

A
FUNERAL SERMON

DELIVERED AT THE
CHAPEL IN PRINTERS' COURT,

AS

A TOKEN OF RESPECT TO THE MEMORY

OF THE LATE

MR. CAMPBELL,
OF CASTLE STREET, ST. MARTIN'S IN THE FIELDS;

ON

WEDNESDAY EVENING,

AUGUST 9, 1815.

SERMON,

&c.

THE RIGHTEOUS HATH HOPE IN HIS DEATH.

BELOVED, I spoke last evening in the name of the Lord ; I have been this afternoon and spoke at the grave ; I am now to speak again. Lest I should forget the tribute of respect due to the deceased, I will mention it therefore at the beginning, by way of introduction to the Sermon, that I have known Mr. Campbell about fourteen years, and always found him a very sincere and faithful friend. The first time he heard me preach was at the chapel in Grub Street, Cripplegate, which was then occupied by the late Mr. John Bradford ; my text was a part of the last verse of the third chapter of St. Matthew's gospel : The words were these, " This is my beloved Son in whom I am well pleased." In discoursing from them, I expressed myself thus, or in like expressions : " Beloved, if God the Father is so infinitely and everlastingly well pleased with his co-equal Son, as God-man Mediator, surely you and I may be well pleased with him also !" This

sentence was very particularly noticed by the deceased at the time it was pronounced;—it had its weight on his mind, and he often mentioned the same; he expressed himself as wholly dependant on Christ alone for salvation. A day before his death, one of the Deacons of this Church, of which he was a member, visited him, and spake of the finished salvation of Christ; to which he gave his full assent, saying, it was the foundation of all his hope in God. A friend went to prayer with him just before he died; at the close of which he expired. To the last he had the use of his faculties. We have left his corpse in the grave until the resurrection of the just, in sure and certain hope of its then putting on immortality.

My text on this occasion is very short, yet very important;—the words are, “The dead in Christ.” 1 Thess. iv. 16. The apostle in this chapter endeavours to comfort the saints belonging to the church of Christ at Thessalonica, who had lost some of their fellow-members by death, and would they should moderate their grief, and not exceed therein; it being unworthy of believers in Christ so to do. This you have in the context, which begins at verse 13, “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have

no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." A most comfortable consideration and a most important and precious truth; death to saints is but sleep, it is but falling asleep: they sleep in Jesus, and he will awake them out of sleep. He proceeds with his subject, adding, "For this we say unto you by the word of the Lord, that we, which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

These words are all my text, "*The dead in Christ.*" I shall aim to open and explain them in going through the following particulars:

1st. I shall observe that death, as it respects the saints in Christ, is, in the Old and New Testament, expressed by the term sleep.

2d. The scriptures abound with the following expressions: In Christ—living in Christ—dying in Christ—sleeping in Christ. And in our text we have this very singular expression, *The dead in Christ.*

3d. I will close with the blessedness of "the dead in Christ."

I am first to set before you that death, as it

respects the saints in Christ, is, both in the Old and New Testament, set forth under the similitude of sleep. We read, *So David slept with his fathers, and was buried in the city of David.* 1 Kings ii. 10. In the New Testament it is thus, *for David after he had served his own generation, by the will of God, fell on sleep.* Acts xiii. 36. It is said of Solomon and others of the kings of Judah, speaking of their deaths, “So Solomon and others slept with their fathers.” Our Lord Jesus Christ spake of death under this term, “our friend Lazarus sleepeth.” He was actually dead; his body and soul were separated, the one in heaven, the other a corpse. “Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.” John xi. 11—14. It is said of Stephen, he was stoned, calling upon God and saying, *Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge: and when he had said this he fell asleep.* Acts vii. 39, 40. The apostle, speaking of the five hundred brethren to whom the Lord appeared after his resurrection, says of those who had been removed by death from

the others, *some are fallen asleep*. 1 Cor. xv. 6. In the verses going before my text, he speaks of dead saints, as asleep. I would not have you ignorant, brethren, concerning them which are asleep. He after this speaks of all the righteous dead, as sleeping in Jesus. *Them which sleep in Jesus will God bring with him*. According then to what our Lord and the apostle after him hath spoken, death is to the bodies of saints sleep. They have no more to fear from it than they have from sleep. Their natural and refreshing rest, is a similitude of their sleeping in their bodies the sleep of death. When we consider that our Lord compares it to sleep, it is very natural for us to apprehend, it is to take off all fears concerning death and dying: none of us fear sleep, none of us can define it, none of us can prevent it; nor can we say when it comes on us. We sometimes feel its approach, we fall asleep and know nothing of it—we awake out of it—we are refreshed by it—and are fitted thereby for more service and usefulness. Just so death comes on us gradually: it may be, we feel its approach, yet, when it does its office, it is over in a moment: the spirit is removed, the body is changed, it is a corpse, its sense and members are all shut up in deep sleep, the sleep of death. The bodies of saints are in the arms of Jesus, they

sleep in him; it will fit the body for its being awaked out of sleep in the morn of the glorious resurrection. The grave is the bed in which it rests; Christ will awake it out of sleep; what then have real saints to fear from it? nothing; yet almost all fear death. Some think and say, we shall lose all our friends, our comforts, our bodies, our senses, and members, at death; we shall go nakedly, and without a guide, into the unseen state; we know not what we shall see and converse with there; we cannot be reconciled to the thoughts of dying; we dread the article of dissolution. Beloved, give me leave to say, in all this there are some mistakes, and a great deal of needless and unbelieving fears and false apprehensions. If you are Christ's and he is yours, if your souls are bound up in the bundle of life with him, then death will not deprive you of your friends. Such as are truly yours in Christ, and are gone to him before you, will be most comfortably enjoyed by you in the heavenly state. Such of your friends in Christ as you leave behind will soon follow you. As to your comforts, if you are heavenly-minded, they will be of a heavenly nature, and these will be greatly increased in the kingdom of glory. As to your bodies, you will not lose them, they will be put in graves and sleep sweetly in Jesus. The Lord said to Abraham,

Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. Gen. xv. 15. As to all the senses and members of the body, they will not be lost nor cease for ever: it is true, they will be differently exercised than they are now, but the body and every member of it will be raised, or it could not be the resurrection of the body. Our Lord Jesus Christ says, *And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, (no part or member of the body) but should raise it up again at the last day.* John vi. 39. As it respects a guide at death, we shall have the same as all our predecessors belonging to the household and family of faith have had. It is recorded to the honour of our Lord Jesus Christ, that he was their God; they sung it out to his praise, *This God is our God, for ever and ever: he will be our guide even unto death.* Ps. xlviii. 14. And if this be not enough for us, himself saith, individually, to all his people, *I will never, never, never leave thee, I will never, never forsake thee.* Heb. xiii. 5. We shall neither pass out of the body without Christ, nor enter heaven but by him, for it is he who will *present us faultless before the presence of his glory, with exceeding joy.* Jude 24. In the article of death, there will be a momentary suspension of our senses, whilst the change by dissolution takes place on the body; which being the passage to heaven,

we shall see Christ in his person, be admitted by him into his kingdom of glory. We shall see elect saints and angels in their glorified forms, and be as suited to them, and they will be so familiar with us, that we shall be quite happy with their company, and in the knowledge of them. As it respects not being reconciled to death, why should we not, seeing it is the King's highway to heaven? it is consecrated for us by the death of Christ. Never any but two were admitted to heaven in their bodies without death. Enoch and Elijah were translated thither in their bodies, yet they underwent a change in them, to fit them for the glorified state, equal to the change which must pass on us by death. As it respects dreading the immediate article of dissolution, it will be just the same as it is with all saints, neither more nor less, I conceive, in the very act of separation between the body and the soul; it is just so easy, that nothing is felt. If you think otherwise, we know it is but bodily and short; death, when it comes, never departs till it hath finished its office. Job was so fully reconciled to it, that he says, "I know that thou wilt bring me to death, and to the house appointed for all living." He speaks of death and him as friends, who would, in God's time and way, meet together as such. Indeed, death is reckoned among the inventory of

Christian blessings; *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, and ye are Christ's, and Christ is God's,* 1 Cor. iii. 21, 22, 23. Having shewed you that death is, to real saints, a sleeping in Jesus; as the body falls asleep in his arms, and he at the same instant receives the soul to himself, and admits it to immediate communion with himself in glory; I proceed,

2dly. To observe, the scriptures abound with the following expressions: in Christ—living in Christ—dying in Christ—sleeping in Jesus: and in my text we have it, *The dead in Christ*; which I will attempt to open and explain.

To be in Christ, is the first and greatest of all blessings. Paul says of such and such, *Who also were in Christ before me.* Rom. xvi. 7. He says, *For me to live is Christ.* Philip. i. 21. Christ, by a voice from heaven, pronounced, *Blessed are the dead which die in the Lord.* Rev. xiv. 13. Paul says, *Such as sleep in Jesus*, which distinguished them from others who are in their graves; and in my text, he styles such as sleep in Jesus, the Lord's dead. This is very agreeable with what he wrote to the saints at Rome, saying to them, *For none of us liveth to himself, and no man dieth to himself; for whether*

we live, we live unto the Lord, and whether we die, we die unto the Lord : whether we live therefore or die, we are the Lord's. For to this end, Christ both died and rose, and revived, that he might be the Lord both of the dead and living.

Chap. xiv. 7, 8, 9. Which expresses the lordship and propriety Christ hath in all his saints, both living and dead. The propriety Christ hath in them, arises from his union unto them : he was one with them, and they were one with him, before all time ; they were in him before the foundation of the world. This was the fruit of God's everlasting love to their persons in Christ, of which the apostle speaks in the following words : " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. i. 3—6. Here is the high original of our being, and well-being in Christ ; it is owing to the good pleasure of God's will, out of the infinity of love wherewith he loves his own elect,

that he chose them in Christ before the foundation of the world. Christ was chosen to be their head, and they were in him as members in a head before the world was;—chosen in Christ; so that Christ is the head in election, and he represented his people as their head; they were in him. Herein is contained their blessedness; the whole election of grace were at one and by the same act of the Father, in Christ from everlasting. The apostle, writing to his beloved son Timothy, says of God, “Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” 2 Epist. i. 9. Where the apostle says, “such were in Christ before him,” he speaks of the manifestation of this: to be in Christ, is of all the acts of God the greatest towards us. It is because the elect were in Christ, he undertook for them in the everlasting covenant with the divine Father before all time; it is because they were in him, that they are saved in him with an everlasting salvation; it is by the operation of the Holy Ghost, within and upon them, they are, in due time, quickened with a spiritual and everlasting life in their minds, and translated into the kingdom of God’s dear Son. The Holy Spirit having begotten them again

to a lively hope, by the resurrection of Jesus Christ from the dead; he is pleased to reveal Christ unto them; he gives them the true knowledge of Christ from the word; he enables them to believe in Christ for life everlasting; he gives them to receive Christ into their hearts; he forms Christ in them the hope of glory. Thus they are brought to know and believe on Christ, to the saving of their souls. Paul speaks of living to Christ, of walking in him, of triumphing in him; and he expresses this very clearly. He could not live on Christ before he knew him, nor any further than he knew him: so neither can we. To know Christ, is the greatest blessing which can be bestowed on us; to live to Christ, is the next to it. The apostle tells us how he knew Christ; it was by revelation: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Gal. i. 15, 16. He says, "To me to live is Christ;" and he sets before us the whole contained in it, in these words, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God; who loved me, and gave himself for me." Gal. ii. 20. Christ was Paul's life: not any spiritual act which he

performed; Christ liveth in me; and Christ put forth the virtue of his life, death, burial, resurrection, and ascension, in Paul's mind; the effect of which was, he lived in the faith of the Son of God, in the full belief that he loved him, and gave himself for him. Paul speaks of walking in Christ: "As ye have therefore received Christ Jesus the Lord, walk ye in him." Col. ii. 6. This implies, that Christ is the way to all communion with God. We walk in Christ, by the same faith by which we received him into our hearts; it is expressive of steady dependance and constant reliance on him, for every grace and blessing of salvation. The apostle speaks also of triumphing in Christ: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." 2 Cor. ii. 14. He speaks it concerning the gospel, how himself and others were successful in preaching the same, and triumphed in Christ, over all opposition. We may most assuredly apply the same to our daily triumphs and victories in Christ, we being more than conquerors through him that loved us. Now, to sum up the design of what I had in view, in observing that the scriptures abound with the expression—in Christ; the words are so important, that it may be safely said, they are as important and comprehensive, as any in the

Bible. Our election is in Christ, we were chosen in him ; our life is in Christ, he is our head ; all our blessedness and blessings are in him, we were blessed by the God and Father of our Lord Jesus Christ in him, before the foundation of the world ; we were saved in him, saved with an everlasting salvation, our redemption is in him, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ; we have faith in him, he is the object and subject of the same ; we have hope in him, " The Lord Jesus Christ our hope," so says the apostle, 1 Tim. i. 1. These expressions shew that the knowledge of Christ ; our living in Christ, our walking in Christ, our rejoicing in Christ, is altogether spiritual, and altogether supernatural. The knowledge of Christ is wholly above and beyond what nature can have the least conception of, let it be ever so highly elevated ; our faith in Christ, which is nothing more nor less than what is contained in our real apprehensions of him, and his salvation is wholly and altogether supernatural. Such also is our communion with him ; we can express our views and knowledge of all this in words, but we, who know most of the subject, can make no impression of it on any man's mind, any more than Paul could of his rapture

in Paradise and the third heaven, and of what he heard and saw there. The life of faith is wholly supernatural; the walk of faith is the fruit of it; the triumph of faith springs out of it; and Christ is the object and subject of the whole. Believers in Christ die in Christ; they sleep in Christ, and when their bodies are in the graves, they are Christ's dead. The union between Christ and his church can never be dissolved; sin itself could not, God made Christ sin for us, that we might be made the righteousness of God in him. Death itself cannot, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39. No, nor any thing which may befall any particular believer, in the very article of death. The apostle John heard a voice from heaven, saying, "Write, Blessed are the dead, which die in the Lord." Rev. xiv. 13. They are blessed in the very article of death; they are blessed when death closes up their eyes; they are blessed immediately on their departure from their bodies; they are blessed, as they are then absent from the body, and present with the Lord: when

their bodies are breathless corpses, then they sleep in Jesus in union with him. Since, when they are in their graves, upon the footing of this union, they are the Lord's dead; he hath an interest and propriety in them; he is the Lord both of the dead and living. This might well lead us to consider the greatness of the mystery and blessedness of being one with Christ, and of his being one with us. We were so one in Christ, that he lived for us, and his life is ours; it is our everlasting perfection; we are made the righteousness of God in him. He is so one with us, that that our very sins are transferred from us to him, and he was made sin; he loved us and washed us from our sins in his own blood. All the elect were so one with Christ, that when he lived, they lived in him; when he was crucified, they were crucified in him; when he died, they died in him; when he was buried, they were buried in him; when he rose from the grave and power of death, they rose in and together with him; when he ascended, they ascended in him; yea, they are said to be ascended to heaven in Christ. The apostle says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come, he

might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. ii. 4—9. It might also be said, we are glorified with Christ, he being our head in glory. And the apostle says, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here is the golden chain of man's salvation, let down from heaven with every link in it. The apostle might well add to all this, by way of question, "What shall we then say to these things, if God be for us, who can be against us?" Rom. viii. 30, 31. When the Lord, and where the Lord, and unto whom the Lord, the Spirit, hath been pleased to give the understanding, life, being, and existence, of these eternal, immutable, spiritual, and supernatural truths, no doubt can be entertained of these important realities. To such, Paul's motto must be very clear; they cannot but approve and adopt it: "To us, to live is Christ, and to die is gain." This brings me to the close of my discourse, which I proposed, and which is this.

3rdly. To set forth and declare the blessedness of the dead in Christ: these being the words of my text, "The dead in Christ."

From effectual calling, to the end of our final perseverance in the faith of Christ, is, with some, short, with others, a long period. With myself, it hath been a long space; I was effectually wrought upon by the Holy Ghost when seventeen years old; I am now entered into my seventieth: it is perseverance in grace is the crown of it, and this only commences with death: by it we get into the harbour of eternal rest. It is most truly blessed to live in Christ, it is more truly blessed to die in Christ: we are then at our journey's end, which we say, crowns the action. The day of death, to every believer, is better than the day of their birth; yea, than their spiritual birth; they now laying aside all sorrows, misery, and every other care, together with the whole body of sin and death, which they are never to know nor feel any more of to all eternity. It is really surprising, that saints, believers in Christ, should be reluctant to die: it can be only accounted for thus, that they are not living in the real belief of the truths and doctrines of the everlasting gospel. It might make us all easy to die, as we consider that there is no discharge in this war; that the holy, the learned, the most useful, and such as we esteem the most desirable, die. The believing patriarchs died; Moses and Aaron died; all the prophets died. "Your Fathers, whereare

they ? and the prophets, do they live for ever ?” No ; nor the apostles of the Lord and Saviour, they are all removed by death into an invisible world ; so shall, so must you and myself who are here present. The Lord hath pronounced the following words, “ Blessed are the dead which die in the Lord.” The sentence of the Lord over all flesh, contained in this immutable statute and decree, “ Dust thou art, and unto dust shalt thou return,” cannot be repealed ; no, it cannot : yet the voice from heaven is all-sufficient to lift up our minds beyond it, to a holy joy, and triumph over it. Our Lord Jesus Christ himself died ; his soul and body were separated by death, as yours and mine also must be. He went in his soul out of the body, by the separation of the one from the other, as we also shall go. It is of eternal concernment to all his saints, what he said immediately before he expired ; Luke alone records it ; “ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit ; and having said thus, he gave up the ghost.” Chap. xxiii. 46. All which is very important and consolatory. He cried with a loud voice ; this shewed he was not exhausted by any, or by all the sufferings which he had sustained and passed through. It also shews that death could not touch him, without

it was his own will and pleasure, to give it his royal command. It also shews he was a conqueror in his death; he hath abolished death, he destroyed death, and him that had the power of it, that is, the devil: yet the consolation contained in these words exceeds even this. For as our Lord died as the public head and representative of all his people, so his last prayer, which hath been, and may well be styled, his commendatory or recommendatory prayer, concerned the whole election of grace. He did, as one expresses it, bind up the souls of all his beloved ones in one bundle with his own; he then made a solemn surrender of them into the hands of his divine Father, committing all to him, and making them his care and charge, saying, "Father, into thy hands I commend my spirit;" then he gave up the ghost. This is very satisfactory; it serves to give light into these words, "Precious in the sight of the Lord is the death of his saints." This can only be, by the dying and death of our Lord Jesus Christ; it is his death which perfumes all heaven; it is the perfume of which renders the persons, lives, and death of saints precious in the sight of the Lord; it must be true blessedness, in living and dying moments, to be putting our trust in this great and public act of Christ's, his committing and commending all the souls of his people together with his own,

into the hands of his divine Father. What can believers have then to care or fear, or be troubled about, concerning their departure out of the world? Nothing. Our Lord says to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I should have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." John xiv. 1—3. It is most truly blessed to go over in our minds these most consolatory subjects, which, as we enter into them, carry us above all fears and concerns about death. As the Lord's, there is no death for us; it is a passage from one state to another; it is not death properly speaking, it is a ceasing to live as we do now, that we may live with Christ, and live as he does in glory. Believers die in their bodies that they may be absent from them, and present with the Lord. The Lord Jesus Christ pronounces them blessed in the article of death; they must be so, because they die in him: it is impossible they should die out of him. They are in him; their souls and bodies are united to the body and soul of Christ, God-man; they are interested in him, and he is interested in them. He says, "because I live, ye shall live also." They die in communion with him: I do

not mean that they have real and visible communion with the Lord Jesus Christ in the act of dying, and in the article of death. Some of them have, some of them have not, this is all as the Lord himself pleases ; yet, howsoever it may be, respecting our Lord's gracious and manifestative presence with his dying friends, he will most assuredly make them truly blessed, as it respects the care of them. So soon as the body drops they sleep in Jesus, which must be very blessed. Them that sleep in Jesus will God bring with him : this could not be, if their souls were not with him all the while the body is resting in the grave. It is the body sleeps the sleep of death, not the soul : the prophet John says, " I saw the holy city, new Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 2. Which, I conceive, must be considered as all the elect of God descending in their souls with Christ, that he might raise their bodies, and receive them. So that, being completed in body and soul, the whole election of grace might be made perfectly conformable to their divine Lord. The expression, " the dead in Christ," carries in it something very sweet and precious ; it shews, that even in the very grave there is a vast difference and distinction among the dead. They all sleep—but they do not all

sleep in Jesus; they are all dead—but they are not all of them “The dead in Christ;” they will all arise—but they will not all rise by virtue of union to Christ, and as the fruit of his glorious resurrection. He says, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth on me, shall never die.” John xiv. 25, 26. It is a very comfortable thought, that the Lord’s dead are all numbered; they will all again revive—they will, each individual body, be raised. Thus saith the great Messiah, concerning all that sleep in him, “Thy dead men shall live; together with my dead body shall they arise; awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.” Isaiah xxvi. 19. It will be blessed to be numbered with the Lord’s dead. Believers need not fear to lie where Christ was laid before them: when the grave is opened to receive any of the bodies of the saints, it is that we may see the place where the Lord lay, and be most truly pleased with the prospect of sleeping in the grave, because he slept there before us. He rose with triumph from it, and sung his victory over it, saying, “I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy

plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Hosea xiii. 14. To be in Christ, is to be blessed; to know Christ, is life eternal; to believe on Christ, is the fruit of it; to live in Christ, is the cordial of life; to die in Christ, is to be blessed indeed; to sleep the sleep of death in union with Jesus, is most truly refreshing; to be the Lord's dead, is our security and assurance of our resurrection unto life immortal: the trumpet shall sound, and the dead, that is, the dead in Christ, shall be raised, and living saints shall be changed; "For this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 53—57. On the resurrection morn, Christ will set the bodies of his saints at everlasting freedom from death and the grave; "Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Phil. iii. 21. Surely, in the views and belief of these gospel truths, we may well get above all fears of death, and shout with holy triumph, "For the Lord God omnipotent reigneth." May the Lord accompany with his presence and blessing the truths which have been delivered, if it please him, so that we may really live in sight and apprehension of a glorious immortality! I will end with the words of Christ. "The hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John. v. 28, 29. May the Lord speak home this word, to each and every one of us!—Amen.

ON THE
INDWELLING OF THE HOLY SPIRIT
IN A BELIEVER;

ALSO OF
HIS INWARD INFLUENCES AND MOST BLESSED
OPERATIONS WITHIN AND UPON THE
MIND OF THE REGENERATE;

THE SUBSTANCE
OF
A S E R M O N
DELIVERED, 29th OCTOBER, 1817.
AT
THE CHAPEL
IN PRINTERS' COURT, SHOE LANE.

The Spirit of truth - - - he dwelleth with you, and shall be in you.

John xiv. 17.

ON
THE INDWELLING OF THE HOLY SPIRIT,
&c.

JOHN iv. 13, 14.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

THE ever-blessed Trinity, Father, Son, and Holy Ghost, the co-equal and co-essential Three, in the one incomprehensible Godhead, have made a clear revelation of their oneness in Essence, Glory, Eternity, and Blessedness in the sacred page. They have fully shone forth in the uttermost display and manifestation of the same in Christ, who is both God and man in one person. Herein consists the glory of the Bible's God, who commanded the light to shine out of darkness; in it, and by it, He hath shined and doth shine upon his renewed people, and gives them the light of the knowledge of his glory, in the face or person of Jesus Christ. And God is, in love, grace, mercy, and salva-

tion to his whole church, that he is to them "in Christ." So that, what God is, that Christ is, and what Christ is, that God is to us in Him. He hath realized his love, and all he is, and will be to his whole church, for ever and ever; in the person, gift, work, offices, and mediation of his beloved Son. The mission and incarnation of the Lord Jesus Christ to and in our world, are an open exhibition of the same. We have in the chapter, out of which I have read my text, a record of the infinite grace and condescension of our most precious Lord in the days of his flesh. Blessings on him! he spent his whole life in doing good. He cast out devils; he healed every sickness and every disease amongst the people. Whilst he was here below, he conversed with sinners; if he had not, he could have conversed with none in our world, for all the whole human race have sinned in the first Adam, and are come short of the glory of God. The evangelist gives us an account of a most glorious display of our Lord's grace. The chapter begins thus, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." By the Pharisees here, I conceive we are to understand, such of them as were members of the Sanhedrim at Jerusalem, and not simply those who professed themselves to be of

that particular sect. Those were very jealous of Christ; they had their eyes on him; they had their spies to watch him in all his motions, let him be where he might; they were informed the number of his disciples increased; that they were more than John's were; that they were baptized by him; this increased their jealousy. A part of the report was not true; "Jesus himself baptized not." It was his disciples did this; no doubt but it was done in his name, and he approved of it. Our Lord, to avoid the rage of these his enemies, left Judea, where he now was, and departed again into Galilee, which was our Lord's stated diocese. He preached and did most of his mighty works in these parts. In his journey "he must needs go through Samaria," which had been the royal city of the ten tribes, and many of their kings had made it the chief place of their residency. The necessity of our Lord's going there, was to look up, and take under his care, one, and many more poor sinners, whom he had his eyes upon from everlasting. And the time now came, for him to reveal and make himself known unto them. In his journey he came to a city of "Samaria called Sychar, or Shechem, near to the parcel of ground that Jacob gave to his son Joseph. Here was Jacob's well. Our Lord, who was as truly man as he was truly God, being weary with his journey, sat

on the well ; it was about twelve o'clock at noon. As he sat, a woman came from the city of Samaria to draw water ; Jesus saith unto her, Give me to drink. His disciples were not present, for they were gone away into the city to buy meat. In reading the New Testament, we should not overlook the testimonies given therein of our Lord's humanity ; he took into union with his person our nature, with all the sinless infirmities of it. The woman is not pleased ; one whom she perceives to be a Jew—to him she says, “ How is it, that thou being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.” To this our Lord rejoins, “ If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked him, and he would have given thee living (or life-giving) water.” By which the Holy Ghost is intended ; this will afterwards appear. Mr. Romaine used to read it, Life-giving water. Not only water of life, but water which gives life ; and where, and unto whom it is given, it will continue the blessing of life for evermore. It may have been observed, our Lord was pleased to speak of himself and spiritual things, by outward images and figures, yet he frequently adds to these, to shew, that the superiority of the things signified, exceed the things they were ex-

pressed by. If he compares himself to bread, he is the "bread of life; the bread of God; the living or life-giving bread." If he speaks of himself as a door, he adds by way of emphasis, "I am the door." If he speaks of himself under the similitude of a vine, he adds, "I am the true vine." "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our Father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" We come now to our text, which contains a reply to the woman, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." In opening and explaining these words, I shall aim at the following subjects.

1st. That there is nothing out of Christ or beside Christ, can satisfy the mind. Whosoever drinketh of this water shall thirst again. This is a positive assertion.

2d. There is soul satisfaction in Christ. "But whosoever drinketh of the water that I shall give him, shall never thirst."

3d. An inquiry what this water is.

4th. The account which Christ himself gives of it, and the continual fruit and effect of the same, to him to whom it is given. "The water that I shall give him, shall be in him a well of water springing up into everlasting life."

1st. I am to shew that there is nothing out of Christ or beside Christ, can satisfy the mind. I make this use of part of my text, and it is deduced from this; "Whosoever drinketh of this water shall thirst again." We are fallen creatures; as such we can find no real satisfaction in ourselves. It is not to be found in the whole creation of God. Every thing perisheth in the using. We may seek it in the gratification of our senses, but there it is not to be found. There was one man who was determined to be happy: he entered on his pursuit after it; he tried honours, riches, pleasures, both natural and commendable; he had some of the finest gardens in the world; his riches were immense; his retinue was splendid; his chariots, horses, and horsemen, were beyond example; he had a very strong and vigorous constitution; he enjoyed every thing his heart was set upon; yet he found no real satisfaction in it. None ever yet exceeded him, so that he spake it out by way of question, to which no answer has ever yet been returned, "What can the man do which cometh after the king?"

Never any enjoyed more than Solomon, of earthly good; he sucked the very essence of every pleasure; he enjoyed the whole that his mind could contain of rational and sensitive delight; yet he found an inexpressible bitterness in the same. He was constrained to cry out and pronounce with his own lips, "All is vanity and vexation of spirit." I think this may be received by us as full proof, that every thing out of Christ, and beside Christ, is incapable of giving real satisfaction to the mind of man. The Lord God never created man to have happiness inherent in himself, nor angel either; himself is the fountain of happiness in Christ Jesus to his saints and angels above, and to his saints below. There is no happiness, no, not in heaven itself, out of Christ. There is not one individual on earth happy, let them think or say what they may, but such as know Christ and have communion with him in his salvation, and with the Father in him, through the indwelling of the Lord the Spirit. All out of Christ is sin, misery, and damnation. It is real grace to apprehend and believe this. Our Lord says to the woman, speaking of the water of Jacob's well, "Whosoever drinketh of this water shall thirst again."

But, 2nd, there is soul salvation in Christ. This is implied in what our Lord says, "But

whosoever drinketh of the water that I shall give him, shall never thirst." This is a positive assertion, expressed by Christ himself; to which all the saints in all ages, and throughout all generations, have most cordially set their seals with the most cheerful and hearty approbation. To shew Christ is all-sufficient to give the mind real, present, and everlasting satisfaction, let it be observed, "It hath pleased the Father, that in him should all fulness dwell." If all fulness dwells in Christ, there can be nothing out of Christ but emptiness; and none but such as are in Christ, can have communion with him. Their wants can only be supplied, but as the Lord Jesus is pleased to have and hold communion with them. Those who have the knowledge of the person of Jesus, must find him to be a soul-satisfying object; they cannot but find him to be a soul-satisfying subject. He outshines all Heaven; he exceeds all upon Earth: he is the perfection of beauty; he is an eternal excellency; he is life everlasting; his righteousness is everlasting; his salvation is everlasting; his redemption is eternal; his blood is the purity and perfection of all his saints; they are saved in him with an everlasting salvation; they are complete in him when they are brought to the true knowledge of him from the Word, and by the Holy Spirit,

they then knowing him and the power of his resurrection, do find and prove that he is gracious and full of compassion. There is that in the person of Christ, which delights the vast mind of God himself. He says, "Behold mine Elect in whom my soul delighteth." Isaiah xlii. 1. Surely if the person of Christ, God-man, is an all-sufficient object to attract the mind of God himself, there must be an all-sufficiency to satisfy the mind of any who are enlightened to know him, and to behold him. The person of Christ is attracting; the love of Christ is that which creates heaven in the mind; the mercy of Christ is soul-comforting; the salvation of Christ is suited to every malady, the soul, by reason of sin, is the subject of. The communion Christ holds with his people, and which he admits them to have and hold with him, is a most complete antidote for all the miseries of this present life, and for what they may feel in the very article of death. Such as know him, find all good in him; they are dead to all below and beside him; they thirst for none but him; all earthly good is not any thing in their view and estimation, in comparison with himself, and the unsearchable riches of his grace.

So that in them our Lord's words are truly realized. The water that I shall give him, shall quench this thirst after the things of time and

sense, so as to conceive his chief good lies in them. For he that drinketh in desire and affection after these, shall thirst again and never be satisfied. “But he,” says Christ, “whosoever drinketh of the water that I shall give him, shall never thirst.” Not but he will ever be desirous of more and fuller draughts of Christ’s love in the sensible enjoyments and communications of the same to his mind; but yet, he that drinketh of the water of life which is the gift of Christ, as there is soul-satisfaction therein, so he will be abundantly satisfied herewith. Here I would observe, it is a most invaluable blessing to know the doctrine of the Holy Trinity and their acts in grace towards us, as revealed and stated in the written word. As the divine Persons are distinct in their subsisting in the Essence existing, and whilst three in one, and one in three, yet they have but one will: so in the acts of the co-equal Three in a dispensary way of grace toward the Elect, whilst their acts in grace are distinct and spoken of as such, yet they proceed from one and the same will in the divine Persons, yet under different modifications thereof. Election is attributed to the Father, salvation to the Son, Effectual calling and bringing the elect out of darkness into marvellous light, is the work assigned to the Holy Ghost. Election is an act

of God's, which is already past. It was his good pleasure to love an innumerable company of Adam's posterity, and choose them in Christ before the world began. It was on the fore-views of the fall of these in Adam their nature head, he was pleased to will their salvation above and beyond all the ruins of the Fall, by the incarnation, life, death, burial, resurrection, and ascension of our Lord Jesus Christ. It was the one will of each of the divine Persons, that these redeemed ones should be quickened with spiritual and eternal life; should be made partakers of a spiritual and supernatural birth; and by this means be made meet for the spiritual inheritance with the saints in light. This was to be the work and office of the Holy Ghost. Now it is well with us, to keep these subjects in their proper place. The Father hath manifested his love to the Elect, in so loving, as to give his only begotten Son to be made sin and a curse for them. The Lord Jesus Christ hath manifested his love to these, in bearing their sins in his own body on the tree; in bringing in an everlasting righteousness for our justification; in washing them from their sins in his own blood; and bringing them nigh to God. In him the whole election of grace are as completely saved as they will be in heaven to all eternity. But they are not partakers of this

salvation until the Holy Ghost is pleased to translate them out of darkness into the kingdom of God's dear Son.

They were in Christ from everlasting; they were saved in Christ in the fulness of time; and they are brought to the knowledge of Christ and their interest in him, by the operation of the Holy Ghost on their minds, and within them. This leads me to the 3d particular, To an enquiry what this water is, Christ speaks of in the text; "But whosoever drinketh of the water that I shall give him, shall never thirst." To this I reply, it is the Spirit. He is set forth under this symbol in the word, and Christ himself spoke thus on the great day which closed the feast of tabernacles. I will quote the passage; it is in the seventh chapter of this gospel, verses 37, 38, 39. "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." These words were spoken by Christ; the next, which are the explanation of them, are the evangelist's. "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." Christ, the Spirit, the

gospel, and spiritual blessings, are, in the scriptures of the Old Testament, expressed by rain, dew, waters. Moses says, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord, ascribe ye greatness unto our God." Deut. xxxii. 2—4. The Psalmist, speaking of Christ, saith, "He shall come down like rain upon the mown grass; as showers that water the earth." Psalm. The prophet, speaking in the name of the Lord, says, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isaiah xlv. 3. So also the gospel, and ordinances of the same, are represented under the same figures. "Ho, every one that thirsteth, come ye to the waters." Isaiah lv. 1. Our Lord, in his conference with Nicodemus, saith, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Is it not most unaccountably strange, any should start up, and make it out that Christ is here speaking of himself! that we were born again in him! for there are those who assert this absurdity, that he is the man born again. Ought not those very high-flown persons to read the words of

the fifth verse of the same chapter, in which our Lord says, "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Let such read the next two following verses: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." Jesus Christ spake the former, and he also spake the latter words. v. 6, 7. I would be bold to say of myself, as one of the elect of God, that I was in Christ before the world was. I was in Christ, before the Lord, when Jesus bowed his head on the cross, and said, "It is finished." I would also declare, that the birth of Christ laid the foundation of my spiritual new birth into him. I would confess freely, that all my sins, both original and actual, were actually removed out of the sight of, and from before the Lord, by the one offering of Jesus, which perfecteth for ever the putting away of sin. Yet I dare not say I was born again when the Lord Jesus Christ was born into this world. I neither say nor think so; I say, God forbid I should. Beloved, I by no means would detract from the honour and glory of Christ; my meetness for glory is in regeneration. The Lord Jesus Christ shall for ever and ever wear the sole

glory of saving me in himself with an everlasting salvation. Yet I would not rob the Holy Spirit of the glory of his grace, in creating me anew in Christ Jesus, and forming Christ in me, and in forming me for his praise. My *meetness* for heaven and glory is not in Christ; my *title* for heaven and glory is in him; my *meetness* is in the work of the Holy Ghost in me. The Holy Ghost hath made me a partaker of a supernatural faculty, by the which I am enabled to know, taste, apprehend, and receive the things of Christ; to understand the subject of God's everlasting love; to receive it into my enlightened understanding; to have a real taste, relish, and experience of the same in my heart; so as to have the same enjoyment of it as the Psalmist had when he said, "Oh taste and see how good the Lord is; blessed is the man that trusteth in Him." Sirs, we do not mean that the Lord works on our corrupt natures; he does not turn our sin into holiness; nor does he work on old Adam nature. No; but he creates in our souls a new nature; and he works on the faculties of the same. He turns us from darkness to light, and out of the kingdom of darkness he translates us into the kingdom of his dear Son. The Lord Jesus Christ died for us when we were sinners and ungodly; the

Spirit of life from God enters into us when we are dead in trespasses and sins. He quickens us with life in Christ; He makes us partakers of a new, spiritual, and supernatural birth: in the which we have a new understanding given us to know Christ; to receive him; to believe on him; to enjoy communion with him. We are hereby fitted for heaven and glory. It is herein and hereby we are made meet to be the partakers of the inheritance of the Saints in light. The apostle, on the same subject says, "But after that, the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 4—7. I must here observe, our Lord began his conversation with the woman of Samaria, in speaking of the Spirit. And he spake of him as set forth by water, and living water. Look back to verse 10. "Jesus said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and he would have given thee living water." That is, the Holy Ghost; who, according to the economy of the cove-

nant, is the gift, both of the Father and the Son. God the Father hath given himself unto the church, with all the blessings of his love, to be their portion and inheritance; He hath expressed it in so loving, as to give his only begotten Son. Christ hath so loved the church, that he gave himself for us, and he gives himself, with all the blessings of his salvation, unto us. And the Holy Ghost, who proceedeth from the Father and the Son, He is given to glorify Christ in us; to testify of Jesus unto us; to shed abroad the Father's love in our hearts. All God's grace, and the fruits of it, are gifts; Christ is the gift of God. The person of the Holy Ghost, to live in us, and to make us like and conformable unto Christ, is the gift of God. Heaven and eternal life—this also is the gift of God; all flows from free grace, which is nothing but the expressions of God's good will and favour towards us in Christ Jesus. "The gift of God is eternal life, through Jesus Christ our Lord." It is by virtue of the union which subsists between Christ and his members, and in consequence of the righteousness of the Lord Jesus Christ, which is upon them by imputation, that the Lord the Spirit descends, and enters into them, and takes possession of them; so that it is the fruit of Christ's ascension. Christ, when risen

from the dead, breathed on his disciples, “saying, Receive ye the Holy Ghost.” And when ascended into heaven, and seated on the right hand of the Majesty on high, he shed the Holy Ghost richly upon them, so that they and the whole church were filled with the Holy Ghost, and spake the wonderful works of God. The Holy Three are in the essence coequal and coeternal. In the economy of the covenant, they act mutually, yet personally and distinctly; yet they glorify each other. Neither do or will they break in upon each other, in their offices of grace toward the elect; they give equal glory to each other: the Father glorifies the Son; the Son glorifies the Father; the Holy Ghost glorifies the Father and the Son; and they each glorify Him, and that in such a way, as keeps up the truth of their personal subsistences in the Godhead, and also their personal acts, and distinct offices and operations in the covenant of grace. The Lord Jesus Christ, by his life of obedience, and death of sufferings, glorified the Divine Father who sent him; and by his entrance into Heaven, made way for the Holy Spirit. He came from Heaven, to crown Christ in the hearts of his people, so as they might continually exalt him. I will now come to my last

particular, which I gave in the division of my present subject.

4th. The account which Christ himself gives of the water of life, which he had been speaking of; and the continual fruit and effect of it, to him to whom it is given: "The water that I shall give him, shall be in him a well of water, springing up into everlasting life."

The work of regeneration is the work of the Holy Spirit within us. We have spiritual faculties created in our renewed minds. In which consists our spiritual capacity to know Christ, to receive Christ, to have communion with Christ, to enjoy him, to have and hold communion with him. In all which we are wholly passive. The Lord the Spirit is the sole agent of all this; we are the subjects on whom he works, and within whom he works. It is he who works - we are his workmanship, he works the work of regeneration once for all; the work of Christ is a finished salvation, the work of regeneration is as perfect as the work of salvation. Once wrought, it remains the same in the soul for ever. The Holy Ghost dwells in the mind. He upholds it. He possesses it. He opens the faculties. He enlightens them. He presents Christ to the renewed mind. He

takes of the things of Christ's person, love, mercy, blood, righteousness, fulness, riches, &c. &c. and shews the same unto the mind, so as these subjects are understood, received, and the heart is opened to receive them, and thus the Lord Jesus is magnified and glorified. Our Lord says, "The water that I shall give you, shall be in you." Some say, the Holy Ghost works within us, without working *any thing* within us. If so, then what are we the better for this? That he hath externally wrought on some, in whom he never wrought internally, we deny not. The case of Balaam, Caiaphas, and those apostates spoken of in the 6th chapter of the Hebrews, are awful instances of it. The Spirit of God came upon Balaam: he saw the good of Israel, and the Lord's goodness unto them. He uttered some glorious prophecies concerning them. He said, "Let me die the death of the righteous, and let my last end be like his." Yet he was not born again, nor did the Holy Ghost dwell in him. So with regard to Caiaphas, the Holy Ghost was upon him, so that he uttered a remarkable prophecy concerning the death of Christ. It is said, "This spake he not of himself, but being high priest that year he prophesied that Christ should die for that people, and not for that people only, but that also he should gather in one of the children

of God which were scattered abroad." So as it respects those spoken of in the sixth of the Hebrews, they are said to have been "once enlightened, to have tasted of the heavenly gift, to have been partakers of the Holy Ghost, to have tasted of the good word of God, and the powers of the world to come;" all which must have been by the external operation of the Holy Ghost upon them. Yet these falling away, and becoming apostates, the apostle declares it was "impossible to renew them again unto repentance." These persons were not born again, nor did these gifts ever work upon their souls; so that there was nothing in them for the Holy Ghost to work upon. Yet there were some whom the apostle addresses in the same chapter, and says, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." What were those better things? Their faith in Christ, and love to Christ. It was from hence their work of faith and labour of love proceeded, which they shewed towards his name in ministering to the saints. All which were the fruits of their being born again. If there be no new birth in us, then there is nothing for the Holy Spirit to work on; and if it be thus with us, what are we better, as to our state and case, than Balaam, Caiphas, and those who fell

away into final apostasy? But Christ, in the words before us, speaks of the water of life being within us. "The water that I shall give him, shall be in him a well of water springing up into everlasting life." The Holy Ghost is in us. "He dwelleth in you, and shall be in you. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 9, 10, 11. Now the fruit and effect of the indwelling of the Holy Spirit in the regenerate, are most beautifully expressed by Christ thus: "The water that I shall give thee shall be a well of water springing up into everlasting life." All the spiritual life we have in our souls, with all the outgoings of our minds towards the Lord Jesus Christ, and all the communion we have at any time with him, are all together from the Holy Ghost who dwelleth in us; the saints in all

ages, the patriarchs, the prophets, the apostles, and whole church, received all their true knowledge of Christ from the light and teaching of the Holy Ghost. So says Paul. "It is written," says he, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9, 10, 12. In his inward revealings of Christ, and salvation to the mind, he glorifies Christ in us; he makes him high in our esteem; Christ becomes precious and honourable; our hearts go out after him; our affections are fixed on him; our minds are filled with his love; our mouths are opened to speak his praise. This is altogether the fruit of the indwelling of the Holy Ghost. It is agreeable with those words of our Lord, when he 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, [or heart,] shall flow rivers of living waters." If there was no inherent grace within us, the Holy Ghost could not draw it out into open evidence from us. No. We who are believers on the Lord Jesus Christ, have the whole work of God's Spirit within us. We have a spiritual creation in

our minds, suited to take in and apprehend what is revealed of God and Christ in the revealed word, and which will be found in Heaven suited to take in the glory of Christ by vision and sense to eternity. The faculty is resident in our minds; it is eternally fixed there, and will never be obliterated; it being the Lord's work, and the Lord himself dwelling in us to unfold his own work, so that it must remain in us for ever. Hence it is we are always fit for Heaven. The apostle, speaking of Heaven and glory, says, "Now he that hath wrought for us the selfsame thing is God, who hath also given unto us the earnest of the Spirit." 2 Cor. v. 5. The Spirit is styled, "The Spirit of glory and of God." 1 Pet. iv. 14. His most sacred influence and effect on his church are most beautifully set forth thus: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water courses." The effects of this follow. They are these: "One shall say, I am the Lord's." It is the Spirit Jehovah who only can make the word effectual. When he has convinced a poor sinner of sin, of righteousness, and judgment, he must then reveal Christ,

or the awakened sinner will never apprehend Jesus to be his all-sufficient Saviour. He it also is who can ascertain to the mind his election of God; and under his divine teaching it is, "One shall say I am the Lord's;" I am the beloved of God; I am a vessel of mercy; I am the Lord's portion and inheritance; his delight; his chosen one. It is the peculiar prerogative of the Lord the Spirit, to bear his witness to this: "The Spirit beareth witness to our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. viii. 16, 17. And under the out-pouring of the Spirit, one raised from a state of sin into the kingdom of grace shall call himself by the name of Jacob. He shall call upon the Lord, and confess to him, saying, "In the name of the Lord have I righteousness and strength; and another shall subscribe with his hand unto the Lord, saying, In the Lord shall all the seed of Israel be justified and shall glory; and thus he shall surname himself by the name of Israel." It is an invaluable blessing to be kept from all false and mistaken apprehensions of Christ, and everlasting love to our minds, and self-delusion concerning interest in such important realities. Mr. Romaine used to say to such as were seeking to know their personal interest in Christ, 'You

should look to the Holy Spirit for this, and to him as a Person; he only can reveal and testify of Christ unto you.' Dr. Goodwin finds fault with saints in his day for using the neuter gender when praying to the Father for him to do so and so for them through the Spirit. Our Lord speaks of him as a Person, when he says, "Howbeit when he the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you." John xvi. 13, 14. It is by the same Holy Spirit we are led into communion with the Father and Son. John, speaking on this subject, says, "Truly our fellowship is with the Father, and with his Son Jesus Christ." And again, "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 3. 7. There are ten thousand holy motions and affections springing up in renewed souls after Christ. Peter, in giving the character of a new-born soul, and a real Christian, expresseth himself thus: "If so be that ye have tasted that the Lord is gracious." Paul speaks of having the senses or faculties of the new man exercised to dis-

cern both good and evil. If there were no spiritual faculties and perceptions in us, these apostles would not have thus expressed themselves. It is the Holy Spirit who sheds abroad the love of God in our hearts ; it is he who exalts Christ in us, above all our sin, guilt, misery, and emptiness. He loves our persons equally with the love the Father and the Son bear towards us. His love is expressly mentioned, and this too in an apostolic prayer. The words are these : “ Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.” Rom. xv. 30. There are divine upliftings, outgoings, and breakings forth towards the Lord, which all believers are more or less the subjects of. Do not some of you know and enjoy the truth of this in your own souls ? I think I can speak out freely for you, and say in your name, Yes, most assuredly we do, or we should never think we were partakers of Christ. We value communion with Christ as the greatest blessing either on earth or in Heaven. You do right, I conceive, in so doing ; and the Song of Songs, which is Solomon’s, is full of this communion. It treats of it on both sides ; it gives an account of the outgoings of Christ towards his saints, and the outgoings of their hearts towards him. How sweetly does the church speak of Jesus, and

Jesus of her! She had cast her crown at his feet, and extolled him to the utmost of her ability; and is not this our case also? Do we love to meet him at his ordinances? To worship him with our whole hearts? To praise him who is the praise of all his saints? Most assuredly we do. This is very acceptable to the Lord Jesus Christ, and most highly acceptable unto him. He says, "Thou hast ravished my heart, my sister, my spouse! thou hast ravished my heart with one of thy eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine, and the smell of thine ointments than all spices! Thy lips, O my spouse, are as the honeycomb; honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon." This is all open manifestative communion, on Christ's part, with the Church; which she had the real enjoyment of, through the indwelling of the Holy Ghost. The Church could not but retort all the glory of what her Lord had said of her, back on him. She cries out, "A fountain of gardens, a well of living waters, and streams from Lebanon." On this Christ, as the intercessor on behalf of his church, addresses the Holy Spirit to exercise himself in his most gracious office: "Awake,

O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." He did so. Then the church, under his heavenly influences, cries out, "Let my beloved come into his garden, and eat his pleasant fruits." There is as real communion between Christ and his church on earth, as there is between Christ and his church in heaven. The mind of Christ is kept up in heaven towards his church below, by his having us in everlasting remembrance; by his exercising his vast mind in contemplative views of her; of his love to her; what he saw her to be in the primitive thoughts of the Divine Father from everlasting; of the views he has of her as washed in his blood, as clothed in his righteousness, as complete in him. It is in the same way the minds of saints in our world are kept up also towards him, by their beholding the glories of his person, the love of his heart, the fulness of his grace, and the perfection of his salvation. We have Christ in the gardens of rest, and looking to see the fruits of the valley, if the vine flourisheth, and the pomegranates budded, he has a glance of his church; which so overcame him, that he was all in flames of love towards her. He cries out, "or ever I was aware my soul made me like the chariots of Amminadib, or princely people."

And as the communion with Christ and his saints is reciprocal, so it will never end: no, not even on the believer's side. "The water that I shall give him shall be in him a well of water springing up into everlasting life." The last words of Christ to his church here below, are these: "Surely I come quickly." And the reply of the Church is, "Amen. Even so come, Lord Jesus." And the very communion with Christ, and the church in Christ, will be carried on by the indwelling of the Holy Ghost. We shall see Christ by vision, but it is the Holy Ghost will so possess our minds with his glory, as that we shall in our spiritual faculties be filled with all the fulness of God.

The Lord bless this truth unto you. Amen.

THE
VICTORY AND TRIUMPH
OF THE
GOD-MAN CHRIST JESUS
OVER DEATH AND THE GRAVE;
AND
HIS PEOPLE'S VICTORY AND TRIUMPH
IN HIM.

I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction.—Hosea xiii. 14.

THE
VICTORY AND TRIUMPH,

&c.

ISAIAH xxvi. 19.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

EVER since man became a sinner, death hath been in our nature and world. As soon as Adam fell from God by transgression, the sentence was pronounced on him, and all his offspring, "Dust thou art, and unto dust shalt thou return." It is by this statute of Heaven, that death reigned from Adam to Moses, and from Moses to Christ, and continues to reign to the present moment, and will continue so to do over all; those alone excepted, namely, the saints, who shall be alive in their bodies at the coming of Christ, at his appearing, and in his kingdom. Of all the innumerable individuals, and millions of mankind, there were never any but two who were exempted from the stroke of

death—Enoch and Elijah. When the first father of us all had lived nine hundred and thirty years he died. It must have been very striking to the antediluvian patriarchs, when Adam, the root of generation, was borne down and vanquished by death. As thereby God taught them mortality, so, by the translation of Enoch, he preached unto them life and blessed immortality, and gave them thereby a token of their being to live one day in their bodies, in the “house eternal in the heavens.” Enoch was taken up body and soul into heaven, to be a pledge to the faithful in Christ Jesus, in that age, that the bodies, at the resurrection of the just, would be made capable of bearing and enjoying, in every part, heavenly glory. And Elijah was taken up body and soul into heaven, as a type and figure of the ascension of our Lord Jesus in our nature, into the Heaven of heavens as our forerunner. Ever since the entrance of sin and death, the saints of God have needed divine and spiritual support, under the various experiences and views they have had of sin, misery, and death; and there is every thing in the everlasting gospel of the blessed God, suited most exactly and particularly, as an antidote to every part of their sin, misery, and death. When the Lord God revealed Christ to Adam in Paradise,

it was a clear, full, free, and glorious revelation, suited to the whole of Adam's case. The person, the incarnation, the sufferings, the death and victory of Christ over sin, the world, Satan, death, and hell, were contained in this declaration, "The seed of the woman shall bruise the serpent's head." Also, in the sacrifice, which represented Him as the Lamb "slain from the foundation of the world." And the cherubic symbol expressed how the eternal Three, "who bear record in Heaven, the Father, the Word, and the Holy Ghost," willed by an eternal council and covenant, which obtained between them before the world was, to save the elect of human race, and raise them up from all the ruins of the fall, by the work and victories of the Lord Jesus. Thus, "Christ, the serpent bruiser," who was to conquer the "old serpent, called the devil," was most clearly set forth, revealed, and made known to Adam, as soon as he became a sinner, and he believed on Christ for life everlasting. The Lord Jesus was from henceforward, for the space of four thousand years, set forth in the divinely instituted sacrificial worship, as the great mediator, priest, and sacrifice of his church. Saints under the patriarchal, levitical, and prophetic dispensation, understood that one in the incomprehensible Je-

novah, co-equal and co-eternal with the Father and the Spirit, was to become incarnate, and carry the covenant of the Trinity into execution; and in his life, and by his death, obey and magnify the law, and make it everlastingly honourable. He was to make an end of sins, to finish the transgressions, to make reconciliation for iniquity, and bring in everlasting righteousness. He was to conquer death by dying the death due to sin, and thus triumph over Satan, and all his principalities and powers, and thereby become the author of eternal salvation. To cast light upon this, the greatest of all subjects, the Lord raised up a goodly company of prophets, who spake as they were moved by the Holy Ghost, who bore testimony to Christ; they fore-signified his incarnation and sufferings, and the glory which should follow upon his triumphant ascension, and life of glorification in heaven; so that saints in every age, had such a revelation of the Saviour as was sufficient to carry them above the fears of death, and give them to triumph over the grave. When Abraham, "the friend of God," fell asleep in his body by death, it is said, "He died in a goodly age, an old man, and full of years, and was gathered unto his people." Mr. Romaine, in his *Triumph of Faith*, says, that instead of its being full of

years, it is, "He was justified," *i. e.* he was perfectly satisfied with the views he had of the love of the eternal Three to him : of his personal interest in all the riches of grace and glory ; and he was perfectly satisfied with the real blessings, both temporal and spiritual, he had received and enjoyed on this side Heaven, in his walking with the Lord, and in the communion he had been admitted to with the persons in Jehovah.

And death having done its office on his body, "he was gathered unto his people ;" to the saints gone before him, to the city of the living God. He was by death translated from a state of grace to a state of glory. The same is said of his son Isaac, and of his grandson Jacob. They were also at their deaths gathered "to the general assembly and church of the first-born, whose names are written in Heaven." With respect to Jacob, in his dissolving moments, whilst he was pronouncing the patriarchal blessing on his twelve sons, as those who were to be the heads of their twelve distinct tribes ; when he came to speak of Dan, he has reference to his name, which signified judgment, and speaks of him thus : "Dan shall judge his people as one of the tribes of Israel ; Dan shall be a serpent by the way, an adder by the path, that biteth the horse's heels, so that his rider shall fall backward." This leads him to look

back, and reflect upon the trick of the old serpent, whereby he overthrew our first parents in the garden of Eden: and causes him to break out into an immediate profession of his faith in Christ Jesus, saying, "I have waited for thy salvation, O Jehovah;" and when the Lord Jesus appeared unto Moses in the burning bush, he calls himself "the God of Abraham, the God of Isaac, and the God of Jacob," saying, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Our Lord, commenting on it, says, "God is not the God of the dead, but of the living; for all live unto Him." The souls of these saints were living in God, and with him in the state of glory. The Old Testament saints had blessed evidences of a glorious resurrection from the grave of death, in the great proofs of it: the raising the widow's son from death, at the prayer of the prophet Elijah; it is said, "The Lord heard the prayer of Elijah, and the soul of the child came into him again, and he revived." 1 Kings xvii. 22. Elisha raised the son of the Shunamite from death to life, by his intercession with the Lord. 2 Kings iv. 33—35. And a further proof concerning the resurrection of the body from the grave and power of death, is in what is recorded concerning the

death of Elisha, and his burial. “And Elisha died, and they buried him : and the bands of the Moabites invaded the land at the coming of the year. And it came to pass, as they were burying a man, they spied a band of men, and they cast the man into the sepulchre of Elisha ; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.” 2 Kings xiii. 20, 21. As the dead man, put into the grave of the prophet, revived, and stood upon his feet, a blessed proof was hereby given, how saints would be raised from the grave and power of death by virtue of their union to Christ Jesus. Our prophet, speaking of the Almighty Jesus, saith, “he will swallow up death in victory.” And in the words which I have read for my text, he proclaims an everlasting triumph over death and the grave, for all the elect. This herald of the Lord of Hosts answers his name ; Isaiah signifies, the salvation of the Lord ; and he is most divinely engaged and employed in proclaiming that salvation, which the essential Three in the one Jehovah planned in the great council and covenant before the world was. The prophet here speaks in the person of the Messiah, and says to his church and people, “Thy dead men shall live, together with my dead body shall they arise : awake, and sing, ye that dwell in

dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

These words contain the grand foundation for an everlasting triumph over death and the grave.

I will, therefore, endeavour to set before you the subject contained in them, in these following particulars :

We have then, first, the persons who pronounce them ; also, to whom they are spoken ; and what he says : this is contained in our first head of discourse. The Lord Jesus, by the voice of his prophet, says, " Thy dead men shall live ; together with my dead body shall they arise."

Secondly, We have in them an universal triumph over the power of death and the grave, uttered by the Messiah in these words : " Awake, and sing, ye that dwell in dust."

Thirdly, We have the reason for this triumph, given in these words : " For thy dew is as the dew of herbs."

And fourthly, The complete fruit and conquest of Christ over death and the grave, expressed thus : " And the earth shall cast out the dead."

In pursuing these particulars, may the Lord the Spirit breathe upon me, and shed his divine influence on you also. And to begin with the

first head of this discourse, we have then, first, the person who pronounces these words, "thy dead men shall live, together with my dead body shall they arise." Also, to whom they are spoken, and what he says. The person who pronounces them is the prophet; but he speaks them as personating the Lord Jesus, the promised Shiloh, the true Messiah. It is not unusual in the Scriptures, for the prophet to speak in his person, and to speak out the very heart of Jesus; many instances and examples out of the Psalms might be given, as the twenty-second, the fortieth, and many others; also in the rest of the prophets. It must be so, seeing the spirit of prophecy is the testimony of Jesus. To him give all the prophets witness. They open to view the love of his heart; they express the bowels of his mercy, and his amazing compassion; they declare the everlasting perfection of his obedience, the eternal dignity of his person, the infinite virtue of his blood; his death, burial, resurrection, and triumph over death and the grave, are all plainly recorded, as events which could not fail of being fully and perfectly accomplished. And here the Lord Jesus, and not the prophet, is the speaker; it is therefore necessary to consider to whom they are spoken. They are spoken, then, to the elect church of human race: to the many sons and

daughters which the Father hath given him, to be his bride and spouse ; they were from everlasting in him, by the Father's eternal will and choice of them in Christ, their eternal head of grace and glory. The God-man was united to them, and they to him, before all time. They were dear to him, and precious in his sight ; yea, all his delight was in them. This he proved, by undertaking their cause, and by becoming their surety. When he beheld them, in his infinite fore-knowledge, as those who would sin and fall from God, in Adam their nature head, and in their own persons, by their own actual transgressions, his love was drawn out to engage with his Divine Father, to put away their sin by the sacrifice of himself, and become their complete salvation ; our Lord Jesus here speaks, and his church and people are here too ; and what he says is most truly great and sublime. There is this one great truth, which runs throughout the whole Bible, that Christ and his people are one ; he is their head, and the elect of God are members of Christ, of his flesh, and of his bones ; he, as God-man, is their eternal head. They were in Christ before the world began, by the Father's act of election ; they were blessed in him, by the God and Father of our Lord Jesus Christ with all spiritual blessings. He, as their great head,

in whom they were accepted, represented them in the everlasting covenant, and became their surety. As one with them, he became incarnate; he lived for them, and they lived in him; when he obeyed, they obeyed in him; when he was made sin, and suffered and sustained the curse of the broken law, they suffered in him; when he was nailed to the cross, all their sins were nailed to the cross with him, and they were crucified in Him; when he died, they died in him; when he was buried, they were buried in him; when he rose from death to life everlasting, they rose together with him; when He ascended, they ascended with him, and in him. So that, under this view of the Lord Jesus, he may well say to his church, as her everlasting Saviour and conqueror, "thy dead men shall live, together with my dead body shall they arise." Our divine Jesus loves his people with an infinite, incomprehensible, everlasting love; he expressed it by bearing their sins in his own body on the tree, and enduring all contained in the curse and wrath of God due to the sins of the elect. The whole curse due to all the sins of the elect, was poured out upon him; and though it was only the human nature of Christ that suffered, yet the vast faculties of his mind were so enlarged, that he took into his understanding all

the exceeding sinfulness contained in sin, and the fulness of wrath, which was the true and proper desert of it. The damned in hell cannot bear the fulness of God's curse all at once; if it were to come in upon them, as it did upon our blessed Lord, it would entirely swallow them up. The blessed in heaven cannot enjoy the uttermost of God's communicative blessings; nor can the souls and bodies of sinners in hell be filled with the uttermost fulness of his wrath; were it to come in on them as it did on Christ in the garden, and on the cross, it would everlastingly annihilate them. Jesus, the God-man, in whom dwelleth all the fulness of the Godhead, personally, whose person is the Heaven of heavens, whose presence constitutes perpetual joy and felicity to all the saints in glory; that blessed Jesus for us, and for our salvation, suspended his personal glory; and He who filleth all in all, became lower than the angels, yea, lower than a worm; he emptied himself; lower he could not be; He was made sin and a curse; he was filled through and through with all the punishment due to the sins of his people: with all contained in his Father's righteous displeasure due to their crimes; he died the death due to sin; he was numbered with the dead; he conquered death by his own death; he lay under the arrest of

it for thirty-six hours : then he awaked from the sleep of death, the everlasting conqueror of it. We have an account of our Lord's faith in his own burial and resurrection, in the sixteenth Psalm ; the words are these, " I have set the Lord always before me ; because he is on my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." v. 8—10. We have the first words which Christ spoke, upon his awaking from the sleep of death, recorded by the prophet Jeremiah, chap. xxxi. v. 26. " Upon this I awaked, and behold my sleep was sweet unto me." Our Jesus having slept the sleep of death, opened his eyes on his resurrection morn with pleasure, beholding himself the everlasting and triumphant conqueror of death and the grave, and surveying the blessings and benefits of his soul travail. He came up out of the grave, saying, as the resurrection and the life, " I will ransom them from the power of the grave ; I will redeem them from death. O death, I will be thy plagues ! O grave, I will be thy destruction ! repentance shall be hid from mine eyes."—Hosea xiii. 14. So in the words of our text, our Almighty Jesus, before whom sin, Satan,

death, and damnation are fled away, says to his church and people, "Thy dead men shall live, together with my dead body shall they arise." When Jesus expired on the cross, he proved himself the conqueror of death; the very moment he yielded up the ghost, he conquered death in its own dominion. He died with his whole strength in him; he was not weakened by the sufferings he had passed through. As the antitypical Samson, he cast off hell gates from the hinges; he trod upon the head of the old serpent; he vanquished all the host of hell, dispossessed death of its sting, and swallowed it up in everlasting victory and triumph. So that the very moment he died, "the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened." And the opening of the graves proclaimed our Lord's victory and triumph over death. Hereby our Jesus accomplished what he says in the text, "thy dead men shall live." His death was thrice quickening; "together with my dead body shall they arise." So they did, all the elect virtually and representatively, in him. And many of the saints, who had been sleeping in their bodies the sleep of death, "arose, and came out of the graves after his resurrection, and went

into the holy city, and appeared unto many." Matt. xxvii. 52, 53.

I come, secondly, to shew from the words of my text, that we have in them an universal triumph over the power of death and the grave, in these words, "Awake, and sing, ye that dwell in dust."

When our adorable Mediator rose from the grave of death as the first fruits of all that sleep in him, he shone forth so transcendently glorious and divine, that the first words the Father spoke to him on his resurrection morn, (recorded in the second Psalm;) are these, "Thou art my Son, this day have I begotten thee." This is quoted and applied to the resurrection of Christ by the apostle Paul, in the thirteenth chapter of the Acts, verse thirty-three. Our Lord arose with triumph over sin, Satan, the world, death, and hell. This was outwardly testified by a great earthquake, and by the descent of the angel of the Lord from heaven, "who came and rolled back the stone from the door of the sepulchre, and sat upon it." And the Lion of the tribe of Judah came up from his conquest with the shout of victory and triumph, saying, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 18. This almighty con-

queror, whose name is the "Lord of hosts," sang his victory and triumph over death and the grave, in these words: "I will ransom them from the powers of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!" Hosea xiii. 14. He could now say, having given full evidence of it to all his people, by his own resurrection from the grave and power of death, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whoso liveth, and believeth in me, shall never die." John xi. 25, 26. As our Lord arose from the dead as the public head of all his people, so his resurrection was their resurrection: and, to prove this, many bodies of the saints which slept, arose, and came out of their graves, to grace the triumph of his resurrection. They were as so many satellites which accompanied the spring of this Sun of everlasting righteousness. His glorious power was felt; his glorious voice of universal triumph over death and the grave was heard, saying, "Awake, and sing, ye that dwell in dust." Those saints just referred to did; they rose to a state of immortality, and are now in heaven in their bodies: so are also Enoch, Moses, and Elijah. And I conceive they are as glorious evidences to the disembodied elect,

of the glory they also will partake of in their bodies, at the resurrection of the just. I have suggested that Moses is in his body in heaven : and can it be doubted, when we remember he appeared and was seen on the Mount of Transfiguration in a glorified body, as Elijah also was ? I think not. See Luke ix. 31. As for those saints whose bodies were raised and came out of their graves after our Lord's resurrection, it is probable they continued on earth until our Lord ascended, and then ascended with him as the Captain of their salvation. They served to grace his triumphs ; they joined the chorus, who sang as our great High Priest ascended from earth to heaven, " God is gone up with a shout, and the Lord with the sound of a trumpet. Sing praises unto our God, sing praises ; sing praises unto our King, sing praises."

On the Lamb's entering the holiest of all, and being seated on his mediatorial throne, they joined the whole company of elect saints and angels in heaven, in singing the triumphs of Jesus, and his complete victory and conquest over death and the grave. And our Lord's triumphs will last to eternity, and his people will partake of all the fruits and blessings thereof for ever and ever. The Old Testament saints had some blessed views of this subject before

us. The title of the ninth Psalm might, says Dr. Gill, have been rendered thus: "To the conqueror of death." O how cheering the subject! These persons, when they worshipped the Lord, sang the high praises of Jehovah the Saviour, for his conquest of death; they knew that he would, through death, destroy him that had the power of death. So far as they believed this, they could not fear the sentence of it taking place in their bodies. Neither need you and I, believers in Jesus, to fear death and the grave. When we see it open to receive the dead body of a saint, we may look into it, and say to each other, "Come see the place where the Lord lay." It is a consecrated place: Jesus lay there before us; and our death is a part of our conformity to him our head, and so is our burial too: we shall hear him say, "Awake and sing, ye that dwell in dust." These words may be considered as uttered by the blessed Messiah, as his own universal proclamation of triumph over the power of death and the grave, for the comfort and encouragement of all his saints; and with a design to draw out their hearts and expectations in the fore-views of their glorious resurrection. All the members of Christ's mystick body, shall be raised from the grave and power of death as surely as their Head is risen. The bodies of all

under the power of death and corruption, "and be like the angels of God, being the children of the resurrection." They will then be perfectly conformed to the image of God's Son, "who is the first-born among many brethren." The resurrection of the elect will be by virtue of their union to the person of Christ. He, their head, will in due season "descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall hear his voice, and rise from their graves," (before the living saints shall be changed in their bodies,) and by it be made immortal and incorruptible. How sweetly does the apostle speak to the Philippians, saying, "Our conversation, or citizenship, is in heaven; from whom also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, or rather our humble body, that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself." Phil. iii. 20, 21. Christ's body is a glorious body; all the glory of the Godhead dwelleth in it, and is reflected through it, on angels and saints in heaven; and the bodies of the elect are to be made like unto the glorious body of the Lord Jesus Christ: to shine as his does. The apostle says, "As we have borne the

image of the earthly, we shall also bear the image of the heavenly." O beloved, what have we to fear from death, or the grave? We have, believers in Jesus, a life in Christ, which death itself cannot touch: nor need we fear the arrest of it. Our Lord, by a voice from heaven, hath pronounced, "Blessed are the dead which die in the Lord;" to which the Holy Ghost sets his seal: "Yea, saith the Spirit, that they may rest from their labours." Rev. xiii. 14. Lament not, therefore, when the Lord takes to himself by death any of his beloved; when Jehovah sends death to change the countenances of any of his saints, and remove them thereby to himself. It is in effect saying to them, "such is my love for you, I can no longer bear such a distance from you: it is the good pleasure of my will, that where I am, you should be also, to behold my glory." And as to believers, there is nothing in death that can do them any harm. They are as truly blessed in their dying moments, as in their living; they are as safe in Christ when the body is dissolving, as when the soul is with Christ in glory: nay, such is the grace of Jesus, he takes some to his bosom without permitting them to know what death and dying are. They are in a moment, in the twinkling of an eye, removed from this valley of the shadow of death, and

are absent from the body, and present with the Lord, without one single moment's combat with death! And it is truly pleasing, believers in Jesus, for you and me to consider, it may be our case to be in heaven much sooner than we expect. Yea, it may be, we may be removed thither by sudden in a moment, so as to find our souls disembodied, without feeling the stroke of death which shall dislodge us; and know no more of it than to find our souls eternally delivered from all the frailties and mortality of the body. Let it be as it may with us respecting the act of dying, our Jesus saith, and it belongs to us, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." John viii. 51. The believer's dying day is his coronation day; he leaves nothing behind him worth enjoying; he bids an everlasting farewell to his whole body of sin and death, which expires, never to exist more; he dies to all things out of, and below Christ, that he may live with him for ever. There was one in Christ, a man in Christ, who, in his last moments, spoke but five words, left his body, and entered the kingdom. Stephen called upon Christ, saying, "Lord Jesus, receive my spirit." Acts vii. 59. Death is to all believers everlasting gain. This truth was so clear to the apostle, that he says to the saints at

Thessalonica, "I would not have you, brethren, ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." 1 Thess. iv. 13, 14. A most blessed prospect! May God the Holy Ghost inspire our faith, and fill us with hopes full of immortality.

I come, fourthly, to the last clause of my text, to shew the complete fruit and conquest of Christ over death and the grave, expressed in these words, "And the earth shall cast out the dead:" in which words, when they shall have received their full and final accomplishment, all the glorious work of Jesus, in his completing the full and eternal salvation and redemption of his people is expressed. Death is abolished; the grave is finally conquered; Jesus hath obtained eternal redemption for us; and the grave, as it yielded up Jesus, so at his command, it must also yield up all the bodies of his people. As Christ exercised faith concerning his own personal resurrection from the grave and power of death, so should believers exercise faith in the article of death. They looking to Jesus, and having him for their example, should trust their bodies in his hands, knowing he will raise them up at his second

coming, and commit their souls to him, knowing he will receive them into the arms of his mercy. And like as he their Head, looking to the complete fruit of his death, burial, and resurrection, said to his Divine Father, "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm xvi. 11. So believers may well look forward to the joys which will flow into their souls and bodies at and after the resurrection. Their bodies are lodged in the grave for rest and security: it is a dormitory, a sleeping place. The power of Christ's death and resurrection has been felt in it; saints have been risen from it; and an innumerable company of them also will be raised. Our Lord saith, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. They will so; and such power will Christ put forth, that death will be swallowed up in victory in their bodies, as it hath already been in Christ for them. Now every part of Christ's salvation, in all its glory, will then shine forth in all his people: he will descend from heaven at that time, with all his saints, as saith the prophet, "The Lord my God shall come, and all the saints with thee." Zech. xiv. 5. When our

Jesus hath fully perfected all the ends of his mediation, he will put an end to time, and swallow it up in boundless eternity. Our Lord Jesus "must reign till he hath put all enemies under his feet." 1 Cor. xv. 25. He will put down and abolish the empire of death and the grave; he will be proclaimed by his saints, "Lord God Omnipotent, King of Kings, and Lord of Lords." At his second appearing, death and hell shall deliver up the dead which are in them. When he descends, all the elect disembodied saints will descend with him. The trumpet will sound, and in a moment, in the twinkling of an eye, the dead bodies of the saints will be raised; and their bodies will be clothed with incorruption; their mortality will be changed for immortality; their bodies will be spiritual, and conformed to the body of Christ. Some, styled the schoolmen, have conceived the glorified body of Christ will be suited to the raised bodies of saints, that a glory will be reflected from it on their's throughout eternity.

When the trumpet hath sounded, and the elect dead are raised, then in a moment, in the twinkling of an eye, the elect who will be found alive in their bodies, will be changed, and hereby be made capable of heaven and glory. The apostle speaks sweetly on it, when he says,

“ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. xv. 50, 51, 52, 53, 54, 55. O what a day of wonders awaits us believers in Jesus! The God-man, Christ Jesus, will appear in his glorified humanity. He will make us in our souls and bodies completely holy, immortal, glorious, and spiritual. We shall in every faculty of our souls, and in every part of our bodies, be exactly conformed to the soul and body of Christ, God-man, the mirror of all perfection. We shall be made like him, “ for we shall see him as he is.” Then saints, all saints, will everlastingly triumph over death and the grave; then “ the earth will cast out her dead;” then the complete conquest of Christ over death and the grave will be glo-

riously displayed ; and all the fruits and blessings of it be completely enjoyed ; then all the people of God will shout in Christ, and being made the partakers of all the fruits of his glorious resurrection, they will say, " O death, where is thy sting ? O grave, where is thy victory ? the sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ." 1 Cor. xv. 55, 56, 57. Thus the crown of crowns will be set on the head of Jesus, that conqueror of death and the grave, by all his saints now raised in their bodies to life immortal : and being introduced into the New Jerusalem state, they will live and reign with Christ a thousand years. When it will be found true blessedness what the apostle John declares, " Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Rev. xx. 6. At the expiration of this period, the non-elect will be raised, and the final sentence passed upon all flesh. Then the elect will be translated to what we style the ultimate state of glory ; where God, Father, Son, and Holy Ghost, in the utmost display of the glory of their personalities, love, and manifestative glory, will be

their everlasting "all in all." May what hath been delivered, and is here set before you, be a means of leading you beyond all the fear of death and the grave! Even so be it, O holy, blessed, and eternal Spirit, to the glory of the Father and the Son, to whom be co-equal and co-eternal praise, as to three persons in one Jehovah! Amen.

A LETTER

ADDRESSED TO

A WOMAN IN PRISON.

June 12, 1795.

MADAM,

As one who by real and blessed experience knows there is redemption for sinners in the most precious blood of Christ, the forgiveness of sins according to the riches of his grace, having myself tasted that the Lord is gracious ; I feel for you, and most heartily lament the most tremendous and awful circumstance which you are brought into by reason of sin. Alas, alas ! you have been left by the Lord to the inward corruption of your own heart, and as thus left, you have done that which cannot be undone. No not to eternity !

It may be truly said, that sin is the greatest of all evils : yea, the only evil in earth or hell. There is nothing but evil in it. Nor can it produce any thing but evil : present, future, and everlasting. Your present situation and con-

finement, your future trial, when you have nothing to expect but a most just sentence of condemnation to be pronounced on you, to suffer death for your crime is all the consequence of sin.

Far be it from me to insult you in your present state; God forbid. I am indeed a sinner, exceeding sinful; yea, equally as sinful by nature as you are. And though I am no fornicator, adulterer, nor murderer, as to the outward act, yet I am a transgressor of God's most holy and righteous law, and I am by nature a child of wrath, even as others. On account of the infinite pollution, and total corruption of my whole nature, and every faculty thereof, and the sinfulness of every member, part, and faculty of body and soul, I deserve God's wrath and damnation, as justly and really as any sinner out of hell. Such as are numbered with the dead and damned, are not more justly condemned to suffer the vengeance of eternal fire, than I do, in my own person, for the sinfulness of my nature, thoughts, words, and actions, deserve the same; blessed be the Lord Jesus Christ, he came into our world to save sinners; he saveth such as believe in him from the wrath to come.

I am fully convinced there is no difference amongst mankind sinners, but what is made by

the free, rich, and sovereign grace of God. All have sinned, and come short of the glory of God; and by the deeds of the law can no flesh living be justified. All the world is become guilty before God, and the Lord God hath mercy on whom he will have mercy, and whom he will he hardeneth.

Permit me, by putting on the bowels of Jesus Christ, and as truly desirous to express the same towards you, having most heartily requested the Lord to bestow his own blessing thereon, to set before you the Lord Jesus Christ—the most precious, almighty, all-sufficient Saviour, in the eternal dignity of his person, in his infinite love, in his everlasting mercy, in his free, boundless, bottomless grace, in his divine righteousness, and efficacious blood-shedding sacrifice and death, as able to save you from all your sins, guilt, and pollution; as all-sufficient to cleanse you from every spot and stain of defilement; to deliver you from the curse of the law, which you have broken, and to admit you into heaven, there to live and shine for ever and ever, as a monument of his mercy.

May God the Holy Ghost enable me so to write to you concerning the inestimably precious Lord Jesus, of his mediatorial person, grace, and salvation; and may he so engage

your mind and thoughts in reading the same, as to bring you to believe on him to the saving of the soul. The Saviour of sinners is God and man; he is perfect God and perfect man; God and man, in the person of one Christ. He is one of the persons in the uncreated and incomprehensible Godhead. "I, (saith he) even I am Jehovah, and beside me there is no Saviour."

He, as co-equal, co-eternal, and co-essential with the Father and the Holy Ghost in the Godhead, engaged before all worlds, upon the foresight of the fall, to come into our world by the assumption of our nature, to save his people from their sins; he was accordingly revealed as the Saviour. To him give all the prophets witness; they, ever since the world began, bore testimony concerning him, that he was one in the self-existing essence; possessing all the essential perfections of the divine nature, all the fulness of the Godhead dwelling in him, and this essentially, and by necessary and self-existence. They testified of Him, that he is the essential and only begotten Son of God, who would for us, and for our salvation, come down from heaven, become incarnate, and be made man, that he might fulfil all righteousness, and die the death due to sin, and become the author of eternal salvation.

Thus, as the holy and immaculate Lamb of God, who was to put away sin by the sacrifice of himself, they bore testimony of him, expressly declaring, that through his name, whosoever believeth on him should receive remission of sins. In the fulness of time the Son of God became incarnate, God in our nature, God with us; that in our nature he might, as God-man, express his love, and manifest his mercy to the uttermost.

His love is eternal, everlasting, unspeakable, transcendent love. Out of love he lived for sinners; he bore the sins of many in his own body on the tree; he was made sin and a curse; he died for the ungodly. O that the Lord the Spirit may give you a real spiritual sight and sense of the love of Christ, to such poor, guilty, sinful, polluted ones, as it may be you feel yourself to be.

O that the Holy Ghost may give you to know and believe that Christ died, and hath given himself for sinners, and that he hath saved, doth save, and will go on to save from sin, Satan, death, and damnation, some sinners, whose hearts, lives, and transgressions have been entirely like your own.

Your sins are no bar to Jesus, nor should they be any bar to hinder you from looking unto him, and coming with all your guilt and crimes

to him, because he hath said, "Him that cometh unto me, I will in no wise cast out."

What love did he manifest in his incarnation and life! he took our nature, that he might be made sin for us. The prophet saith, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord laid on Him the iniquity of us all."

He was made sin for us, as the Lord caused all our iniquities to meet on him, and as the Lord imputed them unto, and laid them on him; Jesus gave himself for our sins, to be the sacrifice for them, to have the guilt and pollution of them transferred from us to him; and he was to wash us clean from them; and he has done it in his own most precious blood; he bore the punishment due to sin. His sorrows, sufferings, agony, and soul-travail, exceeded all the damned can possibly feel to eternity.

Behold the Lamb of God, when he stood up to suffer, the just for the unjust. Having substituted himself in the law-place, room, and stead of sinners, and being covered with, and enwrapped about with all their sinfulness, guilt, and pollution; the wrath, sorrow, shame, and curse belonging to them, fell on him. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we

are healed.” His most precious blood cleanseth from all sin ; it cleanseth the soul from every spot and stain of defilement ; and those who are washed therein, are in the sight of God as pure and undefiled, as though they had never sinned.

Jesus, agreeable to his engagements with the Father in the everlasting covenant, “hath appeared once in the end of the world, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and bring in everlasting righteousness.” He hath completed the work of salvation, by putting away our sin, by the sacrifice of himself, and by treading on the old serpent called the devil. By destroying death, and opening a way into the holiest of all, for such sinners as you and I are, by his own blood.

The heart of Jesus is love, the bowels of Jesus are full of mercy ; his compassions fail not ; he is upon his throne as full of love and mercy, as when he hung upon the cross. He accounts it a part of his highest glory, though in the heaven of heavens, to heal every wound, to cleanse every stain, to forgive every sin, and save to the uttermost the sinner that comes to him. “For he is exalted to be a prince and a Saviour, to give repentance to Israel, and the forgiveness of sins.”

What love must Jesus have to sinners, when to save them he left his Father's bosom; he laid aside his glory, left the heaven of heavens; "he humbled himself, and became obedient unto death, even the death of the cross." What must his love be, who bore our sins, and carried our sorrows; whose soul was heavy unto death; who sweat great drops of blood; whose whole soul was bruised with the weight and fulness of divine wrath, for he suffered what was tantamount to the sorrows of hell; whose soul was bruised, and his body also suffered in every part; his body was scourged by merciless soldiers, his head was crowned with thorns, his hands and arms were stretched on the cross, and his hands and feet bored through with pins of iron to the accursed tree; who hung for six long hours naked on the cross, despised of men, and forsaken of God; made a curse for us! O the immensity of his love! what must his bowels of mercy and compassion be, who, at the very instant, and whilst they were nailing him to the cross, prayed on behalf of his crucifiers, "Father, forgive them, for they know not what they do!"

What must his mercy be, who looked with everlasting kindness on a poor criminal who was crucified with him, who had the hellish impudence to curse him to his face! Yet on

him Jesus pronounced an eternal pardon, and said to him, "Verily I say unto thee, To-day shalt thou be with me in paradise."

Do you think this Jesus, (who is God over all, blessed for ever, Amen!) is not able to save you in himself with an everlasting salvation? Do you think he is not able to heal every wound which sin hath made in your soul? to wash you from every stain? to pardon all your sins? and pronounce an everlasting pardon on you? The truth of the matter is, God hath revealed Christ in the everlasting gospel, in the greatness and perfection of his free, full, complete, and everlasting salvation. He calls you to look off your self, and from your sins, to Christ Jesus; to take sanctuary in his wounds and blood. Say what you will of and against yourself, yet there is salvation in Jesus Christ: and if the Lord is pleased, by his Holy Spirit, to enable you to believe in the righteousness and blood of the slaughtered Lamb, and to receive the Father's testimony concerning it, then it cleanseth from all sin; you will then find Christ is your salvation, your righteousness, and advocate in the court of heaven.

Have you sinned most tremendously? to the very uttermost? The apostle says, "Christ is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make

intercession for them." And who can tell the uttermost of Christ's power and ability to save?

The blood of Christ is more efficacious to heal, than sin is effectual to wound the soul.

There is greater virtue in Christ's blood to cleanse from sin, than there is filth in sin to defile.

If you are in your own view more vile and sinful than ever sinner yet besides you was, it is only for Christ to look on you, to shine within you, and you would then be blessed indeed: you would then find his presence turn your hell into heaven.

As it cannot be expected you will be long in a time state, I would therefore most earnestly request you to consider what I have laid before you. There is no escaping damnation, but by flying to Jesus; none ever came to Jesus, and were rejected. His heart, his arms are open to receive and embrace all who come unto him.

Tremendous as your guilt is, if you apply to Jesus, you will find Christ almighty to save. Never did a poor sinner come to him, crying out, "Lord, save, or I perish," that went to hell.

Christ Jesus is all love, mercy, grace, and salvation. He saith, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee."

The blood of Christ is a fountain opened for sin and for uncleanness. And your sin and uncleanness felt and experienced by the teachings of the Holy Spirit, fit you for it ; may he be pleased to make known its virtue to you ! If the eternal Spirit is pleased to enlighten your mind with the knowledge of Christ, and open your heart to receive him, and enable you to believe in the everlasting perfection of the righteousness and sacrifice of Immanuel, and rest your whole confidence and hope before the Lord for salvation thereon, you will then find everlasting life in Christ.

May the Lord save you from every false hope ; may he give you to feel your need of Christ ; may he bring you to a real closure with him, that you may know that you have redemption in his blood, the forgiveness of sins, and of all your crimes !

Remember, dying out of Christ will be found to be everlasting damnation ; dying in Christ is life and salvation ; you must be found in Jesus, clothed in his righteousness, washed in his blood, and quickened by his Spirit, or you cannot enter heaven. May the most blessed Spirit of God give you such an inward, spiritual perception of the dignity, virtue, worth, and efficacy of Christ's most precious blood, as all-sufficient to cleanse you from all your sins !

And may he enable you to depart this life,
bearing your testimony for Christ!

Praying the Lord Jesus to shew you the same
mercy, and to shine on you, just as he did in
the same wonderful manner on the dying thief,

I subscribe myself,

Your Friend,

S. E. P.

LETTER TO A FRIEND.

Frogwell, June 23d, 1807

SIR,

IF I do not mistake, I promised to write you. Many things having called for my attention, it was impossible for me, with convenience to my own concerns, to fulfil my promise. The time is now come, and I hope your Lord and mine will most graciously direct me, for without him we can do nothing. I conceive you are very prone to look within yourself, and seek, in what you experience, to find proof of your being a child of God. I doubt not of your being the Lord's, and of your being able to prove, from what hath passed within you by the grace and power of the Holy Ghost, that you are born again, and are an heir of God, and joint heir with Christ Jesus, to all the grace and glory promised in the holy word. Yet I am not going to write to you about this; I would call off your attention from every thing within you, to Christ without you. It is a very sad case, that the

generality of the Lord's people are all for an inward salvation. All they know of Christ consists of what they feel, experience, and enjoy of him in themselves. Why, if Christ and his salvation do not go beyond and exceed all this, we can never be saved. For, let even our faith be ever so much elevated and enlarged to apprehend Christ even as he is revealed in the everlasting gospel, Jesus is, and will everlastingly exceed all we apprehend of him. The natural sun exceeds our eye with which we behold it, and receive light from it. So Christ exceeds our faith, and all we can by it take in of him from the sacred word. We should then learn not to make a gospel out of our own hearts, or from our own experience. No, but we should look into the revelation which God hath made of Christ in the everlasting gospel, and receive all our ideas concerning the Lord Jesus therefrom. When we do so, we act right; then we are in God's way. He makes this use of his scriptures of truth. The Holy Ghost shines by means of them on our minds, and reflects the knowledge of Christ contained in them in our hearts, whereby we are led to behold the glory of God in the face, or person, of Jesus Christ. All the glory of God shines forth in Christ. He is the mirror in which all of God is revealed, and by whom all of God is manifested. The

Father, the Son, and the Holy Ghost, reveal themselves in their distinctive personalities, in their covenant transactions, in their everlasting love to the persons of the elect, in their acceptance of their persons in the beloved, in the everlasting salvation provided for their souls and bodies by an everlasting covenant ordered in all things and sure, in the person and mediation of the immaculate Lamb. He is set forth as God's salvation to the ends of the earth. And the secret of the Lord is with them that fear him. The Holy Ghost is the sacred agent, who makes known to the elect sons of men the love of the Father and the salvation of the Son. He reveals Christ to the mind; he sheds abroad the Father's love in the heart; he gives undeniable evidence of interest in the Saviour—not by leading us into ourselves, to search for qualifications and graces, and feelings, and experiences, inherent in us, but by taking of the things of Christ, and shewing the same to us. He gives us proper views of the person of Christ; he shews and proves to us from the word, that he is both God and man in one person; that as such, he was every way equal to every thing he undertook and engaged for in the everlasting covenant. The Holy Spirit shows us how Christ became incarnate, and came into our world according to the transactions of the Holy

Trinity; that he was the surety for his people; that he lived for them, and brought in everlasting righteousness; that he substituted his person in their room and stead; that their sins met on him; that he bore them on his own body on the tree, where he sustained the curse and punishment due unto them. Thus he made an end of sins, finished the work of salvation, and saved all his people in himself with an everlasting salvation. The Holy Spirit shows us, that Christ is for sinners—for all sorts and kinds of sinners. None are excluded. But Jesus saith, Him that cometh unto me, I will in nowise cast out. The Holy Spirit opens to view the love of Christ's heart, the bowels of his mercy, his endless compassion; the Holy Spirit gives us spiritual conceptions how they suit our case: he takes of the righteousness and blood of Christ: he preaches to us the worth and efficacy thereof; he leads us to view the eternal perfection of it; he leads us to see how safe it is to be found in Christ: thus showing us that there is nothing in Christ against us; that all Christ is, and every thing in him suit us. He helps us to cast ourselves simply and wholly on Christ for life everlasting, which having brought us to, he shews us that Christ and we are one, which he proves to us as he leads us into fellowship with Jesus, as he enables us to feed

and feast upon Christ as the sacrifice for sin. Thus he gives us to find and prove Christ to be the tree of life, the bread of life, the crown of life, the balsam of life, the water of life, the fountain of life, the light of everlasting life, yea, life everlasting; who lives in us, dwells in us, and proves in us and to us the truth of his own word, in which he declares, The water that I shall give him, (i.e. a believer) shall be in him a well of water springing up into everlasting life.

Pray, my good friend, what can be beyond this! what can more clearly prove and evidence to any of us our personal interest in Christ! It is of the utmost importance for us to know we are in Christ. We cannot know this by any other means than by the word and Spirit. If we are enlightened from the word and Spirit to know our union to the person, and interest in the salvation of Jesus, then this testimony always remains the same; and we grow into a sure and settled confidence of the truth hereof in our daily experience. We cannot live one single moment to the Lord, but as we are kept looking to Jesus; we cannot look to Jesus, but by the inspiration of the Holy Ghost; we cannot look to Jesus, but we are enlightened; every time we look to Jesus, we have fresh evidence of his love to us, and of our interest in him. Yea, every

thing in us, the whole of the experience we have of ourselves, all serves to prove our need of continual looking unto Jesus, and all serves to put us on the continual exercise of faith on him. You do not doubt of having an eye in your head, so long as you see with it; you cannot doubt of being in Christ, so long as you are thinking on and looking unto him. You may be ready to say, But I feel so much death and darkness, sin and misery, in myself, at times; O you do not know what I feel! No, my friend, nor do you know what my feelings and preceptions of myself and inward sin are. Nor is it convenient you should. But the Holy Ghost in one short sentence declares the whole of it; for he says, "The heart knoweth its own bitterness." I must tell you, if what you see, feel, and experience, and know of yourself, diverts your mind from looking to Christ, it does not thus with me. I freely acknowledge that my legal heart, and Satan too would it should; but I will not give place here to the devil. What I know of myself makes me cry out, I am vile, I abhor myself; but I draw near to Christ with it: I cannot forbear, my necessity compels me, I must sink except I betake myself to him. He is all compassion; in him is plenteous redemption; his blood is everlastingly efficacious; it cleanseth from all sin. I rest my soul on him, feel and see what

I may in myself. The devil frets, he rages, he looks me full in the face; he casts his fiery darts at me, they are all full of poison, but I care not; I say to him, notwithstanding all, "Rejoice not against me, O mine enemy; when I fall I shall arise, when I sit in darkness, the Lord shall be a light unto me." My confidence in the Lord is not founded on any thing I am, feel, or enjoy in myself; it is built upon the person and work of Christ, as revealed in the everlasting gospel. God's revelation of Christ is the foundation of all my faith in him. I receive the father's testimony of his Son, and believe the record which he hath given of him. And it is written, He that hath the Son hath life. What I am, or feel in myself does by no means alter the truth of God, nor my faith either; indeed it forces me to believe; because what I am in myself always produces in me self-despair. I have no hope in myself; I have not the least expectation from myself; I never expect any, no, not the least alteration in the body of sin; therefore I look off it wholly; I go off myself entirely; I renounce myself for ever; I am only confident in God, I have hope alone in him, as I believe in Christ; it is what I know and believe concerning Christ, which carries me out of myself, and causes me to rest and centre wholly in him; the more I know of myself, the more I look to him. Be-

cause I am sin, therefore I prize his blood; because I am all emptiness, therefore I live upon his fulness; as I am nothing in myself, therefore I make him my all. Indeed it is in this way the Holy Ghost carries on his work in the soul: he shews us what we are, and he shews us what Christ is, and he teaches us to set the one against the other. It is a truly blessed life to live on Christ, and fetch all our motives for walking with God, and for fighting the good fight of faith, from the love of Christ, and from what he hath done for us, and from what he is to us. The Lord help you to study Christ, the Lord help you to live Christ, the Lord help you to cleave to Christ, the Lord help you to honour Christ continually; and the only way we can honour him, this side heaven, is to cast all our care upon him, to put our every concern into his hand, to be careful for nothing: but in every thing by prayer and supplication to be continually making known our requests unto him. We are brought to know him, that we may live in communion with him, and thereby be as truly blessed and perfectly happy as we can be this side heaven. The Holy Spirit is pleased to increase our knowledge of Jesus, in our daily walk with him, to the intent that we may have the greater confidence in him. And when we trust him as we

ought, we attain to a great degree in the school of Christ, and learn not to be afraid to trust him with all our concerns, for our bodies and for our souls: none of us want so many things for this present time state as we conceive. It is the blessing of the Lord maketh rich; his blessing on us is life everlasting; in his blessing all good is contained. A spiritual sense and relish of his goodness is heaven upon earth. Do not look at any outward dispensations as though they made in the least against you; do not you set up any standard to measure God's love: losses, crosses, yea those very things which to an eye of sense are most trying, are the means our most blessed Lord God is pleased to ordain as real blessings to us. If he takes away temporals, it is to bestow spiritual blessings; if he keeps us under the cross, it is that we may be made conformable to himself; if he gives us but our daily bread, it is only to teach us our dependance on him for it. And pray, if we have daily bread, what do we want more? we do not want bread for to-morrow: we are not sure we shall want it. I am, for myself, fully persuaded it is better to be a poor man than a rich. Yet I confess I am of good Bishop Beveridge's mind: None are poor who have all their wants supplied. Then you and I are rich, for we have food and raiment: that is

all we need; all beside is needless: therefore having food and raiment, let us learn therewith content. Let the Lord do with you and your business as seemeth good in his sight; let him exercise us as he pleaseth, only let him teach us thereby the good pleasure of his will towards us, then we shall be great gainers.

I hope you will find this seasonable, as I feel myself led on thus to write. I wish you to be as happy as you possibly can be out of heaven; and I am sure you will, if you live according to your rank, dignity, and privilege, as a son of God, and an heir of all things. You have the Lord himself for your portion and inheritance, therefore you may well hope in him. It is in the world often a complaint, Such and such are so rich, yet they live very mean. No one in Christ is more rich in him than you are, therefore live up to your riches; it highly becomes you; act like yourself, put on the Lord Jesus Christ, walk abroad in the belief of your being clothed with his complete and everlasting righteousness; come before your heavenly Father in the full belief that he made Christ sin, that you might be made the righteousness of God in him; it will do you good, it will cheer your heart, it will invigorate your mind, it will be truly medicinal to your soul, it will invigorate all your spiritual faculties; you will find it to

be the breast-plate of righteousness; it will preserve the vital parts, it will be a perfect and sovereign restorative. You will find it very conducive to your spiritual health, to be bathing every day in the red sea of Christ's blood. Take this word of Christ to yourself, and give him full credit for the truth contained in it: he saith, "Now ye are clean, through the word which I have spoken unto you." After you have been exercising your mind on the eternal purity and infinite virtue and efficacy of the blood of the Lamb, taking up these words, "Now ye are clean," will be of great service, it will strengthen your faith, and help you the more fully to believe that the blood of Jesus Christ the Son of God cleanseth us from all sin. Take a view every day of your beloved Lord Jesus in the glass of the everlasting gospel. He shines forth therein. If he lets in a glimpse of his heavenly beauties and glory thereby on your mind, you will be eternally ravished and transported therewith, for he is altogether lovely. Look at his all-sufficiency, and bless yourself in him, as your head, your hope, your all. Never look off him, so long as you feel yourself a sinner in yourself. Never expect your fallen nature to be any otherwise than exceeding sinful; then you will not be deceived; if you do, you will; for you will never

experience any change in the old man—in corrupt nature—to your dying day. Our Lord saith, “that which is born of the flesh is flesh, and that which is born of the spirit is spirit.” The flesh is all corrupt; there is no good in it, nor ever will be. I know, says Paul, that in me, that is, in my flesh (by which he means his fallen nature) dwelleth no good thing.

The Lord give you to distinguish between the two distinct natures, which as a man in Christ, and as born again, you are the subject of; and the Lord lead you to look off both, and teach you to live on Christ and his finished salvation; so will you live to his glory, and your own comfort and joy of heart and soul. This will make you of a merry heart and a cheerful countenance, and you will go on to heaven rejoicing with joy unspeakable and full of glory. I believe you think it high time to close. My dear Friend, I will and must, for, see, I am almost at the bottom of my paper. The Lord Jesus bless you, and shine most graciously on you: even so, Amen!

Yours in him,

S. E. PIERCE.

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AN
ADDRESS
TO
MALEFACTORS,
LIABLE UNTO, AND UNDER THE
SENTENCE OF DEATH,
FOR THEIR CRIMES.

ADDRESS
TO
MALEFACTORS.

My fellow Men, and Sinners of Mankind!

THE peculiar state and case you are now in, with the place and circumstances accompanying the same, draw out my bowels of commiseration towards you, and put me on writing this short Address to you. It is most awfully realized in you, what is written in the book of God, that “the way of transgressors is hard;” that “destruction shall be to the workers of iniquity.” It is because the fear of God was not before your eyes, ye have committed such and such crimes, and fallen into such and such transgressions; for which the Lord God hath visited you, by permitting a discovery to be made of the same, so that you being indicted for such and such acts, are condemned to your present confinement, where you are to remain, until you are publicly brought forth to stand at the bar, there to be tried, condemned, or acquitted, according to the equity of the law, as shall ap-

pear right and just to the jury and the judge, when you appear before them at the tribunal.

My fellow sinners, though I am not chargeable with the crimes for which you were sent, and are confined here, yet the God of heaven forbid I should insult you, or in the least triumph over you. No, I say again, God forbid. The Lord forbid I should sin against him in so doing. I am as you are: not indeed a malefactor; no, nor guilty of, nor chargeable with your crimes; but I am like you in this respect—that I am a sinner. I am a sinful man; I have broken the law of the most high God; I have been under the sentence of it in my own mind; I have been condemned, and pronounced to be, in myself, and of myself, and from myself, undone to all eternity.

My poor fellow men, do you understand me? if not, I will endeavour to explain myself to you. I was, as each of you, born a sinner. How I was a sinner, and became so, I will tell you. Adam the first man, was my father; he sinned, and I sinned in him; he fell from God, and I fell in him and with him; he lost the complete image of God which was stamped on him by creation, and I lost it also in him: so that I was born a sinner, with all sort of sinfulness and impurity in my nature; with every cursed propensity to sin; with every thing earthly,

sensual, and devilish in my mind. So that, though I have not acted in, it may be, thousands and ten thousands of acts and instances like unto you, yet you are not more deeply polluted in the Lord's sight by the fall of Adam, than I am. I deserve God's curse and wrath to all eternity, as truly as you do; I can no more save myself than you can; and the Lord Jesus Christ, if it seemeth good in his sight, can save you as fully and freely, from all your sins and miseries, as he ever yet did any sinners. And being willing to speak of Him, and inform you of Him, and his exceeding rich and free mercy, is the only motive which excites me to take up my pen and write to you. Therefore do not be offended at my freedom, for the whole motive is love and goodwill to you.

I will endeavour to give you a short plan concerning the fall of man.

Then I will give you a scriptural account of salvation by Jesus Christ.

Next I will shew you the impossibility of your being saved, but by Him alone.

Then I will give you some account of his willingness to save.

And lastly, close with a parting word unto you.

My poor fellow men and fellow mortals, there is, it may be, (indeed so it is in appearance) but

a step between you and death. Of all things there is nothing so solemn as death, because we enter thereby into a state we were never in before. We then stand at his bar, before whom heaven and earth will one day flee away. Therefore as it will then be "Come, ye blessed," and "Depart, ye cursed, into everlasting fire prepared for the devil and his angels;" it is most solemn and awful, as the event will be immutable.

Consider, I beseech you, this: it most highly becomes you so to do. You have now time, being confined as you are preparatory to your present state being decided by judge and jury; and it will be your mercy, if the Lord is pleased to visit you in your confinement, and give you to know the things which belong to your everlasting state and soul concerns.

I will give you in the first place, a short account concerning the fall of man.

May the Lord bless it to you, that, through the operation of the Holy Spirit on your minds, you may rightly apprehend it, and also thereby know what your own states and cases are before the Lord.

It may be, you think nothing about your souls: yea, it may be, you do not believe you have souls in your bodies, which will live and exist for ever, even to an eternal duration. But you

know what it is to think before you act, do you not? My fellow men, what is this, think you, but a proof of the existence of your souls? The soul is the thinking faculty; your wills, thoughts, fears, and griefs, are the actions of the mind. It is expressly declared in the word of God, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7.

When the Lord God made man, he created all men in him, and ordained they should all come of his loins in successive ages and periods of time, by generation. The first man was the root and head, the representative of all men. They were all in him. He was created perfectly holy and righteous, pure and upright. There was no sin in him. He fell from the state of holiness, righteousness, and purity, in which the Lord God created him. All mankind fell in him. Therefore we read these express words in Romans, chap v. 12. "By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom (so it is in the margin) or, for that all have sinned."

Adam sinned against the Lord. He broke God's most holy law. He corrupted his own nature, and all his posterity. It is in conse-

quence of his first act of sin, that you and I are what we are; sinners. And every sin you and I ever committed, originated and sprung from our sinful natures. And what you and I are in our fallen natures, that every man is; "For all have sinned, and come short of the glory of God."

My poor fellow mortals, what do you think of this? I have set before you nothing more than what the Lord testifies the truth of in his most holy word. It appears then, that you and I were sinners as soon as we were conceived and born into this world. And "The wages of sin is death." It is owing to your own corrupt lusts which are within you, and the Devil working upon and drawing them forth, that you have acted and done as you have. O that the Lord may be pleased in infinite mercy to convince you of the truth of this. It is the Spirit of the living God, who only can give you to see, know, understand, apprehend, and feel your own personal sinfulness.

My fellow men, it is not what you and I are in our own sight, it is what we are in the sight of God, that we should be concerned about. It is not what I think of you, or you of yourselves, but it is what the Lord thinks of us is a matter of eternal consequence. You are, and your hearts, with every thought you ever had, with every word you ever spoke, and every act you

ever performed, naked and open to the eye of God. "He searcheth the heart and trieth the reins." He saith "the heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."—Jeremiah xvii. 9, 10. My fellow sinners, neither you nor I, nor any among all the sons of men, can stand before the Holy Lord God in ourselves, and upon the footing of what we are in ourselves, but we must be everlastingly undone. We cannot but be damned, if the Lord deals with us as the transgressors of his holy law. You and I have broken God's law. I ask, do you know what the broken law hath to say to us? it denounceth its curse, which is contained in this sentence: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." See Gal. iii. 10.

My fellow mortals, you and I have sinned against the Lord; we have committed rebellion against the Most High; we have sinned against his divine majesty; we have broken his most holy law; and in consequence of it, we most justly deserve the damnation of hell.

My fellow men, you are not more sinful by nature than I am; you have been what I have not; I have been what you are not. Yet with

respect to your fallen state and mine, it is exactly one and the same in the sight of God. I mention this to you again, that you may know I do not despise you on account of your sins, and present circumstances. But it is because you are what you are, and where you are, my bowels are drawn out towards you. Whilst I cannot offer any one single word by way of lessening your sins, crimes, and guilt, I do not object against you on that account, but would, if the Lord please, so suit your case in what I lay before you, as to give occasion to you for deep and attentive consideration. This well becomes you. "Thus saith the Lord of hosts, Consider your ways." Your case, in your natures, states, and circumstances, is most truly and solemnly awful. So is the case of every man in the whole world, out of Christ. May the Lord give you to consider what I have thus laid before you, and give you the Holy Ghost to influence your minds with the knowledge and belief of it, so that you may have a real knowledge of your state before God. Then this in the hand of the Spirit of God, will convince you, that dying in your present state, will be everlasting damnation—that you must be brought out of it, or you will perish everlastingly. It is therefore of the utmost importance that you should be convinced of your lost

state, and exceeding sinfulness, that thereby you may apprehend the necessity of knowing Christ, and believing on him.

My poor fellow sinners, you and I are equally alike unable to save ourselves: none of us can make our peace with God. Neither you nor I can undo what we have done amiss; therefore we must give up all hope, and despair of all means from ourselves whereby we may attain everlasting life. You may be ready to ask, If all the world is become guilty before God—if there be none righteous, no, not one—if by the deeds of the law no flesh living can be justified—how can any sinner be saved? I shall rejoice in my very soul, if you should be led to propose such a question.

My fellow men, I have (may the Lord himself shew you the truth of it) given you an account of the fall of man, and that all your and my outward sin and sinfulness are but the fruit and effect of it; and now I will give you some scriptural account of the Lord Jesus Christ, and of salvation by him.

This is my second particular.

In the holy Scriptures, or sacred Bible, we are informed of the love of God as displayed towards and upon perishing sinners. And the Lord Jesus Christ is therein revealed, and set forth as the Saviour of lost, guilty men.

As in the infinite mind of God, all things past, present, and to come, are ever in his view; so he knew before the creation, all which would ever take place in this world. He knew the fall of man, and all the effects thereof; and he was pleased in his own will, council, and covenant, to provide salvation from sin, Satan, death, and damnation, for lost guilty men. The eternal Three in the incomprehensible Jehovah the Father, the Son, and the Holy Ghost, were pleased to engage to save an innumerable company of sinners by the Lord Jesus Christ; of whom, and his salvation, I would, and am now to speak.

My fellow men, "God is love," and all his love is in Christ Jesus. He loves none out of Christ, he loves all whom he sees in him: and the Father, the Son, and the Holy Ghost, have engaged, by an everlasting contract between them, to save with an everlasting salvation all those sinners who shall be brought to believe on the Lord Jesus Christ. This Jesus of whom I speak, "is the Son of the living God." He is one in Godhead, equal with the Father and the Holy Ghost. He undertook salvation-work with the Father and Holy Spirit, before the world began. He appeared to Adam immediately upon his fall,—he opened to his mind, and preached unto him, the way of salvation. He

pronounced this sentence on the serpent, and on the devil in the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed: it [*or* he] shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This is the first revelation of Christ in the Bible. It is introduced with a curse pronounced on the devil, the first sinner against God. It was he who deceived our first mother, Eve: All the sin in the world is his work; it is the very foundation of his empire. The Lord Jesus Christ came into the world to sap the very basis of his kingdom. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." See 1 John iii. 8. This most divine, holy, adorable and blessed Immanuel, came down from heaven, and was made true and very man to save poor sinners. He, who was "God over all, blessed for ever, Amen," became like us in all things, sin only excepted. O incomprehensible love! O wonderful grace! He left his Father's bosom, he laid aside the glory he had with him before the world was, and took on him the form of a servant. He stood up as the Surety, and he lived for sinners. He lived the very life the law of God demanded and required of them. He had all their sins laid on his most holy body; "he bore our sins in his own body on

the tree." 1 Pet. ii. 24. He sustained the very curse due to sin in his sufferings. He hath, by his life and death, finished salvation. His blood cleanseth, now and evermore, from all sin. There is an everlasting sufficiency in the blood and righteousness of the Lord Jesus Christ, to save the vilest sinner out of hell. My fellow men, if your crimes, guilt, pollution, and sinfulness, exceed the sins of all other men in the whole world, there is virtue in the blood of Christ all-sufficient to discharge you from all. If you have actually out-sinned all the damned in hell, yet the blood of Christ is everlastingly sufficient to discharge you from the whole of it. He came into the world to save sinners; yea, he hath saved, doth and will save some of the chief of them. "He saves to the uttermost all that come unto God by him." He is able to save you, as freely and fully as though you had never sinned. Blessings on him! he wrought out salvation work thus: he came from his Father's bosom, saying, "Lo, I come to do thy will, O God." He was made flesh; he was made of a woman; he was made under the law; he was made sin; he was made a curse. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isaiah liii. 6.

By a transaction between God, and Jesus Christ, all the sins of all the sinners of mankind who will ever escape the damnation of hell, were transferred from them to Christ. And thus God “made him sin for us, who knew no sin; that we might be made the righteousness of God in him.” See 2 Cor. v. 21.

My fellow sinners, do you understand what I say to you? it is of the utmost importance. It is my desire to be so plain and explicit, that you may not fail to have and receive into your minds the true and right apprehension hereof. Suppose I give it you under the following explanation? You know you are here in this place for such and such crimes charged on you: it is out of your power to exonerate yourselves. The law must take place; you have broken it. You cannot be forgiven, because the law knows nothing of pardon; but the Sovereign, out of his royal favour, may forgive; yet, this is not an act of justice, but of mercy. Now was a person to step forward and substitute himself in your room and stead, and have all with which you are charged, charged on him, and suffer the very punishment of the law due to your crimes, then by such a transaction you would, would you not, be discharged? This may serve to lead you to some right apprehensions of the Lord Jesus Christ. He substituted his person

in the law-place, room, and stead of sinners; he undertook to sustain all their sins, together with the whole curse and wrath of God due to them. Upon the footing of this it was covenanted for, that with his stripes they should be healed. So that God having imputed sin to Christ, and made him sin for us, and Christ having died for sins, "the just for the unjust," the Father imputing or placing to our account, what the Lord Jesus Christ hath suffered, we are saved, acquitted, justified, and pardoned. The Lord give you rightly to understand this: if you receive this into your minds through the power of the Holy Ghost, you will be saved in the Lord with an everlasting salvation. Then you will know in your own souls, that "Blessed is the man to whom God imputeth righteousness without works. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." See Rom. iv. 6—8.

Jesus Christ is salvation; he hath finished it in his own person, and by his own work; he hath obeyed the holy law of God for sinners, yea, for just such sinners as you and I. He hath died for sinners as the sacrifice for sin. He died for such sinners as you and I are. He bore the curse of God due to sin; and there is enough in the death of Christ to lift us up, and

carry us above and beyond all our sins. God the Father saves sinners from all their sins, and beyond all their expectation, upon the sole account of the righteousness and most precious bloodshedding of the Lord Jesus Christ. And God the Holy Ghost proclaims the everlasting worth and efficacy of it, and the endless perfection of it, in the everlasting gospel. Sinners receive the knowledge of Christ and his salvation into their minds by faith, which is a spiritual apprehension of Christ as revealed and set before them in the written word.

I will now shew you, my fellow sinners, the impossibility of your being saved but by Christ alone. The whole Bible unites in this one great and most important truth, which will appear unto you, if so be the Spirit of God shall be pleased to convince you of the total corruption of every one of your faculties and members, both of mind and body. The law of the most High God, is as holy as God is holy; it requires perfect obedience to all the whole revealed will of God; it passes its sentence on every transgressor of it. Let the transgression be but in thought, yet the law comes in with its curse. It can shew you no mercy, no—not if you should repent ever so truly. If you lament your state and wretchedness ever so feelingly, and weep over your every transgression, yet the law

curses you, do what you will, or can. It knows of no mercy, neither can it shew any. I would illustrate this by the present case and state you are in. If the law of this land hath been broken by you, and this is clearly upon you, and proved against you, then it is out of the power of the judge or jury to acquit you : there may be pardon for you, but it must arise from another quarter ; the Sovereign may, out of his royal prerogative, forgive, and remit your sentence ; none beside can. If he does, this is not an act of justice, but of mercy. So here, you may be saved from the curse of God's law, from the damnation of hell ; but this cannot be by the holy law of God. It is only as Christ became the Surety of sinners, and obeyed the whole commands of the law for them, that they can be righteous in the sight of God. It is as Christ the Surety had all the sins of those he undertook for charged on him, and bore the very curse, smart, pain, and punishment, due to each and every one of those sins which were laid on him, that any sinner can be pardoned.

My fellow men and sinners of mankind, I would beseech you to attend closely and particularly to this. None but Christ can save you. All the men and ordinances in the world cannot ; yet the Lord Jesus Christ can, be you as vile, as loathsome, as polluted, as blackened with crimes

as you may. His blood is all-sufficient to cleanse you from all sin. His sufferings are everlastingly effectual to heal every wound sin hath made in your souls—to remove all your guilt—to purify your minds—to present you before the Lord God Almighty, as pure as though you had never sinned.

My poor fellow men, what do you think of this? The Lord give you rightly to think of it; then the Lord the Spirit setting in with it, it will be life and salvation unto you. Remember, it is expressly declared in the immutable and infallible word of God, by an apostle, that there is no salvation in any but Jesus. There is no salvation in any person, name, or thing, but in Christ alone. His words are, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” See Acts iv. 12.

My fellow sinners, I say unto you, the righteousness of the Lord Jesus Christ is the only righteousness which you can stand in at the bar of God. This is the only righteousness which delivereth from death. If you are led by the Lord the Spirit to apprehend this righteousness, and are led to believe on Christ, and, by believing, to receive him into your hearts, and rest on him for all your salvation, you will be eternally justified and pardoned O that the

Lord the Holy Ghost may give you a clear, real, spiritual, scriptural understanding, that there is no salvation out of Christ. O that he may give you spiritually to understand, that there is everlasting life and salvation for sinners in Christ Jesus; yea, for some of all sorts and kinds of sinners. O that he may give you to know, that the Lord Jesus Christ came into the world to save sinners just like yourselves. O that he may be pleased to bear his testimony for Christ in your hearts, and give you to know that this is the record which God hath given of his Son in the written word, viz. "He hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 11, 12.

The ever blessed Jesus alone is salvation. He is God's ordinance of salvation. It is the Spirit of God alone which can make you acquainted with Christ. He only can give you new minds to know Jesus; he only can create in you new hearts to believe on Jesus; he only can take of the things of Christ and shew them unto you. You, my fellow men, are all sin. Christ is an almighty Saviour from sin. You are all pollution. Christ hath opened a fountain for sin and for uncleanness. You are full of misery,—Christ is full of mercy. You are

full of sin,—Christ is full of grace. It is but for the Lord the Spirit to turn your minds to Christ, and you will then be in a new world; your souls will then be translated out of the kingdom of darkness, and from the power of Satan, into the kingdom of God's dear Son. The Lord Jesus Christ says, "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else." Isa. xlv. 22. There is, saith Jesus, no salvation but in me; I am the only saviour; I am Jehovah who saveth. Ye that are on the very breaking brink of hell, ye who are almost encircled with the very flames of hell, "Look unto me." I am mighty to save, let nothing keep you from me; not the greatness of your sins, nor the guilt, remorse, nor multitude of your crimes. For "I, even I, am he that blotteth out thy transgressions for mine own name's sake, and will not remember thy sins." See Isaiah xliii. 25. Do you still stand at a distance? I will further, my fellow sinners, speak out the heart of Christ towards such as you. He saith, "Come now," O ye guilty men, with all your plague-sores, and distresses, "and let us reason together: though your sins be as scarlet, yet they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah i. 16.

O the grace of Jesus Christ! it surpasseth all

understanding. The Lord give you to hear his voice in his holy word. O that the Holy Ghost may give you to see the love of Christ's heart, and the bowels of Christ's mercy, to such sinners as you are. O that you may have hearts given you to close with the Lord Jesus Christ, who hath said, "All that the Father giveth me, shall come to me; and him that cometh unto me, I will in no wise cast out." See John vi. 37.

My fellow men, and fellow mortals, I ask you, what can the blessed Jesus say more? if the Lord Jesus was personally present with you, he could say no more; and he says all this in his Holy Word. O that he may speak home all this to your hearts. The Lord say Amen to this, if agreeable to his most holy will, for his great name's sake.

I will now give you some account of Christ's willingness to save. There is, you know, but one natural Sun, and it is the fountain of all natural light in and to this world. There is but one Lord Jesus Christ, and everlasting life and light are alone in him. We can receive no light from the Sun, but by the eye as the medium; so we cannot receive Christ and his salvation, but by faith, which is the eye of the mind; and we receiving Christ, are evidently made known as believers on him. We cannot

receive light and life, righteousness and purity, peace and pardon, from the Lord Jesus Christ, into our minds, and be insensible of it. The thing is impossible.

My fellow men, and fellow sinners of mankind, I do beseech you, closely to consider what I have set before you, concerning salvation by the Lord Jesus Christ. His finished work is the one only foundation for a sinner's hope in God. His righteousness alone can make a sinner righteous in the sight of God. His blood alone can cleanse from all sin before the Lord.

My poor fellow sinners, if the Holy Ghost will be pleased to make known in you, and to your minds, the everlasting health and cure contained in the blood and righteousness of the Lord Jesus Christ, and fix your minds on Jesus, who died for the ungodly, you will find pardon for all your crimes, and free, full, and plenteous redemption in him, the forgiveness of all your sins, according to the riches of his grace. Now as I want you to know that "Christ hath been numbered with the transgressors, and borne the sins of many," so I want you to understand, that you may find the truth of all this recorded in the Holy Scriptures of truth. I would recommend you to read the twenty-second Psalm, and the fifty third chapter of

Isaiah. There the sorrows and sufferings, the soul-travail, and sacrifice, of the Lord Jesus Christ, are very particularly set forth. Our Jesus was clad about with all the sins of his people, on his passion day. He was a man of sorrows, and his soul was heavy unto death. He sweat great drops of blood in the garden of Gethsemane, under the infliction of the curse due to sin. He was mocked, and scourged in his body, till streams of blood flowed from every part, from every pore. He was crowned with thorns, and blood flowed from his sacred temples, down his sacred face, so that "his beauty was marred more than any man's, and his form more than the sons of men." He was nailed to the cross, and hung upon it six long hours. He poured out his soul unto death. He prayed for his very murderers; "Father, forgive them, for they know not what they do." See Luke xxiii. 34. He saved a thief, who hung on a gibbet, from dropping into hell: the man cried out, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." See Luke xxiii. 42, 43. The same Almighty Jesus can save you; therefore I cannot but entreat you to read over what I write to you concerning him. If it pleases him to look on you, to remember you,

and look within you, it will be life and salvation. It will turn your darkness into light, and your very present hell into life everlasting. My fellow men, and fellow sinners, Jesus Christ is a free Saviour, and he saves freely and fully every sinner who cometh to him. His love surpasseth all thought. His mercy exceeds all expression. His compassion goes beyond all that we who have been favoured with it, can possibly say. His salvation exceeds all praise. He remembered me in my low estate, for his mercy endureth for ever. He hath made known in me the virtue of his righteousness and death, and all this is the fruit of his own royal bounty. I am in my nature-self as black as hell; I am vileness itself; therefore you cannot need Christ more than I myself do: nor should your sin and sinfulness keep you from thinking on him; nor should you, because you are what you are, keep at a distance from him. There is room in his heart for such as you are; there is room in his arms to embrace such as you are. There are bowels of mercy in him, suited to such whose conditions are as bad as yours. O that the Lord Christ may bless you with a shine from himself. May he look upon you with a look of love. O that he may take your case under his own divine and immediate consideration. May he exercise

on you his bowels of mercy. May he pardon you freely and fully. My heart says, so be it, Lord Jesus, if agreeable to thy most holy and righteous will. You may come, the Lord the Holy Chost giving you a will, and welcome to Jesus Christ. There is nothing on the part of Christ to keep you at a distance from him. He saved a Manasseh, a Magdalene, a Thief, his very murderers, Saul of Tarsus; and he can save you. His salvation is free; he gives it, with all the blessings of it, to sinners. Christ is willing to save, his will is in salvation-work. It is his royal will and good pleasure to save sinners; to save them from all their sins; to save them from Satan; to save them from the world; to save them from death; to save them from everlasting damnation. You may read his heart, his will, and the freeness of his grace, in such words as these: "Hearken unto me, ye stout hearted which are far from righteousness: I bring near my righteousness. Isaiah xlv. 12, 13. I will cleanse them from all their iniquity whereby they have sinned against me, and whereby they have transgressed against me; and it shall be to me a name of joy, a praise and an honour. See Jeremiah xxxiii. 8, 9. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I

cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes. See Ezekiel xxxvi. 25—27.” Here is the most absolute sovereignty, and the utmost freeness of divine grace, expressed in these declarations and promises of grace. I will add the words the Lord Jesus Christ uttered himself, when he was in our world, as recorded by the Evangelist, Mark iii. 28: “ Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.”—Having set before you the freeness of grace, and Christ’s willingness to save, I draw to a close.

I will now, therefore, my fellow men, and fellow mortals, close with my parting word unto you.

Your time for continuing in this present world is very short. You will soon be called to the bar of an earthly judge; he will pass no other sentence on you than your crimes deserve, according to the laws of this country. I would advise you honestly to confess your guilt before him; do not conceal any part of the truth; you cannot recall what you have

done amiss. You are in the sight of God; he sees and knows all, and the uttermost of your crimes. If, as it may be most probable, you will be condemned to die the death due to your transgressions, it will be a most awful and solemn season, when the judge pronounces the sentence of death upon you.

My fellow men, and fellow mortals, tremendous as all the process before you is, it falls far, yea, infinitely short of what will befall you, if you die out of Christ. You will by death fall into the hands of "the living God." You will, you must stand before the Holy Lord God. If you are found at his bar in your sins, then the sentence of his most holy law will be pronounced upon you, which will be, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." See Matt. xxv. 41.

My fellow men, and fellow mortals, I do not recite this with pleasure unto you; but to bring you, if the Lord please, to a clear apprehension of your state. The Lord Jesus Christ himself saith, "If ye die in your sins, where I am, thither ye cannot come." See John viii. 20.

My fellow men, I beseech you to consider this. If ye die in your sins, you will be damned, as sure as you have at this time breath in your nostrils, for the mouth of the Lord hath spoken it: "The wicked shall be

turned into hell, and all the nations," people, and men, "that forget God." Do you think you can bear to stand before the Lord of all the earth, in the state and sins you are now in? Do you think it will not make you tremble to eternity, for the Lord God of heaven and earth to banish you from his presence, and execute on you his curse due to your sins? If you die in your present state, will you not die Christless? If you die as you now are, will you not die just as you were born into this world? if so, you will die unregenerate. The Lord Jesus Christ hath said, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3. I fear you know nothing concerning the Lord Jesus Christ, to the present moment; if you do not, then you are not regenerated; if you are not, you cannot enter into heaven. Now, my fellow men, and fellow mortals, consider this. It is of the uttermost importance unto you. The Lord open your eyes, that you may see, know, and understand your state, for his name and mercy's sake. The Lord give you to apprehend the state you are in: the Lord save you from neglecting the concerns of your immortal souls. My fellow sinners, there is now but a step between you and death. You are now out of hell; and you are but out of hell, and will very shortly be in it as sure as

the breath is in your nostrils, if you die as you now are, ignorant of the Lord Jesus Christ and without faith in him, and without communion with him. O seek therefore the Lord while he may be found, call upon him while he is near. Guilty and sinful as you are, yet the Lord Jesus Christ is almighty and all-sufficient for such as you are. There is room in the heart of Christ for even such as you. There are bowels of mercy with which the Lord Jesus Christ is clothed, and which he will display and exercise on even such as you are. He can save even you, in himself, with an everlasting salvation. He can cleanse your souls from every spot and stain of sin, in his own most precious blood. He can embrace even you, in the arms of his mercy. He can save you, notwithstanding your utmost sin and guiltiness, to the uttermost display of his own grace, power, and all-sufficiency. My fellow men, and fellow mortals, consider this.

You are soon, very soon, in all probability, to enter on a boundless eternity. Your souls will never die; they will exist for ever. The devil will do all he can to deceive you; men can do nothing for you; I would therefore speak my parting word unto you, O that the Lord God may make it effectual to you. The Lord

himself saith, " Let the wicked forsake his way, and the unrighteous man [or the man of iniquity] 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." See Isaiah lv. 7. I think these words are very suited to your tremendous and most desperate case, and present circumstances. They are not my words, they are the Lord's. He that speaks them, can put forth his almighty power in them, and with them in your souls; then all will be well. He who made the world by a word, can speak everlasting life into your souls, from his word, by his word, and through his word: if he does this, then all will be well; if he does it not, then you are lost to all eternity. This is with him. Your everlasting state is before him. I have said all I can unto you; the whole is now between God and your souls. O that whilst breath still remains in you, it may be given unto you to call upon the name of the Lord, for he is gracious and merciful.

My fellow men, and fellow mortals, I have set the way of life, and the way of death, before you. I am, indeed I am, clear from you blood.

Out of real pity and commiseration to you, I again say, there is no time to be lost. O let no

one thing take off your thoughts from the important subjects set before you. The question, Am I in Christ or out of Christ? is now, in your circumstances, that which should engross the whole of your inquiries.

My fellow men, my fellow sinners, my fellow mortals, my bowels yearn over you. I know your state; I know the danger you are in. As soon as death hath done its office on your bodies, you will have full proof of these important realities which I have been setting before you. "It is a fearful thing to fall into the hands of the living God." Therefore the Lord Jesus Christ once addressed himself thus to his own disciples: "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." See Luke xii. 4, 5.

Now I leave all I have delivered thus unto you, for your serious and solemn consideration. I also leave it with the Lord, for him to make it the savour of life or the savour of death. His word cannot fall to the ground; heaven and earth shall pass away, but his word is as immutable as himself. O that you may consider the

subjects set before you, and may the Lord give you the true knowledge of your state, and the saving knowledge of Christ and his salvation, if it please him ! Amen.

London, May 10th, 1811.

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THE
AGENCY OF NATURE,
MANIFESTED IN THE
RENEWAL OF THE FACE OF THE EARTH AT
EVERY RETURNING SPRING,
AND THEREBY
GLORIOUSLY SHEWING FORTH ITS DIVINE
AUTHOR'S PRAISE:
THE SUBSTANCE OF
A S E R M O N
PREACHED AT BRIXTON CHAPEL
ON LORD'S DAY MORNING,
APRIL 12, 1818.

THE EARTH IS FULL OF THE GOODNESS OF THE LORD.

PSALM xxxiii. 5.

THE
AGENCY OF NATURE,

&c.

A SERMON.

Thou sendest forth thy Spirit, they are created ; and thou renewest the face of the earth.—Psalm civ. 30.

AT this season of the year, we have a most glorious evidence, to our outward senses, of the goodness of God, who, by the œconomy of the agency of nature, manifested in the renewal of the face of the earth at the return of Spring, gives us fresh cause to bless the Lord, and to speak good of his name. The Psalm before us hath its peculiar subject, in the which the Lord is magnified, and his praise celebrated for creation and providence, as exercised over the world, man, and the creatures in it. It is good for us, when we, in all our acts of worship, have such particular subjects before us, as afford proper matter both for our prayer and praise. The Prophet begins this most sacred hymn with the word *Bless*. Prayer is a very important ordinance ; praise is a more exalted act of worship.

Blessing, or to bless the Lord, this is the most exalted. It is so even in heaven; it is the grace which the elect angels of God's presence exercise. They praise Christ thus: *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Their highest act of worship in glory is to bless God and the Lamb; see Rev. v. 12. Yea, the whole worship in earth and heaven, and throughout all the vast empire of God, and by all his creatures, is thus expressed: *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever;* ver. 13, 14. The Psalm before us is thus begun: *Bless the Lord, O my soul.* And this, for the majesty, wisdom, power, goodness, and glory of the Lord, manifested in the creation, and throughout the whole system of nature, and in this world on the which we dwell. Few bless and praise the Lord for this, yet it becomes us so to do. The church of Christ do. The song offered is thus expressed: *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and*

for thy pleasure they are and were created; Rev. iv. 11. Creation was God's first act. He raised up the present state to transact his vast designs upon and over all the work of his hands—on the whole posterity of Adam. Some of whom he loved in Christ with an everlasting love, and some of whom he left to the mutability of their own wills, and is pleased to leave them entirely to the same. *Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layest the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever.* Thus he begins to celebrate the works of the six days of the creation, as they are mentioned in the first chapter of Genesis. Then the Psalmist takes notice of the providential disposing of all in the creation for the benefit of creatures. This he instances in, by setting bounds to the sea; in the springs and rain; in grass, herbs, fruits, in wine and oil, and bread; some for the beasts, cattle, birds; and some for man. He takes notice of the hills and rocks, of the sun and moon, of the night and day, by the works

which are proper for both ; in all which he read a most glorious and important lecture on the providence of God over and towards all the work of his hands. Then he breaks out with holy and most devout admiration, saying, ver. 24, *O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy goodness.* Then he reviews the sea, and takes notice of the fishes and creatures therein. These creatures have their dependance on God, for their propagation, food, breath, and continuation in existence ; which the Psalmist thus expresseth, ver. 27, 28, 29 : *These wait all upon thee ; that thou mayest give them their meat in due season. That thou givest them they gather ; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust.* This brings me to my text : *Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth.* As the words are very expressive of the renewal of the face of nature, every returning Spring, through the agency of nature, under the control of God, so I will aim to set before you what I intend to deliver under the threefold division ; in the explaining which I hope you may receive some real satisfaction.

1. I will give a brief account of the creation.

and the influence the agency of nature had therein ; as also, what it still has in the continuance of it, in the regular course, beauty, and order, in the which nature still appears.

2. That it is by the same agents, and agency in nature, we have this present beautiful Spring, which is to us a new creation. *Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth.*

3. That it is under the immediate influence and influx of the Holy Ghost, that a spiritual spring, and revival of life and activity, is enjoyed by the saints, in and throughout the churches of the Lord Jesus Christ ; so that here, under this head, I shall in a very particular manner, speaking of his agency, adopt these words as well suited by way of accommodation to this subject : *Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth.* May the Lord lead me through these subjects to his glory, and your satisfaction. Amen. This is the desire and prayer of my heart. Thus I begin.

First. I am to give a brief account of the creation, and the influence the agency of nature had therein ; as also, what it still has in the continuance of it, in the regular course, beauty, and order, in the which nature still appears.

The first chapter of the Bible begins with an account of the creation ; of which the apostle

says, *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*, Heb. xi. 3. He refers to the account given by Moses concerning it, in the forementioned account of it. He received it from the Lord, so that our belief respecting the creation of the world is received into our minds therefrom. And we understand that the eternal and incomprehensible Three, who had enjoyed essential blessedness, in their one self-existing Essence from everlasting to everlasting, as the one Jehovah, who is over all, in all, and through all, God blessed for ever, were pleased to create this world, and all things which are in it. *In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light*; ver. 1, 2, 3. Here are the three persons in God concerned in creation. Here is God, the Spirit of God, and God said, which is thus commented on: *By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth*. Here is the Lord, the word of the Lord, and the Spirit or breath of the Lord, that is the Spirit, the same who gave the first motion to creation; which is just what

Moses had said, and creation is here ascribed unto them ; Psalm xxxiii. 6. The Apostle John says, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made*; chap. i. 1, 2, 3. John's beginning is the same with Moses's beginning ; and *the Word*, which he says, *was with God, and was God*, the same with *God said, Let there be light, and there was light*. It is also the same with Paul's *Word*, by whom he saith, the world was made out of nothing. There was an innumerable company of atoms created by God, those so minute as could by no means be discovered. Out of these the Lord formed. It is with respect hereunto, that the apostle says, *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*. The Lord claims the creation of the heavens and the earth as his own act. *Thus saith the Lord that created the heavens, God himself that formed the earth and made it ; he hath established it, he created it not in vain, he formed it to be inhabited : I am the Lord, and there is none else*. Isai. xlv. 18. When the Lord God had formed the earth as an habitable globe, and fitted and furnished it with all and every

kind of good, *he formed the body of man out of the dust of the ground, and breathed in at his nostrils the breath of life, and man became a living soul.* Gen. ii. 7. This was the fruit of divine consultation. *And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing which creepeth upon the earth.* Gen. i. 26. Upon a survey of all, God beheld it was very good. Then he is expressed by his great name, *The Lord God.* Now, whilst the whole was produced by the immediate power of God, yet as he created this world to be a machine, so he created three agents in material nature, to guide, influence, and govern all things in it; and these were to be memorials of the three great agents in grace. Fire, light, and air, are the agents in nature, the supporters of the whole mechanism in nature, on the which the whole system, and all contained therein, depend. They are the memorials and visible representatives of the Eternal Trinity, on whom the whole system of grace depends. All natural motion, and life itself, depend on the agency of nature, or on the agents in nature, fire, light, and air. When it is so said, it is not designed to convey the idea that these act, or are by any means independent of the Incomprehensible

God ; but this most certainly is designed, that they act under God, and always in most exact conformity to his immutable will ; so they are God's vicegerents. Whatsoever God doeth upon earth, he doth by them. It was by these the earth was spread out above the water, the vast receptacle for the waters of the sea, prepared, and every thing out of chaos and confusion brought into order, regularity, and beauty. It is by these the world hath its continuance ; it being kept in the regular course, beauty, and order in which it still appears, is owing to these. Hence the Psalmist says, *For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations : thou hast established the earth, and it abideth. They continue this day according to thy word : for all are thy servants.* Psalm cxix. 89, 90, 91. These were settled at the creation to act the part in and throughout it, which they do. Without them the whole universe would sink, for they act throughout the whole. They also would instantly cease, if the Lord withheld his power from them, for they only exist and govern all created nature as he wills, guides, and disposes them ; so that they are so far from leaving any room for us to trust in them for any thing, that they serve to give us very clear and exalted ideas of our immediate dependance on the Lord, for life, and breath,

and all things. And the agents in nature, fire, light, and air, prove this. There can be no fire without air, nor light either; they exist and co-exist one in the other, and in the same nature, therefore are very proper symbols, as they are a material Trinity, to be memorials and outward declarations of the Trinity of persons in God. The heavens in their nature are one, the conditions in them are three. The heavens are a fluid. Fire, light, and air, are the same in three distinct conditions, yet one of these cannot exist without the other. There is no fire without light, no light without air; yet they may be distinguished; but they cannot be separated. They are one and the same in their essence. The first motion of the earth, was from this agent, the air. The Spirit of God moved upon the waters; and this is the cause of perpetual motion. It is from hence the light issues; which agent in nature springs from fire; which fire is melted air, sent out by the sun in every direction: and this is the preservation of the creatures, and the cause of propagation. What is said in my text of the agency of nature, manifested in the renewal of the face of the earth at every returning Spring, might have been said at the very creation, and on the bringing all into its pristine order, beauty, and perfection. *Thou sendest forth thy Spirit, they are created; and thou renewest the face of*

the earth. The creation of the world was but one act in God, *for he spake, and it was done ; he commanded, and it stood fast ;* Psa. xxxiii. 9. Preservation is equal to a continual creation, and this is a continued act in God. Our Lord, referring to it, says, *My Father worketh hitherto, and I work,* John v. 17. It hath been considered by some divines, which is the greatest act, creation or conservation ; that is, the upholding all things, visible and invisible. The reply is, they are one equal with the other ; they are the effects of one and the same omnipotent Fiat ; they are equally and alike proofs of Jehovah's power and Godhead. It is by the same power by which the world was formed, that it is continued in existence. Its being kept in being, and men and creatures in it, proves the same omnipotency which created it. The Lord fully expressed all this, when he says, *Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God ? Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not,*

neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Isai. xl. 26, 27, 28. By the same power by which the living God made the world, he upholds it, and every creature in it; the weakest creature, and the feeblest saint. But I will proceed and shew,

Secondly, That it is, by the same agency, and agents in nature, fire, light, and air, we have this present beautiful Spring, which is to us a new creation. So says our text: *Thou sendest forth thy Spirit, they are created: and thou createst the face of the earth.* Sure it is, that the earth was reformed after the deluge by the very same agent in nature by which it was at first formed into regularity, order, and beauty, that is, by the air; for we read expressly, *And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged,* Gen. viii. 1. It was by this means that the fountains of the great deep and windows of heaven were stopped, and the rain from heaven restrained, and the earth was dried. This serves to shew how suitable the agency of wind, or breath, or air, was to answer this end and purpose. I would here introduce to your notice and observation the words of the apostle, who

says, *For in him we live, and move, [or are moved] and have our being*, Acts xvii. 22; and desire you to observe with me, that as air is one of the grand agents in nature, so it is also the vehicle of natural life. We are implunged in a body of air. As soon as we cease to receive and draw in the same at our nostrils, we expire; and I think the following scripture is such a proof of this, and also of the personality and agency of the Holy Spirit in this very natural world in the which we live, that I am at a loss how to account for it, that it is seldom if ever referred unto or quoted. It is in the account given of the destruction of mankind and the creatures at the flood. *And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land died. [All in whose nostrils was the breath of the spirit of life. So it is in the margin.]* Gen. vii. 21, 22. The incomprehensible Trinity in the one incomprehensible Jehovah, who is from everlasting to everlasting immutably the same, without variableness or shadow of a change, went forth into creation acts; and the heaven and the earth being formed, the earth and the waters were separated from each other by the expansion, which was effected by the agency of nature, created and

appointed for that very purpose. By the very same agency of nature the earth was reformed after the Deluge; for as by the withdrawment or suspension of the wind or air in motion, all in whose nostrils was the breath of the spirit of life died, so it was by the sending forth the same wind, or spirit, or air, in motion, that the earth was again renewed; and it is by the agency of fire, light, and air, which are in perpetual circulation, that all the operations of nature are carried on. It is owing to them, every thing is upheld throughout this whole material system. The propagation of insects, beasts, plants, herbs, trees, cattle, and man, is under, and influenced by these. This present beautiful Spring, which is to us a new creation, is ascribed to this agent in nature, the air in motion: *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.* Our bodies are a wonderful structure: the mechanism of them surpasses our uttermost conception. At the formation of them, *the Lord God formed man of the dust of the ground, and breathed in at his nostrils the breath of life, and man became a living soul*; so that the very body of man may be very properly styled a breathing machine. It is fitted for this very purpose; it is sustained by breathing; it cannot exist one moment without it; as soon as it ceases to breathe, that very

moment it expires. The wise man, speaking of the death of men and the death of beasts, *One thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath.* Eccl. iii. 19. The natural life of both is the air, this is the breath in their nostrils; so that man in this respect hath no preeminence above a beast. It is by the withdrawment of breath or air from the creatures, that both man and beasts, animals and vegetables, die. So says the Scripture: *Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth.* Man, beasts, birds, fishes, creeping things, plants, trees, and every thing in our world in which there is the breath of life, are so constructed by the Lord, that they have all of them proper vessels for receiving and containing air, which is the only physical cause of their life. No doubt, but in reference to this, Job, in his acknowledging of Jehovah's omnipotency, says, *In whose hand is the soul of every living thing, and the breath of all mankind,* chap. xii. 10. What is the best evidence with any of us, of a good, sound, healthy constitution? Is it not a good clear breathing? Most assuredly it is. If we breathe well, it is an evidence our lungs are sound, and there is nothing promotes soundness

of constitution more than good air. Will you give me leave to speak a little folly? You know Paul once spoke thus. He once said, *Would to God ye could bear with me a little in my folly : and indeed bear with me*, 2 Cor. xi. 1. I would say then that I do think, if ourselves and medical friends were acquainted with, and adopted what may be called Hutchinsonian Natural Philosophy, it would be for the advantage of our bodily health. I once heard Mr. Romaine express himself thus : “ Our physicians have forsaken God, and God hath forsaken them, and they cannot give an account of one disease which befalls the body. The cause of all diseases is the want of breathing.” What is this but the want of circulation? and we may all easily conceive this is the cause of all disease. Then good air must be the best physic, and that which promotes and maintains proper breathing and respiration, the only means to promote health, strength, and longevity. I most assuredly might here, by way of proof, quote the words of Job, and say concerning this, *But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee : or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this ? In whose hand is the soul of every living thing, and*

the breath of all mankind, Job xii. 7, 8, 9, 10. Health of body is an invaluable blessing: it is better and far beyond all the wealth in the whole world. Health of the soul is invaluable also. The apostle John says to his well beloved son Gaius, *Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth, 2 Epist. ii.* Health of soul depends on the breathings of the Holy Spirit within us and upon us; bodily health depends on his stated emblem in nature, wind, or air, in motion. The Lord says, by way of promise to his people, *And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee, Exod. xxiii. 25.* I know not any thing beyond this promise for living on, that we may enjoy all this; and you may depend on it, there cannot be found a better recipe for life than good air, wholesome and simple diet, and a mind without unnecessary care; and in the kingdom of God's dear Son there is nothing beyond Christ, the bread of everlasting life, the wine of the everlasting love of the Three in Jehovah, to us, in Christ Jesus, and the breathings of the eternal Spirit. In the true knowledge and enjoyment of the same the enjoyment of all true blessedness consists; and we cannot but acknowledge this, when we are in spiritual health and vigour. It is by the agency of light and air,

we have this present beautiful season: the sun, the breezes, the rain, the dew, are the causes of the beautiful season we now enjoy. Nor is the light to be left out; for by the means of it, impelling every drop of the same into every part of the vegetative creation it is that there is that fructification which is throughout the whole vegetable world. It is so also in the mineral and animal world. The air bounds and rebounds throughout the whole universe. The light penetrates all things, and extends itself to the very bottom of the sea. Fire is inseparable from it: where the one is, there is the other, *there is nothing hid from the heat thereof*, Psa. xix. 6. We see not these agents, they are wholly invisible; we see neither fire, light, or air; we perceive the effects they produce, that is enough for us. We all know, a season past the earth was frozen, and closed up in darkness; we see now a most sensible alteration in the face of the earth, and all things in it; we see the trees, plants, and hedges, all fresh clothed; we hear the birds sing and warble forth the praises of their Maker; we, walking by the water and rivers, see fish leaping up, as they would give glorious praises to God; so that we may well say, *The earth, O Lord, is full of thy goodness*. It is, in every sense, altogether glorious and worthy of God. The whole system of nature so depends in its different parts on each other, that the con-

nexion, when dissolved in the least instance, proves fatal. The very moment we cease to have communion with fire, light, and air, that moment we cease to live in this world. There is a concatenation of all things in this our world, that the Lord is pleased to express himself thus : *And it shall come to pass in that day, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel*, Hosea ii. 21, 22. Our Lord Jesus Christ, who made the world, who ordained the agents in nature, and understands all their operations throughout the whole empire of universal nature, and every thing, cause, and effect, in this our world, was pleased to speak to the people in parables; thereby elucidating his heavenly doctrine, in so simple and self-evident a manner unto them, that they needed only to pay respect to the things of nature, and they might have a general idea of the same. Not but his doctrine far transcended all things in nature: yet nature is the groundwork of grace, otherwise how comes it to pass that the Bible begins with it? Surely it must be allowed that the first chapter of Genesis is the foundation of all the Bible; and what is there recorded concerning the creation of man, lays the ground for all that is afterwards related concerning man. And we most assuredly have more concern in

the creation of man in the image of God, with the fall of man from that image, with the redemption of an elect remnant of Adam's posterity from the ruins of the fall, than we commonly conceive. It was but one thought in God to will the whole creation, and foreappoint whatsoever should take place with all the whole sum total of Adam's offspring; but it takes up successive generations, and how many of these are only known to God, to accomplish his vast designs respecting them. *We are but of yesterday, and know nothing, because our days upon earth are a shadow.* We are all too apt to overlook what true knowledge consists in, and wherein it is to be found. It most certainly consists in the right apprehension of things, and this lies in a very simple knowledge of them. Many seem to misunderstand the term simplicity when applied to the most important of all subjects, as if it intimated weakness. No, it does not. Divines say, in their discourses on the essence, persons, and perfections of God, that He is the most simple Being. They do not mean by this any thing more or less than to express that the incomprehensible nature of Godhead is most pure and perfect; that it is wholly and incomprehensibly intellectual: it is wholly what it is; nor can any thing be added unto it. We say of a divine, or a philosopher, he gives the most simple ac-

count and statement of such and such articles of faith, or such and such phenomena of nature, as can be given. It is not understood in so expressing ourselves on either of these persons or subjects, as if thereby was understood a weak account. So far from it, we understood thereby that the very essence of these subjects is set forth in a very clear and accurate manner. The economy of nature is stupendous and wonderful, yet its actings are full of the utmost simplicity. So with respect to the economy of grace, the actings of it on the mind are the very perfection of simplicity: the effects produced are most transcendently astonishing; so truly so, that they will continue their effects in the subjects in which they have operated in both worlds, in earth and heaven, and that for ever. The creation of this world was at one act; the continuance of it was the display of the former, and the effect of the same. The appearance we now see it in is the effect of the three agents in nature, in, on, and throughout it; most exactly as expressed in these words before us: *Thou sendest forth thy Spirit, and they are created: and thou renewest the face of the earth.* And thus it will be continued in its season and rotation, until day and night come to an end. The Spring is the revival of all nature, of animal and of vegetable life. The whole world is, as it were, clothed

with its native glory.: it makes way for saying, *Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness,* Psa. lxxv. 9, 10, 11. I proceed,

Thirdly, to observe and set forth, that it is under the immediate influence and influx of the Holy Ghost, that a spiritual Spring, and revival of life and activity, are enjoyed by the saints, in and throughout the churches of the Lord Jesus Christ; so that under this head I shall, in a very particular manner, speaking of his agency, adopt these words, as well suited by way of accommodation to this subject, *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.*

The Holy Ghost, whose stated symbol in nature is *air, breath, or wind*, is in the spiritual world what these are in the natural world. I might, by way of evidence and brevity, give these three scriptural proofs of it. The first is this. In the 37th chapter of the prophet Ezekiel, you have the following command and prayer: *Then said he unto me, Prophecy unto the*

wind [or *breath*, so it is in the margin.] *Prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live*, ver. 9. The words are a prayer offered up to the Holy Spirit, under the stated memorial of him in the economy of nature; for it must by no means be allowed that the prophet prayed to the wind: this would have been idolatry. He prayed to the Holy Spirit according to his office and economy in grace, that he would act as the Lord and giver of spiritual life, and breathe on those who were dead in trespasses and sins, and thereby raise them from the death of sin unto a life of righteousness, and thus become to them the breath or spirit of life. Then, 2dly, we have these words put up prayerwise in the Song of Solomon: *Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out*, chap. iv. 16. The prayer is put up by our Lord, as the intercessor of his church, to the Holy Ghost, that he would put forth his sacred influences on the church, so as that her odours and perfumes might be diffused. This is expressed under the symbol of *wind*, *air*, or *breath*, the *north* and *south wind*; which being granted, the church, under the influence thereof, says, *Let my beloved come into his garden, and eat his pleasant fruits*. This being

granted also, the Lord and Bridegroom of the church saith, *I am come into my garden, my sister, my spouse : I have gathered my myrrh with my spice ; I have eaten my honeycomb with my honey ; I have drunk my wine with my milk : eat, O friends ; drink, yea, drink abundantly, O beloved*, chap. v. 1.

It is by the gentle breezes of the air that the flowers emit their sweets, and waft their perfumes and odours ; it is by the breathings of the Holy Ghost on the saints and church of the living God, that their graces are drawn forth into act and exercise, and the smell of the church is as a garden of perfume. Again, 3dly, our Lord expresses the operations of the Holy Spirit on the soul in regeneration thus : *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*, John iii. 8. I conclude these quotations are in their place, and, properly considered, fully sufficient to prove what they have been brought for, namely, to shew that the stated emblem of the Spirit is air ; and also, that what the one is in nature, the other is in grace. I might add to this, the action our Lord Jesus Christ performed in his resurrection state, as recorded by the evangelist. He tells us, *Our Lord breathed on his disciples, and saith unto*

them, Receive ye the Holy Ghost, xx. 22. It most certainly cannot but remind us of what we read in the 2d chapter of Genesis, ver. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And Elihu, in the book of Job, expressly ascribes his creation unto the Spirit Jehovah. The Spirit of God hath made me, and the breath of the Almighty hath given me life, chap. xxxiii. 4. With respect to the personality, deity, omnipotency, glory, majesty, eternity of the Holy Ghost, let us view the following scripture, and doubt and call it into question if we can. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him

are as nothing; and they are counted to him less than nothing, and vanity, Isai. xl. 12, 13, 14, 15, 16, 17. This contains a most exalted description of the grandeur and self-existence of God; and all this is personally and particularly predicated of the eternal Spirit. He was before all things; it is by him all things exist. He made the world; he governs the world; all worlds, creatures, and things, in heaven above or the earth beneath, in and throughout all his vast empire and dominions, are, in his sight and before him, less than nothing, and vanity. He is the creator of new, spiritual, and everlasting life, in the minds of his saints. He forms them for a people to himself, that they should shew forth his praise. He produces in them a new and supernatural birth, and with the same imparts spiritual life, that they may shew forth the praises of him who hath called them out of darkness into his marvellous light.

The eternal and incomprehensible Three are each and alike concerned in the complete salvation of the elect. Election, which is the fruit of everlasting love, is the act of the Father, as also the plan of salvation is attributed to him. The sole and entire work of saving the elect from all their sins, and out of the hands of all their enemies, this is the work which God the Son engaged for, and hath most completely finished in his own person: in finishing trans-

gression, making an end of sin, reconciliation for iniquity, and in bringing in everlasting righteousness. It is the office of the blessed Spirit to lead the children of the most high God to the knowledge of all this. He is to reveal all this unto them ; to give them so to apprehend it, as that they may receive the same into their minds ; to believe the truth of it in their hearts ; to make a confession thereof ; to enjoy the blessings of the Father's love, and Christ's finished work in their hearts ; to walk in the knowledge and belief thereof before the Lord unto all well-pleasing. There can be no doubt, but a right understanding of the trinity of nature, fire, light, and air, which are one in three, and three in one, might give us clear apprehensions for our understanding the immaterial Trinity, so far as we have any need thereof. And this, without setting aside the relations they stand in to each other in the self-existing Essence ; for I like to believe this upon the foundation of revelation, without asking any questions, *How, why is it so ?* We shall never know our own existence ; no, not in glory. We know we do exist, but we know not how we exist ; nor shall we ever know the modus of the existence of the Three in Jehovah, but so far as to acknowledge the same, and worship each of them as they are, Father, Son, and Spirit, without being led to comprehend the

same. We are obliged, from the scriptures of truth, to believe more of their operations within us, and upon us, than we can give any account of. It is so with respect to this present season of the year. We can say, this and the other is the case, because fire, light, and air, so and so act; we never saw fire, light, and air, in their essential nature, nor how they act. Yet as causes only produce effects, and these must, if we would rightly apprehend them, be traced back to their proper original, so it is as it respects the acts of God's grace towards us and upon us, put forth in Christ, and made known in us, and unto us, by the eternal Spirit. He is a person in the Godhead, coequal with the Father and the Son. He is the fountain of all spiritual and eternal life to the saints, both in earth and heaven. All that any of us know truly and spiritually of the Father's love, and of the Son's salvation, is from him alone. The medium by which we received it from him was the word of truth, and it is herefrom we have his light and instruction continued unto us. I shall aim to set before you this truth, that it is under the immediate influence and influx of the Holy Ghost that a spiritual Spring, and revival of life and activity, are enjoyed by the saints, as also in and throughout the churches of the Lord Jesus Christ; so that we may well adopt these words, as well suited to this subject: *Thou sendest forth*

thy Spirit, they are created; and thou renewest the face of the earth.

In the real experience of saints there is a variety of changes ; this none who are taught of God will deny : it is this we stand up for, that we are called to live by faith ; that Christ is the object of it ; his salvation the subject of it ; that the gospel is the revelation of the same ; therefore, so far as we rightly believe on the Lord Jesus Christ, and receive the Father's testimony and record concerning him, our faith is always one and the same ; and our interest in him is always one and the same ; and our state in him always one and the same, let our frames and feelings be what they may. There are winter seasons as well as spring seasons, and summer seasons, and autumn seasons in the churches of Christ, and in the cases, frames, and experiences of the Lord's people. It is profitable for them it should be so ; the winter is as necessary as the spring. Mr. Romaine was once with a friend, who said, " Sir, that tree is dead."—" No," replied he, " it is winter ; what would you therefore expect, but that it should have the appearance of death?" There is nothing to be expected from God's people, when it is winter with their souls, but coldness and barrenness ; nor are they to be despised and cast off on that account ; nor can we be revived from our cold and wintry frames but

by the return of a spiritual spring, which can only take place as the Sun of righteousness shines upon us; the rain and dews of divine influences descend on us, and the Holy Spirit is pleased to breathe most graciously on us. *Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.* We have the beauties and perfections of a spiritual spring set before us in all its glories by the Lord himself, in the following words: *For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody,* Isai. li. 3. There are seasons when the Lord is pleased to pour out of his Spirit on his churches: then the gospel runs and is glorified, the work of God is revived, saints are refreshed. The church is like Eden, a paradise of delights, a field which the Lord hath blessed, a vineyard of red wine. The Lord Christ comes spiritually into it, fills the souls of his people with joy unspeakable, and full of glory. Christ is in the midst; he shines, he looks, he loves, he speaks, he warms, he refreshes, he makes good that great promise, *And I will satiate the soul of my priests with fatness, and my people shall be satisfied with my goodness, saith the Lord,* Jer. xxxi. 14. All which is effected in the

souls of the Lord's beloved through the energy and grace of the Holy Spirit. He lives in the saints ; he dwells in them ; every motion of spiritual life, every breathing and desire they have, their real prizing of the Lord Jesus Christ, comes from the Holy Ghost ; they are indebted to him for the same. Sometimes the churches of Christ are greatly refreshed and enlarged by converts added unto them. It is all through the influence and influx of the Holy Ghost. Indeed, you may read the account of it yourselves, then you will confess that so it is : *For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.* This is a most blessed account of what the gracious influences, and influxes of the Holy Spirit produce in the church ; and how he renews the face of it, and also renews it with fresh additions of converts, and with new editions of spiritual gifts and graces. The Spring is a season for good and clear light, for fine sun, for a clear sky, for seasonable rains, for good weather, for beautiful and delightful walks, for green meadows ; so,

when it is spring season in the church, there is good and clear light in it. Even Christ, whose emblem is the light, and who says, *I am the light*, it is in his light his churches are enlightened. The sun is very fine in the Spring. When it is spring in the churches, the Sun of righteousness shines so bright and refreshing, that it is *as a morning without clouds, as the tender grass springing out of the earth by clear shining after rain*. In the spring we have a clear sky ; so it is also in the church ; the glory of God shines upon us in the face of Jesus Christ. We have in the spring seasonable and fine rains ; so in the church, when it is a spring season with it, the Holy Spirit so visits it, that he comes down like rain upon the mown grass, as showers that water the earth. It is in general good weather in the spring, and in the church we have a clear sky. As in the spring we are, for the general, favoured with beautiful, delightful walks, and green fertile fields and meadows ; so to walk in the church, to behold God, to be in the midst of her, how green and flourishing she is under the grace of Christ, and the influences and breathings of the Holy Spirit, this is most truly pleasant and delightful to a spiritual mind. Such may with holy and devout admiration break forth, and say, *Thou sendest forth thy Spirit, and they are created : and thou renewest the face of the earth*. Beloved, you who

are the people of God, all this might be brought down to you, and each of you individually, as distinctly one in Christ, and one with him, as being each of you the temples of the Holy Ghost, and the subject of his royal care and grace. Whilst all which hath been said belongs to the whole church, and to every particular church of our Lord Jesus Christ, so it also is what each and every particular saint of Christ is concerned in and partakes of. Each of us, who are born of the Spirit, have the same work of the Holy Ghost one as the other. The work of regeneration is one and the same in all ; it is wrought in us ; our souls are the subjects of it ; it is our meetness for heaven. We could not enter without it ; we are thereby made meet to be partakers of the inheritance of the saints in light. From regeneration to glorification, nothing remains but for the Holy Ghost to draw forth that which he hath already implanted in our souls. He doth this in a sovereign way, as is agreeable to the good pleasure of his will. He doth it not all at once, but by degrees ; here a little, and there a little ; in some more, in others less. He exercises every grace wrought in the believer, immediately on the Lord Jesus Christ, and this agreeably to the revelation made of him in the word of the gospel. It pleases the Lord the Spirit to live and dwell in the souls and bodies of his people. *Know*

ye not (says the apostle) that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 19, 20. Our election in Christ is founded on the Father's everlasting love to us in him ; our salvation in Christ rests wholly on the everlastingly finished righteousness and atonement of our most precious Jesus ; our knowledge of all this, with our enjoyment of the same, and our communion with the Father and the Son in the actual participation of the same, this wholly rests with the Holy Ghost. It is his prerogative royal to give us the knowledge of Christ, to bring us to believe on Christ, to shed abroad the love of God in our hearts, to consecrate us for fellowship with the Father and the Son. The Holy Spirit's first work is within us, his after work is to work upon us. This consists in drawing out to view what he hath done in us by his own invincible power and operation. We are wholly and entirely passive under the whole work of the Spirit of God ; we only act as we are acted on. *Turn thou us, and we shall be turned.* Mr. Joseph Hussey speaks of the great service and use the renowned Dr. Owen was of to the churches of Christ in his day and generation, in his writing and publishing his work on the Holy Spirit,

and his office in the souls of the regenerate. I do not mean this is precisely the title ; the book is well known. The Doctor shews that the Holy Ghost is the great agent, and the Lord's people are wholly and altogether passive in the whole of his work upon them. Mr. Hussey says, the churches were got into wrong views of this before the Doctor's book came out, and that the Lord blessed it very greatly to his saints. It used to be said, when I was a boy, it required more for God to convert a man than it required to make the world. This used to be the argument for it: because in creation there was nothing to oppose, whereas in conversion there was every thing in the man to oppose. Most assuredly this was strange logic, for who can withstand omnipotency, or hinder the Lord God from working on the creature, if he will do so? Surely none ; for he says, *I will work, and who shall let it? My counsel shall stand, and I will do all my pleasure.* We are wrought upon by the Holy Ghost in the day of his power, and most divinely conquered by his own irresistible grace. Let us, therefore, give him the glory of it. We, beloved, had no hand in our regeneration : we are wholly indebted to the Holy Spirit for the same, and so we are for all which hath followed it. We were wholly passive in the revelation which he made of Christ, and the Father's love

in him, to our minds. We were wholly passive in all his taking of the things of Christ, and shewing the same unto us. When it pleased him to shew us our personal interest in the Father's everlasting love, and in the salvation of the Son, we had no concern in the same ; we were wholly and only the subjects the Holy Spirit was pleased so and so to reveal these subjects unto ; and he enabled us so and so to apprehend them, and receive and enjoy the same ; yet we ourselves performed no act, that it might be our blessedness, by knowing and enjoying the same. It may be you will not easily acquiesce in this, that under all we know and may have received of the knowledge of the Lord Jesus Christ, and our heavenly Father's love into our minds, and may have enjoyed of the same, that we have been as passive under it as Lazarus was in the grave ; when our Lord said, *Lazarus, Come forth. And he that was dead came forth.* The Holy Ghost in regeneration works a supernatural faculty in the mind : this he opens ; it is this which he enlightens ; into it the bright beams of the light of everlasting light shine. The glory of God's everlasting love in the person of Jesus Christ is reflected ; the mind is supernaturally illuminated, and hereby the person is made wise unto salvation by faith which is in Christ Jesus. The Holy Spirit is pleased to open the scriptures to the

mind, to shew what of Christ is revealed in them; to make the same the matter of meditation; to lead thereby into a more full acquaintance with the Saviour; and thus to make Christ more precious, and the scriptures, in the which he is revealed, and by the which we receive him into our minds, more and more increasingly precious. As the Lord the Spirit is pleased to act thus with any of us, we feel and enjoy the benefit, and we cannot but give him the glory, and ascribe all the praise to him. The words of our text appear to us very suited to the subject, and very suitable to express our sense of the grace bestowed on us thereby. *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.*

Believers in the Lord, we have reason to bless the Lord that we were born into this world, and that we have been new-born in it, and have been as such translated into the kingdom of God's dear Son. We are now as safe and blessed as we ever shall be, yet we are not so perfectly sensible of it as we shall be in the state of glory. We shall never be more perfectly beloved by the Holy Three in Christ, nor more completely blessed, accepted, and saved, when we are in heaven, than we are now this very instant; yet we shall then have a more complete knowledge and enjoyment of the same. We are now in the state of grace; we shall then be in the state of glory; and this

is all the change and difference which will ever take place in us. *Now* (says the apostle) *we see through a glass, darkly ; but then face to face : now I know in part, but then shall I know even as also I am known.* What we see and believe of Christ, and the Father in him, from the scriptures of truth, now, is as great a reality as it will be then. We now receive it into our minds through the channel of faith ; we shall then have the whole set before us in the vision of God and the Lamb, and enjoy the same by supernatural sense. The Holy Ghost goes on from regeneration to glorification, to glorify the Lord Jesus Christ, by taking of his things and shewing them to us. And thus *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,* 2 Cor. iii. 18. Believers, the greatest change which is ever to pass on us is passed already ; the changes which follow are but gradual ones. Even eternal glory is but a change from grace to glory.

May we love the Holy Spirit, and bless him for what he hath wrought in us ! He can in one moment, in the article of death, fit us for the highest communion with the eternal Father and Son in glory. Lord ! give us to see this to be a truth. Amen.

FINIS.