application of his blood, which cleanseth from all sin, he disburdens the conscience of guilt, and purgeth it from dead works, to serve the living God; and makes it at once, both pure and peaceable: so that it feels no condemnation. He causeth his people to rest

in his free, eternal, immutable love ; in his covenant, which stands as firm as his throne ; in his everlasting righteousness which cannot be abolished ; in his great atonement ; in his full redemption ; in his finished work ; in his fulness of grace and truth ; in his absolute promises ; and in his wisdom, faithfulness, power, and all-sufficiency. This rest is enjoyed in believing : “ we who have believed do enter into rest.” Hebrews, iv. 3.

Secondly, Noah had a covenant made with him, and in this he may be viewed as a type of our Lord, with whom the covenant of grace was made by Jehovah the Father ; whose language on this subject is too plain to be mistaken, and too positive to be denied : “ I have made a covenant with my chosen ; I have sworn unto David my servant ; thy seed will I establish for ever, and build up thy throne to all generations.” This is not to be understood of David, the son of Jesse ; but of him who is the root and offspring of David, whose goings forth were of old, from everlasting ; and who in his official character, was set up from everlasting, from the beginning, or ever the earth was. To him, as the head of the church, the promises were made ; and with him the covenant of promise was established before the giving of the law ; before the promise was made to Abraham ; yea, before the almighty Creator stretched out the north over the empty place, and hung the earth upon nothing. This is fully demonstrated by apostolic language : “ according to the hope of eternal life, which God

that cannot lie, promised before the world began ;” “according to his purpose and grace, given us in Christ Jesus before the world began ;” “who hath blessed us with all spiritual blessings in Christ Jesus ;” “to the intent, that unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to his good pleasure which he purposed in Christ Jesus our Lord.” These declarations all imply a covenant of an eternal date, made with Christ ; because whatever the church has in him, whatever she receives from him, and whatever he has done and does for her, is in consequence of his being given by the Father for a covenant of the people. Isaiah, xlii. 6, 7 ; xlix. 8, 9.

This covenant is the foundation of our salvation and the immoveable basis upon which it rests ; therein it is eternally secured, independent of the free-will of proud Arminians, the boasted righteousness of haughty Pharisees, and every effort of human nature.

The man who is taught of God, knows something of this covenant : “the secret of the Lord is with them that fear him, and he will shew them his covenant.” The Holy Spirit who searches the deep things of God, leads the mind into a spiritual knowledge of those things which were hid from ages, and discovers to the understanding, the deep laid counsels of the Most High : the hidden wisdom, which he ordained before the world to our glory.

This knowledge is accompanied with approbation of the things which are known. They are not viewed with a cold indifference, as things trivial or uncertain, but are contemplated with real affection, as things of the greatest moment, and of all others, the most conducive to the glory of God, and the happiness of man.

Knowledge and approbation are attended with affiance: "they that know thy name will put their trust in thee." The true believer stands upon the divine covenant, not as a thing precarious, but as an eternal rock. He sees that it is all his salvation, and sincerely wishes, that it may be all his desire. He looks for salvation in no other way, by no other means, than that of the holy covenant, made with his glorious representative, and fulfilled by his kind surety. Covenant love, covenant grace, covenant mercy, covenant pardon and justification, covenant peace and salvation are the joy and delight of the believing heart.

The man who places his entire dependance here, is safe. The covenant upon which he rests, is a most glorious effect of wisdom and love divine. It is ordered in all things, and sure. Nothing relative to his salvation, was omitted in its constitution; nothing essential to his eternal happiness can fail: all is secure. Convulsion may shake the whole creation; the heavens may vanish like smoke; the foundations of the earth may be torn asunder; all that is visible to the eye may be dissolved, and become "like the baseless fabric of a vision;" but

amid all this tremendous devastation, the covenant of grace must remain unshaken: founded upon eternal immutability, and ratified and confirmed by the oath of the everlasting God, it cannot fail. "I have sworn unto David my servant;" "once have I sworn by my holiness, that I will not lie unto David; my covenant will I not break, nor alter the thing which is gone out of my lips;" "for this is as the waters of Noah unto me; for as I have sworn, that the waters of Noah should no more go over the earth, so have I sworn, that I would not be wroth with thee, nor rebuke thee; for the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed," are the positive declarations, and the precious promises of the God of truth and love. "He will ever be mindful of his covenant;" "he hath commanded his covenant for ever; holy and reverend is his name," is the language of the sweet singer of Israel, the man after God's own heart.

Now, as God will not, so man cannot break this precious covenant: for thus saith the Lord, "If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then may also my covenant with David my servant be broken, that he should not have a son to reign upon his throne; and with the Levites, the priests my ministers:" the royal priesthood, the peculiar people of God. "If these ordinances of heaven depart from before me, saith

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the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jer. xxxiii. 20, 21, and xxxi. 36, 37. The fall of the elect in Adam, the depravity of their nature, the sinfulness of their lives before conversion, together with all their shameful backslidings and unfruitfulness after it, make no alteration in the everlasting covenant of the immutable eternal mind.

If, indeed, the children of the Messiah "forsake Jehovah's laws, and walk not in his judgments; if they break his statutes, and keep not his commandments, he will visit their transgressions with a rod, and their iniquities with stripes. Nevertheless, his loving kindness will he not utterly take from him, nor suffer his faithfulness to fail." Now, as he never takes his mercy from the head, it always remains with the members; and as he is constantly faithful to him, he can never prove unfaithful to them; because he and they are for ever one.

Hence, as from a never-failing spring, or an unbounded ocean, flows abundant and strong consolation, according to the will of God. For he, "willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge

to lay hold of the hope set before us." The glorious head, the beautiful order, the unshaken firmness, the precious promises, and the rich blessings of this covenant, all combine to pour spiritual delight into the children of God. Nay, even the rod, and the stripes, which are appointed in it, though they cause anguish for a season, work together for our good, and infallibly issue in our comfort. Though for the iniquity of our covetousness, he may smite us, and hide his face from us; and leave us to be tormented by our own peevishness and wrath, yet he will heal us, and restore comfort unto us. "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Mercy uses the rod, mercy numbers the stripes, mercy sanctifies the smart, and mercy heals the wound. This brings me to observe,

Thirdly, that Noah was a preacher of righteousness, and in that character a type of our great prophet and teacher. As a preacher of righteousness Christ was the subject of prophecy. David represents him as addressing the divine Father thus: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." *Psa. xl. 9.* He preached the kingdom of God, which is righteousness, peace, and joy in the Holy Ghost. The gospel which he taught is the ministration of his righteousness: for therein his own righteousness is revealed, from

faith to faith; and it was his own that he preached; of which he taught, the *perfection*. When he came into the world he said unto God, the Father, “Lo, I come, in the volume of the book it is written of me; I delight to do thy will, O my God, thy law is within my heart.” Psalm xl. 7, 8. One part of the Father’s will was, that he should obey that law, which was in his heart: that he should obey it both in heart and life with the greatest exactness. To fulfil the law in every point, was a part of the blessed Saviour’s work; a glorious and important part of what the Father, in eternity, gave him to do; and, in the fulness of time, commissioned him to perform. Upon this work his heart was inviolably fixed, before time began. As then his delights were with the sons of men, so his determination was to fulfil all righteousness for them, in those habitable parts of the earth in which he rejoiced. Oh wonderful design of love!

At the time appointed of the Father, the essential Word assumed our nature, and stood as our substitute under the law, with fixed resolution, and sufficient ability, to answer its vast, but righteous demands. Gal. iv. 4. His language to his disciples at the well of Sychar, while it expresses his delight in this amazing work, displays the perfection of his obedience: “my meat is to do the will of him that sent me, and to finish his work.” John iv. 34. It was foretold of him that he should “bring in everlasting righteousness.” Dan. ix. 24.

This his Father sent him to do; and he assured his disciples that his work should be punctually performed.

He asserted that he “came not to destroy the law but to fulfil it.” Here, I apprehend, the Saviour’s chief design was, to make known the perfection of his righteousness, for the comfort and joy of his people. As if he had said unto them, “You have sinned; you have broken the law in every point, and are so debilitated through the fall of Adam, that you cannot obey, perfectly, one of the least of its commands; but think not that I am come to alter the constitution of the law, to abridge its requirements, to relax its rigour, and to accommodate it to your present state of enmity and imbecility; or that I design to nullify and lay it aside, and introduce a new and milder law, suited to your constitutions, dispositions, and tempers, which will make every allowance for your infirmities, and accept your obedience, however imperfect, if, in the performance of it, you be but sincere: till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. I stand as your surety under the law, positively engaged to fulfil it. This is my design in coming into the world, and I solemnly vow, that the whole creation shall be dissolved, rather than my gracious purpose shall be frustrated, or my work left undone.”

In this wonderful work of condescension and love, the great law-fulfiller met with opposition the most

powerful. Earth and hell were combined in arms against him, to crush, if possible, his great design. But he in the tone of firm resolution, and with an air of God-like majesty, defied their united powers, and laughed at their hottest rage: "the Lord God will help me; therefore I shall not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me." When therefore, the infernal powers approached him, they found nothing in him but spotless purity; when they tempted him to sin, they met with a resistance, which made them retreat in confusion; and when men attempted to impeach his conduct, he boldly challenged them to convict him of sin: "which of you convinceth me of sin?" All which serve to evince, not only that his righteousness is perfect, but also, that he did himself preach its perfection.

Moreover, he promised to send the divine Paraclete to reprove the world of sin, of righteousness, and of judgment: "of righteousness, said he, because I go to the Father, and ye see me no more." Here he has attested the perfection of his righteousness, and introduced his ascension and glorification to prove the attestation true. The Father had chosen and commissioned him to fulfil all righteousness for his people; he came forth from the Father and came into the world to perform the glorious work; and the divine decree had made his

ascension impossible, till his work was done. He began his obedience when he entered into the world, continued it through all the hours of his life, and concluded it with his dying breath; and then he rose and ascended to receive his reward: the glory which he had with the Father before the world was. His ascension, therefore, stands as a full and everlasting proof of the perfection of his obedience to the holy law.

He taught the *necessity* of his righteousness: "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Matthew, v. 20. The scribes and the pharisees were, in pretence, strict observers of the law and the traditions of the elders. They paid a particular regard to the sabbath, gave alms, were constant in their attendance at the public worship of God, paid tithes of all that they possessed, made many and long prayers, fasted often, proceeded far in abstinence from external gross immorality, and indeed, as touching the exterior duties of the law, they were, some of them, both in their own estimation and that of others, blameless. Our Saviour himself acknowledged, that, notwithstanding their internal filth, they made the outside clean; and compared them to whitened sepulchres, which indeed appear beautiful to the eye, though within they were full of rottenness, confusion, and stench. Indeed, it may be presumed, that none carried the out-works of religion to a greater height than they

did. Yet, with all their fair show and fine external appearance in the public walks of profession; and notwithstanding the lofty thoughts they had of themselves, as religious characters; they had not righteousness sufficient to justify them, in the eye of divine law, and at the bar of infinite justice. Therefore, except our righteousness exceed theirs, we can not enter the kingdom of heaven. Here it may be asked, who then can be saved? Can any in the present age exceed, in righteousness, the ancient scribes and pharisees? Perhaps not. But if they could, they would not be justified by their own personal obedience; for "by the deeds of the law no flesh living can be justified in the sight of God." "By grace are ye saved," not of works. The righteousness insisted upon by our Lord, is one that can raise a sinner to heaven. Now, no righteousness can do this, but one which can justify the ungodly at the flaming tribunal of Jehovah; but no righteousness can justify the ungodly before that tribunal except the personal, and all perfect righteousness of Christ himself; therefore, it was his own, and no other, upon which he insisted, as exceeding that of the scribes and pharisees; and as absolutely necessary for our justification and glorification.

He inculcated the *freeness* of it. "Blessed are they who hunger and thirst after righteousness for they shall be filled." Does Jesus pronounce them blessed who hunger and thirst after righteousness of their own to justify them in the sight of God; or those, who, seeing they have no righteousness of

their own, and feeling themselves totally destitute of ability to acquire one acceptable to God, and sufficient to justify them in his view, hunger and thirst after that righteousness which he has performed, and ardently desire to be justified by that only; but who, at the same time, fear they have no interest in it? Doubtless the latter; and his design was to encourage and comfort them; and also to shew the freeness of his righteousness to the poor and needy, to all who in every age and nation, really desire to be found in it, by giving them a promise, most free and absolute, without a condition or the shadow of a condition, that they shall be fully and for ever satisfied with the righteousness after which they hunger and thirst.

And in the parable of the prodigal son, Christ admirably displays the absolute freeness of his righteousness. Here he brings before us a vile disobedient son, who having left his father's house, and wasted his fortune upon harlots, and in riotous living, is clothed with rags, and basely employed in feeding swine; and being, through his wickedness, ready to perish with hunger, feeds with the swine, and endeavours, but in vain, to fill his belly with husks: hunger still pinches and he despairs of life. In this forlorn and base condition, he arises and returns to his father's house, with a view of preserving a life almost extinguished by the sad effects of lewdness and other acts of intemperance. Observe, he comes with nothing to recommend him to his offended father: poverty, rags, filth, misery

and wretchedness are all that he can boast. Yet he meets with a kind reception from his injured father. Behold, the tender parent sees him at a distance and runs with eagerness to meet him ; not to forbid his approach ; not to upbraid him with his imprudence and prodigality ; but to embrace him, and give him every expression and token of reconciliation, forgiveness, and free acceptance, that [it is possible for parental affection, the most tender and inviolable, to give. With joy unspeakable, the father conducts his unhappy son to his habitation, where every thing needful to remove his misery and make him happy, is instantly ordered and presented unto him. Nor does his father ask him where he has been, what he has done with his money and clothes, what company he has kept, what master he has served, or how he has employed his time during his absence ; but gives commandment, and a sumptuous feast is prepared, and the best robe is brought forth and put upon him, as the pure effect of parental favor and love. Hence we learn, how freely the righteousness of Christ, intended by the best robe, is imputed to the unrighteous, the unholy, the ungodly, the unworthy, without works. We should, therefore, in all our contemplations upon that righteousness, think of nothing, as our qualification for it, but our want of it, as unrighteous persons—nothing, as our title to it, but the absolute grant of it to the ungodly as such.

Fourthly, Noah was a saviour: he “built an ark to the saving of his house.” And Christ is the saviour

of his house, the church. His name is called Jesus, because he saves his people from their sins ; from all their sins, he saves them freely, completely, eternally : sovereign and everlasting love in the breast of God the Father appointed him to be the Saviour ; and the same love in his own breast induced him to undertake the high important office. On him the Father charged our guilt, original and actual ; and he bore it in his body on the tree ; where he suffered the just for the unjust, that he might bring them unto God ; and offered himself a sacrifice of a sweet savour unto divine law and justice, to expiate completely all our crimes. And by once offering himself he has put away sin, finished transgression, and perfected for ever all them that are sanctified. We have in his blood redemption, pardon, peace, and health. His obedience justifies from all things. In him we are perfect law-fulfillers. His blood cleanseth us from all sin, and in him we stand immutably complete in righteousness, innocence, holiness, and beauty. Here the Father views us with infinite delight, and rests in his love ; and here the whole church of the first-born, are eternally secure from the awful curse of the holy law, from the tremendous frown of stern vindictive justice, and from all the burning bolts of omnipotent vengeance. Amidst the fiery deluge which will soon desolate the universe they must all stand secure and undismayed ; for being “ saved in the Lord with an everlasting salvation,” they shall not be ashamed nor confounded world without end.

JESUS ALTOGETHER DESIRABLE.

A LETTER TO THE REV, R. M—LL.

MY DEAR FRIEND AND BROTHER,

I received yours of the 8th instant, and can truly say, I was glad to hear from you ; and of your and Mrs. M—'s health. I sincerely wish you all the happiness that it is possible for a state of marriage to afford you. But oh ! how little, how mean, and how low is the highest degree of happiness derived from creature connexion and communion, when compared with that which springs from our union and communion with Jesus, our ever glorious and exalted High Priest, Head, and Saviour ; in whom dwells all the fulness of the God-head bodily ; and in whom God, even our Father, has given us richly all things to enjoy. He is the perfection of beauty, the brightness of glory, the sum of sweetness, the fountain of bliss, the ocean of all eternal blessedness, and everlasting happiness to our poor sinful and rebellious souls. His heart is all love towards

us, a flame which always burns and none can quench. He gives us a spiritual sight of it, and our souls rejoice. He sheds it abroad in our hearts by the Holy Ghost, and it inflames them with love to him. He is full of grace and truth ; and out of his fulness we all receive grace in large abundance. He fills our treasures and makes us inherit substance ; while we are looking to Jesus nothing can harm us ; while Jesus is ours we cannot be poor, for all things are ours, and while we are living in communion with him we cannot be uncomfortable.

He is the one Mediator, by whom we have access to the Father, under the influence of the divine Spirit. Here we, sinners, have boldness and free access, with confidence, by the faith of him. Here the Father looks, loves, smiles, and is well pleased, resting in his love with infinite delight.

I find myself a poor, weak, ignorant, guilty, filthy, wretched creature, and must confess with the church, that " I am black ; " but then thanks be to God, I can say that in Christ, my ever adorable Lord and Saviour, I am comely, guiltless, righteous, all fair, and entirely complete.

I find it absolutely necessary, in order to enjoy the peace of God in my conscience, to make a distinction between what I am in myself, and what I am in Christ. I see and feel, daily and hourly, that in myself I am nothing but a mass of sin and corruption, I experience a strong law in my members warring continually against the law of my mind ; and oh ! sad to relate, it brings me into captivity

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to the law of sin, which is in my members. These things make me groan, and would soon sink me into despair, if I did not believe that Christ purged my sins by the sacrifice of himself, and washed me from all my guilt and pollutions in his own blood, and that God the Father has made him unto me "wisdom, and righteousness, and sanctification, and redemption." The consideration of these things makes Jesus precious. Oh! that I could love him, delight in him, and praise him more, for he is more precious than rubies, and all the things which may be desired, are not to be compared unto him. Help me, my dear brother, to praise him, and let us exalt his name together. When I see how far, how very far, I fall short of giving him the praise which is due to him, I am ashamed. When will the day, dear Lord, appear, that I shall mount to dwell above to be with thee where thou art, and to see thee as thou art, in all thy glory; and adore thee without this weakness which I now feel? Though I long after the highest perfection that creatures can possess, I do not expect ever to raise all those honours to him which are his due. When all the ransomed millions are assembled before his throne and have been praising him in the highest strains unnumbered years, he will then be infinitely above all their blessing and praise, exalted in his own uncreated and immutable glories.

What must the glorified saints feel while they stand amidst the amazing effulgence of his God-

head shining through his immaculate humanity! Neither tongue can describe, nor thought conceive the ten thousandth part of the raptures they experience, while they gaze upon the great mystery of godliness, God manifest in the flesh and exalted beyond the reach of their highest adorations.

The same object which fills devils with the deepest horror, fills all the inhabitants of heaven with the highest delight. When you, dear brother, wake up after his likeness, and behold his face in righteousness, you will be satisfied; but not till then. That the Holy Spirit of all grace and truth may daily exalt and glorify Christ in your heart, is the prayer of yours in love.

ARDENT DESIRES FOR HOLINESS
PRODUCED BY A SENSE OF
DIVINE LOVE.

A LETTER TO MR. B—.

MY DEAR FRIEND,

I should have written to you before : excuse the delay. I have confidence in your love and feel assured that you will not impute this epistolary vacuum to ingratitude, when I assure you that my engagements are such, as leave me but very little time to employ in writing to my friends. Pray how do you do, and how is Mrs. B. ? Are your bodies in health and do your souls prosper ? I inquire alike after body and soul, because they are alike the purchase of Messiah's blood, and equally precious in his esteem. He bought the whole man : our bodies and our spirits are his ; his entirely, his for ever ; his royal treasure and his precious jewels. For as he has bought them both with one and the same

price, so he has loved them with one and the same love. He loved and redeemed; redeemed because he loved, and loved because he would love. As the Father hath loved him, so hath he loved us, our bodies and souls, with love unchangeable and infinite, running through all the vicissitudes of time and all the revolving ages of eternity, without variation or the shadow of a change. O, what a humbling consideration is this, and what a powerful incentive to love and obedience! When I consider that Jesus is the everlasting God, the high and lofty one, that inhabiteth eternity, whose name is holy; who dwelleth in the high and holy place, exalted in his own eternal excellence, infinitely above all the blessing and praise that seraphic powers can raise to his name; who humbleth himself to behold the purest and the brightest things that are in heaven, and before whom the whole creation is nothing, less than nothing and vanity; and, when I believe that this high and mighty Lord, infinite in majesty and grandeur, loves me, a worm, an atom, and compared with him, nothing, less than nothing; and not only less than nothing, but worse than nothing, a sinner, a rebel, a traitor, a wretch laden with guilt, in my flesh replete with evil; utterly unworthy of the smallest mercy from his hand, and deserving the utmost possible destruction, I wonder with amazement; I blush and am ashamed; I fall down into the dust before the feet of my infinitely glorious and condescending lover, covered with shame, and filled with self-abasement

to the law of sin, which is in my members. These things make me groan, and would soon sink me into despair, if I did not believe that Christ purged my sins by the sacrifice of himself, and washed me from all my guilt and pollutions in his own blood, and that God the Father has made him unto me "wisdom, and righteousness, and sanctification, and redemption." The consideration of these things makes Jesus precious. Oh! that I could love him, delight in him, and praise him more, for he is more precious than rubies, and all the things which may be desired, are not to be compared unto him. Help me, my dear brother, to praise him, and let us exalt his name together. When I see how far, how very far, I fall short of giving him the praise which is due to him, I am ashamed. When will the day, dear Lord, appear, that I shall mount to dwell above to be with thee where thou art, and to see thee as thou art, in all thy glory; and adore thee without this weakness which I now feel? Though I long after the highest perfection that creatures can possess, I do not expect ever to raise all those honours to him which are his due. When all the ransomed millions are assembled before his throne and have been praising him in the highest strains unnumbered years, he will then be infinitely above all their blessing and praise, exalted in his own uncreated and immutable glories.

What must the glorified saints feel while they stand amidst the amazing effulgence of his God-

head shining through his immaculate humanity! Neither tongue can describe, nor thought conceive the ten thousandth part of the raptures they experience, while they gaze upon the great mystery of godliness, God manifest in the flesh and exalted beyond the reach of their highest adorations.

The same object which fills devils with the deepest horror, fills all the inhabitants of heaven with the highest delight. When you, dear brother, wake up after his likeness, and behold his face in righteousness, you will be satisfied; but not till then. That the Holy Spirit of all grace and truth may daily exalt and glorify Christ in your heart, is the prayer of yours in love.