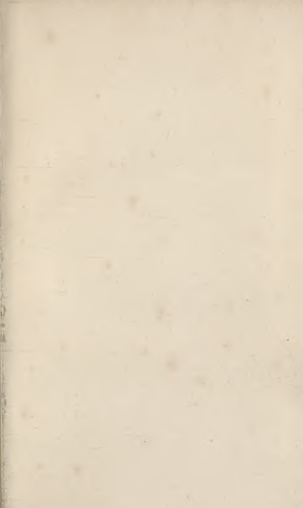


No 278 ABS. 1958



e

GLASGOW EDUCATIONAL SOCIETY
SCHOOL BOOKS.

This day is published, (Third Thousand,)

Price 3s. bound in cloth,

THE TRAINING SYSTEM,

Physical, Intellectual, and Moral; a Manual for Infant and Juvenile Schools, and as pursued in the Glasgow Normal Seminary. By DAVID STOW, Esq.

We warmly recommend this work to the perusal of all friends of education.—*Scottish Guardian.*

We cannot speak too highly of the admirable plan for infant and juvenile training delineated in this book. We can only say, we wish it was in use in every school in England. Above all, it is a system which is calculated to bring out the *moral and religious sentiments*, without which all education is worse than thrown away.—*Liverpool Courier.*

By the same Author

BIBLE TRAINING,

With Illustrations for the use of Sabbath Schools; being the Religious department of the Training System for week-day Schools. Second edition, price 6d.

Also, by the same Author,

GRANNY AND LEEZY:

A Dialogue; or, Grandmother's First Visit to the Infant Training School. Fifth edition, price 6d.

2s. 6d. bound in cloth,

Lecture on Tiends or Tithes.

An Historical Lecture on TIENDS or TITHES; showing them to be funds set apart for the worship of God, upholding sacrifice and maintaining the Clergy, whether before, during, or after the law of Moses, down to the present time
By the Rev. ALEX. FLEMING, D.D. of Neilston.

Just Published, Price Sixpence,

SCRIPTURE REFERENCES,

For the use of Sabbath Schools, Fellowship Societies, and Private Families. By CHARLES LECHE, Barrhead.

RECOMMENDATION.—“ We have much pleasure in giving our testimonial in favour of the work. The arrangement is good, and the selection of passages has been made with judgment. We consider the publication as likely to be highly useful to Christian teachers and parents in the work of catechising, and to private Christians in their investigation of divine truth.

Andrew Symington, D.D., Minister, Paisley.

Robert Burns, D.D., Minister, Paisley.

Michael Willis, A.M., Minister, Glasgow.

Nathaniel Paterson, Minister, Glasgow.

John Smyth, D.D., Minister, Glasgow.

Lewis Rose, Minister, Glasgow.

William Symington, Minister, Stranraer.

Alexander Turner, Minister, Glasgow.

Thomas Brown, D.D., Minister, Glasgow.

Walter M'Gillvary, Minister, Glasgow.

To all who are desirous of becoming familiar with the sacred oracles of Divine Truth, this little work will prove an excellent assistant.—*Paisley Advertiser.*

This is a very useful publication for the purpose intended. It follows nearly the arrangement of the most admirable standards of our Church, and the references are very copious and well selected. In regard to the proof of the various “doctrines and duties” of the Christian Religion, there are 178 heads of proof and illustration—many of these subdivided into various topics. To Sabbath school teachers and pupils, to the heads of families, and common private students of the Bible, it must be of very great and obvious advantage. There are many other helps of the kind; but from what we have examined, we know of none better.—*Fifehire Journal.*

THE

Commercial Correspondent's Complete Director,

Price One Shilling on a Large Sheet to hang up in the Counting-House,

Containing the most approved Modes of Addressing all ranks of Society in Epistolary Communication; with Accurate Forms of the Superscription, Commencement and Conclusion of Letters. By the Author of, and intended as an accompaniment to, “The Merchant and Banker's Commercial Pocket Guide.”

THE SCOTS WORTHIES.

BIOGRAPHIA SCOTICANA; a Brief Historical Account of the most eminent SCOTS WORTHIES, Noblemen, Gentlemen, Ministers, and others, who Testified or Suffered for the Cause of the Reformation in Scotland; originally collected by HOWIE of Lochgoin; now Revised, Corrected, and Enlarged, by a Clergyman of the Church of Scotland, and enriched with a Preface and Notes, by WM. M'GAVIN, Esq., Author of the "Protestant," &c.

Catechisms of Useful Knowledge.

Seventh Edition, price Sixpence, sewed; One Shilling, bound in Red Leather, Gilt Edges.

No. I. Miscellaneous Elementary Knowledge.

This Catechism contains a very great quantity of information upon subjects of which nobody ought to be ignorant, and arranged in such a manner that it may be taught with advantage to, and learned with ease by, children at a very early period. We are glad also to see so considerable a portion of it devoted to an account of the Books of Scripture, and to an explanation of some of the most important words which frequently occur in them. We are quite sure that this will be found extremely useful "in fixing the outline of Scripture History in the youthful mind, and in exciting the desire of a more extensive acquaintance with the Inspired Records." While we can very strongly recommend this Catechism to schools for the use of Children, we may add, that there are many who are children no longer, who might read it over with no small advantage.—*Edinburgh Christian Instructor.*

Price Sixpence,

No. II. The Shorter Catechism,

With Notes; Catechisms for Children, by ISAAC WATTS, D.D.; and a Collection of HYMNS by various Authors.

NATURAL HISTORY.

Price Two Shillings,

The Youth's Book of Natural History;

Adapted to the Use of English Schools, Infant Schools, and Nurseries, containing a Lithographic Sketch of every Animal in the relative proportion that one stands in point of size to another.

THE SCOTTISH PULPIT,

FIRST SERIES,

Complete in Five Volumes, Price £2,

Consisting of SERMONS by all the most eminent living Scottish Divines, forming a complete body of Practical Divinity, admirably adapted for reading in the Family.

In the *Scottish Pulpit* are concentrated many of the finest and most edifying specimens of Theological learning and talent that can be found. The compilers have not restricted their labours to selections from what is strictly termed the *National Kirk*, but in the more extended field they have culled the fairest flowers; and it will indeed be a striking anomaly in the history of sacred literature, if this selection—which, we have no doubt, will find its way into most Protestant Libraries in the United Kingdom, both public and private—will not yield its fruit in its power of extending the spirit of Protestantism, and upholding by strengthening the spirit of public piety.—*Kelso Warter.*

Most earnestly do we recommend it to every one interested in the religious prosperity of Scotland.—*Aberdeen Advertiser.*

The access of such a friendly, consoling, instructing monitor into a family, cannot but be productive of the greatest good, and we would like to see such volumes finding their way to the fireside of every family in the land.—*Paisley Advertiser.*

The Sermons herein included, embrace works of the most popular preachers of the present day, comprehending the most celebrated discourses delivered on particular occasions, and may therefore be considered as embracing the whole "pulpit eloquence of Scotland."—*Perth Courier.*

The object of this publication is highly laudable—that of collecting the best sermons of the most popular ministers of the day, of Calvinistic principles, but without respect to the Sectaries to which they may be respectively attached. Many of the discourses have been delivered on *crack* occasions.—*Montrose Review.*

They form a complete body of divinity; a perfect system of moral guidance. The pulpit has often proved a friend to the afflicted, and a sweet soother to the load of pain.—*Kilmarnock Journal.*

This is the age of cheap literature. Here is an octavo volume of nearly 500 pages, done up in silk, or silk-like cloth, and containing upwards of seventy sermons, by nearly as many living Scottish clergymen, for 8s.—*Dundee Advertiser.*

With confidence in its utility, we recommend the *Scottish Pulpit* to the patronage of a Christian community, as calculated in many respects to instruct the ignorant, stimulate the zealous, and better the spiritual condition of all.—*Perth Advertiser.*

THE
CHRISTIAN TEACHER'S
POCKET GUIDE:

A Practical Treatise

ON THE

SACRED DOCTRINES OF CHRISTIANITY.

GLASGOW AND LONDON: W. R. M'PHUN,
BOOKSELLER AND PUBLISHER TO HIS ROYAL HIGHNESS
THE PRINCE CONSORT.

1859.

THE UNIVERSITY OF CHICAGO
LIBRARY

1910

CHICAGO, ILL.

SCOTT
LIBRARY
OF
THE
UNIVERSITY
OF
CHICAGO

PREFACE.

"The natural man discerneth not the things of the Spirit." The awakened and the converted, whatever may have been their previous means of knowledge, need to be instructed in the essential doctrines of Christianity. In one important sense, the language descriptive of spiritual renovation is applicable to both classes: "old things are passed away; behold all things are become new." In the vast and unexplored field which opens before them, they meet with many perplexities, and are subject to many doubts and fears and temptations, through the want of spiritual knowledge. It is obvious therefore, that while there are books for the young on every practical subject, it is vastly more important that they should be established in the doctrines which constitute the foundation of practical piety.

The press has indeed issued sermons and tracts and essays enough on doctrinal subjects, but it is believed that something is yet requisite more specially adapted to the capacity of the convert and the inquirer after the way of salvation. Many have neither means to purchase, nor time to read a theological library, and if they had—in their present state of ignorance, it might prove but a "hidden treasure." They are anxious, the one class, to know the evidence of "good hope through grace;" the other, to ascertain immediately "what they must do to be saved," and therefore need to have the principal truths of the gospel exhibited in a small and intelligible compass.

It is somewhat surprising, that in this prolific age, which has so facilitated the progress of the learner in every branch of human science, there should not have been prepared some elementary book on Christian doctrines, for the many whom God is daily adding to the church. The following manual has been undertaken from the conviction, that something of the kind is greatly needed, and, if properly executed, cannot fail to be extensively useful.

The author is fully aware that he has assumed a responsible task in this day of biblical and doctrinal investigation. But his principal object is not to settle controversies: it is to guide the anxious inquirer and the young disciple, by the plain dictates of that word, which—understood and obeyed—will become "a lamp to their feet and a light to their path," conducting them ultimately to perfection in knowledge and holiness. Every important doctrine cannot be exhibited, consistently with the design of the work; but those doctrines will be considered which become the first subjects of practical inquiry, and which, being admitted, involve the admission of all the truths necessary to be believed as a means of salvation. As it regards any original development or application of truth, the writer may safely affirm that "he aspires to no loftier character than a guide through channels which, although intricate, are certainly not new."

CONTENTS.

Introduction	1
CHAPTER I.	
On Human Depravity	3
CHAPTER II.	
On the Atonement	18
CHAPTER III.	
On Repentance	36
CHAPTER IV.	
On Faith	54
CHAPTER V.	
On Regeneration	73
CHAPTER VI.	
Directions to the Inquirer	89
CHAPTER VII.	
On the Nature of Inability	99
CHAPTER VIII.	
On Divine Sovereignty	113

THE
CHRISTIAN TEACHER'S
POCKET GUIDE.

INTRODUCTION.

ON THE IMPORTANCE OF DOCTRINAL KNOWLEDGE.

The word DOCTRINE defined—A knowledge of the doctrines of scripture necessary to faith, to practice, and to the defence of the faith—Fuller's remarks on the distinction made by some betwixt doctrinal and experimental religion.

A doctrine, in the general sense of the word, is something taught. It is used to denote the leading principles of any science or system of morals. In the scriptures, doctrines are the prominent truths which God has revealed. It is easy, therefore, in reference to the present subject, to demonstrate the immeasurable importance of doctrinal knowledge. There is no possible way of obtaining salvation, except by purifying the soul "in obeying the truth through the Spirit." Now it is evident that no truth can be believed or obeyed before it is known. There must be a perception of the thing proposed for belief, before the understanding can assent to it as true. He, therefore, who is ignorant of the principal doctrines of the gospel, can neither believe

nor obey them, and consequently they cannot exert upon him any saving influence. It is no less evident that ignorance of these doctrines, must necessarily be accompanied by equal ignorance of the *duties* founded upon them. And hence it follows that no man can perform the duties enjoined by the gospel, who is unacquainted with its doctrines, for the duties are the practical results of the doctrines. The duty of repentance, for instance, has its foundation in the doctrine of human depravity. If the doctrine is false, the duty resulting from it ceases to exist. Again, it is evident that the atonement of Christ is the sole ground of saving faith. If he has not redeemed us to God by his blood, it is perfectly visionary to believe in him as the Saviour of lost men. But how can we know that faith is a duty, if we do not understand the doctrine of atonement?

The importance of our subject may be exhibited in another view. Doctrinal knowledge is necessary to qualify us for a defence of "the faith once delivered to the saints." The enemies of the gospel make its doctrines the chief point of attack: well knowing that if the foundation be destroyed the whole building must fall. This one fact is proof enough of the value of Christian doctrines. Evidently, then, they who say that the knowledge of these doctrines is unimportant, understand "neither what they say, nor whereof they affirm." They either forget or misapprehend the principal design of the Christian ministry.

"Some good people have contracted a strange prejudice against the doctrines of the gospel, accounting them dry and uninteresting matters.

They like experimental religion the best, they tell us. But I do not understand the distinction of religion into doctrinal and experimental after this sort. I would ask such a person what is experimental religion? Is it any other than the influence of truth upon the mind, by the agency of the Holy Spirit? You love to feel godly sorrow for sin; so do I. But what is godly sorrow for sin, but the influence of truth upon your heart? Is it not the consideration of the great evil of sin,—its contrariety to what ought to be,—its being committed against light and love,—that dissolves your heart in grief? Were you not to realize these truths, it would be impossible for you to weep over your sin. You love to feel joy and peace in believing; so do I. But must you not have an object to believe in? Take away the great doctrine of the atonement, and all your faith, joy, and peace are annihilated. Much the same might be said of other gospel doctrines; instead of being opposed to experimental religion, they are essential to its existence.”*

CHAPTER I.

ON HUMAN DEPRAVITY.

Universality of human depravity—Its origin—Note on this subject—Its nature—Selfishness the great source of sin—Note on the phrase “disinterested benevolence”—The extent of human depravity—Proof thereof.

THE natural character of man, in every age, and under all circumstances, is essentially the same. It

may exhibit various degrees and shades of depravity, but never presents any diversity in its substantial properties. The distinction of good and bad, therefore, which prevails among men in reference to morals, is founded upon external appearances and the unequal exercise of the natural affections. In the scriptures no essential difference of moral character is allowed, except that which is created by "the renewing of the Holy Ghost." God declares that those only who have been born of the Spirit are righteous. All who remain in their natural state, He has denominated "the wicked."

The moral character of this latter class is now to be ascertained. It is admitted that they are depraved: but in what sense and degree? In order to the solution of this inquiry, it has generally been deemed necessary to consider three things:—the origin, nature, and extent of depravity. The first of these topics is inseparably connected with the apostasy of our first parents, and has been the occasion of much unprofitable speculation. Neither the convert, nor the sinner inquiring what he must do to be saved, is in a state of mind to be benefited by a prolonged discussion of this branch of our subject. And it is worthy of remark that the scriptures, from the Pentateuch to the epistles of Paul—unless Genesis v. 3. may be claimed as an exception—say nothing directly concerning the peculiar relation existing between the first sin of Adam and the depravity of his posterity. We may safely conclude, therefore, that it is not of great practical importance for us to understand *how*, or *why*, by "one man's disobedience many were made (constituted) sinners," otherwise the inspired teachers

would have been more explicit.* They direct our attention chiefly to the *fact* of universal depravity;— the remedy provided in the atonement of Christ;— and the importance of availing ourselves of the great salvation freely bestowed upon the penitent and believing. I shall proceed, therefore, to consider the nature and extent of human depravity.

I. *The nature of depravity.* Its essential properties are comprised in inordinate self-love, or selfishness. After the fall “man did immediately set up himself, and the objects of his private affections and appetites, as supreme, and so they took the place of God.”†

The wickedness of the heathen is represented as

* This subject, in every age, and by common consent, has been acknowledged to be mysterious. The perplexity, however which it occasions, arises not from the facts revealed, but from attempting to give a philosophical explanation of these facts. The various and discordant theories which have been framed on this subject, exhausting to little purpose the acutest minds, ought to convince us that the peculiar relation existing between the transgression of Adam and the depravity of his posterity in its origin and bearings, is one of the “secret things” of God which we cannot comprehend. The fact that an important natural and moral relation did exist producing wonderful results, is obvious; but the solution of the mystery is beyond the reach of either metaphysical or theological acumen. The sum of our knowledge on the point is this: it pleased God, of his own wise and unrevealed purpose, to ordain such a connexion between the first man and his descendants that they have inherited his depraved image, and become subject to the natural consequences of his transgression. Genesis i. 21—24. v. 3. In this general way God has seen fit to express his displeasure against sin, involving man and the countless tribes of living things in the curse. But it is worthy of notice that the final judgment which spreads out before the sinner the whole ground of his condemnation, calls him to account only for “the deeds done in the body,” (2 Corinthians v. 10. Romans ii. 6.) and rewards every man only according to his works. Revelations xx. 12.

† Edwards.

consisting in the worship and service of the "creature more than the Creator." Had they loved God more than the works of his hands, that is, supremely, they might have set their affections, in a subordinate degree, innocently on earthly things. But did not a wicked confidence in their own wisdom, and the dislike of "retaining God in their knowledge," lead them to "change the truth of God into a lie," and to idolize and worship material things? What is this but exalting self and its objects to the place of God? If other evidence were necessary to establish the truth that depravity consists in selfishness, or inordinate self-love, the scriptures are decisive, for they ascribe sin in almost every form to this source. A few passages will suffice. "Men shall be lovers of their own selves, covetous, hoasters, proud, heady, high-minded, lovers of pleasures more than lovers of God." "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." "Who have said, With our tongue, will we prevail; our lips are our own; who is lord over us?" "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?" "All seek their own, not the things which are Jesus Christ's." "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—"God resisteth the proud, but giveth grace to the humble. Submit yourselves, therefore, to God."—These, and a multitude of similar passages, are conclusive that selfishness is the great source of sin.

It would be easy to show that a criminal degree of self-love is the cause of all the religious duties

performed by men in their natural character. The object of this external obedience is, either to obtain "the praise of men," like the Pharisees, or to substantiate a claim on the divine favour as an equivalent for the repulsive duties of repentance and faith.

There is one more argument in support of the doctrine that depravity consists in supreme self-love. The scriptures describe holiness as the opposite of selfishness. "Charity [holy love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "Thou shalt love thy neighbour as thyself." "Let no man seek his own, but every man another's wealth." "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "They that are Christ's have crucified the flesh, with the affections and lusts." The scriptures furnish abundant testimony to the truth that holiness is the opposite of selfishness, and consequently depravity must be supreme self-love.*

I shall now consider,

* This subject has been misapprehended, and it is important therefore to describe more particularly the nature of that benevolence in which holiness consists. The phrase *disinterested benevolence* is commonly used to denote the opposite of inordinate self-love, or holiness. If by this it be intended that we ought to divest ourselves of all regard to our own interest, I cannot subscribe to the doctrine. We are required to love our fellow-men only "as ourselves," and to do to men only "all things whatsoever we would that they should do to us." And again: "If any provide not for his own, and specially for those

II. *The extent of depravity.* It is in two respects universal. All men are depraved; and every man—the righteous excepted—is wholly depraved.

The word *total* is commonly used to describe the extent of individual depravity, and in the first place needs explanation. It signifies an utter destitution of holy desires and affections; or, that the moral actions of men, in their natural character, are entirely sinful.

of his own house, he hath denied the faith and is worse than an infidel." These passages justify a certain degree of self-love. And since it is impossible in the nature of things, that we should seek the glory of God and the happiness of men, without promoting at the same time our own happiness, why is it not lawful to make our own interest an object of pursuit so far as it necessarily results from doing good? I see not how, in discharging our obligations to God, we can do more than to identify our concerns with his glory. Does he require more? Are not his promises and threatenings addressed to the feeling of self-love? Has he not declared that he will "reward his servants openly?"—that the righteous shall "eat the fruit of their doings?"—that the Son of Man shall "reward every man according to his works?" Certainly, then, it is right to act in view of these promises. When Moses was choosing between the treasures of Egypt and the service of God, he had "respect unto the recompense of the reward." Every Christian ought to have respect to the same "recompense of reward"—ought to strive with a holy ambition for "an abundant entrance into the everlasting kingdom of our Lord Jesus Christ," and a brighter crown than the scarcely saved will be able to wear. It is not reasonable to suppose that Paul will be no more exalted in heaven than the sinner saved at the end of a long life of iniquity. One star will differ from another star in glory—there must be degrees of honour and blessedness, even where all are perfectly happy, if the righteous shall "eat the fruit of their doings," and be rewarded "according to their works." But it must be remembered that the reward is of grace. "God not only accepts of all who believe in his Son, for his sake, but their services also become acceptable and rewardable through the same medium." It would seem that the happiness which is a necessary result of obedience ought to be excepted from the reward; but it is by grace that we obey the commands of God and obtain the happiness inseparably connected with the performance of duty. Salvation therefore, from first to last, is of grace.

1. This does not imply that all are as bad as they can be. God has imposed various restraints upon the wicked—such as regard to reputation, the desire of esteem, respect for the feelings and interests of those with whom they are connected by a kindred, or conjugal alliance. By these and similar means—by afflictions, and the strivings of his Spirit—he “restrains the wrath of men.” But these obstacles can be gradually overcome, and the sinner may become more and more corrupt. The unredeemed, and the ruined angels, will increase in wickedness for ever and ever.

2. Total depravity does not imply that all men are equally vile. Some are really more wicked than others. “The covetous whom the Lord abhorreth,” and the implacable who shall find no favour, are more corrupt than the liberal and compassionate. The pirate, merciless and iron-hearted, differs widely from the young man who inquires what good thing he shall do to inherit eternal life; yet both are destitute of holiness.

3. It is not intended by total depravity that men in their natural state are destitute of the common principles of amiableness and humanity. The natural affections are excellent in themselves, and their exercise is praiseworthy; but in their loveliest and sublimest exhibition, they do not partake of the nature of holiness. They may exist in the heart which is a stranger to holy emotions.

4. It is not necessary to total depravity that the external actions should be always wrong. There is a form, as well as a power of godliness. Outward conformity to the law and the gospel is right; but this kind of obedience may be rendered from a desire

of the praise of men, or from self-interest, without the least reference to the glory of God. That the form of our actions may be right while the heart is destitute of holy love, Christ has shown in his condemnation of the Pharisees. "Wo unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Ye are right in obeying the *letter* of the law; this ought ye to do; but ye are condemned for neglecting the weightier matters required by the *spirit* of the law.

5. It is not meant by total depravity that sinners are irresistibly inclined to evil. True it is, that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But this does not prove that the carnal man has no power to make him a new heart and a new spirit, otherwise it could not be required of him: as in Ezekiel xviii. 31. Our own consciousness is the highest proof that we are voluntary in sin; and therefore it is not *of necessity* that we transgress the law and reject the gospel. God listens to no apology from this source: "Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say we are all delivered to do all these abominations?"

It is evident, then, that we mean by total depravity simply that unregenerate men are destitute of holiness:—that all their affections and actions,

morally considered, are entirely sinful. This is proved from the constitution inherited by descent from depraved parents; by facts in the history of the world; and the positive declarations of the Bible.

1. It is proved from the constitution inherited by descent from depraved parents. The nature of man is such that it tends only to evil. "That which is born of the flesh, is flesh." "I know that in me (that is my flesh) dwelleth no good thing." The fact that all become sinners, without a solitary exception, is conclusive that the nature of man is predisposed to sin, and that his first moral actions will be unholy. There is no other way of accounting satisfactorily for the truth that "the whole world lieth in wickedness."^{*}

2. Total depravity is proved from the history of the world. It is a history of selfishness, oppression, cruelty, bloodshed, and every species of crime. The exhibition of the natural affections has given a few bright shades to the picture, but there is no tint of moral loveliness. Consider the representations which the Old Testament and the New give of human character. In the book of Job, in the Psalms, in Jeremiah, and in Ezekiel, there are descriptions of wickedness terrible enough to make the ears of him that heareth tingle.† But these descriptions, in-

* I intend in these statements nothing inconsistent with the truth, that sin is voluntary. Neither would I intimate that we are less punishable on account of any constitutional properties derived from depraved parents. We never excuse an injury from our fellow-men, on the ground of any thing inherited by birth; nor are we reconciled to the depredations of a ferocious animal, because its nature was derived from a noxious source.

† See Job xxi.—Psalms x., l. and lxxiii.—Jeremiah vi. and vii.—Ezekiel xvii.

credible as they may seem, are verified by facts in the ancient history of the world. A few generations after the Fall, "the earth was corrupt before God; and the earth was filled with violence." The flood, sweeping away the whole race, excepting a solitary family miraculously preserved, could not restrain the new world from the same degeneracy. After the lapse of a few years, the tower of Babel was undertaken; the cities of Sodom and Gomorrah became so putrid with sin, that they were consumed by fire from heaven; even the merciful deliverance of Lot and his two daughters, could not restrain them from committing gross wickedness.

Now if the experience of such distinguishing mercies, and the witnessing of such fearful judgments on the wicked, could not keep from sin "righteous Lot" and the remnant of his family, what must be the depravity of the unsanctified? Is it not evident that "they have no fear of God before their eyes?" As we trace the history of man, through the divine record, down to the coming of Christ, we find increasing evidence that "the heart is deceitful above all things, and desperately wicked." This is proved in the history of God's peculiar people. At the foot of Sinai, amid the fearful tokens of his presence, they made and worshipped the molten calf. Age after age they relapsed into the idolatry of the heathen, and its consequent wickedness, despite of the miracles and revelations and judgments and mercies of the Lord. They "killed the prophets, and stoned them that were sent unto them," and at length filled up the measure of their iniquity in the crucifixion of the Son of God, "Thus hath the Lord of hosts said, Hew ye down trees, and cast a

mount against Jerusalem: this is the city to be visited: she is wholly oppression in the midst of her. As a fountain casteth out waters, so she casteth out her wickedness; violence and spoil are heard in her; before me continually is grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited."

The proneness even of the regenerated heart to sin, is illustrated in the conduct of David, of Solomon, of Peter, of all the righteous. In this we see what the human character would become, if God should remove the restraints which he has imposed, and withhold his purifying influence, and leave it to its full development. Only in this way can we form a just estimate of depravity; and thus judging, no doubt can remain that the natural heart is desperately wicked. The scriptures, no less truly than significantly, call depravity *the plague* of every man's own heart.

We have thus far considered only the representations of the natural character of man given in the Old Testament: the New presents us with the same dark, desolate picture. In the first chapter of the epistle to the Romans, the wickedness of the heathen—of those who had received and extinguished the light of revelation—is described with that accumulation of epithets which shows that the force of language could do no more. But in the third chapter, Paul applies the description to Jew and Gentile, without distinction. "What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin. As it is written, There is

none righteous, no, not one : there is none that understandeth, there is none that seeketh after God." The same apostle gives a general description of human character, when he speaks of the open wickedness which has its source in the natural heart. "The works of the flesh are, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." The faithfulness of these general representations is confirmed by facts in the history of the world, no less than the descriptions given in the Old Testament. The present state of the heathen is the same that it was when the epistle to the Romans was written. Consider also the crimes of every species committed in those parts of the earth which are nominally Christian—committed even while the Spirit is remarkably fulfilling the predicted "times of refreshing from the presence of the Lord." The efforts of infidelity too, ancient and modern, toiling, in proportion to the brightness of its burning, to extinguish the lamp of revelation, must be taken into the account ; and cold-hearted morality gathering millions of worshippers, "denying the Lord that bought them." We must look back also to the relentless persecutions, which have driven to caves and mountains, to prison and to death, thousands of Christian disciples for their Master's sake. More lamentable proof still of deep depravity we find in the *church*, redeemed to God by his blood. It is under every obligation to keep "the unity of the spirit in the bond of peace;" but it has often exhibited to the world, envying and strife. It has been a conten-

tious household; and the truth can never be forgotten, that by one great apostasy—the result of long corruption—the Christian world, excepting a remnant of the faithful, was divided between the false prophet and the man of sin, each exalting themselves to the place of God.

But for the most decisive proof of total depravity we depend upon—3d, The direct testimony of the scriptures. A few passages only will be necessary. “I know you, that ye have not the love of God in you.” “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” “The imagination of man’s heart is evil from his youth.” “The heart of the sons of men is full of evil, and madness is in their heart while they live.” “The fool (a name often given in the scriptures to the wicked) hath said in his heart, No God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.”

There are numerous passages also which imply the doctrine under consideration. “They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” “The sacrifice of the wicked is an abomination to the Lord.” “The way of the wicked is an abomination unto the Lord.” “The thoughts of the wicked are an abomination to the Lord.” Passages of this kind—and they are numerous—esta-

blish the truth that God is not pleased with the moral character of unregenerate men. And if he sees nothing pleasing in their moral character, they must be destitute of holiness. It is so, for God has declared that the best moral performances of the wicked are not acceptable to him.

The doctrine of entire depravity is further implied, by the necessity of regeneration. "Except a man be born again, he cannot see the kingdom of God." If we naturally possessed any moral goodness, it might be cultivated, and regeneration would be unnecessary as a means of salvation. But "in Christ Jesus, neither circumcision nor uncircumcision availeth any thing, but a new creating." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

Total depravity is yet further confirmed by the fact, that in regeneration we are created unto good works. "Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." Now, if we ever perform *good works*, that is, works of righteousness, previous to our spiritual renovation, why are we *created* unto good works, and whence the necessity of this?

Finally. The testimony of the righteous concerning their unregenerate state establishes the fact of entire depravity. "And you hath he quickened who were dead in trespasses and sins." "We ourselves also were sometimes (formerly) foolish, disobedient, deceived, serving divers lusts and pleasures,

living in malice and envy, hateful, and bating one another. But after that, the kindness and love of God our Saviour towards 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."

Such is the evidence by which the entire depravity of the natural heart is demonstrated: evidence derived from the nature of man; from the history of the world, sacred and profane; the positive and implied declaration of the scriptures; and the experience of the righteous. What conviction has been produced in the mind of the reader by this mass of testimony, drawn from so many sources, and concentrating its force upon a single point? If you have been illuminated and sanctified by the spirit of grace you have already "received the testimony of God, and set to your seal that He is true."

But the unspeakable privilege may not yet be yours, to bless God for deliverance from the burden of sin. Do you then doubt the truth of a doctrine demonstrated by every species of evidence, through unwillingness to admit the proof of your own condemnation and ruin? This is not the way to be saved. By denying the doctrine of entire depravity, you reject the chief corner-stone which supports the whole edifice of redemption. You declare the atonement of Christ to be unnecessary, and pronounce the scriptures a fable. Relief from the

burden of guilt is not to be found by shutting the eyes against the truth, but by believing the testimony of God, and submitting to his righteous authority. This is the only ground of hope for the ruined: "Christ is the end of the law for righteousness to every one that believeth." "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Behold the Lamb of God which taketh away the sin of the world!"

CHAPTER II.

ON THE ATONEMENT.

Meaning of the word ATONEMENT—Comprehensive sense of the term—Definitions of Pardon, Justification, and Sanctification—Illustration of these three great benefits resulting from the Atonement—
I. Nature of the Atonement—II. Necessity of the Atonement—Note on the divinity of Christ, and the doctrine of the Trinity—III. Extent of the Atonement.

THIS word denotes expiation, satisfaction for a crime, recompense for an injury; also, agreement, reconciliation. In the Hebrew it signifies a *covering*; implying that sin is covered or pardoned on account of some expiatory sacrifice. In the Greek it means a *ransom*, the price of redemption; and is derived from a verb signifying to release or discharge. Atonement, in relation to Christ, signifies the satisfying of divine justice, by his giving himself a ransom for us, and thereby releas-

ing us, if penitent and believing, from the punishment due to our offences. In a general sense, the atonement of Christ includes all that he has done and suffered for the salvation of sinners. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." The general design of Christ's death is manifest: "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It is enough for practical purposes to know that "the children of God, and joint heirs with Christ," are pardoned, justified, sanctified, and finally saved, solely through the efficacy of his atoning blood. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, he that glorieth let him glory in the Lord." But since the atonement, in this comprehensive sense, is generally represented by divines as consisting of distinct parts, it may be important for the reader to understand the ground of this division.

The sufferings and death of Christ, in the union of divine and human nature, are supposed to constitute the foundation of *pardon*. The perfect obedience which Christ has rendered to the law in behalf of the sinner, is the ground of *justification*. The operations of the Spirit, purifying the heart, and keeping the saints by his power, through faith unto the day of redemption, is *sanctification*. This is also the gift of God, bestowed on account of Christ's

propitiatory and meritorious sacrifice. The scriptures commonly speak of the sufferings and death of Christ, as including all of these distinctions.* Yet they sometimes intimate that there is a difference between the results of Christ's sufferings, and the results of his obedience. "He hath redeemed us from the curse of the law, being made a curse for us." "By the obedience of one, shall many be made righteous." There is, however, no apparent design on the part of the inspired writers with regard to the distinction which they may seem to make, in the results of Christ's mediation: for they generally speak of it as a whole; and it is evident that pardon, justification, and sanctification, are intimately connected; because God justifies those whom he pardons, and "all that are justified," says Dr Owen, "are at the same instant made godly." I shall dismiss this topic, therefore, with a brief explanation of the terms corresponding with the divisions which have been noticed. *Pardon*, or the forgiveness of sins, is sufficiently understood. This is granted immediately on repentance. *Justification* is a term derived from human tribunals, and signifies the declaring or pronouncing any one righteous according to law; it is opposed to condemnation. An innocent man may be tried, but is acquitted on the ground of his own desert. A criminal also may be acquitted, but it must be by an act of mercy. In this last sense the sinner is justified. The righteousness of Christ is reckoned to his account, and received by grace through faith. As defined by the Westminster Assembly, "Justification is

* Isaiah llii.—Acts xx. 28.—Romans. v. 9—1 Peter ii. 24—Revelation v. 9.

an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." *Sanctification*, as already explained, is the purifying influence of the Spirit, and the gradual increase of holiness.

These three great benefits, viz., pardon, justification, and sanctification, resulting from the atonement, may be familiarly illustrated by a comparison. When sentence of death, says Blackstone, is passed on a criminal by the common law of England, he is called *attaint*, stained or blackened. He becomes dead in law. The inseparable consequences of attainder are forfeiture and corruption of blood. By forfeiture all his estates, and titles to property, which he possessed at the time the crime was committed, or afterwards, go to the crown. By the corruption of his blood, the "attainted person can neither inherit lands or other hereditaments from his ancestors, nor retain those he is already in possession of, nor transmit them by descent to any heir." The king may extend his mercy to such a criminal on what terms he pleases. He may spare his life, without his restoring his estate. Or he may, by the highest degree of pardon, "make the offender a new man; acquit him of all corporal penalties and forfeitures annexed to that offence for which he obtains pardon." In this sense the criminal would be considered *legally* innocent; or be viewed, so far as the law is concerned, as though he had not transgressed. This will give us some idea of the sinner's pardon and justification. Suppose now that the criminal is so inclined to evil, and so exposed to temptations, that he will certain-

ly transgress the law again, and forfeit all the benefits received, unless his depraved disposition is subdued, and he is brought under the influence of correct principles: if the king had power to dispose him to become a loyal subject, and to remain in the love of obedience, and would grant this last, greatest favour, he would complete his happiness by securing him in the enjoyment of all the blessings so graciously bestowed. This describes sanctification.

We pass now from this general illustration of the subject, to consider the nature, necessity, and extent of the atonement.

I. *Its nature.* It is admitted that Christ suffered, in some sense, for the salvation of sinners. The nature of his sufferings is the present object of inquiry. Did he endure the full penalty in kind and degree which was due to the transgressor? This does not seem either possible or necessary. The curse denounced on the sinner is everlasting misery, including endless remorse. We cannot conceive that a being perfectly innocent is capable of enduring such a penalty. It cannot be seriously maintained that personal guilt can be so transferred as to become the guilt of another; and besides, if Christ—on the supposition that such a thing is possible—had really assumed the character of the sinner, he would not have been qualified to make atonement. "Such an high priest became us, (or was necessary for us,) who is holy, harmless, undefiled, and separate from sinners." This is inconsistent with the idea that our guilt either was, or could be transferred to him "who did no sin, neither was guile found in his mouth." If it be claimed

that the natural consequences of sin are distinct from the penalty of the law, and that Christ suffered only the latter, it must in this case be admitted that he did not endure precisely what the sinner would have suffered, except for his mediation. But there is another difficulty in the way of a literal substitution. The sorrows of Christ were limited in duration; and it has never been made apparent that a limited term of suffering, however meritorious or intense, can equal the smallest degree of suffering continuing through eternity. If the character and dignity of Christ enhances the value of his expiation, and thus balances the infinite ill-desert of sin, it must be admitted, even on this ground, that he did not endure the exact penalty of the law. He satisfied its demands, and this is the general idea of atonement—something equivalent to the injury, not a literal transfer of penalty and desert to another. We can perceive neither wisdom nor benevolence in such an expedient. When a slave is ransomed, the whole value of his freedom is not paid, but the smallest sum which suffices to procure his redemption. If it is a matter of divine revelation that Christ suffered the full penalty of the law in the sinner's stead, we will "neither gainsay nor resist" the truth. But we find no conclusive evidence that such a truth is revealed. The prophet Isaiah says of the Saviour, "his soul was made an offering for sin." "He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." In this sense, "the Lord hath laid upon him the iniquity of us all." Such is the concurrent testimony of the inspired writers. The passages

which speak of Christ giving himself a ransom for all, redeeming us by his blood, and of our being bought with a price, do not determine the amount of the ransom or price paid for our deliverance. They only establish the truth, that enough was paid to procure our salvation.

It remains to inquire, whether it was *necessary* for Christ to endure the full penalty of the law, for the redemption of the sinner. If he is "the end of the law for righteousness to every one that believeth," and "hath redeemed us from the curse of the law;"* it is evident that the law only stood in the way of the sinner's pardon. It was necessary therefore, that Christ should do and suffer, in behalf of the transgressor, only that which would preserve the authority of the law, exhibit God's hatred of sin, and enable him to be "just, and the justifier of him that believeth." May not something accomplishing all these purposes be substituted for the penalty of the law? And if so, can any thing further be necessary to prepare the way for the exercise of mercy? If the penalty annexed to every just law is designed to secure obedience, no harm can result from substituting in the place of the penalty, any thing which answers the same purpose. Now we have a right to suppose that Christ, possessing the attributes of God, "being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,"—"delivered" by the Father "for our offences,"—assuming the "likeness of sinful flesh,"—making

* This passage, (Galatians iii. 13.) compared with Deuteronomy xxi. 23, explains itself, and shows in what sense Christ became a curse for us.

himself "of no reputation,"—taking upon him "the form of a servant," and becoming "obedient unto death, even the death of the cross,"—might redeem the sinner from the sentence of the law, without enduring its full penalty. We are warranted in the belief, that the sorrows of Christ, although differing in kind and degree from the punishment deserved by the transgressor, have made a more effectual display of God's justice and hatred of sin than could have been exhibited by destroying a world of sinners.

When Zaleucus* extinguished one of his own eyes, and one eye of his son, he manifested more fully his attachment to the law which he had enacted,—his sense of its importance, and his determination to maintain its authority,—than if he had subjected his son to the whole penalty. At the same time he exhibited the strength of parental tenderness; and the result was, that the crime was never committed again while he presided over the people. So God, in delivering up his well-beloved Son to become, for our sake, "a man of sorrows and acquainted with grief," has evinced his love of justice, abhorrence of sin, the importance of his law, and his purpose to keep inviolate its sanctions, more impressively than if he had inflicted the just penalty on his rebellious children. The blind eye of Zaleucus became a stronger safeguard to his law than the annexed penalty; and, if we have any reflection, "the print of the nails," and the mark of the spear, exhibiting so fearfully the evil of sin and the sacredness of the divine law, will more restrain

* A lawgiver of the Locrians in Italy, and one of the disciples of Pythagoras, 550 B. C.

us from disobedience than the fear of wrath. We shall be more deeply affected by the mingled scenes of Gethsemane and Calvary, than by the deluge, or by the sufferings of ruined angels.

Such, then, is the nature of the atonement. It is the wise, mysterious, merciful expedient of God, whereby he releases the penitent sinner, not from the obligations, but from the condemnation of the law, by inflicting on his well-beloved Son, the sufferings necessary to preserve inviolate its sanctions, and render consistent the exhibition of mercy.

II. *The necessity of the atonement.* Consciousness of sin is accompanied by the conviction that something is necessary as an expiation. The heathen in every age have offered various and horrid sacrifices, and subjected themselves to great self-denial and sufferings, as a means of appeasing the anger and propitiating the favour of their gods. If they derived the idea of sacrifices originally from the divine institution, still the general observance of them, after all knowledge of the true God is lost, proves the conviction to be natural, that sin cannot reasonably be pardoned without some kind of atonement. The inhabitants of countries nominally Christian, who do not admit the need of justification by Christ, are constrained to feel that something meritorious or expiatory on their part is necessary to reconciliation with God. The ancient inquiry shows that the guilty are conscious of the necessity of some sacrifice as a means of obtaining the divine favour: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased (propitiated)

with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" This conviction, common to all men, that something is necessary to the remission of sins and peace with God, the scriptures prove to be well grounded. The first intimations of grace to man after the fall, are generally supposed to imply the need of an expiation for sin, and to refer obscurely to the purposed atonement, to be made manifest in the fullness of time. The first sacrifice which the scriptures have made a subject of record, the sacrifices offered by the patriarchs, and the rites and ceremonies instituted under the law, imply the need of expiation. In the epistle to the Hebrews, the apostle shows that this train of ceremonies could not take away sin, but signified the necessity of some great atonement. "Almost all things are by the law purged with blood, and without shedding of blood there is no remission. But in these sacrifices, there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." The necessity of atonement is further implied in the birth and death of Christ. The miraculous creation of his human nature,—his life of innocence and grief,—the sorrows of Gethsemane,—and the circumstances of his death, are conclusive that he appeared on the earth for some uncommon purpose. Was it merely to set us an example of fortitude and obedience, and to confirm by martyrdom the truth of his doctrines? God might have qualified a mere man for the accomplishment of these objects. But how can the intense agony of this holy sufferer,

in the garden and on the cross, be explained, if he endured these sorrows on his own account? This mystery must remain for ever insolvable, unless we resort to the scriptures for its interpretation: "He was wounded for our transgressions, he was bruised for our iniquity; the chastisement of our peace was upon him, and with his stripes we are healed." If it is a fact then—as I am now to prove—that an atonement has been made for our offences, this is full proof that it was necessary. We cannot deny it without impeaching the veracity, and calling in question the wisdom and the goodness, of God.

The prophets speak of Christ in his office of mediator and redeemer: "Thou shalt make his soul an offering for sin—He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. After three-score and two weeks shall Messiah be cut off, but not for himself." "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Christ himself declared explicitly that he came to lay down his life for the sins of men. "Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "The bread that I will give is my flesh, which I will give for the life of the world." "The Son of Man is come to save that which was lost." The institution of the Supper is a public and perpetual memorial of the truth, that Christ was offered as a sacrifice for sin: "This is my blood of the New Testament (covenant), which is shed for many, for the remission of sins."

The apostles taught directly and continually the doctrine that Christ redeemed us to God by his blood. It was through the preaching of this truth, that the wonders of grace were exhibited on the day of Pentecost. This is the grand theme of the gospel. "Neither by the blood of goats, and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged (expiated) our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." "The blood of Jesus Christ his Son cleanseth us from all sin." "Thou wast slain, and hast redeemed us to God by thy blood."

The necessity of atonement by Christ, may be further illustrated by a view of the divine law. "We should consider," says Dr Watts, "the following propositions: (1.) The great God having

made man, appointed to govern him, by a wise and righteous law, wherein glory and honour, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law. (2.) All mankind have broken this law. (3.) God in his infinite wisdom did not think fit to pardon sinful man, without some compensation for his broken law: for, (1.) If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might seem not worth the vindicating. (2.) Men would have been tempted to persist in the rebellion, and to repeat their old offences. (3.) His forms of government among his creatures might have appeared as a matter of small importance. (4.) God had a mind to make a very illustrious display both of his justice and of his grace among mankind: on these accounts he would not pardon sin without a satisfaction." The conclusiveness of this reasoning is apparent from the fact that sinful men cannot, either by obedience or suffering, merit deliverance from condemnation. "If righteousness come by the law, then Christ is dead in vain." "By the deeds of the law there shall no flesh be justified in his sight." "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."*

* Correct views of the divine law and its penalty will oblige us to admit that the divinity of Christ is essential to an adequate satisfaction for sin. "The Debt and atonement of

III. *The extent of the atonement.* A diversity of opinion on this subject, as well as upon the nature of the atonement, has been occasioned by the different senses in which the word is used. Some writers understand the phrases "bought with a

Christ, (says Fuller,) have always, among thinking people, stood or fallen together; and with them almost every other important doctrine of the gospel. The sufferings of a mere man are no more adapted to excite the general attention of the intelligent creation, than the sufferings of an insect would be to attract the attention of a nation. It were as rational to talk of the king of Great Britain setting forth a worm, tortured on the point of a needle, to DECLARE his regard to righteousness, while he pardoned the deluded votaries of the Pretender, as to talk of a mere creature being set forth as a propitiation for the DECLARATION of the righteousness of God in the remission of human guilt." From this illustration of the subject, not more striking than just, we may perceive that it is not proper to say that Christ suffered and obeyed merely as it regards his human nature; or that his obedience was only conformity to the precepts of the law, and his suffering the sustaining of its penalty. He was "obedient unto death," consequently his sufferings and obedience include each other; and the whole complex being, God and man, or "God manifest in the flesh," must be regarded as having made atonement for our offences. The deity of Christ being admitted, there will be no difficulty in admitting also the divinity of the Holy Ghost. What is called the doctrine of the Trinity, is entirely a matter of revelation, and in my apprehension, we trespass on the sacredness of the divine character, when we advance beyond the facts given by inspiration. The scriptures teach us that the Father, Son, and Holy Ghost, are so concerned in the work of redemption, that if the agency of one fails, the work cannot be executed. These three are associated in the ordinance of baptism, and in the apostolic benediction, and the same attributes are literally ascribed to each. These three therefore must be one, because there is but one God. This is the sum of our knowledge concerning the "great mystery," and we shall perplex ourselves to no purpose, by prying into a subject which never may, perhaps never can be otherwise revealed than it is, even to the angels. Here faith must lean in silence on her beloved—and wonder—and adore.

Matthew xxviii. 10: xvi. 27.—John v. 37.—1 John v. 7.—Romans xv. 30.—2 Thessalonians iii. 5.—2 Corinthians xii. 14.—John xiv. 8.—Acts. i. 3, 4: xx. 28.

price," "redcemed," "ransomed," in some degree literally; and consider the atonement as including reconciliation with God, and the consequent salvation. In this sense, all for whom the atonement was made will infallibly be saved, for the debt against them being cancelled, they must be released. They who thus define the word atonement, are obliged either to limit its extent, or admit the doctrine of universal salvation. Accordingly they maintain—as they ought with their view of the subject—that Christ died only for those whom God purposed to save; that he paid for none else the price of redemption.

Other writers make a distinction between the atonement, and the bestowment of its spiritual benefits. They consider the atonement itself as the ground of justification; but maintain that although it enables, it does not oblige God to save sinners. They suppose the peculiarity of redemption to consist in the sovereignty of its application. The ground of distinction between the atonement as here defined, and the application of its merits, is supported by many passages of scripture. It is evident that the death of Christ avails nothing to salvation, until its benefits are received by faith. This is illustrated in the instance of Paul. While "breathing out threatenings and slaughter against the disciples of the Lord," he was treading the broad way to perdition, as certainly as any of the Jews who rejected the promised Messiah, and perished in their sins. The scriptures confirm this assertion. "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.” “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” “He that believeth on him is not condemned: but he that believeth not is condemned already.” “He that believeth in the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”

There is, then, a foundation for the distinction which has been noticed, and ground for the belief that the redemption by Christ is general in its nature, and limited only by the sovereign pleasure of God in its saving application. There is, however, no very material difference in the two views which have been given. They who maintain that Christ died only for a part of mankind, admit that his sacrifice is sufficient for the salvation of all, and might be the ground of salvation for all, if God were disposed universally to apply its benefits. The advocates of general redemption admit also that none will be saved by the sacrifice of Christ but those whom God has purposed to make partakers of its efficacy. These two views of the atonement, therefore, agree in the most important point, and tend essentially to the same practical results. The latter view, however, generally prevails, and deserves a more particular consideration.

The doctrine of universal atonement, or that Christ “gave himself a ransom for all,” is consonant with reason and scripture. If “by one man’s disobedience all were constituted sinners,” it is rational that the “free gift should come upon all” be granted indiscriminately, on the exercise of faith, “unto justification of life.” God scatters

his blessings with a liberal hand, untrammelled by pecuniary considerations, and leaves his creatures responsible for the use which they make of them. The rain which descends on the fruitful field, falls on briars and thorns, the desert and the ocean. But we abide by the testimony of the scriptures. They speak of the atonement as general. A few passages only can be expected, and these are reconcileable with many passages of more comprehensive meaning. If Christ said, "I lay down my life for the sheep," and, "I pray not for the world," it does not follow that he did not lay down his life for all. He said to the afflicted Gentile mother, "I am not sent but unto the lost sheep of the house of Israel;" and yet he granted her request. But let us consider what elsewhere is said of the mission of Christ. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "And he is the propitiation for our sins, and not for ours only, but also the sins of the whole world." "That was the true light which lighteth every man that cometh into the world." "We thus judge, that if one died for all, then were all dead." "That he, by the grace of God, should taste death for every man." "Who gave himself a ransom for all." "The bread that I will give is my flesh, which I will give for the life of the world." The invitations and promises also of the gospel are made to all.* "The

* "If the atonement of Christ were considered as the literal payment of a debt,—if the measure of his sufferings were according to the number of those for whom he died, and to the degree of their guilt, in such a manner as that, if more had been saved, or if those who are saved had been more guilty, his sorrows must have been proportionally increased,—it might, for aught I know, be inconsistent with indefinite invitations. But it would be equally inconsistent with the free forgiveness

Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The command to repent and believe is laid upon all. "God—now commandeth all men every where to repent." "He that believeth not is condemned already." "He that believeth not shall be damned." "If ye believe not that I am He, ye shall die in your sins." They that refuse to obey these commands, deny "the Lord that bought them," and bring on themselves swift destruction and a severer condemnation. I admit that the words *all* and *the world*, are frequently used in a limited sense. But it would seem that these various passages which strike the common reader as of general import, are sufficient to establish the truth, that nothing but repentance and faith are necessary to the salvation of any sinner; and that every man who hears the gospel, is condemned for not believing in Christ. If so, it must be true that Christ has opened the door of mercy for all, and the vilest sinner need not fear lest the "fountain opened to

of sin; and with sinners being directed to apply for mercy as supplicants rather than as claimants. I conclude, therefore, that an hypothesis, which in so many important points is manifestly inconsistent with the scriptures, cannot be true. On the other hand, if the atonement of Christ proceed not on the principle of commercial, but of moral justice, or justice as it relates to *crime*; if its grand object, were to express the divine displeasure against sin (Romans viii. 3), and so to render the exercise of mercy, in all the ways wherein sovereign wisdom should determine to apply it, consistent with righteousness (Romans iii. 25); if it be in itself equal to the salvation of the whole world, were the whole world to embrace it; and if the peculiarity which attends it, consists not in its sufficiency to save more than are saved, but in the sovereignty of its application, no such inconsistency can justly be ascribed to it."—*Fuller*.

the house of David and to the inhabitants of Jerusalem for sin, and for uncleanness" should be insufficient to wash away *his* guilt.

CHAPTER III.

ON REPENTANCE.

Various meanings of the word REPENTANCE—I. The evidence of repentance—II. The necessity of repentance—III. The duty of repentance—Plea of inability considered.

THERE are in the Greek Testament two words which are translated *repentance*, but they have not precisely the same meaning. One expresses sorrow in a higher degree than the other, and of a different kind. The first of these words (*μετάνοια*)* derived from a word signifying *mind*, is generally used to denote that sorrow for sin which has the promise of salvation. The other (*μεταμέλεια*) signifies trouble or anxiety on account of something done. This word is used in the passage which records the self-destruction of Judas. (Matthew xxvii. 3.) He "repented himself," as it is translated, that is, he deeply regretted having betrayed the innocent Saviour, and being greatly troubled on this account, hanged himself. So, also, in Romans xi. 29, a word with a negative particle, derived from the same verb, is used. "The gifts, and calling of God are (*ἀμεταμέλητα*) without repentance," i. e.

* The original is given here, and occasionally in the following chapters, for the sake of those who understand the language. For the sake of those who do not, the Greek words are translated.

unrepented of. God is unchangeable in his purpose to make sinners the subjects of his grace.

Having noticed this distinction between the two words translated *repentance*, I proceed to consider the meaning of the word commonly used to denote saving penitence. It signifies literally to grow wise again, and expresses "an after-thought, on the soul recollecting its own actings; and that in such a manner as to produce sorrow in the review, and a desire of amendment." It is used, however, in various senses. Sometimes it means the exercise of contrition at any particular time, or for any particular sin, as in Acts viii. 22, and iii. 19. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." "Repent ye therefore, and be converted, to the blotting out of your sins, that the times of refreshing may come from the presence of the Lord, and that he may send his Son Jesus Christ, who before was preached unto you."* Repentance, also, sometimes denotes that holy amendment of the life, which results from godly sorrow: and frequently includes all that is necessary to salvation. In 2 Corinthians vii. 10, repentance signifies reformation. "Godly sorrow worketh repentance to salvation, not to be repented of (regretted), but the sorrow of the world worketh death." This last mentioned sorrow, is called in systems of divinity, *legal repentance*—the temporary fear and anxiety occasioned by the threatenings of the law. It is opposed to *evangelical repentance*, or that which the gospel requires as a means of

* The translation of this passage, in the received version, does not exactly express the meaning of the original. I have given the literal sense.

salvation. It is important to notice, likewise, that God is frequently represented as repenting of what he had done, or regretting his own conduct. In view of the extreme wickedness of the world, it is written: "It repented the Lord that he had made man on the earth, and it grieved him at the heart." Again: "It repenteth me that I have set up Saul to be king." This is spoken after the manner of men, and must be so interpreted. The emphatic language describes the feeling of God toward sin. Sometimes, also, God changes his conduct toward the unfaithful, and treats them with severity, after treating them with kindness, as if he repented of having blessed them. He is said to repent, too, of the evil he had threatened, when he is moved by compassion toward the guilty, or entreated by their supplications, and does not execute his judgments. In no other sense can repentance be ascribed to God, for he is perfect, and unchangeable in all his attributes. I have noticed thus particularly the various senses in which the word under consideration is used, for the purpose of presenting distinctly the great object of practical inquiry: What is repentance unto salvation?

The scriptures call it a "godly sorrow," producing the fruits of righteousness; or that holy sorrow, exercised through the influence of the gracious Spirit, in view of sin as committed against God, and resulting in corresponding obedience. It is a change of mind, and includes regeneration, because it "has the promise of everlasting life!" An eminent writer, with his usual comprehensive brevity, says: "Repentance is the relinquishment of any practice, from the conviction that it is offensive to God."

This, however, although it implies, does not include obedience to the divine precepts. The definition given by Locke, therefore, is preferable: "Repentance is a hearty sorrow for our past misdeeds, and a sincere resolution and endeavour to the utmost of our power, to conform all our actions to the law of God: so that repentance does not consist in one single act of sorrow, (though that being the first and leading act, gives denomination to the whole,) but in doing works meet for repentance in a sincere obedience to the law of Christ, the remainder of our lives."

I shall now consider the *evidence*, *necessity*, and *duty* of repentance.

I. *The evidence of repentance.* This is determined by its fruits. The apostle, in addressing the Corinthian church, has described some of the results of godly sorrow. "Behold this selfsame thing that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge; in all things ye have approved yourselves to be clear in this matter." In the 51st Psalm there is also a very plain illustration of the nature of genuine repentance. The same is exhibited in the conduct of Peter. After his great guilt in denying the Lord, when Jesus looked upon him in the judgment-hall, he "went out and wept bitterly."

This repentance is exercised through the influence of grace, and is distinguished by the subsequent life. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meek-

ness, temperance." These graces are illustrated in the character of the contrite man; and a description of his character, therefore, will be the best means of exhibiting the evidence of saving repentance.

He has abasing views of the evil of sin, as committed against God. The long-suffering, forbearance, and goodness of his injured Benefactor, fill him with amazement, and his heart sinks under their burden of past ingratitude. His eyes run down with tears of ingenuous sorrow for the neglect of such loving kindness, the abuse of such tender mercies; and while he freely offers the sacrifice of "a broken heart and a contrite spirit," it almost exceeds his belief, that so great a sinner may receive the pardon of his offences. He feels no disposition to justify himself for past neglect of duty, or to "cover his sins;" but publicly acknowledges them, so far as the gospel requires, and makes an unreserved confession to God. He laments not only his deeds of wickedness, but the depravity of his heart. He applies to himself, the words of holy men: "Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. I have heard of thee by the hearing of the ear; but now mine eyes see thee. Wherefore I abhor myself, and repent in dust and ashes." "I have sinned; what shall I do unto thee, O thou Preserver of men!" The penitent man evinces the sincerity of his repentance, likewise, in the amendment of his life. He forsakes sin and turns to God. This is not all. He is fully convinced now, that his former life, however externally moral it may have been, was ruinous to the souls of those over whom he exerted an influence; and he is deeply anxious to prevent, so

far as lies in his power, the pernicious effects of his past example. There is another peculiar trait in the character of the penitent man. He is restrained from sin, not so much from the fear of punishment, as from love to God, and the hatred of iniquity. He consecrates himself a living sacrifice to his Lord and Redeemer; and his prayer—proved sincere by corresponding efforts—is—
“Thy kingdom come. Thy will be done in earth, as in heaven.”

By thus observing the fruits of “repentance unto life,” we shall be able to distinguish it from the “sorrow of the world which worketh death.” The one flows from love to God, and a deep sense of the ingratitude of sin, and the mercy of forgiveness. While it breaks the heart with holy grief, it brings the soul into union with Christ, and sheds abroad an indescribable peace. The other arises from the fear of punishment, or the loss of some temporal good; and wastes away the health in inconsolable mourning, or, as in the case of Judas, leads to self-destruction. If the blessings lost could be restored, or the fear of divine wrath were removed, the cause of sorrow would cease to exist. But it is not so with “godly sorrow.” Neither relief from fear, nor the bestowment of earthly good, would prevent its exercise. Hatred of sin abides, for it has been committed against a God of holiness and truth; and the riches of grace only can pardon it.

Enough has been said to enable the inquirer to distinguish between true and false repentance; but a deceitful heart, blinding the understanding, may cause him to overlook the distinction. There is danger of mistaking conviction of sin, for the

exercises of a contrite spirit. However they may resemble each other, they are essentially different. The Jews at the Pentecost, by the fervent application of divine truth, "were pricked in their heart"—language denoting extreme distress—but this was not repentance. When they said; "Men, brethren, what shall we do?" Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Their conviction of guilt, therefore, in rejecting and crucifying the Lord, and the anguish of spirit attending it, was not "godly sorrow." Judas was horror-struck when he saw that he had betrayed into the hands of murderers "the Holy One and the Just," but he manifested none of that repentance which saves from eternal death. Felix trembled, but did not embrace the truths of the gospel. And many within the compass of our own observation have appeared for a time truly penitent, but afterward their goodness has vanished away like the morning cloud, and the early dew.

II. *The necessity of repentance.* Few entertain ideas of the society and employments of heaven so gross as not to admit that repentance is necessary for the greatest sinners. But to the eye of Omniscience, what is the difference between the openly wicked, and the merely moral? The divine law requires the obedience of the heart, as well as the outward form; and therefore a man may maintain a fair external character, and yet violate the precepts of the law as really as the most abandoned. The Pharisees, on the testimony of Christ, were without like "whited (adorned) sepulchres," but within they were full of corruption. In the sight

of God, every secret thought and feeling is an outward action. With him nothing is internal, or concealed. "Neither is there any creature that is not manifest in his sight: but all things are naked, and open to the eyes of him with whom we have to do." Now if the commands of God are spiritual, they must be obeyed from the *heart*; or, excepting the mere outward form, they cannot be obeyed at all. Accordingly the gospel, especially the sermon on the mount, declares the indulgence of evil desires, and unholy affections, to be the same—equally a violation of the command—as if these desires had been gratified. No difference is made by the Saviour between sin committed in the heart, and the same sin made visible in an outward form. The reason that these ungodly passions have not manifested themselves in open transgression, must be ascribed to the various restraints which God in his mercy has imposed upon men; not to any inherent goodness of the natural heart. With this scriptural view of the law and the gospel, it is evident that "by the deeds of the law, there shall no flesh be justified in the sight of God." Not a man can be found who has not repeatedly violated in his heart every precept both of the law and the gospel. "What then, are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."

Repentance then—not excepting a solitary individual—is necessary to salvation, unless we can be saved in our sins. But if this be true, Christ must either have died in vain, or, what is infinitely worse, must have died to purchase for us the pleasures of unrighteousness.

Consider for a moment each of these suppositions. First, Has Christ died in vain? Did he become "a man of sorrows and acquainted with grief," and "give his back to the smiters, and his cheeks to them that plucked off the hair," while sinners, without his mediation, could just as well have entered heaven? Did the Son of God "take upon him the form of a servant," and "endure the contradiction of sinners," and the shame and the buffeting and the agony of Gethsemane, and the cross, for no purpose? Or was it to satisfy the demands of the violated law, and open a new and living way of access to the throne of grace? If the scriptures have any meaning, they teach us explicitly that Christ laid down his life "a ransom for many"—that his soul was made "an offering for sin." Now if the Son "was delivered for our offences and was raised again for our justification," that the Father might spare the guilty, how could He spare without a ransom, a rebel world—a small province in his universal empire? Let the sinner never dream of satisfying, by his own righteousness, the justice which at such expense has been already satisfied in his behalf. "If God spared not his own Son, take heed lest he spare not thee!"

But how shall we dispose of the remaining supposition that Christ, by his sufferings on our account, has purchased for us the privilege—falsely so called—of living in sin? It is too absurd to dwell upon. "The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious ap-

appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." " Shall we continue in sin, that grace may abound? God forbid!" exclaims Paul; and this it should seem, must be the instinctive language of every rational being, whether saint or sinner.

The cross once seen, is death to every vice;
Else He who hung there, suffered all his pain,
Bled, groaned, and agonized, and died in vain.

But were it possible for God, through the efficacy of the atonement, to grant us the pleasures of sin, still we could never be *saved* without repentance. A polluted heart would be unspeakably wretched in heaven. The inhabitants of that blissful place are pure as Christ is pure—holy as God is holy. Their hearts no less than their harps are attuned to the high praises of God and the Lamb. No discordant note jars in their everlasting anthems. How then, could the sinner, having no love on earth for the word and worship of God, be happy in that society, where they "rest not day and night, saying 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!'" Had Saul while "breathing out threatenings and slaughter" against the disciples of the Lord, been translated to heaven would he have been prepared for fellowship with angels, and "the spirits of the just made perfect?" It is wholly visionary to think of enjoying happiness in the kingdom of God, with unholy hearts. The glories of his throne, compassed about with myriads of angels, would be as intolerable as the everlasting burnings. Deliverance from

the mere punishment of sin can never save us. We must be redeemed from the love and pollution and dominion of sin. For this end was the Son of God revealed from heaven: "Thou shalt call his name Jesus, said the angel, for he shall save his people from their sins." In this consists the loving-kindness of our Redeemer. He releases his disciples from the degradation and misery inseparably connected with sin. He restores them ultimately to his own perfect image, and brings them to that everlasting inheritance of joy which flows from sin forgiven and purity of heart.

Repentance, then, on every ground, is necessary to salvation. The ungodly man is willing to be saved in his sins, but thinks it hard that God should require him to forsake sin, as a means of salvation. He looks at the smoke of the torment ascending up for ever and ever, and murmurs that the iniquities of this short life should be visited so dreadfully. He tries to disbelieve that this is a reality; and if compelled to believe it, rebels against the justice of the doom. Why, then, do you go to that place of torment? God has given his oath that he takes no pleasure in your death, but would rather that you should turn and live. Do you not know that while you turn your back on the Saviour, and travel in the broad way, and quarrel with the justice of God at every step, you are saying at heart, "I would that there were no hell, or that its fires were tolerable, that I might quietly live in sin?" What would you have God do? Can he require any thing less than repentance as a means of salvation? "There is no peace to the wicked." There can be none. It is not possible for God himself to make the wicked

happy, except by making them holy. Do you call him, then, a hard master, because he entreats, and commands you to do that which is absolutely necessary to your eternal well-being? Do you complain because he does not quietly leave you under the everlasting bondage of iniquity, to dwell with fallen spirits and the outcasts from this ruined world? You know not what you do, when you desire to be excused from confessing and forsaking sin. This will appear the more evident as we consider,

III. *The duty of repentance.* When one man injures another intentionally, and without just cause, common sense decides that he ought to acknowledge his fault, and ask forgiveness, and avoid in future the like offence. It is no less evident that God is just in commanding all men to repent; and that they are under perfect obligations to obey the command. If he is holy, and good to all, and sin is an excusable transgression, repentance is a duty too obvious, it might seem, to need illustration. But some of the divine requirements are so repulsive to the human heart as this; and after the power of argument is exhausted, many will deny the binding force of obligation, and die in their sins. This, however, is no good reason for neglecting to explain and urge a compliance with the duties which the gospel enjoins. The words of the Lord must be declared, whether the rebellious "will hear, or whether they will forbear."—It will be admitted, then, that "we live, and move, and have our being" in God; that we are the subjects of his moral government, and accountable, at least to some extent, for our moral conduct. If it is also true that God is perfect, and the sinner is able to render the

required obedience—a plain inference—it is proved that repentance, in the full and proper sense of the word, is a *duty*.

The divine perfections are first to be noticed. It is necessary to the present argument, that we consider only the goodness of God—his other attributes are more readily admitted. According to the scriptures, the perfect goodness of the Lord constitutes the ground of obligation to repentance, and presents the strongest motives to the performance of the duty. When Paul prays the Corinthians, in Christ's stead, to be reconciled to God, he adds: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." When he expostulates with the blinded Jews, he says: "Despiseest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" The scriptures generally represent the perfections of God, especially his great love in the gift of his Son, as the ground of our obligation to serve him with all the heart. It is evident that if God were not holy, just, and good, repentance could not be a duty. A corrupt king could not with much propriety require his subjects to be upright. If they should say: "thou that commandest a man not to steal dost thou steal?" he would be perplexed to find an answer. If a lawgiver should transgress his own laws, with what face could he require others to obey them, and how could he inflict punishment for disobedience? So of the great moral Governor and Lawgiver. He can justly require of his subjects nothing more than conformity to his own character and example. This is all that

he does require. "As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy: for I am holy." "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.—Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering, and a sacrifice to God for a sweet smelling savour."

If further proof were necessary that the goodness of God makes repentance a duty, we have his appeal to the conscience of his subjects, for the perfection of his character and the rectitude of his administration: "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

If we inquire, then, why repentance is a duty; the answer is, because "God is love," and sin is base ingratitude and causeless rebellion: "They hated me without a cause."

But the goodness of God should be considered more particularly, and set in contrast with the evil of sin. He sustains to his rebellious subjects the

several relations of Creator, Preserver, Benefactor, Redeemer. Every blessing which they enjoy, except existence, has been purchased for them by the sorrows of Christ. Look at the mercies of the Lord, bestowed in the various relations specified. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare, and speak of them, they are more than can be numbered." Consider especially the great love which contrived and executed the plan of redemption. If Christ "tasted death for every man," every sinner may say, "He was wounded for *my* transgressions, he was bruised for *my* iniquities. For *me* he endured the agony of Gethsemane—the death of the cross. For *me* he prayed with his expiring breath." Does not the goodness of God, then, lead thee to repentance? Is not this the foundation of the duty? And do you not find here the most subduing motives to obedience? If this does not melt the heart of stone, where shall it be softened? Tarry fast by the cross of Christ, and let his loving kindness produce the contrite spirit. I give you the advice of an eminent and most able divine. "The sinner should not dwell wholly on the dark side, lest he be wearied with excessive dread, and faint in his mind. Bernard gives a very useful admonition: Sorrow for sin is necessary, if it be not perpetual. I advise you sometimes to quit the anxious and painful recollection of your own ways, and to arise to an agreeable and serene remembrance of the divine blessings. Let us mingle honey with wormwood, that its salutary bitterness may restore our health, when it shall be

drunk tempered with a mixture of sweetness; and if you reflect on your own meanness, reflect also on the goodness of the Lord.*

Are you not prepared now to acknowledge that repentance is a duty resulting from the tender mercies of the Lord? If so, the same goodness can never release you from performing the duty, or withhold the penalty if you continue impenitent. God is compelled by his oath, and by love for his moral administration, to reward every man according to his works. He does not desire you to perish, but wills that all should come to repentance. Why will you compel him to display in you the terrors of his justice? Have you ever seen a humane judge pronouncing sentence on the prisoner with a tremulous voice? Did you doubt that he would have released the criminal, if justice had permitted? God will denounce sentence on you with a trembling heart, if you perish. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together."

But you may resist all these arguments, and seek the common refuge in the plea of inability. It cannot be my duty to repent, because I am unable. Why then does God command you to repent, under penalty of his everlasting displeasure for disobedience? If he is perfect in all his ways, this command must be reasonable; and if reasonable, you must have power to obey it. Do you say, then, that you cannot exercise "godly sorrow" for sin? This seems to be a modern plea for the neglect of

* Calvin.

duty. No objection of this kind, against the requirements of the gospel, is answered in the scriptures. Had it been urged, some record of its existence might have been found, for almost every other objection is noticed which could be advanced by the unbelieving. But how shall I regard the plea of inability? Must I admit it to be valid? I dare not. It would subvert the whole foundation of the scriptures. The promises, entreaties, threatenings, commands, penalties, stand or fall with this position, that man is capable of doing his duty. The Bible lays no stepping-stone to repentance, or faith, or obedience. It neither requires nor allows any thing but the knowledge of these duties preparatory to their performance. This knowledge obtained, the command is direct and immediate—Repent, believe. How then do you say, “I cannot repent”? Why not? Suppose Joseph's brethren, who “hated him, and could not speak peaceably to him,” had urged this as an excuse for neglecting brotherly kindness. How would you answer them? Could you tell them how to repent of their wickedness, and how to exercise brotherly love? Would you not say, “The greater your hatred, the greater your sin, and the more evident your duty”? But this is your own case. The more you are at enmity with God, and consequently the more difficult it is to exchange that enmity for love, the greater is your guilt, and the more evident is the duty of repentance. A man addicted to intemperance finds it hard to reform, in proportion to the strength of the habit which he has contracted; and the farther he advances in this sinful course, multiplying obstacles in the way of his return to

temperance, the deeper his guilt becomes, and the less excusable. If it be not so, the strength of obligation diminishes with the strength of sin, and duty is annihilated by a certain degree of iniquity. This serves to illustrate the condition of the sinner. He has loved sin and hardened his heart, till reconciliation with his Maker requires the aid of divine grace. Christ is exalted at the right hand of the Father "to give repentance"—to bestow that gracious influence which enables the sinner to repent. Grace is not necessary to constitute the ground of obligation—is not necessary to free agency: but it is necessary to produce the contrite spirit, because the heart is so desperately wicked. I acknowledge, then, the sinner's dependence on the Holy Spirit, but not his plea for neglect of duty. He must admit his obligations to obey the command of God. There is no hope till he does. And when he realizes these obligations, he will feel that he has a "heart of stone," and submitting to Christ, will cast himself on the grace which bringeth salvation. We must therefore deprive the sinner of his false refuges, and urge and entreat him to forsake his evil way, and live. Repentance is as necessary to salvation as the atonement of Christ. The duty is as solemn as the consequences of sin; and the motives to the performance of this duty are as tender as the love of God.

CHAPTER IV.

ON FAITH.

The Scriptures not a scientific system of theology—Prevalence of indistinct ideas on the subject of faith—Various kinds of faith enumerated by theological writers—Scripture uses of the term—Faith a belief of the truth—Historical or speculative faith—Temporary faith—Saving faith—Fruits of faith—Duty of faith.

WHEN the doctrines of the gospel were first promulgated, I doubt not they were easily comprehended. The Saviour, and the inspired teachers, having little concern with speculative theology, exhibited "the things of the Spirit" in their practical bearing on the consciences and sympathies of men. The glory of God and the salvation of souls was the grand object of their preaching; and therefore they adapted their instructions to the capacity of the unlearned, presenting truth to the mind in a simple form, and illustrating it by similitudes drawn from the occupations of their hearers, and from sources with which they were familiar. But the less wise successors of the apostles, not contented with asserting and expounding the facts of revelation, wearied themselves with the philosophy of truth, and spiritualized and typified many parts of the scriptures designed to be received in their literal meaning, and thus gave to the plain doctrines of the gospel a metaphysical and bewildered aspect. Systematic theology, likewise, with its divisions and subdivisions of doctrines,—its nice logical dis-

distinctions and technical terms,—has obscured in some degree the sun-light of revelation. Whoever makes the experiment will find that he cannot rigidly adhere to any existing system of divinity, and give at the same time an unembarrassed exposition of the sacred volume. I would not discard creeds and systems: they are important, and apparently necessary; but they must be based on the scriptures, and yield to the free scope of inspiration. The plan of redemption is a perfect system, but its several parts are thrown together with that wildness of symmetry which abounds in the natural creation.* The inditing Spirit, in the comprehensiveness of his vision and the grandeur of his march, strangles down any nice discriminations we may desire to make between the various doctrines which he inculcates. They anticipate and include each other, and, as a whole, present to the systematic observer that irregularity of outline which characterizes the material works of the same Author.

These preliminary remarks are applicable to the subject of the present chapter. Comparatively few

* "The scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most venerable, but most multifarious collection of the records of the divine economy,—a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics,—carried through different books, by different authors, at different ages, for different ends and purposes. It is necessary to sort out what is intended for examples, what only as narrative; what is to be understood literally, what figuratively; where one precept is to be controlled and modified by another; what is used directly, and what only as an *argumentum ad hominem*; what is temporary, and what is of perpetual obligation; what is appropriated to one set or state of men, and what is the general duty of Christians."—*Burke*.

seem to have a very distinct idea of Christian faith. We not unfrequently hear pious people say they have "faith to believe" that certain events are about to take place, and yet these events perhaps will never exist except in their own imagination. There are many, also, who talk of the "faith of assurance," while they evidently do not understand the meaning of the language. It is common for those who are conscious that their faith is weak, to perplex themselves in the endeavour to ascertain whether it is of the right kind. Some rest contented with little more than an assent to the truth of the gospel history; and some, viewing faith apart from its inseparable results, speak of it as if it had no influence in forming the Christian character. Others consider belief to be confidence in our own good estate, and unbelief to be doubtfulness in regard to our own personal holiness. Many have a confused perception of the objects and influence of faith. So many different views of the same subject imply that it is partially enveloped in mystery. Such is the fact. The unlettered jailor, having his attention directed explicitly to the necessary qualifications for the kingdom of heaven, and receiving the word in its common acceptation, readily understood the meaning of faith, and immediately believed the gospel. But the apostolic answer is no longer intelligible to him who inquires what he must do to be saved. If he is directed to believe on the Lord Jesus Christ, he will be at a loss to know which of the various sorts of belief has the promise of salvation.

Theological writers have taught him that there are seven kinds of faith, viz. 1. *Divine faith*, which

is founded on the authority of God, and is an assent to the things which he has revealed. 2. *Human faith*—the belief of things declared by men. 3. *Historical faith*—an assent to the truths of revelation as an infallible record. This is called also a “dead faith,” that is, unproductive of good works, and the “faith of devils.” 4. *Faith of miracles*—the persuasion which one had that God would work a particular miracle by him, or upon him. 5. *Temporary faith*—a partial and joyful reception of divine truth, the effects of which endure but for a short time. Such is the faith of those who are compared to the stony ground. 6. *Faith with respect to futurity*—such a conviction of the reality and importance of a future state as is sufficient to control the conduct. 7. *Saving faith*—that full and confiding belief of the gospel which is exercised through the influence of the Spirit, and purifies the heart. This division of faith into several kinds has undoubtedly served rather to obscure than illustrate the general subject. With an inventive imagination, the number might easily be increased: for every thing which a man believes might be called a species of faith, and receive its name from the object or effects of belief. But I apprehend that the catalogue of *faiths* is already quite too large, and embraces distinctions rather imaginary than real.

Faith was bewildered much by men who meant
 To make it clear; so simple in itself,
 A thought so rudimental and so plain,
 That none by comment could it plainer make.

As explained by the inspired teachers, faith undoubtedly was “a rudimental and plain thought.” They call it “one faith,” and “the common faith.”

It is strictly one, considered as the means of salvation; and I am confident that the various uses of the term, with few exceptions, may be substantially embraced in one simple definition. The original word, from which faith is derived, signifies literally *to persuade*. It means also to incite, instigate (Acts xiv. 19)—to comfort, assure (1 John iii. 19)—to strive to conciliate, seek the favour of (Galatians i. 10)—to commit; Jesus did not commit (*εὐκ ἐπίστανται*) himself to them (John ii. 24)—to believe, assent to, obey, confide in, trust, rely upon. Faith is used likewise for the veracity and faithfulness of God (Romans iii. 3)—and for the doctrines of the gospel, or the object of faith (Acts xxiv. 24—Galatians i. 23). It means sometimes also fidelity in men (Deuteronomy xxxii. 20)—and frequently includes all that is necessary to salvation; that is, faith and its fruits are described by the same word (Acts xvi. 31—John iii. 15, 16).

It is evident, excepting a few instances in which faith is used in a metaphorical sense, that belief of the truth, or what is regarded as truth, lies at the foundation of all the different meanings attached to the word. By the influence of truth, or supposed truth, we are persuaded, instigated, assured, comforted, distressed, excited to seek the favour of God or of men, and to persuade others. It is natural, therefore, that faith should be designated by its fruits, and that the same name should be given to each. If, for instance, we say that we have no faith in such a man, it is only a summary way of declaring that we cannot trust him, because we do not believe in his ability or integrity. But although the same word, for the sake of brevity, is used to

express things thus invariably connected, and which for practical purposes may be regarded as one, yet faith, that is, belief, differs from its results as cause from effect. The belief of the gospel is accompanied with anxiety, fear, repentance,—or hope, joy, confidence, obedience,—according to the state of the mind; yet these are not properly belief, but its consequences. And since true faith of every kind must be founded upon truth, regarding it apart from its fruits—as we must in order to a distinct view of the subject—faith is correctly defined a *belief of the truth*. I do not mean that belief can exist, in relation to things which affect our interest, without exerting a corresponding moral influence. In a practical view, faith and its fruits must be regarded as inseparable. “It is an unhappy division,” says a great writer, (John Selden,) “that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle and they are both gone; one remaining not without the other: so it is between faith and works. Nay, in a right conception, faith is work. If I believe a thing because I am commanded, that is work.” The Scriptures confirm this sentiment: “What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” These things are premised, to place beyond a doubt the important fact that faith is not a mere unproductive assent of the understanding to truth. But there is, as has been demonstrated, a real distinction between belief and its effects, although one does not exist without the other. On

the ground of this distinction, faith is properly called a belief of the truth. We are now to show that the different kinds of faith are embraced in this simple definition.

It will be admitted that every species of faith must have an object; and that the object, whatever it be, if capable of producing any effect, must exert an influence corresponding with its nature. But the various objects of well-grounded faith are various truths. Every kind of true faith, therefore, agrees in this, that it is the belief of truth; although the influence of faith will of course vary, according to the nature of the objects believed, and the condition of the believer. It is obvious, then, that the division of faith into several kinds is founded upon the difference of the objects believed, and the diversified results of belief; not upon any essential distinction between the several sorts of faith. They are different in object, but not in kind. Let us bring to this test the seven kinds of faith which have been enumerated. Of these, divine faith, if it is a full belief of the truths that God has revealed, does not differ from saving faith. If it is not a real belief of revealed truth, it is either historical or temporary belief, and may therefore on either ground be erased from the catalogue. The same may be said of faith with respect to futurity. If it is that conviction of the reality and importance of a future state which controls the conduct according to the things believed, it is saving faith; if less than this, it is historical, or temporary, and therefore has no separate existence. The faith of miracles is, or rather was, the belief of some particular promise, *i. e.* truth of God, which he was pleased

to connect with a miraculous event. The faith itself did not differ from other faith, although it was accompanied, through divine interposition, with uncommon results. But since this faith has ceased to exist, it does not require a special consideration. Human faith is also the belief of truth, differing from other kinds of faith only in its objects; but as it has no concern with the scriptures, it does not properly belong to the present subject. There remain, then, but three kinds of faith, historical, temporary, and saving. I proceed to show that these are all correctly defined, a belief of the truth.

1. *Historical*, or, as it is frequently called, *speculative faith*. Many seem to consider this a sort of unreal belief, because it produces no fruits of righteousness. But it is, so far as it extends, really and truly a belief of the gospel. The speculative believer admits that the scriptures are of divine origin. He believes that they contain, therefore, a true record of facts and a true system of doctrines. He believes many truths which God has revealed, but does not believe those truths which are adapted to make a salutary impression. "Thou believest," says the apostle James, "that there is one God; thou doest well. The devils also believe and tremble. But wilt thou know, O vain man! that faith without works is dead?" Belief in the existence of God can produce no practical effect, unless it is connected with the belief of other truths. The devils believe that there is one God, and tremble—not merely from the belief of this truth, but because they associate with it the conviction of their own guilty, hopeless condition, and the avenging justice of God. There is no truth which can afford them ground

of consolation. Every object of belief excites terror. The sinner believes that there is one God, but this truth alone makes no impression. It cannot make him tremble, except as viewed in connexion with the denunciations of wrath against the wicked. He may believe other revealed truths, and continue disobedient, because the objects of his belief are not fitted to awaken him to a sense of duty and danger. His faith, therefore, may be called dead for two reasons—it produces no fruit; and the object of his belief is dead, that is, it is not capable of exerting any practical influence. This is probably what the apostle means when he says that “faith without works is dead:” he denies the existence of faith in such a case, except the belief of a few insulated, and therefore unimpressive truths. He cannot mean that the whole gospel is believed, and yet no works of righteousness are produced, for this is not true. The man of speculative faith, then, believes some parts of the scriptures, but the reason that his faith exerts no purifying influence is, that the truths believed are not in their nature capable of producing this effect. His belief does not embrace the essential truths which operate to the saving of the soul. No wonder, therefore, that the fruits of righteousness do not appear. How can they? The objects of historical faith have no more tendency to produce good works, than a dead tree to shoot forth living branches. Even when the historical believer advances a step further, and admits the truths which excite alarm, the effects of his faith are often neutralized by a mixture of error. Agrippa, according to Pual, “believed the prophets,” that is, was persuaded that they had

spoken important and eternal realities. His belief "almost persuaded" him to be a Christian; but he shielded himself against further conviction of the truth by unbelief, and sin, and the erroneous things always suggested by a depraved heart. Felix trembled, when the same apostle reasoned of righteousness, temperance, and judgment to come; but he allayed his fears, and sent away Paul and the gospel to wait for a convenient season. So it is with many awakened sinners: they defer salvation to some uncertain future, and thus prevent the truths which they do believe from exerting their proper influence. Historical faith, therefore, is a belief of the truth, but not of the whole truth. He who has this faith, does not receive the scriptures in their full and direct application to himself. He may believe that others are very depraved and liable to perish, but he does not at all believe that he himself is "desperately wicked,"—that "the wrath of God abideth on him,"—that he is every moment in imminent danger of eternal perdition, till he makes Christ his refuge. These are the essential doctrines which produce conviction and lead to repentance; but in regard to them he is, in the literal sense of the word, an unbeliever. He is confident that he can be saved after a life of sin, or in some other way than the gospel reveals. Did he fully believe all that God has spoken, in its direct application to his own character and condition, the effects of his belief would be immediately visible. Is it possible for the sinner really to believe himself under the wrath of God, and in immediate danger of endless misery, and yet feel no anxiety, and make no efforts to escape, corresponding with the nature

of his belief? It cannot be possible till the human mind is constitutionally changed. Absurd

To think that beings made with reason, formed
 To calculate, compare, choose and reject,—
 By nature taught, and self, and every sense,
 To choose the good and pass the evil by,
 Could, with full credence of a time to come,
 When all the wicked should be really damned,
 And cast beyond the sphere of light and love,
 Have persevered in sin! Too foolish this
 For folly in its prime! Can aught, that thinks
 And wills, choose certain evil, and reject
 Good, in his heart believing he does so?
 Can man choose pain instead of endless joy?
 Mad supposition! though maintained by some
 Of honest mind. Behold a man condemned—
 Either he ne'er inquired, and therefore he
 Could not believe; or else he carelessly
 Inquired, and something other than the word
 Of God received into his cheated faith:
 And therefore he did not believe, but down
 To hell descended, leaning on a lie.

We have also the testimony of Christ to the fact, that the sinner does not believe the essential truths of the gospel. The Jews professed to believe and venerate the writings of Moses. They did believe many things taught by him, and probably thought they believed the whole. But the Saviour said: "Had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" It is evident, therefore, that they believed their own interpretation of the language of Moses, but not its true meaning; consequently they did not believe, in any sense, the essential doctrines which he taught. So it is with every man of mere speculative faith.

It is further obvious that historical belief does not extend to the whole of the scriptures, because no man can credit all the things which God has revealed, till

he is renewed by the Holy Spirit. We cannot believe that which we do not understand. And the exceeding sinfulness of sin—the mercy of its forgiveness—the love of Christ—the peace of God shed abroad in the heart, and the joys of salvation, can be known only from experience. The essential truths of the gospel require a corresponding state of the heart, in order to a belief of their reality and importance. We must *taste*, as the scriptures often express it, of these things, before we can make them objects of faith. Hence it is said that “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” The illuminating and sanctifying influence of the Holy Spirit, therefore, is necessary to bring us to the knowledge and belief of all truth.

2. *Temporary faith.* This is more than historical belief, but, although founded in part upon truth, it does not embrace the essential doctrines of the gospel. The heart of the temporary believer is compared to the stony ground. He “hath not root in himself, but dureth for a while,” that is, he receives partially the good seed: but he does not receive the whole word which is effectual to salvation. He is confident that he has repented unto life, and been born of the Spirit. He indulges the hope of being saved; and this very naturally causes him to hear, for a time, the word “joyfully,” to be zealous in the outward form of religious duties, and happy in view of what he considers his present condition and future prospects. But the delusion soon appears in his turning to his old courses of iniquity. It is plain, therefore, that he believed

some parts of the gospel, but had no perception or belief of its essential truths.

3. *Saving faith.* In the literal and proper sense of the word, this is a belief of the truth. It is called, by the apostle, "believing with the heart unto righteousness," that is, a cordial, hearty, or real and persuasive belief of the whole word of God, resulting in holy obedience. President Edwards says, as the conclusion of his inquiries: "Upon the whole, the best and clearest, and most perfect definition of justifying faith, and most according to the scripture, that I can think of, is this: faith is the soul's entirely embracing the revelation of Jesus Christ as our Saviour." Entirely embracing the revelation of Christ, is rather the effect of faith; but receiving him, and believing on his name, are in the scriptures used as synonymous terms, because one cannot exist without the other. If saving faith, then, is properly defined a belief of the truth, wherein does it differ from the other kinds of faith which have been specified? Not in its nature, but in its objects, and of course in its results. Historical, temporary, miraculous, and every other faith, is the belief of things essentially different from the objects of saving faith; and this accounts for the diversity in their effects. He who believes to the saving of the soul, and he whose faith exerts no transforming influence, believe different things. The one fixes his faith upon those objects which tend directly to purify the heart; the other believes a few truths, which, detached from their connexion with other and more essential parts of revelation, have no such tendency. The fact, that they do not believe the same things, has been illustrated by a familiar ex-

ample. "Several merchants receive from their correspondent at a distance, letters recommending them to follow a particular course in their trade, in order to escape a threatened loss, and to ensure a considerable profit. One of the merchants, on reading his letter, cannot believe that he is in any such danger as is represented to him—he declares the letter a forgery, and throws it into the fire. Another knows the hand-writing too well, to doubt of its really coming from the person whose name it bears; but he does not believe its contents, and therefore does not act according to its instructions. A third reads his letter as an essay on mercantile affairs in general, without observing the application of it to his own immediate circumstances, or the call that it makes on him for instantaneous action; and therefore he also is unmoved by it. A fourth acknowledges the signature and the authority of the information, but reads the letter carelessly, and takes up a wrong idea of the course recommended, and sets about a speculation, before he has made himself acquainted with his correspondent's plan; and consequently receives as little benefit from the communication as any of the former. Now it is quite clear, that not one of the four believed the information of their correspondent. A letter is merely the vehicle of a meaning, and if that meaning is not believed, the letter itself is not believed. There is a fifth who reads, acknowledges the signature, understands the contents, believes them, and acts accordingly. This man believes the meaning of his correspondent, and if the information was good, he reaps the full advantage of it."*

* Erskine's Essay on Faith.

We are now to consider the *fruits of faith*. It has been already shown that there is a necessary connexion between belief and its effects. The influence of faith therefore will correspond with the nature of the truths believed. The conviction of the sinner, so far as it extends, is produced by belief of the truth; and this belief excites him to make the anxious inquiry what he must do to be saved. The faith of the Christian produces sorrow for sin, love to God, implicit confidence in Christ, the surrender of the soul to his guardianship, and obedience of the gospel. "Faith works by love, purifies the heart, overcometh the world." The eleventh chapter to the Hebrews describes particularly its sublime, purifying, holy influence. The conduct of Abraham especially, laying, at the mysterious command of God, the child of promise on the altar; the decision of Moses, preferring the reproach of Christ to the treasures in Egypt, having respect to the recompense of reward; the unshaken confidence of Elijah, drinking at the brook and fed by ravens; departing when the brook failed, to be sustained by a famishing widow, and trusting in the Lord still, though he met her gathering a handful of sticks, preparing to dress the last scanty pittance of food, that she and her son might eat it and die:—these are illustrious exhibitions of Christian faith,—instances of moral grandeur which cast into the shade the most renowned exploits of the children of this world. The influence of faith is clearly exhibited also in the history of the apostles and martyrs, and missionaries of the cross, taking their lives in their hands to teach pagan nations the name of Christ, and to find an early grave amidst the habitations of

darkness and cruelty. But the fruits of faith have been already described while considering its nature. They are "long-suffering, gentleness, goodness, meekness, temperance, holiness, unshaken confidence." The fruits of faith may be known by their being the fruits of the Spirit.

By faith also we are justified. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." We are said also to be justified by the blood or atonement of Christ, and "freely by his grace." And again, "being justified by faith, we have peace with God." The meaning of these several passages is, that we are justified by grace, through faith as by means—a necessary means; because "he that believeth not is condemned already, and the wrath of God abideth on him."

It is important to reconcile here an apparent contradiction between the apostles James and Paul. The one says that we are, and the other that we are not, justified by works. They are however treating of two different subjects. Paul is establishing the truth that we are not justified by the works of the law, that is, are not accepted of God on the ground of our own obedience, but for Christ's sake, through faith in his name. It is "not of debt," desert on our part, but "of grace," that we are saved. James is describing the nature of Christian faith, and says we are not justified by the faith that produces no works, but by a living, operative faith. The works of which he speaks are evidently the works of faith, for he says, with Paul, that "Abra-

ham believed God, and it was imputed to him for righteousness." It amounts to the same thing, therefore, whether we are justified by faith, or the works of faith, for they are inseparably connected, and in either case it is of grace.

Next in order is *the duty of faith*. If we regard belief as the mere assent of the understanding to truth, the evidence of which it is impossible to reject, and unbelief merely as the rejection of evidence which it is impossible to admit, we shall perceive nothing virtuous in the one or criminal in the other. But the belief of things which deeply affect our interest requires the exercise of the moral feelings. The heart, in this case, blinds the understanding, and perverts its judgment, and, therefore, must be subjected to the demands of truth. Was it not virtuous in Abraham to believe the command of God in respect to the sacrifice of his own son, by his own hands? Did it not require the severest struggles to sever the bonds of parental fondness? Did not the prophet exhibit the strongest confidence, when he dwelt at the brook, and at Zarephath? Was not the same true of Moses, when he made his choice between the afflictions of his enslaved countrymen, and the honour of being called "the son of Pharaoh's daughter?" Does it not necessarily require the exercise of the holy affections to believe the gospel, since it commands us to reject the vanities of the world, and to receive things utterly repulsive to the feelings of the carnal mind? If the gospel cannot be really and truly believed, without the possession and exercise of corresponding moral affections, the duty of faith is as obvious as that of repentance or obedience, for it is necessarily

includes both. On this ground, the scriptures limit the promise of salvation to the believing, and pronounce unbelief to be the greatest sin.

But it is objected, that if saving faith implies spiritual renovation, it cannot be a duty, because the sinner has not the ability so to believe. Why then does God require all men to believe, and doom them to everlasting punishment for unbelief? Would he do this if faith were not a duty? He imputes unbelief to voluntary blindness and wickedness. "This is the condemnation, that light is come into the world, and men *loved* darkness rather than light, because their deeds were evil." No excuse, therefore, can be given for unbelief, but the love of sin.

The propriety of making faith a necessary means of salvation is as obvious as the duty of believing. If a friend were pursuing a ruinous course, and you were anxious to reclaim him, how would you undertake to accomplish this benevolent purpose? Would you not present truth to his mind, in regard to his case, and entreat him to believe and obey it? God employs the same means to turn the sinner from the error of his way to the wisdom of the just. He makes him free, sanctifies, saves him through the truth. In what other way except by the truth, rendered efficacious through the influence of the Spirit, can God convert sinners and fit them for heaven consistently with their intelligent and moral nature? In no other conceivable way. From the nature of the human mind, rather than from any arbitrary command of God, faith is necessary to salvation.

The view we have taken of the subject explains

what is called weak faith. Christians often complain that they have not a realizing sense of heavenly things. Not suspecting that unbelief is the sole cause, they wonder how there can be such a contradiction between their faith and practice; for they think that they really believe the gospel but do not feel its power. This is a serious error. He that feels little of the power of the gospel believes but little, for the fruits correspond with the measure of faith. He who fully believes himself to be the lukewarm disciple, and as loathsome to Christ as he represents him to be (Revelations ii. 16,) cannot remain in that state. It is impossible, as we have shown, really and truly to believe the record which God hath given of his Son, without feeling the power of godliness. The holy and heavenly-minded Archbishop Leighton says, quoting from some author: "If you would have much faith, love much; and if you would have much love, believe much." This is valuable admonition. Faith and love invariably flourish and languish together. The lukewarm Christian, therefore, must believe, and "awake to righteousness." He cannot, in the absence of faith, awaken in himself holier emotions, by his own mere efforts. Truth believed is effectual, and he must bring himself under its influence, avoiding the "general error, which consists in considering rather *how* we believe than *what* we believe."

In the conclusion of this chapter, we may remark, that if a correct definition has been given of faith, it is unsafe to believe and trust any thing which has not truth for its foundation. "All that confidence which is unsupported by evidence, held

fast by so many, is not faith, but presumption, or delusion. If faith is the belief of the truth, then whatever I believe ought to be a truth, and a truth supported by evidence, prior to, and independently of, my believing it. If that persuasion which I may have of my interest in Christ have any right to the name of faith, it must be a truth, and a truth capable of being proved by scripture evidence at the time." It is very unsafe, therefore, to rely on dreams, impulses, impressions, and certain suggestions of scripture, without examining carefully their origin. The same remark is applicable to the persuasion that certain unbelievers will be converted, and that revivals will commence at particular times and places. These impressions concerning unexisting events may sometimes happen to be well-founded, but we should cautiously receive them as objects of trust. This prophetic faith, moreover, has a tendency to cause neglect of duty, diminish a sense of dependence, and abate the ardour of supplication.

CHAPTER. V.

ON REGENERATION.

Term REGENERATION—*I. Nature of regeneration—II. Its evidence—III. Viewed as a duty—IV. Its necessity.*

THE Spirit of inspiration has neither made a formal distinction between the prominent doctrines of the gospel, nor digested them into a regular series. They are stated sometimes in one form, sometimes in

another, according to the character or circumstances of the hearer. Occasionally, a doctrine is exhibited by itself; but generally each includes the rest, and the whole circle of Christian graces. The great change from death to life, which we are now to contemplate, is comprehended in saving faith; in genuine repentance; in holy obedience. The divine influence, which produces the spiritual creation, is necessary to incite and enable us to perform the duties involved in each of these requirements. This is always implied, and in some instances is explicitly stated: Philippians i. 29—Acts v. 31: xi. 18—2 Timothy ii. 25—Hebrews vi. 6—Romans vi. 17.

But Christ thought it important, in his discourse with Nicodemus, to fix the attention distinctly on that renewing of the heart which he declared to be indispensably necessary as a means of admission into his kingdom. This change in common language, is called regeneration, *i. e.* a new birth. The word is used but twice in the New Testament—Matthew xix. 28: Titus iii. 5—and in the first passage its meaning depends upon punctuation. Christ may mean either that those who had followed him “in the regeneration,” in the renewing of their minds, should be rewarded; or that his followers should be rewarded when he should regenerate, create anew, the heavens and the earth. But although the word *regeneration* is used but once as certainly declaring the necessity of a new heart in order to salvation, yet other words of equivalent meaning are frequently employed. Christians are said to be “born of God”—“born of the Spirit”—“born again by the word of God”—“begotten by

the word of truth"—“created anew in Christ unto good works”—“quickenened from a state of spiritual death, and to be saved by the renewing of the Holy Ghost.”

We shall consider now the nature, evidence, duty, and necessity of regeneration.

I. *The nature of regeneration.*

This part of our subject may be regarded as a key-stone in theology. Every view we take of it must have an important bearing on many other essential doctrines, and on religious duties in general. I shall confine my attention chiefly to matters of fact: for the obvious reason that to carry our researches further would be not only unprofitable, but unauthorized by the example of Christ. What, then, is the agency of the Spirit, and what are the means employed in accomplishing the new creation? Are any new powers and faculties added to the soul, or are the already existing powers merely brought into the voluntary service of God? The latter only, if our own consciousness is competent to testify. Some of the disciples of John, who were true believers, said, “We have not so much as heard whether there be any Holy Ghost.” There are many also who have been fully taught the existence and office of the Holy Spirit, and who have themselves experienced his renewing influence, without apprehending, at the time, the truth that they had passed from death to life. They were sensible that their views and feelings, in regard to religious subjects, had undergone an important change; but, not believing themselves to be born again, they supposed the change to have been effected by the clearer knowledge of truth and duty

resulting from an unusual investigation of the scriptures, and the instructions of their pious friends. When convinced by the subsequent fruit of the Spirit that they had indeed been created anew in Christ Jesus, they were astonished to find that the marvellous passage from darkness to light could have been effected so silently as to escape their observation. Many a genuine convert to righteousness has, for this very reason, doubted the fact of his admission into the kingdom of God. Now, if there is any physical change, or renovation of constitutional properties, in regeneration, it is rational to conclude that this must be a matter of consciousness. But no such thing comes within the range of our experience. We cannot detect the least suspension of voluntary agency. We are not conscious of any influence exerted upon us which supersedes the necessity or duty of reconciling ourselves to God. If we had not "heard whether there be any Holy Ghost," we should suppose that regeneration is accomplished solely by the power of truth. The plain inference, therefore, from the testimony of experience is, that the new creation must be a moral change, a transfer of the affections from the world to God, produced in entire consistency with the laws of moral agency.

This view of the subject is confirmed by a consideration of the means employed in regeneration. "Of his own will begat he us with the word of truth." "It pleased God by the foolishness of preaching to save them that believe." "In Christ Jesus I have begotten you through the gospel." "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and

abideth for ever." "Sanctify them through thy truth; thy word is truth." "Ye shall know the truth, and the truth shall make you free." These passages are sufficient to establish the generally admitted fact, that the word of truth is the principal means which the Spirit employs in renewing the heart.

It has become a question of great importance whether the truth is the only means. I would not positively assert—while so many eminent and pious men affirm the contrary—that the Holy Ghost exerts no influence upon the mind, except through his appropriate medium. He is an invisible agent, and the mode of his operation is beyond our comprehension.

The inward call; the sanctifying dew,
 Coming unseen, unseen departing thence;
 Anew creating all, and yet not heard;
 Compelling, yet not felt:—mysterious these.

But, although the agency of the Spirit is mysterious, yet facts on this subject, revealed by inspiration, and human consciousness, can be understood. The scriptures assert that we are "born of the incorruptible word," made effectual by the demonstration and power of the Spirit. It is not intimated that the Spirit exerts any other influence in the work of regeneration except through the instrumentality of the word. If the truth cannot be made effectual to the new creation, why do not some of the inspired teachers inform us of the important fact? But their language obviously implies the contrary. They tell us, invariably, that the Spirit renews and sanctifies the heart through the truth; and, if their words are to be received in the

common acceptation, we must conclude that his agency is exerted in no other way. We find at least no satisfactory evidence that this is a wrong construction of their language; and we cannot conceive it possible that a voluntary and accountable being should be constrained to render a willing obedience to his maker, except through the force of truth. This will be more fully considered when we come to the duty of regeneration.

Let us inquire now if the view we have taken of the subject do not accord with the divine administration, and the moral nature of man. In all his requirements, God never overlooks our accountable character, but treats us as responsible beings. He sets before the rebellious the blessing and the curse, and urges them to choose life. He makes them acquainted with their guilt and ruin, and the way of escape through his redeeming mercy, and entreats them to repent, believe, obey, and be saved. He uses means for their recovery adapted to their accountable nature. What other means could he employ? Must not our hopes, fears, affections, and passions, be addressed? Must we not be constrained by a moral influence to choose and to do that which is right? Must we not be controlled by motives presented to the mind?—by the truth assailing the conscience and the heart with its resistless terrors, subduing tenderness, persuasive rewards? What but revealed truth, setting in contrast the inflexibility of the law, and the redemption from its curse, is adapted to the present state of man, and appropriate to the healing of his spiritual diseases? We can conceive of no other adequate or suitable remedy. God has provided no other. He

has given us his living and abiding word, the means, through obedience, of setting us free from the dominion of sin—the grand and effectual “medicine for the mind diseased.”

But it is objected that the word of truth tends only to increase the enmity of the carnal mind the more clearly it is exhibited, and therefore can never be made capable of producing the new creation. The fact is admitted that the hatred of the sinner is inflamed against God by the conviction of his guilt and ruin, while he cleaves to his iniquity, and has an erroneous view of the divine character. But may not the whole truth,—his own ill-desert, the justice of God in his condemnation, the love of Christ, and his offers of free salvation,—soften and transform the heart of stone? Joseph’s brethren hated him, and could not speak peaceably to him; and yet the whole truth, in relation to his character and their own, changed that cruelty into weeping, and confession, and brotherly love. God saith, “Is not my word like as a fire? and like a hammer that breaketh the rock in pieces?” Now, if this be true of the word—“if it is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,”—may not the Omnipotent Spirit make it effectual to the renewing of the soul? It can be nothing less than presumption to deny this. When the sinner is convinced of sin, of righteousness, and of judgment, his distress becomes often insupportable, and life would fail if God in mercy did not grant him deliverance from the fire of his word. It was truth that pricked the

Jews in their heart, and compelled them in their agony to inquire what they must do. It was truth that hurried the traitorous Judas to phrenzy and self-destruction. And truth is equally adapted to soothe the tumultuous passions, and prostrate the returning prodigal in love and wonder at his Father's feet. "Ye shall know the truth, and the truth shall make you free." "Ye have purified your souls in obeying the truth through the Spirit." "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which *effectually* worketh also in you that believe." We must conclude, in view of all this testimony, that the new creation is effected through the instrumentality of the word, under the accompanying energy of the Holy Ghost sent down from heaven. In this appropriate and effectual manner, as I apprehend, the understanding is enlightened; the things of God and of the world are presented in their true light; and the thoughts, desires, and affections, are turned from their former course, and fixed on new objects. The man has become a new creature, because his views and feelings are entirely changed. He loves the things which he once hated, and hates the things which once he loved. The sudden and glorious transformation often leads the convert to imagine that the works and the word of the Lord have undergone some marvellous change. But he has been looking hitherto at heavenly things at best through an inverted telescope. Now, the glass is properly applied, and the glories of the spiritual world burst upon the astonished and

enraptured vision. Not a single beauty has been created in the moral landscape. All existed before; but it was unseen, unfelt. No new faculty has been created in the mind ravished with these recently discovered glories. The eye has been unsealed,—the ear has been opened to the voice of peace,—the soul has awakened to the proper exercise of its powers.

We are now to consider,

II. *The evidence of regeneration.*

“The wind bloweth where it listeth,” said the Saviour, “and thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth: so is every one that is born of the Spirit.” The wind is a viewless agent, but its effects are visible. So the effects of the Spirit are manifest, although he comes and departs unseen. His influence, therefore, can be known only from his operations, as in the case of the wind which is made an emblem of the Spirit’s agency. We must inquire, then, whether we exhibit the fruits of holiness, in order to know if we have been born of the word. If the great change is accomplished, it will appear in “newness of life.” This is the scriptural test. “By their fruits ye shall know them.” “As many as are led by the Spirit of God, they are the sons of God.” But there is a variety of experience, corresponding in some degree, with the natural temperament and the effects of previous education. Some have deeper impressions and clearer views than others. The sun of righteousness, to some, breaks suddenly forth; and “darkness visible,” in a moment, is turned into the brightness of noon-day. To others,

a faint light appears, like the first dawn of morning which gradually increases till the new heavens and the new earth become distinctly visible. Regeneration itself is an instantaneous change, following the preparatory work of conviction; for he who lays aside his enmity must necessarily exercise the opposite feeling of love. But the evidence of the new creation is not the same in all cases. It will soon appear, however, if unbelief do not prevent. And, when we have "the witness of the Spirit in ourselves," we need not be anxious to know the time we were renewed. This is not required, neither is it safe to trust to any supposed time of conversion. The life must bear testimony. This is enough. We do not think it necessary, as a means of proving that we love our friends, to know when we first began to love them. And it has been well remarked, in relation to the evidence of regeneration, that "no man can doubt that the sun shines at noon, because he did not see it rise." It is not important to dwell longer on this part of the subject, because the evidence of faith, of repentance, of obedience, is evidence of regeneration; and this has been already described.

III. *The duty of regeneration.*

The doctrine has long prevailed that we are passive in the new creation, and that therefore it cannot be our duty, in the proper sense of the word, to renew our own hearts. But God has declared that the sinner is under obligations to do this—that it is literally and truly his duty. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Christ away from you all your transgressions whereby ye

have transgressed, and make you a new heart and a new spirit: for why will you die, O house of Israel?"* Is not this command immediate and direct? and must not the language be literally interpreted? Much pains has been taken to evade the force of this positive injunction; but it is unavailing. Is repentance unto life a duty? Does God mean what he says when he commands all men every where to repent, on penalty of eternal perdition for non-compliance? But repentance necessarily involves regeneration; for if no man can "see the kingdom of God" till he is born again, and if godly sorrow for sin is unto salvation, it must include the new birth. In the passage just quoted from Ezekiel, repenting and casting away transgressions are synonymous with making the new heart. If the duty of regeneration, therefore, is denied, the duty of repentance must also be denied. Every step toward the performance of the one is a step toward the performance of the other. And we are as much dependant on the creating influence of the Spirit in repentance as we are in the new birth. Christ is exalted at the right hand of the Father "to give repentance," no less than the new creation. This is too plain to be gainsayed or resisted. The same things are equally true of saving faith. "He that believeth shall be saved"—is passed from death to life. "Unto you it is given in the behalf of Christ to believe on him." Faith, therefore, includes regeneration, and implies the necessity of the same divine influence for its exercise. If the one is a duty, the other is no less. The same is true of the obedience of any spiritual requirement; for the

* Ezekiel xviii. 30, 31.

new heart is necessary to holy obedience. By denying the duty of regeneration, therefore, I see not but we must deny every other duty which requires for its performance a right state of the heart. But the scriptures, in every form, command the sinner to do that which involves the creating of himself anew. "Put off all these; anger, wrath, malice." "Draw nigh to God, and he will draw nigh to you." "Cleanse your hands, ye sinners, and purify your hearts ye double-minded." "Submit yourselves to God." "Resist the devil, and he will flee from you." "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved." "Wash you, make you clean: put away the evil of your doings from before mine eyes. Cease to do evil." "Thou shalt love the Lord thy God with all thy heart."

Now, if regeneration is merely giving God the affections, that is, voluntarily serving him, and employing for his glory all the powers and faculties with which we are created, it is a plain duty to make to ourselves a new heart, and a right spirit. But if this change requires a renewal of constitutional properties,—if it implies that there are obstacles which cannot be removed by the sincere desire of obedience—then the duty of making a new heart vanishes, and with it every other spiritual duty. Let the scriptures decide what is truth in this important case; but let not the sinner perish leaning on philosophy falsely so called. If the truth makes him free, he must be the voluntary slave of sin: for truth can neither give nor take away the capability of acting from choice, nor annihilate the duty of choosing and doing righteousness.

I am not denying the fact of the sinner's dependence on the gracious and sovereign influence of the Spirit. "Of his own will begat he us." It is his office to take away the stony heart, and give the heart of flesh; and the ruined must submit themselves to his mercy, and beseech him to create in them a clean heart, and to renew within them a right spirit. But the need of his influence arises from the inexcusable blindness, and obstinacy, and wickedness, of the lost; and therefore he may have mercy on whom he will. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." "Ye will not come to me, that ye may have life." "There are some of you that believe not: therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." The renewing of the Holy Ghost, then, is a great, a sovereign, and gracious work, rendered necessary by the voluntary depravity of the sinner: for free agency is a constitutional attribute. It can never be taken from us so long as we remain rational and accountable. It could not be lost at the fall, and therefore cannot be restored by grace. The emphatic language of the scriptures, pronouncing the sinner "dead in trespasses and sins," and possessing a heart hardened like the "adamant stone," denotes merely his destitution of spiritual life—his dreadful insensibility to eternal things. The negligent but Christian church in Sardis had "a name to live and was dead." Such expressions, therefore, are not to be understood literally as if a dead soul were like a dead body.

IV. *The necessity of regeneration.*

If mere outward reformation, or the formal

observance of religious rites and duties, could fit us for heaven, we should not need the special influence of the Spirit. But the righteousness of the Scribes and Pharisees will not save us. The application of water in baptism will not cleanse the soul from pollution. This ordinance, except in its spiritual meaning, as defined by the apostle, 1 Peter iii. 21, must be unavailing. The "new creature" only can enter the kingdom of grace. By "the washing of regeneration"—the purifying influence signified by baptism—are we saved; "not by works of righteousness which we have done." The necessity of being created anew, "after the image of true holiness," is evident from the explicit testimony of Christ, John iii. 3;—but depravity is the only ground of this necessity. We need not repeat the arguments by which the truth has been demonstrated that the natural heart is entirely destitute of holy love. It will be sufficient merely to illustrate the unfitness of the unregenerate for heaven, by contrasting the world with the kingdom of Christ. What, then, is the purity, and what the employments of the heavenly hosts? Inspiration has told us of the gates of pearl, and the streets of gold; of the pure river of water of life, clear as crystal, flowing from the throne of God; of the glory of God and the Lamb, superseding the necessity of sun and moon; of the crowns, the palms, the white robes of the conquerors; of the unutterable joys of perfect innocence and love for ever, and ever; of the spotless purity which shall not be contaminated by the entering in of "any thing that defileth, or worketh abomination, or maketh a lie." But neither the sublimest elevation of thought, nor the

most dazzling lustre of imagery, can shadow out the holiness and bliss of heaven. Yet compare with this inadequate description, the selfishness, and oppression, and wickedness of this ruined world. Can the unwashed and unregenerated sinner be fit for the society of God, and holy angels, and the spirits of the just made perfect? In the kingdom of God, he that is least, most humble, is greatest. Is it the natural disposition of man to esteem others better than himself? Whence then come envy, and slander, and unrighteous ambition, and contempt of the poor? — Whence come wars and fightings, and perfidy? Can the heart which burns with ardent desire for the honour of men, and the pleasures of sin, be satisfied with the ornaments of a meek and quiet spirit? Can it be content with the lowest seat in the kingdom of grace? In heaven the love of God constitutes the everlasting song: does this holy love so fill the heart of the natural man that he can joyfully ascribe all praise to God, and respond for ever to the anthem of the celestial hosts: "Not unto us, not unto us, O Lord, but to thy name give glory?" Does he give evidence of this by his spiritual reverence of the Sabbath, calling the holy of the Lord honourable? Does he love prayer, and meditation, and the communion of saints? Can he say: "Thy word is very pure: therefore thy servant loveth it"? Oh! how do reason and conscience lift up their voice with the voice of Jehovah, and the voice of his rejected Son: "My soul loathed them, and their soul also abhorred me." "I know you that ye have not the love of God in you." How then can the transgressor, unwashed in the fountain set open for sin and uncleanness, be happy in

heaven? "The happiness of heaven is holiness, and to talk of being happy without holiness is as apparent absurdity as to talk of being well without health, or of being saved without salvation." I ask the unsanctified, what would you do in that world of bliss? Could you dwell with unspeakable joy amid the unclouded glories of the Deity? You cannot love his perfections as they shine on the page of revelation, and obscurely appear in the life of his children. Can you gaze with ecstasy on the robes of light which adorn the risen Saviour? You would not trust him with your salvation, and have nothing to admire in the riches of his grace. Will you stand in the multitude of the redeemed, and be ravished with the melody of their golden harps? They will turn away as from an enemy of Him whose name is the glory of their song. Whether will you wander in search of employment or rest? Forsaken and neglected, you must sit down in the streets of the golden city, a solitary stranger, and be compelled to exclaim :

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven!
Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is hell!—myself am hell!

"Marvel not that I said unto thee, ye must be born again."

CHAPTER VI.

DIRECTIONS TO THE INQUIRER.

Varying language of scripture in answer to the inquiry, "What must I do to be saved?"—These directions substantially the same—Errors which may retard the sinner's reconciliation to God.

THE doctrines and duties of the scriptures, as has been already remarked, are not arranged in systematic order. They are stated in different forms, and in a variety of phraseology. It is important, therefore, that apparently dissimilar instructions, addressed to sinners, should be collected together and harmonized. The following are the principal :

When the convicted jailor inquired what he must do to be saved, Paul and Silas answered : "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" When the many who "were pricked in their heart" on the day of Pentecost, said : "Men and brethren, what shall we do?" Peter replied : "*Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.*" To Simon the sorcerer in the gall of bitterness, the same apostle said : "*Repent of this thy wickedness, and pray God; if perhaps the thought of thine heart may be forgiven thee.*" To the Jews, whom he had charged with the denial of the Holy One, and the killing of the Prince of Life, Peter said : "*Repent, and be converted, that your sins may be blotted out.*" In the commission given to the apostles by the Head of the Church, the promise is : "*He that believeth and is baptized, shall be saved.*"

Not unfrequently, sinners are directed to perform the *practical* duties of religion. A young man of great possessions came to Christ, saying: "Good Master, what shall I do that I may inherit eternal life?" Christ replied: "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me." To the lawyer who made the same inquiry: "What shall I do to inherit eternal life?" Christ replied: "What is written in the law? He answered, Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. Jesus said to him, This do and thou shalt live." To the soldiers who demanded of Christ, saying: "And what shall we do?" He answered: "Do violence to no man, neither accuse any falsely; and be content with your wages."

In the prophets, *general* directions to obedience are frequently given: "Wash you make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

So various are the answers given in the scriptures to the great inquiry; What must I do to be

saved?—Believe on the Lord Jesus Christ—believe and be baptized—repent and be baptized—repent and be converted—repent and pray—make you a new heart and a new spirit—cleanse your hands and purify your hearts—give to the poor, take up the cross and follow Christ—cast away all your transgressions—love the Lord thy God with all thy heart.

These directions, expressed in so many forms, may seem to be contradictory, but they are substantially the same. Considered as spiritual requirements, they are connected like the links of a chain. In the answer to the jailor, faith alone is mentioned; but this includes and produces the other Christian graces. It works by love; purifies the heart; leads directly to the observance of the institutions of the gospel, and the obedience of its precepts. Godly sorrow for sin also implies and produces newness of life. It implies the exercise of faith, charity, and the performance of the practical duties enjoined in the scriptures, because repentance unto salvation cannot exist distinct from the other Christian graces. The same is true of prayer united with repentance. It is the offering up of sincere desires to God; and implies the existence of faith, with its kindred virtues. The exhortations, also, to practical duties, or to a general obedience of the divine commandments, contain an implied reference to repentance and faith; for we cannot truly obey any moral precept of the gospel without holiness of heart; and holiness is the fruit of “repentance toward God, and faith toward our Lord Jesus Christ.” As it regards practical purposes, then, it amounts to the same thing, whether

the sinner is directed to believe, or repent, or repent and pray, or make to himself a new heart, or purify his heart, or perform the spiritual duties of religion. These different instructions imply the same things; and every one of them includes the substance of all the rest.

Now if these directions are given by the Spirit of Truth, they must be not only perfectly safe, but it is perilous to substitute for them the wisdom of men. God has appointed the watchman, and says: "Thou shalt hear the word at my mouth, and warn them from me."

I shall now, in view of these general instructions, describe some of the errors which are liable to retard, if they do not prevent, the sinner's reconciliation with God.

(1.) The inquirer may very naturally perplex himself with the question, "How shall I commence the work of salvation?—In the performance of which of the various duties must I begin?" So long as he stands revolving this question, he will neglect every duty, and accomplish nothing. If the scriptural directions, specified above, have been correctly interpreted, it is of no particular consequence to which of them the attention is first directed. They are like rays of light flowing from a common centre—either of them, if implicitly followed, will conduct us to Christ. Suppose an insurrection breaks out under a monarchical government, and the king makes proclamation of pardon to the rebels, on conditions of submission and future loyalty: Those who are disposed to accept of mercy will not think it necessary to inquire which of the several duties included in submission

ought *first* to be performed, whether confession, or sorrow, or thankfulness for the offer of pardon. Least of all will they think of retaining their weapons till they have decided so unimportant a query. The sinner has no more need to inquire which of the various duties, implied in reconciliation with God, must first be performed. The inspired teachers did not think it worth their while to solve this metaphysical puzzle. They probably did not, for this simple reason, that although there may be a natural order in the prescribed duties of religion, yet, from their inseparable connexion, the spiritual obedience of any command implies general obedience. The anxious sinner ought to refrain from outward transgression, and bring his conduct into external conformity to the law. He ought to do every thing which is obviously right, and avoid every thing obviously wrong. But he must not stop here: reconciliation with God, and the consequent salvation, absolutely require repentance, and faith, and newness of life.

(2.) The convicted sinner is in danger of waiting what is wickedly called "God's time." In view of his dependence on the Spirit of Grace, some, who ought to be better guides, have compared him to the man lying at the pool till the waters were troubled, and a friend, or compassionate stranger, should help him in. But is there no essential difference between helpless infirmity, and the difficulties resulting from voluntary depravity? It was not the duty of the impotent man to step into the pool; is it not the duty of the sinner to repent and cast away his transgressions, that so iniquity shall not be his ruin? When there is a parallel

between *natural* and *moral* impotence, then, and not till then, let this comparison be used. The scriptures indeed speak of waiting on the Lord, but it is in the patient performance of duty and the meekness of Christian submission. They who so wait on Him shall "renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." If this is waiting on the Lord, that is not a biblical direction, but a ruinous delusion, which bids the sinner remain in the strength of his rebellion, till God subdues him into obedience. In the multitude of instructions which the scriptures contain, not one is found directing the sinner to tarry in his iniquities, till the grace of God fits him for the performance of duty. Every exhortation and command is immediate and peremptory: Repent—believe—obey. The theology of the Bible never sets duty and dependence at variance—never promises grace without obedience. The sinner, therefore, must wait for nothing, but enter immediately on known duty. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "strive (agonize) to enter in at the strait gate: for many, I say unto you, will seek (feebly and erroneously) to enter in, and shall not be able." "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Here is no waiting for a new heart—no justification of the doctrine that

every thing done before regeneration is sinful, and therefore it is useless to attempt obedience till the new heart is given. Christ does not tell the young man that he must be created anew before he obeys the moral precepts; but "if thou wilt enter into life, *keep the commandments*—sell whatsoever thou hast, and give to the poor." And when the Saviour said to the Pharisees, Cleanse *first* that which is *within* the cup and the platter, viz., extortion and excess; he directed them to effect this inward cleansing by performing practical duties. "Give alms of such things as ye have; and behold all things are clean unto you." I dwell at length on this important point, because the error I am endeavouring to remove furnishes a resting-place to the awakened and the unawakened sinner. "I can do nothing till I have a new heart." How then are you to be saved? You will not attempt to pray, till you can offer up a holy prayer! you will "not try to repent, till the grace of repentance is given!" The sum of all is, you will do nothing till you become a Christian. The absurdity is as great as that of the simpleton in the Greek fable, who said, "I will not venture into the water till I have learned to swim."

(3.) The awakened sinner is liable to place undue reliance on what is termed using *the means of grace*. Some will direct him to consider his ways; to read the scriptures and pious books; to be punctual in his attendance on religious worship; and thus they encourage him, to "put himself in the way of receiving a blessing," when Christ passes by. It is true, indeed, that the means which God makes effectual to salvation are adapted in themselves to

produce a salutary influence, and for this reason the outward observance of them is better than total neglect. There is more probability that the man who pays an external regard to religious ordinances will be converted, than there would be if he should neglect the Sabbath and openly disregard the gospel. But although the instructions just noticed are important in their place, what have they to do with repentance and faith? Should we direct an obstinate child to pursue this course, in the hope of becoming reconciled with his injured father? Does not such counsel divert the attention from the one thing needful? The apostles never direct the sinner to do something preparatory to reconciliation with God, but immediately enforce the duty of repentance.

(4.) It is very common for the anxious inquirer to seek for *deeper conviction*, in the hope that it will lead to conversion. This is an error. If he is fully sensible of his lost condition; if he realizes the truth, that in Christ alone is redemption through his blood, the forgiveness of sins according to the riches of his grace, what need has he of more conviction? And what would it avail if he had? The fallen angels are fearfully convinced of their condemnation and ruin; but, although they *tremble*, they do not cease from rebellion. The sinner may realize the greatness of his guilt and misery till flesh and heart fail, and yet not make his peace with God. Conviction is no Saviour. The scriptures do not direct us to seek conviction: "Seek ye the *Lord* while he may be found; call ye upon him while he is near."

(5.) It is natural for the awakened sinner to con-

clude, from the greatness of salvation, that conversion requires considerable *length of time*. This dangerous error has been inculcated by many religious teachers. The passage from death to life, has been sometimes compared to the journey of the children of Israel through the wilderness to the promised land. But many of the Israelites died in the wilderness, and many sinners will perish in the way, if they are long in the work of reconciliation. There is no parallel between the transition from sin to holiness and the journey from Egypt to Canaan. The instances of conversion recorded in the scriptures are sudden. So it was at the Pentecost; and so it was with the jailor. Even Paul,—in his own judgment “the chief of sinners,”—spent but three days between the terrible light of conviction, and the marvellous light of God’s countenance. I do not remember a solitary case, under inspired teaching, of a long space between conviction and reconciliation. There need not be. The sinner accomplishes nothing, in the work of salvation, till the immediate purpose of submitting to Christ is formed and executed. Then the work is done at once. Nothing is gained by waiting, but on the contrary, the heart is hardened—the Spirit is grieved—imminent danger is incurred. The Holy Ghost saith, “*To-day, if ye will hear his voice.*”

(6.) The heavy laden sinner is liable to become weary with excessive anxiety, and *despair of salvation*. Every avenue of escape seems to be closed. “The hail has swept away the refuges of lies”—“the waters have overflowed the hiding place”—“shade after shade of deepening gloom descends,” and misery seems to be his merited and inevitable

portion. Thus it is that God, in his wisdom and mercy, shuts us up to the faith, and constrains us to throw ourselves down at the feet of him who came to save that which was lost. Here salvation flows like a river, and "whosoever will let him take the water of life freely." "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Who can yield to despair, in the hearing of such promises? Perishing sinner! you must submit to God; and the moment this is done, salvation is yours. You know how to become reconciled with an innocent, injured friend: Will you go to your injured, heavenly Father, with confession, and weeping, and submission, that you may receive his forgiveness, and fill the angels with joy? Will you do this *to-day*? The cares and allurements of the world are numerous—the devices of Satan are many—life is a vapour—the Spirit will not always strive. "Take heed; for mercy is like a rainbow, which God set in the clouds, to remember mankind: it shines here, as long as it is not hindered; but we must never look for it after it is night, and it shines not in the other world. If we refuse mercy here, we shall have justice to eternity."* "Satan labours," says the pious Gurnal, "to put off the sinner with delays. Flitting thoughts of repenting he fears not. He can give

* Jeremy Taylor.

sinners leave to talk what they will do, so that he can keep such thoughts from coming to a head, and ripening to a present resolution. Few are in hell but what thought of repenting; only they could not fix upon the time in earnest, when to do it. The command saith: Now repent. God saith: 'To-day, while it is called to day.' Satan saith: 'To-morrow.' Which will you obey, God or him? Thou sayest, thou meanest at last to do it; then why not now? Which is the morrow thou meanest? Thou hast but a day in thy life, for aught thou knowest; where then canst thou find a morrow for repentance?"

CHAPTER VII.

ON THE NATURE OF INABILITY.

Encouraging language of scripture—Plea of inability inexcusable—Is God unable to save?—Is He unwilling to save?—Is the sinner unable to be reconciled to God?—Distinction between natural and moral inability—All obstacles to salvation comprehended in the voluntary depravity of man.

THIS subject has been partially illustrated in the preceding chapters. But it has so important a bearing on all the prominent doctrines of the gospel and the practical duties of religion, that I shall give it a distinct consideration.

It is worthy of notice that promises and threatenings are intermingled through the whole Bible. Excepting the introductory but very brief history

of creation and the fall of man, it commences with intimations of grace for the penitent, and closes with the general invitation to "take the water of life freely." The *last* denunciation, expressed in few and appalling words, is enclosed by the offers of free salvation and a benediction; and thus has God finished his testimony with the most explicit declaration that sinners, without distinction, may come to him and trust in his mercy. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say Come. And let him that is athirst, Come. And whosoever will, let him "take the water of life freely." There is every appearance of sincerity in these invitations, coming from the Redeemer, and the Spirit of grace, and the whole church of the first born. We cannot doubt it, unless we deny the perfections of Christ, the perfections of the Spirit, and the benevolence of the church. And how can this be denied, even in thought? The Son of God has demonstrated, by his humiliation and death, the truth that he is sincere. The Spirit, by his gracious striving, has proved that he is sincere. The whole church, militant and triumphant, impelled by the love and command of Christ to seek the enlargement of his kingdom, have testified by their sacrifices, toils, and prayers, that they are sincere. When we regard, therefore, the warnings and threatenings, intermingled with invitations, promises, exhortations, and offers of free forgiveness, addressed to sinners, and assuring them in so many forms, and with

perpetual repetition that "all things are ready," it is difficult to conceive that they are destitute of the *ability* requisite to avail themselves of the promised blessedness. But when urged by the messengers of Christ to go and drink freely from the fountain of living waters, they reply—"We do not feel athirst. We cannot realize our guilt and danger—cannot repent, and believe, and make to ourselves a new heart, and a right spirit." If these excuses are justifiable,—if the sinner is *literally* and *truly* unable to do what God requires,—he can deserve no blame for living in sin. But this granted, in what light are the scriptures and their Author to be viewed? On this point the Lord hath a controversy with the transgressor. He invites and commands him to come and take the water of life freely. He denounces everlasting destruction from his presence, as the wages of disobedience, and attributes the ruin to the sinner's own disinclination to comply with the terms of salvation. "Ye will not come to me, that ye might have life." "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh.—For that they hated knowledge, and did not *choose* the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which

the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass that as he cried, and they would not hear: so they cried and I would not hear, saith the Lord of hosts."

Notwithstanding all this, the sinner claims—and it is a lamentable fact that some eminent teachers support his claim—that he has *no ability* to come to Christ and be saved. How then is this great controversy to be settled? The obstacles in the way of salvation, whatever they are, must be comprehended in these four things: either God is *unable*, or he is *unwilling* to save the sinner; or the sinner is *unable*, or he is *unwilling*, to be reconciled to God.

I. *Is God unable to save the sinner?* On this subject we must speak of inability as it relates to the circumstances in which God is placed as a moral Governor. His Omnipotence is not concerned in this inquiry, because reconciliation with offenders is a *moral* transaction. God would have been incapable of restoring the rebellious to his favour, on any terms submitted to by them, had not an adequate atonement been made for their offences. "Without shedding of blood is no remission." But through the sacrifice of his Son, he can be "just, and the justifier of him that believeth." Christ has "tasted death for every man." "Being made perfect, he became the Author of eternal salvation unto all them that obey him." Is not God able to save, then, "to the uttermost all who come unto him" by faith in his Son? Would he invite the "ends of the earth to look unto him and be saved," if he had no power to bestow the promised mercy? Would

he command all men every where to repent, and threaten to inflict everlasting punishment on all for unbelief, if repentance and faith could not secure salvation? He *must* be able to fulfil all his gracious promises; and with adorable justice will he execute all his threatenings if they are not averted by penitence and faith. Is he then,

II. *Unwilling to save all who submit themselves to Him?*

The same arguments which demonstrate his *ability*, prove also his *willingness* to save. The gift of his Son, laying on him the iniquities of us all—the strivings of his Spirit from year to year—his long-suffering, forbearance, goodness—his precious promises—melting entreaties—awful denunciations—the parental reluctance and grief in giving up the ruined child—his oath, “As I live, I have no pleasure in the death of the wicked!”—Is it possible, after this exhibition of loving kindness, that God can be *unwilling* to save the chief of sinners? Did Christ weep over Jerusalem because the guilty people *could* not come to him and be gathered, “as a hen doth gather her brood under her wings?” We find hitherto no satisfactory answer to the appeal from God: “Why will ye die?”—no *necessity* of perishing in sin. It remains to inquire,

III. *If the sinner is unable to be reconciled to God.*

You say that you cannot repent—cannot believe. How do you know this? Did you ever make a fair experiment? Have you ever earnestly and constantly endeavoured to become a Christian? Some feeble and faithless attempts you may have made,

but did you ever, with full and steadfast purpose, engage in the work of your own salvation? Have you laboured as faithfully for the meat which endureth unto everlasting life, as for the meat that perisheth? If you never did, why do you say you cannot do that which you never zealously attempted? "The kingdom of heaven suffereth violence, and the violent take it by force." You should *strive to enter in* at the strait gate, before you pronounce it impossible. But instead of striving for admission, you have grieved the Spirit of grace—slighted his counsels—refused when he called. You have "loved darkness rather than light." Do you not feel that you are a *free* and *accountable* being? Do you not often resolve secretly that you will become a Christian, after a few more years of sinful indulgence? What becomes of the plea of inability in this case? But you will resort to the scriptures for proof that no man *can*, of himself, come to Christ. We must be "drawn" by the Father. True, but what is the meaning of this language? The Jews, in their stubbornness and prejudice, had rejected all the arguments which Christ advanced in evidence of his divine mission. He then said to them: "No man can come to me, except the Father which hath sent me draw him." What immediately follows? "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh to me." This drawing, therefore, is the enlightening, and sanctifying, and persuasive influence of the Spirit. And whence the *necessity* of this influence? We have the commentary of Christ on the meaning of can-

not. "There are some of you that believe not. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." It has been shown that the agency of the Spirit in conviction and regeneration, is consistent with the moral nature of man; neither interfering with duty, nor for a moment superseding the necessity of obedience. The sinner taught of God freely comes to Christ. If the language of Christ, therefore, has been correctly interpreted, the inability of the sinner consists in unbelief and aversion to godliness. The word *cannot*, in common use, very often signifies *disinclination* merely, *inconvenience*, or *unwillingness*. Listen to the conversation of any individual for a half-hour, and you will repeatedly hear him assert that he cannot do many things, when it is evident that he does not mean he has no power, but he is not so disposed, or the things spoken of are difficult, or it is not convenient to attend to them. The scriptures use this phraseology in the same manner. "The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." "And he *could* there do no mighty work, save that he laid his hands upon a few sick folk, and healed them." "Can the children of the bride-chamber mourn, as long as the bridegroom is with them?" "How can ye, being evil, speak good things?"* "Can that which is unsavoury be eaten without salt? The things that my soul *refused* to touch are as my sorrowful meat." "He is such a son of Belial, that a man cannot speak to him."

* In all these passages, including John vi. 44, 64, 65, different tenses of the same verb, (*δυναμαι*) with a negative particle are used, signifying literally, *to be unable*.

“They hated him, and *could not* (were *unable* to) speak peaceably to him.” If such, then, is the common and scriptural use of words *literally* denoting inability, or impossibility, are they to be so interpreted in relation to the work of reconciliation with God? Most evidently not. We have the authority of Christ, and the apostles and prophets, for resolving all the obstacles which prevent the sinner's submission to the gospel, into obstinacy, unbelief, the love of evil, and aversion to spiritual duties. The Saviour expresses the whole, when he says, “Ye will not come to me.” I am aware that some understand the word *will*, in this passage, as merely expressing the certainty that sinners left to themselves must perish, or that the Jews addressed were beyond the hope of pardon. But such a construction of the language is too obviously absurd to be admitted: unwillingness is the meaning, and if Christ intended to affirm that no man *literally* can come, or has power to come to him, how could he weep over Jerusalem, and say “how often would I have gathered thy children—and ye would not?” Again he says: “Why do ye not understand my speech? because ye cannot hear my word.” “And because I tell you the truth, ye believe me not.” Are we to suppose that the Jews absolutely could not hear and obey the truth?

From a patient investigation of the scriptures, I am confident that they ascribe no inability to the sinner, except *voluntary and inexcusable depravity*. Even the strong language of the prophet, Ezekiel xxxvii. 1—4, may be reconciled with this view of the subject. Unregenerate men are indeed as truly

destitute of spiritual life, as the dry bones in the valley were of natural life. They are as really dependent on the quickening influence of the Spirit for restoration from moral death, as dry bones are dependent on the power of God for flesh and sinews, and a living attitude. But the moral creation differs very essentially from the natural; and the ground of dependence in the two cases exhibited by the vision, is far from being the same. It was not the duty of the dry bones to become living men. Is it not the duty of the sinner to become spiritually minded?

There is a distinction between *natural* and *moral* inability, which, from its supposed importance, deserves to be considered. The one implies the want of natural power—the other the want of inclination or disposition. It is admitted that these two kinds of inability, if they both deserve the name, are spoken of in the scriptures. “The men rowed hard to bring it (the ship) to the land; but they could not: for the sea wrought, and was tempestuous against them.” “The eyes of Israel were dim for age, so that he could not see.” In these cases, the most ardent desire of seeing and reaching the land was necessarily unavailing. This is strictly and truly natural inability, and it is also natural impossibility. The passages which speak of the sinner’s unwillingness to believe, of his aversion to holiness, and which declare his depravity insurmountable except by the aid of divine grace, describe what is called moral inability. It admits of a question whether this technical phraseology is applicable to the subject. Suppose, in the instance already cited, nothing had been

necessary to bring the ship to land but the use of oars, and the mariners had natural power to ply them. What would be moral inability in this case? The want of inclination or disposition to row, do you say? True, they could not use their oars without a disposition to use them. But this is only saying that so long as a man is in one state of mind he cannot be in the opposite state; that so long as a stream runs in one direction, it cannot run in another. The question is, had the mariners not been disposed to use their oars, would they have had power to use them—that is, to change their mind on the subject? And if Israel, instead of being blind for age, had voluntarily shut his eyes, would he have power to open them? In these cases, we should not think of saying that the men supposed, were unable to do, what they were merely unwilling to do. In order to determine a man's ability, we do not inquire what he is willing or disposed to do. Duty always presupposes natural power; and to speak of natural ability to do a moral *i. e.* a virtuous thing, seems not to be a very correct use of language. Now if the sinner needs, in order to reconciliation with God, "the implantation of a new principle," strictly speaking, or the creation of "a new taste," or a "physical renewal," this inability is natural, and it cannot be his duty to remove these insuperable obstacles.* But if God

* Some writers maintain that the sinner lost in the fall the power to *obey*, and yet God has not lost the right to *command*. But if this alleged inability is the result of Adam's transgression, it is not strictly true that we deprived ourselves of the power in question. Suppose it were so, would this avail any thing to the argument? According to the old illustration, if a servant wickedly disables himself, his master may still require him to perform his usual labour. What I require him to do

requires only submission to his righteous authority, and the willing obedience of all the powers and faculties he has given us, it is strictly our duty to obey his commands. If duty, then, supposes natural power, why should we say that the sinner is *morally unable* to obey the divine requirements? Do we mean simply that he is unwilling, or has no disposition to obey? But he is required to have this disposition, and the disposition in fact is obedience, or supposes it; for how can a man really desire to love God without loving him, and how can he feel disposed to live to the glory of God, and not manifest the strength of his inclination in corresponding obedience? Is it proper therefore to say that either natural or moral inability prevents men from doing their duty? Is it true that sinners have not ability to do that which they are under obligations to do? I object to the use of the word *inability* in relation to moral subjects. It corresponds neither with the "cannot" of the scriptures, nor the "cannot" in common use. When we say with reference to the transactions of life, that a man cannot do a *possible* thing, we do not mean that he lacks ability of any kind, but that the thing spoken of is difficult, or does not suit his inclination or convenience; and it is a perversion of our language to put any other construction upon it.

that which it is *impossible he should do*? There is neither sense, nor reason, nor scripture, to justify such a command. The servant may be punished for rendering himself useless, but you cannot command him to work miracles. It appears to me equally evident that the sinner cannot justly be required to do any thing beyond his ability—any thing which he cannot accomplish by the sincere desire of obedience and corresponding efforts. On no other ground am I able to reconcile the commands and threatenings of God with his perfections.

We are brought now to the last inquiry proposed for examination :

IV. *Is the sinner unwilling to be reconciled to God?*

The answer to this question is very obvious. If God is able and willing to save him, and if it is his duty to embrace the offers of pardon; all the obstacles in the way of his salvation are comprehended in his own voluntary depravity and inexcusable aversion to holiness. I cannot doubt that a candid exposition of the scriptures, and an honest investigation of facts must conduct every man ultimately to the same conclusion. The testimony of such a man as Fuller, given in the maturity of his judgment, and as the result of much experience and patient study, is entitled to special consideration. He once supposed—as he acknowledges—that the inability of unconverted men to believe the gospel “must be natural, or something which did not arise from an evil disposition: but the more he examined the scriptures, the more he was convinced that all the inability ascribed to man with respect to believing arises from the aversion of his heart. They *will not* come to me, that they might have life—*will not* hearken to the voice of the charmer, charm he never so wisely—*will not* seek after God, and *desire not* the knowledge of his ways.” Does not the still small voice of conscience testify that this is a scriptural view of the subject? Does not reason teach us that obligation and ability terminate at the same point? Dare you say, then, that you have no power to comply with the terms of salvation? Prophets affirm that you have “refused to hearken, and pulled away the shoulder

and stopped your ears, that you should not hear, and made your hearts as an adamant stone." Apostles have told you that you are "despisers, and wonder, and perish" through unbelief. Christ has looked on you in tears, and said, How often "would I have gathered you as a hen gathereth her brood under her wings, and ye would not." The Holy Ghost, saith, "To-day, if ye will hear his voice, harden not your hearts." Judgments, and mercies, and warnings, and entreaties, and the incipient miseries of transgression, have met you in every avenue to perdition, saying, "Turn ye, for why will ye die?" What answer can you make to these various appeals, if you die at last in your sins?

But you will ask—Am I not dependent on the grace which bringeth salvation? Yes—but what is the nature of this dependence? "We are not wrought upon in religion as masons work on stone, or as carpenters on wood: we are rational and moral subjects. God works by setting us to work. *He* does not repent, but enables us to repent; does not believe, but enables us to believe. While He is the teacher, we are the learners. We are not carried forward like a man asleep in a ship: he leads and aids us. In doing good, we are not moved by mechanism, but motive. Renewing grace does not destroy the order, the subordination, the use of our spiritual powers, but restores, establishes, and sanctifies them." We are not to *stand* in the way, "in case God should go by and leave a blessing," but we are to *walk on* in the *path of duty* till we obtain his favour. "Blessed is the man that heareth me, watching daily at my gates, waiting at

the posts of my doors." "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." "Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you."

Do you say, in reply to this exhibition of duty and encouragement, I am not athirst for the water of life—have no desire for the heavenly feast—no heart to love God? You have confessed the whole difficulty in the way of salvation; and it is a difficulty which you will never overcome except through the aid of renewing grace. The sooner you realize this appalling truth the better. When you feel that there is no barrier between you and God but your own wickedness, and yet this depravity is so great that you certainly will never deliver yourself from it by your own unaided efforts, you will submit to God, and pray for salvation by grace alone; and, having found the object of your agonizing desire, will ascribe the everlasting praise to the Lamb of God that taketh away the sin of the world. I have directed you to the wells of salvation. Do not deny the force of moral obligation and perish in the neglect of duty. "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment."

And from above the thunders answer still,

"Ye knew your duty, but ye did it not!"

CHAPTER VIII.

ON DIVINE SOVEREIGNTY.

God wise and good as well as omnipotent—Meaning of the terms used to explain the Divine Sovereignty—Distinction between foreknowledge and foreordination—What implied in fore-knowledge—Reconciliation of the doctrine with human agency and accountability.

THERE is a general admission of the truth that God has a right to preside over his own material empire, and, in the common acceptation of the term, to govern his own intelligent creation; but the human mind is disposed to revolt at the thought that He should work "*all things after the counsel of his own will.*" The strength of prejudice, in relation to this truth, will be diminished by a view of the divine perfections. Unlimited power may be safely trusted with a Being of unlimited capacity and unbounded goodness. Such is the character of the high and holy One who bears the sceptre of universal dominion.

I proceed, now, to consider divine sovereignty as related to the salvation of sinners. Exhibited in this form, it is called *purpose, decree, foreordination, election, and predestination*—words expressing; so far as they concern the present subject, the same idea. But the meaning of all these terms has been grossly misapprehended, and consequently, the most violent prejudice has been excited against the doctrine which they are used to denote. It has been very properly said: "*By predestination, we neither understand fate, tyranny, or unreasonable acts of power.* The

English, Latin, and Greek word, rendered *predes- tination*, means in theology, (not what Johnson defines it, 'a fatal decree,' quoting Shakspeare as authority,) but deliberation with one's self, and resolving and determining and ordering before-hand, what shall be done, when it shall be done, where it shall be done, and how it shall be done, including all the causes and means, first and last, for its certain accomplishment." This is a correct definition of the several terms employed to express the sovereign pleasure of God in the salvation of his chosen people. They are all used to represent the simple fact, that God *always designed to do whatever he does.*

There is an important distinction between *fore- knowledge* and *foreordination*; but they are intimately connected, and may be profitably considered together. By foreknowledge in God, we mean that he knows, or perceives future events; that is, he knows whatever shall exist, before it has taken place. That which, to created beings, is future and uncertain, is so clearly perceptible by his Omniscient mind, that he "calletth those things which be not, as though they were." But the foreknowledge, or strictly speaking, the knowledge of God, should be considered in its two-fold relation to his own acts, and the conduct of his intelligent creatures. If God *designs to do whatever he does*, in the order of time, he first *purposed* what he would do, and thus *knew* what he would do, because he was sure that nothing could either induce or compel him to change his mind. Every rational being who acts intelligibly, must act in accordance with a previous purpose. In the highest sense is this true of Infinite Intelligence. It is written: "Known unto God are all his works

from the beginning of the world." "He declares the end from the beginning, and from ancient times the things that are not yet done." Now if God is perfect, he so wisely matured the plan of creation, and the future administration of his moral government, that he can change none of his own works for the better; no improvement can possibly be made in his counsels, and, therefore, he can have no inducement to vary them. And if he is perfect in knowledge, the fact, viewed in connexion with his other attributes, renders it evident that he must be "of one mind" and "none can turn him"—must be "without variableness, or shadow of turning." As it concerns his own works, therefore, including every one of his acts, the predetermination of God seems necessary to the foreknowledge of his own conduct.

But, is the same foreordination of human actions necessary in order to the foreknowledge of these actions? Evidently not. "The tender mercies of the Lord are over all his works;" and he controls all things "according to the counsel of his own will." But the accountable, and therefore, free agency of man, must occupy an important place in the divine administration. If we are acquainted with the habits and disposition of any individual, and are informed what temptations will assail him, or in what circumstances he will be placed, we can predict with tolerable accuracy what will be his conduct. We shall not hazard much by foretelling that the covetous man, and the drunkard, will pursue, if opportunity present, their accustomed course. But if we should know their intentions before they were executed; or, if from some secret place, we

should see them in the act of fulfilling their previous purposes, our knowledge in this case would have no effect on their conduct. *Foreknowledge*, and *present knowledge*, and *after knowledge*, would be the same as it regards any influence on the voluntary conduct of these individuals. Now may not God, with his perfect knowledge of every human heart, and seeing, as he does, all the circumstances in which men will be placed, and perceiving the strength and bearing of every motive, be wholly acquainted with their future conduct, and yet his knowledge have no effect upon their actions?

But there arises now another very important inquiry: Does the knowledge of future events imply the certainty that they will be accomplished precisely as they are foreseen? Plainly and undeniably it does. Knowledge, whether it relate to the present, past, or future, is neither peradventure nor conjecture. Whatever is known must either already be, or must take place hereafter. If an event is doubtful, it cannot be foreseen, because it may or may not exist. There can be no truth in prophecy unless the events predicted are sure of accomplishment. On this ground, God "calleth things that be not as though they were." And it is very evident that knowledge and the certainty of things foreknown, must stand or fall together. If, then, God foresees all events, they will infallibly be fulfilled. How, then, is this truth, so far as we are concerned, reconciled with free agency and accountability? This has been already explained. It is our choice to do the things which God has foreseen; and our conduct is free, as I have shown, whether it is foreknown, or known, or unknown.

We now advance another step, and meet a still further and more momentous question : Does God merely *foresee* who will believe on his Son and be saved ; or does he *persuade* the ransomed, by a peculiar agency, to accept of mercy ? Christ says, referring to those who should hereafter believe, " Other sheep I have, which are not of this fold." He calls unbelieving Gentiles and blaspheming Jews his sheep, because it was certain that they should hear the voice of the Good Shepherd and follow him. And when Paul, in the idolatrous city of Corinth, despaired of success in the gospel, and feared a violent death, the Lord spake to him by night in a vision : " Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee ; for I have much people in this city." The prediction was soon verified in the conversion of many sinners. Now, what made it certain that these licentious Corinthians, and the future sheep spoken of, should come into the fold of Christ ? A zealous opposer of predestination says of the passages quoted, " They are called people of God who are still heathen, not because of any absolute decree of their election to eternal life, but because Christ saw that they were *disposed* to believe, and by faith become his people ; as elsewhere he calls those his sheep who should hereafter believe in him."^{*} Is this correct reasoning ? Did Christ see that they were disposed to believe ? Consider the character of these Corinthian Christians previous to their conversion. Was Saul, breathing out threatenings and slaughter, disposed to believe,

* Whitby.

when the great light and the voice arrested him ; or did the gracious Saviour show him his ruin, and dispose him to believe and preach the faith he had laboured to destroy ? You have his own answer— 2 Tim. i. 9. Now, it is a plain matter of fact that every unregenerate man is at enmity with God, and will live and die in his sins, if the Holy Spirit does not awaken him and bring him to Christ. Every sinner must be convicted of his guilt and ruin by the Spirit of grace ; and by the same Spirit must be subdued to repentance, persuaded to believe, washed, justified, and sanctified, in the name of the Lord Jesus.

It must be admitted, therefore, that God does make men to differ from each other by the special influences of his Spirit. This is indeed an obvious matter of *fact*, which we could not deny, even if it were not directly affirmed by the inspired writers. If, then, it is true that God calls some out of darkness into his marvellous light, and leaves others to despise his entreaties, and grieve the strivings of his Spirit, and eat of the fruit of their own way, he *purposed* so to do.

There is a more summary method of avoiding the embarrassment arising from an eternal purpose. Does the Judge of all the earth do right ? If so, it cannot be objected that there is any thing wrong in his *purposing* to do right, even if the purpose eternally precedes the righteous act.

But there is another very important consideration. A purpose or decree, unexecuted, inflicts no injury, exerts no influence whatever except upon him who forms it. It is a mere mental exercise. The execution of a purpose, therefore, effects all the harm

if there is any. We may then turn our attention wholly to the accomplishment of the divine purposes, for this constitutes the entire ground of objection. The simple inquiry now is, What are matters of fact in the divine administration? What doeth God in the salvation of sinners? Does He make them to "differ from each other," bringing some to repentance and not others? Will not the genuine converts in every revival confess this, with wonder and tears of joy?

It is obvious, from the view which has been taken of the subject, that we are not chosen to salvation without respect to duty, and the use of appropriate means, and the necessity of our own efforts, although God purposed to save the redeemed according to his own will, and not on the ground of any foreseen obedience in them. Our own experience amply demonstrates that it is necessary for us to "work out our own salvation with fear and trembling, though God worketh in us both to will and to do of his good pleasure." It is evident that in conviction, and regeneration, and sanctification, and the last stage of preparation for the heavenly rest, God employs those means which are consistent with his own perfections and the nature of the human mind, and which leave us in the entire possession of moral agency. There is no interference, therefore, with duty and accountability. Indeed, how can the sinner be saved, unless freely? Is he not made willing in the day of divine power? When God draws, does he not run after him? There are no slaves in the kingdom of grace. The truth has made every man a free and voluntary subject. There is no difficulty, then, in re-

conciling divine agency with our duty, and responsibility, and efforts to obtain salvation.*

* Much prejudice has been excited against predestination from a misapprehension of what is called *reprobation*. Many consider this as the counterpart of election, and affirm that if God has decreed the salvation of the elect, he must necessarily have decreed also the perdition of the non-elect. But this is not a correct inference from the doctrine of predestination. If all are so opposed to holiness that they will never accept of salvation till awakened by the Spirit and brought to repentance, no *decree* is necessary to shut out sinners from the kingdom of heaven. Left to themselves and their idols, like Ephraim, it is clear that they will *voluntarily* live and die in their sins. A decree, therefore, on this subject would be wholly superfluous. According to the Scriptures, election brings into the kingdom of grace all who are saved; the rest God leaves to their own chosen way, and has ordained their punishment according to their works. He does not hinder them from complying with the offers of mercy. He entreats and commands them to be saved. His Spirit strives with them. His Son died for them, and says, "How often would I have gathered you as a hen gathereth her brood under her wings, and ye would not." God expressly declares that he "has no pleasure in the death of him that dieth," and would rather that he should turn and live. But, after having warned and entreated the sinner, and hedged up his way to death by judgments and mercies, if he will force his passage down to the pit, God leaves him; saying, "What more could I do for my vineyard?" This is *Scripture* reprobation, except that the word means something vile, rejected, as "reprobate silver."

THE END.

GLASGOW :

E. Knull, Printer to the University.

BOOKS

PUBLISHED BY

W. R. M'PHUN,

BOOKSELLER AND PUBLISHER TO H.R.H. THE PRINCE-CONSORT,
84 ARGYLE STREET, GLASGOW.

*"THE MOST VALUABLE BIBLE FOR USE IN SABBATH
SCHOOLS EVER PUBLISHED."*

Now Completed, in an elegant Volume, Illustrated by
numerous Maps and Plates,

Dr Campbell's Expository Pocket Bible.

In plain Cloth, the price is 5s. 6d.; in embossed Roan, gilt edges, 6s.; in French Morocco, blind tooled, 7s.; in French Morocco, gilt extra, 7s.; in Turkey Morocco, blind tooled, flexible back, 9s. 6d.; in Turkey Morocco, 9s.; in Turkey Morocco, extra flexible back, 10s.; in plain Calf, red edges, 8s.; in plain Calf, gilt edges, 8s.; in plain Calf, marble edges, 7s. 6d.

The Bible, bound in any of the above styles, with the Scotch Metrical Psalms, 6d. additional; or with the Cyclopaedian Biblical Index, 6d. additional; or with the most popular selection of Psalm Tunes, 1s. extra; or with the Church of England Prayer Book, 1s. 6d.; or with Ferricr's Patent Index, 1s. 6d. extra.

Clasp and Rims, and other Mountings, will be supplied, according to the wish of the purchaser, at any price, from 1s. upwards.

From the Bishop of Carlisle.—"I am rejoiced to see you have undertaken another work which is likely to be the means, under God, of propagating gospel truth. Such a Bible I feel to be a great desideratum for Sunday school teachers. The terse, clear style of the notes I expect will prove a great blessing to Sunday schools throughout the country."

From the Bishop of Manchester.—"Your 'Sabbath School Expository Bible' promises to become, under Providence, a valuable aid in contributing to these results. As an assistant to the teachers, and means of recalling to the pupil the instruction received, it cannot fail to do much good. You have thus added an additional good work to those which already entitle you to the sympathy and encouragement of every well-wisher to the spread of God's truth."

From the Rev. Professor Gibson, Free Church College, Glasgow.—"The notes are characterized by his usual vigour of style, by simplicity as well as force of expression, by sound judgment, and by great point and conciseness—while there is nothing in them that is quaint or affected. The views of Divine truth exhibited in some passages involving the peculiar doctrines of the Gospel, are strictly in accordance with the catholic doctrines of the Protestant Reformation. Considering that there are some notes to the Scriptures much in use in Sabbath schools, whose accuracy is at least doubtful, it is of very great importance that such an 'Expository Bible' as that of Dr Campbell promises to be, should be in the hands of teachers of youth. It has my hearty wishes and prayers for its success. The references selected by the Rev. David M'Mekcan, as my personal knowledge of his sound judgment, extensive acquaintance with Scripture, accurate theology, and superior scholarship, would have led me to expect, are judicious and appropriate."

The Working-Man's Family Bible

The Publisher has very great pleasure in announcing that the Sale of this Splendid Volume has already attained to the unprecedented number of THIRTY THOUSAND COPIES. To be it remembered, has been accomplished in little more than five and a-half years, and he is heartily rejoiced in being able to say, that the demand for it is now greater than has ever been since the day it was first issued from the press. The more it becomes known the more highly it is appreciated, and the more does the demand increase.

The very large sale this Bible has had can scarcely be credited by some parties. It is certainly larger than ever was known to have been reached by any Bible of its class in so short a period before: but the "great fact" of its being now at the THIRTIETH Thousand is an *indisputable fact*; and although a triumph like this was never previously accomplished in the diffusion of the Scriptures by any publisher, yet it does not follow that it is—as some would have it said—an *impossibility*.

The great secret of its success is this: Such a book was never produced before at the price—such a book was much wanted by the Christian public—and such a book was specially wanted, and desired by, the Industrial Classes. For their special benefit the Publisher primarily devised, projected, and prepared it. And not a little of the success which has attended its publication has arisen from the popular and convenient mode of issuing it all at once in a Portable Volume, handsomely and substantially bound, ready for use, thus happily helping to explode the old offensive and expensive system of supplying the industrious artisan with Bibles in Number through the medium of Book Canvassers and Hawkers, in which accommodation he was not unfrequently mulcted four or five times the intrinsic value of the book.

The Publisher's lengthened experience has thus enabled him to accomplish what never was done before in the sphere of usefulness in which Providence has placed him; and for this and the continued support and kind aid of his numerous friends, he is, as he ought to be, deeply grateful.

The price of the Working-Man's Family Bible continues as before—21s., 24s., 28s., 30s., 32s., 34s., 38s., according to the style of Binding, and is sent any distance by the Publisher to purchasers, Free of Carriage, direct from his BIBLE EMPORIUM.

This is unquestionably the Most Complete One Volume Commentary ever produced. The large sale this Bible has had is certainly the most conclusive proof that could be adduced of the high estimation in which it is held by the public, and the great need that existed of such a first-class Family Bible being prepared to meet the wants of the industrial population.

It is believed that the fact of Twenty-eight Thousand Copies of a Family Bible at such a price having been sold in so short a period, is unprecedented in the annals of Bible publishing.

M'Phun's Presentation Family Bible.

In one magnificent folio Volume, substantially bound in the following styles, finished with the greatest care, and in the most elegant manner:—

French Morocco, plain, but substantially finished,	£2 10s.
Do. do. elegantly gilt, do. do.,	£2 16s.
Turkey Morocco, blind tooled, superior,	£3 6s.
Do. do. richly gilt, extra, do.	£3 10s.
Do. do. flexible back, very elegant,	£3 15s.
Do. do. in the Antique Style, richly gilt,	£4 4s.
Do. do. finished in the most sumptuous manner,	£4 10s.

In calling attention to this New and very beautiful Edition of the Scriptures, Mr M'Phun, without the fear of contradiction, takes leave to say it will be found not only the most splendid, but the Cheapest of all the fine editions of the Bible that have ever yet been offered for public approval.

He has chosen for it the distinctive title of the "PRESENTATION BIBLE," from the circumstance that, since he suggested the greater suitableness of giving a copy of the Sacred Volume as a Marriage Present, or as commemorative of the return of a birthday, instead of some useless ornament, his friends have very generally adopted this suggestion, and it has now become all but the universal practice to give a handsome copy of the Bible as *the* Marriage Present; and hence the desirableness of preparing a Bible for this special purpose.

He will not enlarge on the great beauty and elegance of this edition of the Bible which he has now produced, further than to say that it is in every way a most splendid volume, complete in every detail, and most appropriate for the purpose for which it has been got out. It is printed on the finest paper, from a clear distinct type, with the Messrs Ballantyne's usual artistic care, and is bound in the most *recherche* styles; while the Notes, being selected from the most practically useful of all commentators, Scott and Henry, render it all that could be desired as a **FIRST-CLASS FAMILY BIBLE**, and which, he is confident, the most fastidious will acknowledge it to be.

Mr M'Phun, therefore, with confidence recommends to the notice of his friends, as worthy of their patronage, his most recent enterprise—**THE PRESENTATION BIBLE.**

Now Ready,

M'Phun's Large-Type Pew or Closet Bible

This edition is printed with a very large-sized type, so as to make it useful for the aged or those who are weak in sight. It may be had strongly bound in one vol., 9s. ; or if in two vols., price 11s. ; in three vols., 13s. ; or, in a very convenient form, in four vols., 16s., rendering it a very handy book. It is also done up in a great variety of styles, in superior bindings. A neat, firm quality of workmanship has been adopted, so that those requiring a large, readable type, and yet wishing a light volume, will find this most admirably adapted for the object in view.

M'Phun's Large-Type Pew or Closet Testament, 4s. 6d.

This will be found a most convenient volume for either of these purposes—a large type, and yet of a moderate size.

M'Phun's Quarto Family Bible with 5000 Practical Comments, and Brown of Hadington's References, strongly bound, 10s. 6d.

* * * The Cheapest Quarto Family Bible ever issued from the press.

"I may be permitted to say, that the numerous additional illustrations introduced by my esteemed and lamented young kinsman, the Editor, are worthy of those rare talents and acquisitions by which he was distinguished, and the premature loss of which to the Church and the world has been the subject of deep regret wherever he was known. They are characterised by an uncommon union of scholarship, critical acumen, sound judgment, correct taste, and Christian piety, and materially add to the value of the work as an exposition of the sacred writings."—*John Brown, D.D., Edinburgh.*

Price One Shilling and Sixpence,

The Confession of Faith, the Larger and

Shorter Catechisms, with the Scripture Proofs at large together with the Sum of Saving Knowledge (contained in the Holy Scriptures, and held forth in the said Confession and Catechisms), and Practical Use thereof; Covenants, National and Solemn League; Directories for Public and Family Worship; Form of Church Government, &c. of Public Authority in the Church of Scotland with Acts of Assembly and Parliament relative to, and approbative of, the same.

M'Phun's Beautiful Polyglott Testament.

Price One Shilling and Sixpence.

This volume is quite unique in itself, singularly neat, and for thinness unsurpassed, portable for the pocket, and pliable to the body. *A most convenient Gentleman's Church Testament.*

M'Phun's New Polyglott Bible

is kept in Stock, ready bound, in the following variety of Styles, adapting it for all classes of Society—from the prince in his palace to the peasant at his plough :—

- In Boan gilt edges, very neat, 4s. 6d.
- In Morocco extra, *elegant*, 5s. 6d.
- In Turkey Morocco, richly gilt, 6s. 6d.
- In Turkey Morocco, bound in the very best flexible back, *not inferior to Bagster's*, blind-tooled, very chaste, 8s.
- In Turkey Morocco, with the very best flexible back, tastefully gilt, 8s. 6d.
- In Turkey Morocco, flexible binding, with gilt clasp, 11s.
- In Turkey Morocco, flexible binding, with gilt clasp and corners, 14s.
- In Turkey Morocco, flexible binding, with richly gilt exterior—gilt clasp, and splendidly finished gilt bands, 25s.
- In the richest Silk Velvet, with gilt clasp, *very chaste*, 18s.
- In the richest Silk Velvet, with gilt clasp and corners, 21s.

This Edition of the Scriptures (*The New Polyglott*) makes a most appropriate and most elegant marriage present; and as two copies of it may now be had at the same money formerly paid for one of the old-fashioned Bibles in two volumes, it has become, as might have been anticipated, the favourite "Marriage Bible," and is being almost universally adopted as such.

"It is no exaggeration to say, that in the bringing out this useful and elegant edition of the Holy Scriptures, Mr M'Phun has distanced all his competitors."—*North British Mail*.

"For cheapness, elegance, and utility, it stands unsurpassed in the annals of Bible publishing."—*Westmoreland Advertiser*.

"This is one of the cheapest and most elegant Pocket Reference Bibles we have ever seen."—*Belfast News Letter*.

M'Phun's Reference Testament.

An uncommonly pretty little volume, by far the most compact Reference Testament ever issued from the press. Price One Shilling.

M'Phun's Pictorial Pocket Bible

The beautiful Illustrations interspersed in this Edition are from original designs, and are engraved in the very first style of the art. Most of them are from the Old Masters, and from their fidelity to delineation cannot fail to be productive of beneficial results, especially to the young, in impressing on their mind the narratives and scenes described in the Scriptures. From 6s. 6d. to 28s.

M'Phun's New Pulpit Bible

Printed on the Finest Paper, from a bold and beautiful type, without being so heavy as to dazzle or confuse the eye, yet large, distinct, and clear, supplying what has long been felt to be a desideratum in the market—

A FIRST-CLASS PULPIT BIBLE,

at a moderate price, and in a convenient size volume. Most substantially and tastefully bound gilt edges, 21s.

M'Phun's Pearl Reference Bible

This is the cheapest Reference Bible ever issued from the Press. It is printed from a clear distinct type—although small, yet easily read—on the thin ivory paper, which does not, as is the case with the most of thin Bibles, permit the print to shine through, obscuring the opposite page. Price only Two Shillings.

* * A liberal allowance is given to Sabbath-schools, or for gratuitous distribution.

M'Phun's Church of England Service

complete, in a unique volume, only one inch in thickness, gilt edges, is kept in stock—

In Roan, gilt edges, very neat, 3s., or with the 24 engravings, 5s.

In Morocco extra, elegant, 5s., or with the 24 engravings, 7s.

- In Turkey Morocco, richly gilt, 6s., or with the 24 engravings, 8s.
 In Turkey Morocco, bound in the very best flexible back, *not inferior to Bagster's*, blind-tooled, very chaste, 8s., or with the 24 engravings, 10s.
 In Turkey Morocco, with the very best flexible back, tastefully gilt, 8s. 6d., or with the 24 engravings, 10s. 6d.
 In Turkey Morocco, flexible binding, with gilt clasp, 12s., or with the 24 engravings, 14s.
 In Turkey Morocco, flexible binding, gilt clasps and corners, 14s., or with the 24 engravings, 16s.
 In Turkey Morocco, flexible binding, with richly gilt exterior, gilt clasp, and splendidly finished gilt bands, 15s., or with the engravings, 17s.

M'Phun's Book of Common Prayer

is kept done up by itself, in all the different styles—roan, gilt edges, 2s., or with engravings, 2s. 6d.; limp plain, 2s. 6d., or with engravings, 3s.; limp extra, 3s., or with engravings, 3s. 6d.; limp plain, with gilt clasp, 4s., or with engravings, 4s. 6d.; limp extra, with gilt clasp, 4s. 6d., or with engravings, 5s.

This Edition is the prettiest by far that has ever yet been produced. It comes into so small a space—so neat—so thin—so convenient for the pocket, that nothing can surpass it. The limp style of binding makes it a peculiarly nice volume for gentlemen.

Price Two Shillings,

The Old Orthodox Faith Superior to Modern

Opinions; or, Truth and Error surveyed in the Light of History and Fact. A short Treatise for the Times. By the Rev. JOHN G. LORIMER, of Free St David's Church, Glasgow.

"An admirable little work, and one eminently adapted to the times."—*Scottish Guardian*.

"A short but effective defence of Scripture Calvinism."—*Free Church Magazine*.

"Sound in its views and solid in its arguments."—*Original Secession Magazine*.

Price Eighteenpence,

Worship from the Word

A selection of passages from the Scriptures, suitable for public and private devotions, set to music, with accompaniment for the Organ or Piano.

"This most admirable little work has evidently been got up with great care, and at considerable expense, and will be found worthy of very general adoption. It contains Thirty one Chants, Eighty Selections from the Divine Word, and Twelve Anthems, all set to music with piano or organ accompaniment. The selection has been made with great care and judgment, and the music is correctly and beautifully printed, so that we have no hesitation in pronouncing the work a *little gem*. Altogether apart from the principle suggested in the work, it is calculated to be most useful. The harmony, though simple, is rich and beautiful. Several are really grand in their simplicity. The anthems, while they possess the great attraction of being short, simple, and easily learned, are at the same time effective and beautiful. This book has the peculiar recommendation, that there can be *nothing wrong* in it, for every word is the word of God, and it can therefore be joined in by all sections of the Christian Church. It is thus thoroughly unsectarian."

Price Sixpence,

The Price of Sin in the Church of Rome.

TAXA CAMERÆ: or the Price of Sin in the Customhouse of the Church of Rome; containing the Bulls, Dispensations, and Pardons for all manner of Villanies and Wickedness, with the several Sums of Money given, and to be paid for them. Published in 1678 by Anthony Egane, B.D., late Confessor-General of the Kingdom of Ireland, and afterwards Minister of the Gospel according to the Reformed Religion. To which is added, the New Creed of the Church of Rome, and several other Remarkable Things not in the former Editions.

Price Sixpence,

The Casquet: Gaelic Song-Book.

Compiled by JAMES MUNRO of Cardell.

Price 3s., gilt edges, 4s.,

The Bible in the Counting-House.

By the Rev. H. A. BOARDMAN, D.D., with an Introduction by the BISHOP OF RIFON.

From Preface.—"The editor, having attentively perused the work, is deeply impressed with the conviction that its republication in the present form cannot fail to be attended with practical benefit. English literature has been hitherto singularly defective in works of this specific character. It has been too much the custom to maintain a distinction between the pursuits of commerce and those of religion, as if the affairs of trade and speculation could have no sort of affinity with the cultivation of personal holiness in the fear of God. Whatever tends to break down this unhappy and unscriptural distinction must do good. It is an immense vantage-ground given to Satan whenever religion is represented as a matter for the sanctuary and the closet, but not for the market or Exchange. Men need to be reminded that religion belongs to the affairs of every-day life as much as to Sabbath-day exercises, or to morning and evening devotion. It is no more out of place at the desk, or behind the counter, than when visibly recognised in the 'great assembly.' The secularities of life are not to be divorced from those higher pursuits which claim the best energies of an immortal being."

Price Eightpence,

What is the Theology suited to Cure the Evils of the Present Times? A Discourse pronounced in the School of Evangelical Theology at Geneva, at the opening of the Session, October 1852. By MERLE D'AUBIGNE, D.D. With Prefatory Notes by the Rev. J. G. LORIMER, D.D., of Free St David's Church, Glasgow.

Price One Shilling,

The Christian Teacher's Pocket Guide. A

Practical Treatise on the Sacred Doctrines of Christianity. A most valuable work for those who have the conducting of Sabbath-schools.

CONTENTS.—I. On Human Depravity.—II. On the Atonement.—III. On Repentance.—IV. On Faith.—V. On Regeneration.—VI. Directions to the Inquirer.—VII. On the Nature of Inability.—VIII. On Divine Sovereignty.

Price Tenpence,

The Bible Scholar's Class Book. A Popular View of Divine Truth, adapted to the capacities and intended to assist the young inquirer in his pursuit after Scriptural knowledge.

CONTENTS:—Existence and Character of God—The Trinity — God's Purposes — Creation — Providence — Angels—Rule of Obedience—Apostasy—Depravity—Atonement—Regeneration—Holy Love—Repentance—Faith — Justification — Perseverance — Death — Future State — Resurrection — Judgment—Future Happiness—Future Misery—Means of Grace—Worship—Sabbath—Church Baptism—Lord's Supper—Millennium.

“ This is a popular view of divine truth, adapted to the capacities of young inquirers, and designed to stimulate their search after Scriptural knowledge. Its range of subjects is extensive, consisting of thirty-one in all: the questions propounded are pertinent, and the answers given are singularly copious. The definitions and illustrations are accurate and most instructive. The book is entitled to the attention of Week-day and Sabbath-school Teachers, as it is fitted to be an interesting text-book in the conducting of advanced classes.”
—*Glasgow Sabbath-school Union Magazine.*

Price Two Shillings,

The Christian's Armour against Infidelity.

A Collection of Rare and Valuable Tracts upon the evidences of Divine Revelation, by distinguished writers, with a Preliminary Essay on the Character and Pretensions of Modern Infidelity, together with Notes and Illustrations. By the Rev. JOHN G. LORIMER, Minister of Free St David's Church, Glasgow.

Price Sixpence,

The Young Wife's Own Book. Her Domestic Duties and Social Habits. By Mrs HENDERSON of Wilton Park.

CONTENTS.—Duties of a Wife—Obligations of Married Life—Conduct to Relations—Morning Visits—Conduct to the Husband—Duties of a Stepmother—Servants—Visitors—The Bargain-Buyer—The Domestic Lady—True and False Meekness—On the Peculiar Tempers of Man—The Wife—Peevishness—Obstinacy.

"An excellent present for a Young Bride, from which, if she carefully peruse it, she may reap much advantage."—*Caledonian Mercury*.

"Written with great good sense, and contains, in a short space, a multitude of advices and directions calculated to be extremely useful to those for whose benefit it has been composed."—*Fife-shire Journal*.

In Two Vols. 8vo, Price Four Shillings each, cloth boards, illustrated with many Characteristic engravings, each volume complete in itself, and sold separately.

Some idea of the value and cheapness of this work may be conceived when it is mentioned, that the Two Volumes contain matter more than equal in amount to Five and a-half Volumes printed same as Dr Hannah's *Life of Chalmers*, each volume of which contains 550 pages.

The Scottish Protestant.

Edited by JAMES GIBSON, A.M., Professor of Theology and Church History in the Free Church College, Glasgow.

It is no exaggeration to assert of these volumes, that there never was such a mass of clear evidence and convincing Scripture argument brought to bear upon the pernicious principles and demoralising practises of the Church of Rome. *They form, without exception, the best text-books on Popery that have yet appeared*; and all who desire to be prepared fully to meet the subtleties, and successfully to combat the sophistries of that "Child of the Devil," "The Man of Sin," must possess "*The Scottish Protestant*" for themselves.

"This exceedingly useful, well-timed, and ably conducted Periodical continues to hold on its energetic career, as with

'A two-edged blade
Of heavenly temper keen;
For double are the wounds it's made,
Where'er it smote between:
'Tis death to sin.'

"On the one hand, it has wielded successfully the 'two-edged blade' in arousing Protestants from their culpable, if not criminal lethargy and indifference to the present perilous position in which their dearest interests are placed; and, on the other hand, it has been equally successful in awakening the dormant, and deluded, and degraded minds of many (would that it were all!) of our Roman Catholic brethren to a true sense of the state of bondage and thralldom which priestly influence has brought upon them."

Book of Family Prayer—Twentieth Thousand—
Price Two Shillings,

The Christian's Voice of Devotion. A

Manual of Prayers for Family and Private Worship, with Preface by the Rev. J. G. LORIMER, of Free St David's Church, Glasgow. This volume contains a Six Weeks' Course of Prayer, selected from the most eminent authors who have published on the subject:—Matthew Henry, Jeremy Taylor, Richard Baxter, Bean, Cotterill, Venn, Spinckes, Dr Morrison, Dr Hope, T. Rogers, Bickersteth, Jenks, Jay, Dewar, Williams, Nelson, Toplady, Wilson, Leighton, Kettlewell, Scott, Doddridge, Swete, Andrews, Smith, May, Wilson, Thomas à Kempis.

Price Two Shillings and Sixpence,

The Anatomy of Drunkenness. By Robert

MACNISH, LL.D., Member of the Faculty of Physicians and Surgeons of Glasgow.

CONTENTS—Preliminary Observations—Causes of Drunkenness—Phenomena of Drunkenness—Drunkenness Modified by Temperament—Drunkenness Modified by the Inebriating Agent—Enumeration of the Less Common Intoxicating Agents—Differences in the Action of Opium and Alcohol—Physiology of Drunkenness—Method of Curing the Fit of Drunkenness—Pathology of Drunkenness—Sleep of Drunkards—Spontaneous Combustion of Drunkards—Drunkenness Judicially Considered—Method of Curing the Habit of Drunkenness—Temperance Societies—Advice to Inveterate Drunkards—Effects of Intoxicating Agents on Nurses and Children—Liquors not always Hurtful.

Price 7s. 6d., bound in cloth, engraved in the best style of the art,

A Series of Improved Mercantile Forms of Accounts, Commercial Correspondents, &c., to which are subjoined Numerous Exercises, designed to excite a taste for writing with neatness and elegance, and to complete Young Men for the Counting-House. By G. MORRISON, Writing-Master and Accountant, Glasgow.

Price Two Shillings and Sixpence,

The Philosophy of Sleep. By Robert
MACNISH, LL.D.

CONTENTS—Introduction—Sleep in General—Dreaming—Prophetic Power of Dreams—Nightmare—Daymare—Sleep-Walking—Sleep-Talking—Sleeplessness—Drowsiness—Protracted Sleep—Sleep from Cold—Trance—Waking Dreams—Spectral Illusions—Reverie—Abstraction—Sleep of Plants—General Management of Sleep.

Price Two Shillings and Sixpence,

The Book of Aphorisms. By Robert
MACNISH, LL.D.

“ ‘The Book of Aphorisms’ is a highly curious production. The author calls himself a Modern Pythagorean; he is certainly a man of wit. Some of these remarkable sayings will be found highly useful; others are numerous; and not a few exquisitely satirical.”—*London Weekly Dispatch*.

One Volume, 8vo, Cloth, Price 10s. 6d.,

**Drs M'Leod and Dewar's English-Gaelic
and Gaelic-English Dictionary.**

“ Its accuracy is vouched for by the respectable names of its Editors, Dr M'Leod of Glasgow, and Dr Dewar of Aberdeen—two gentlemen who are imbued with classical as well as Celtic literature, and whose names might reasonably give currency to a work of more pretension than the present.”—*Spectator*.

Price Sixpence,

*The Gold Regions of Australia—Who ought to Go, and
Who ought to Remain at Home.*

**A Complete Guide to the Diggings of New
South Wales—Blue Mountain Range—Ophir Dig-
gings—Turon Diggings—Oakley Creek—Braidwood or
Araluen—Naroo Creek—Louisa Creek—Abercrombie
Diggings—Victoria Diggings—Buninyong—Mount
Alexander—Bruceedale Creek—Produce of Diggings
—Forest, Priars', and Bendigo Creeks—Maneroo
Country—More New Diggings—Meroo, Louisa,
Campbell's Creeks—Hargreaves—Statchbury—
Hanging Rock—Schofield's Station—Spring Creek—
Average Earnings. By S. BUTLER, Esq.**

Price One Shilling, neatly got up as a Gift-Book
for Boys,

**My First Concealment: the Remorse of
Conscience Depicted in the Confessions of an Exile.
A Book of Warning and Advice for Boys. By the
Rev. WILLIAM CURRIE.**

This is a strikingly told narrative, depicting in strong but true colours the sin and danger of the young giving way to temptation. A boy at seven years of age conceals for his own use a small sum of money due to his parents. The effects resulting from this "first concealment" are most strikingly pictured forth, and made to come out in vivid reality—shewing how one misdeed only paves the way for another and a worse—leading from the smaller to the greater sin. This part of the book is very successfully sketched off. It sets forth how fearfully, and by what easy steps, the hardening process goes on in the young mind if once the door is opened to deceit. The result is, that when the boy arrives at being a young man, the passion continues to grow upon him, and he becomes more reckless, and commits a crime for which he is obliged to fly the country. It is when far from his father's happy home that he gets time to ponder over his misdeeds; and remorse, swelling in his bosom, subdues the evil inclinations, and makes him, in this Autobiography, pour forth in all the bitterness of his soul the torturing suffering he is now enduring—the consequence of his successful "first concealment." The narrative teaches an excellent lesson to the young, and cannot but prove useful as a beacon to all into whose hands it may come.

Price Two Shillings,

The Battle of Waterloo; from the Traditions of the Scots Greys and Highlanders; to which is subjoined, a Narrative of the Sanguinary Struggles of the First French Revolution.

Price Sixpence, New Edition,

The Australian Emigrant's Complete Guide:
containing a Descriptive History of Australia, an Account of the Climate, Soil, and Natural Productions of Western Australia, South Australia, and Swan River Settlement; the facilities they offer for Emigration; the terms upon which Land is purchased in each; the advantages they present for increasing the Capital of the Emigrant, and furnishing a profitable market for his labour. By S. BUTLER, Esq.

Price Eightpence,

The Emigrant's Complete Guide to Canada.

A Hand-Book of Facts, collected with the view of guiding intending Emigrants in their proceedings; together with much Practical Advice. By SAMUEL BUTLER, Esq. New Edition, enlarged.

Prize Essay on Popery—Price Five Shillings,

Popery the Man of Sin and Son of Perdition. A Prize Essay on Popery, by the REV. ROBERT GAULT.

Complete in One Large Volume for Four Shillings and Sixpence,

The People's Edition of the Scots Worthies:

BIOGRAPHIA SCOTICANA. An Historical Account of the most eminent SCOTS WORTHIES, Noblemen, Gentlemen, Ministers, and others, who testified or suffered for the cause of Reformation in Scotland, from the beginning of the Sixteenth Century to the year 1688; originally collected by John Howie of Lochgoin; now Revised, Corrected, and Enlarged by a Clergyman, and enriched with a Preface and Notes by WILLIAM M'GAVIN, Esq., Author of "The Protestant," &c. &c.

"This is by far the best edition of this most remarkable work that has ever seen the light. He is not worthy the name of a Scot who can be indifferent to the story of these illustrious champions."—*Evangelical Magazine.*

Uniform with the above in size and price, and intended as a companion to it, is

The Last Words and Dying Testimonies

of the Scottish Worthies. The whole that is to be found in those well known works, "THE CLOUD OF WITNESSES" and "NAPHTALI," together with others, extracted from memoirs of their lives, and other documents, both in old published collections and original manuscripts. The whole is accompanied with Historical Notices and Observations, explanatory and corrective, by a Clergyman, and enriched with Preface by W. M'GAVIN, Author of "The Protestant."

In elegant Binding, most suitable for a Present or
 Birthday Gift,

**The Rev. Dr Memes' Edition of Cowper's
 Works.** The Poems and Letters, each complete of
 itself, separately or together, Five Shillings and
 Sixpence each.

"We would advise those who know and appreciate Cowper
 to possess themselves of this edition. There is much good
 sense and critical acumen displayed; and Cowper is judi-
 ciously allowed to tell as much of his own story as the papers he
 left behind him contain."—*Atlas*.

"Such a work has long been a desideratum in the literary
 world."—*Court Journal*.

Price One Shilling,

The Practical Engineer's Pocket Guide.

A Concise Treatise on the Nature and Application of
 Mechanical Forces, the Action of Gravity, the Ele-
 ments of Machinery, &c.; with a variety of Rules and
 Tables of the greatest use to Engineers and Mechanics
 in general. By Professor WALLACE.

Price One Shilling,

The Pocket Medical Guide. A Popular

Treatise on Diet and Regimen, Cold and its Effects,
 and the Use and Doses of Medicine; the whole
 selected from the latest and best authorities, and
 carefully adapted for the Use of Families and Non-
 Professional Readers. By a PHYSICIAN.

CONTENTS.—Part I. ON DIET AND REGIMEN.—Chap.
 General Anatomy of the Digestive Apparatus—Chap.
 Of Hunger and Thirst—Chap. III. What is the
 Natural Food of Man?—Chap. IV. Of Alimentary Sub-
 stances—Chap. V. Rules for Taking Food—Chap. VI.
 Of Indigestion.—Part II. ON EXPOSURE TO COLD, AND
 ITS EFFECTS.—Chap. I. Of Cold in general—Chap. II.
 Of the Diseases caused by Exposure to Cold—Chap. III.
 Of the Means whereby the Bad Effects of Exposure to
 Cold may be Avoided.—Part III. ON THE USE AND
 DOSES OF MEDICINE.

Price One Shilling,

(Dedicated by permission to Robert Napier, Esq., Vulcan Foundry, Glasgow,)

The Practical Mechanic's Pocket Guide :
containing Rules and Tables for calculating the Working Effects of Prime Movers of Machinery ; of the Strength, Resistance, and Pressure of Materials ; with Tables of the Weight and Cohesive Strength of Iron and other Metals ; and the Elements of Machinery, including the Mechanical Powers, with Practical Examples and Illustrations. By Professor WALLACE.

CONTENTS.—Animal, Wind, Water, and Steam Power—Weight, Strength, and Strain of Materials—Practical Tables—Weight of Metals—Specific Gravity and Weight of Materials—Steam and Steam-Engines—Specific Cohesion and Strength of Materials—Mechanical Powers.

“ In no department of science or literature have we met a more truly useful manual than this tiny volume.”—*Athenaeum*.

Price One Shilling,

The Young Man's Pocket Guide to Practical Wisdom ; designed to elevate the Character and Improve the Understanding of Young Men about to enter upon the Business of Life. By MENTOR.

Price One Shilling,

The Universal Calculator's Pocket Guide.
A Companion to every set of Mathematical Tables ; shewing their Construction and Applications to Arithmetic, Mensuration, Trigonometry, Surveying, Navigation, Astronomy, &c. &c. By Professor WALLACE.

The work contains an explanation of the principles of the construction and use of Logarithms, and several methods of calculating them by common arithmetic, some of which are indeed founded on purely arithmetical principles. Mathematical investigations of the most useful

Algebraic formulæ relating to Logarithms and to Trigonometrical functions connected with them in practice.

"This little work is intended as a suitable companion to every set of Mathematical Tables. 'The Universal Calculator's Pocket Guide' is truly a *multum in parvo*—a maximum of intelligence in a minimum of bulk."—*Critical Review*.

Price One Shilling,

The Young Housekeeper's Pocket Guide.

A Manual containing much information calculated to increase domestic comfort and happiness at the smallest expense.

Price One Shilling,

The Mother's Pocket Guide. A Treatise on

the Physical Education and Diseases of Children. Compiled for popular use from the writings of Drs Eberle, Dewees, Burns, Ryan, Kennedy, and others. By a PHYSICIAN.

CONTENTS—*The Prophylactic and Physical Management of Children*.—Of the Conduct of Mothers during Pregnancy—Diet during Pregnancy—Dress and Exercise—Moral Influence—Blood-letting—The Breasts—Parturition—The Management of New-born Infants—The Food of Infants—The Employment of Nurses—Artificial Nursing—Exercise, Air, Temperature, and Nurseries—*The Diseases of Children*—Syncope, Asphyxia, and Imperfect Respiration—The Tongue-tie—Inflammation—Teething—Diabetes, Erysipelas, Thrush, Ulceration of the Mouth—Colic—Diarrhoea—Ophthalmia—Cholera—Croup.

Price One Shilling,

The Practical Chemist's Pocket Guide;

being an Easy Introduction to the Study of Chemistry. By WILLIAM HOPE, M.D., Operative Chemist.

"We have no hesitation in saying that this Manual of Chemistry is one of the best we have ever met with. It is literally a complete *multum in parvo* of useful information. In its method of arrangement it has the powerful recommendation of extreme simplicity. Its price, considering the neat and even elegant manner in which it is got up, is truly astonishing. To those who wish to acquire a general knowledge of Chemistry, we most cordially recommend this Pocket Manual."—*Liverpool Standard*.

Price Sixpence,

Indigestion Curable, and Digestion made Easy. Practical Advice on the Prevention of Diseases of the Stomach.

CONTENTS.—Structure and Functions of the Mouth—Mastication—Dental Pulp—Development of the Teeth—Structure and Functions of the Organs of Deglutition—Structure and Functions of the Stomach—Chymification—The Gastric Juice—Of Hunger and Thirst—Of the Food—Of Chylification—Of the Absorption of the Chyle—Of the Digestive Function of the Lymphatics—General Remarks on Dietetics.

The Life of a Sailor, Price Two Shillings, in a neat pocket volume,

Two Years before the Mast. A Personal Narrative of Life at Sea. By DANA.

Price Sixpence,

Watson's Apology for the Bible.

Price One Shilling,

M'Phun's Diamond Gazetteer of the World. A Comprehensive Geographical Dictionary of all the Kingdoms, Nations, Cities, Rivers, &c. The population is accurately given from the Government Census.

"Mr M'Phun, long distinguished for his cheap Bibles, promises to be equally distinguished in other walks of literature. We have before us his 'Twenty Thousand Geographical Facts,' comprised in a volume of above 600 pages, and yet so small as that it can be carried in an ordinary vest pocket! This very neat little volume is a compendious Geographical Dictionary of all the kingdoms, nations, cities, rivers, &c., of this great world. The population of each town is also given from the last Government census. Gazetteers have hitherto been known only as huge folios and quartos, but we have now one more convenient than any of them, and more complete than most, in the shape of a volume about the bulk of a small Psalm-book. We have turned up a number of places, great and small, and found them all in the little book, and accurately allocated. Our readers should all procure M'Phun's pretty 'Gazetteer.'—*North British Mail.*

Price One Shilling,

Banking and Commerce. By G. M. Bell Esq., Author of "The Philosophy of Joint-stock Banking."

THE MERCHANT'S AND BANKER'S COMMERCIAL GUIDE. A Manual of the Principles of Banking, Broking, Fairs, Foreign Coins, Foreign Exchange, Insurance, Market Prices, Public Funds, and Commercial Transactions in general.

"This is a little volume which every person connected with commercial pursuits should possess."—*Belfast Northern Whig*.

"Most pregnant with useful matter."—*Glasgow Constitutional*.

"This is one of the most useful and best executed little works of a practical kind we have ever met with."—*Edinburgh Evening Post*.

"Everything interesting to the banker and general merchant may be here found briefly explained."—*Dumfries Advertiser*.

Price Sixpence,

The Moral, Intellectual, and Physical Training of the Young Explained, Illustrated, and Enforced; being a New Edition of Mrs Child's Mothers' Book.

CONTENTS.—On the Means of Developing the Bodily Senses in earliest Infancy—Early Development of the Affections—Early Cultivation of Intellect—Management in Childhood—Amusements and Employments—Sunday—Religion—Views of Death—Supernatural Appearances—Management during the Teens—Views of Matrimony.

Price One Shilling,

The Practical Mathematician's Pocket Guide. A Set of Tables of Logarithms of Numbers, and of Logarithmic Sines and Tangents; with other useful Tables for Engineers, Surveyors, Mechanics, &c. By Professor WALLACE.

Price One Shilling,

The Etiquette of the Toilette Table. A
Manual of Utility, Elegance, and Personal Comfort,
adapted for the every-day use of both Sexes. By AN
OFFICER'S WIDOW.

"This is decidedly the best work that we have seen on the subject of personal adornment. The authoress has completely succeeded in divesting the subject of the mystery in which it has been hitherto usually enveloped. She has furnished us with a copious fund of information on the proper management of the complexion, the hands, the feet, the teeth, the mouth, the breath, the lips, the hair, the beard, the eye, and the ear. She has also given us a variety of useful hints on the subject of dress, and on the use of the bath. To all this there is appended a multitude of recipes for preparing every description of perfumes, cosmetics, dentifrices, ointment for the growth and preservation of the hair, &c. Those who are anxious to cultivate personal beauty and grace, will find in this elegant pocket volume a store of invaluable maxims, the observance of which, we are bound to add, will be found in most cases highly conducive to health."—*Liverpool Standard*.

Price Sixpence,

The Commercial Correspondent's Complete
Director: containing the most approved Modes of
Addressing all Ranks of Society in Epistolary Com-
munication; with Accurate Forms of the Superscrip-
tion, Commencement, and Conclusion of Letters.

Price One Shilling,

Fifteen Pleasure Excursions to the High-
lands, its Lakes, its Mountains, and its Moors;
amongst others, embracing—Loch Lomond, Ben
Lomond, Rob Roy's Cave, Loch Long, Dumbarton
Castle, Rothesay, Kyles of Bute, Ailsa Craig, Goat-
fell, Glens Sannox and Rosa, Inverary Castle, Oban,
Staffa, Fingal's Cave, Iona, Duart Castle, Skye, Spar
Cave, Mull, Barra, Loch Awe, Ben Nevis, Glencoe,
Caledonian Canal, Inverness, &c. &c., being a New and
Improved Edition of "M'Phun's Scottish Tourist's
Steamboat Guide."

Price Sixpence,

The Law of Husband and Wife. A Concise and Comprehensive Treatise, shewing their Relative Rights and Obligations. By A SOLICITOR BEFORE THE SUPREME COURTS.

"We cordially recommend it to the notice of our readers. The contents are admirably arranged under the following heads:—Constitution of Marriage; Consequences of the Relation, and its effect on the Person and Property of the Spouses; Rights and Obligations of the Spouses; Donations between Spouses, and Dissolution of Marriage; and under each division is given everything relating to the subject, devoid of technicalities, and in a common-sense style."—*Ayr Observer*.

"We cordially recommend it to the perusal of all our readers, whether married or unmarried."—*Pertb Constitutional*.

"It is a clear, concise, and valuable treatise on a most important subject. It contains a vast amount of information; and we have been unable to detect in it a single error."—*Daily Bulletin*.

Price Sixpence,

Law of Landlord and Tenant. A Plain, Practical, and Familiar Treatise on the Law of Landlord and Tenant, adapted for guiding the Landlord and Factor in the Letting of Property, and in enabling the Tenant to maintain his rights to its use and possession, including a Chapter for Lodgers; and Miscellaneous Observations, explaining the points that have proved stumblingblocks either to Landlord or Tenant. By an OLD LAWYER.

"Cheapness, perspicuity of composition, and the absence of unnecessary technicalities, recommend this little work to all."—*Fife Herald*.

Price Sixpence,

The Law of Master and Servant Familiarly Explained.

CONTENTS.—Chap. I. How the relation is constituted. Sect. 1. Engagement. 2. Verbal Engagement. 3. Arles. 4. Written Engagement. 5. Local Customs. 6. Periods of Service.—Chap. II. Obligations incumbent on Masters. Sect. 1. To receive and keep a Servant. 2. To use him

properly. 3. Wages. 4. Character to Servant. Chap. III. Obligations incumbent on the Servant. Sect. 1. To enter to and remain in his place. 2. Servant to obey orders and to be respectful. 3. Servant to be qualified and to apply himself solely to his duties. 4. To be faithful and honest, and observant of all the decencies of life.—Chap. IV. How the Contract terminates. Sect. 1. Warning. 2. Implied Warning. 3. Effect of Local Usage as to Warning. 4. Warning fixed by Agreement. Arrestment of Servant's Wages. Responsibility of Masters for Servant and of Servant's themselves.

Price Sixpence each, sent post free,

The Law of Succession in Moveable Rights in Scotland.

A New and Complete Treatise on the

Law of Partnership, including Limited Liability.

The Law of Wills and Executries in Scotland.

A Summary of the

Law and Practice of Sheriff Courts in Scotland, and Duties of Sheriff Officers.

Price Sixpence,

Brother Jonathan, Sketched by Himself
A book containing a fund of wit, displayed in the choicest specimens of Yankee humour.

Price Sixpence,

The Marriage Customs and Ceremonies adopted by all Nations of the World.

Price One Shilling,

The Pocket Guide to Commercial Book-keeping.

A Practical Treatise on Merchants' Accounts, by Single and Double Entry, according to the latest and most approved Systems. By Professor WALLACE.

CONTENTS.—Definitions, Books used in Business, Definitions of Debtor and Creditor, General Rules to find Dr. and Cr., Daily Books, Cash Book, Bill Book, Bills Receivable Book, Bills Payable Book, Day Book, Jones's System, Journal or Sub-Ledger, to Journalise the Cash Book, to Journalise the Bill Book, to Journalise the Day Book, Ledger by Single Entry, Ledger by Double Entry, Balancing the Books, Check on the Balance Sheet, Memorandums of Transactions.—INLAND TRADE. Memorandums of Transactions, Cash Book, Bill Book, Specimens of Bills, Bills Receivable Book, Bills Payable Book, Day Book, Cotton Book, Bank Account, Index to Ledger, Ledger, Single Entry, Balance Sheet, Check, Journal, Ledger (A) Double Entry, Trial Balance (A).—FOREIGN TRADE.

"Of all the expositions of the principles and practices of commercial book-keeping, 'The Pocket Guide' is the cheapest, the simplest, the clearest. Nothing is put down but what is absolutely needed; yet it embraces everything useful in the science. The definitions are clear and comprehensive, the expositions succinct and perspicuous, and the plan quite unique."—*Berwick Warder*.

Price One Shilling,

The Pocket Guide to Domestic Cookery.

By a LADY. To which are added, Instructions for Trussing and Carving, with Plates. In this Edition has been included an entire chapter on *Preserves*, thus making the work *the cheapest, most complete, and most concise* treatise on Cookery extant.

Price One Shilling,

M'Phun's Tourist's Guide to the Trosachs, Loch Katrine, Falls of Clyde, and other Romantic Scenery, arranged in Routes for the Guidance of the Tourist; being a New and Improved Edition of "The Scottish Land Tourist's Pocket Guide to the Picturesque Scenery of Scotland," with the Railways.

Price Sixpence,

M'Phun's Catechisms of Useful Knowledge. No. I. Miscellaneous Elementary Knowledge.

"We have great pleasure in perusing this excellent little Catechism. The subjects introduced cannot fail to interest and instruct the minds of children. For the purpose of exciting mental exertion, there are numerous questions without any answers; this we think an important improvement of modern times. We have been highly pleased with the Scripture information it contains. The brief account of the books of Scripture, and the select questions that follow, are very interesting, and must be useful indeed to the young people intrusted to the care of the respectable author."—*Evangelical Magazine.*

No. II. The Shorter Catechism, with Notes; Catechisms for Children, by ISAAC WATTS, D.D.; and a Collection of Hymns by Various Authors.

Price Sixpence,

Scripture References, for the Use of Sabbath Schools, Fellowship Societies, and Private Families. By CHARLES LECKIE. A most valuable book for the use of Sabbath Schools—a complete Bible Reference and Help to the Study of the Scriptures. This valuable Manual has rapidly passed through the Press Eighteen times—a sufficient proof of itself of the excellence of the work.

"In our estimation, Mr Leckie's publication is decidedly superior to the work of the same kind by Dr Chalmers, which has deservedly obtained so extensive a circulation. It consists of no fewer than 178 distinct doctrines or propositions, illustrated and supported by copious references. The arrangement is exceedingly good, and the selection of passages highly judicious. The author gives a due place to certain doctrines which we have not seen stated in works of a similar nature."—*Scottish Presbyterian.*

Price One Shilling and Sixpence,

The Practical Uses of Phrenology, exemplified in the application of the Science to every-day life. By GALL THE YOUNGER.

"Phrenology, if carefully studied, will enable every one to put the right man in the right place."

Fourth Thousand. Price 3s. 6d., illustrated by
Plates, cloth,

The Philosophy of Phrenology. By a
Member of the Phrenological and Philosophical
Societies of Glasgow.

"The author of the work before us deserves very great praise. He has simplified Phrenology very materially, and his observations being written in a clear and lucid style, they will be easily understood and digested. It is also a very excellent feature in this book, that the writer founds uniformly upon evidence, and never thinks of convincing his readers by bare assertions."—*Aberdeen Herald*.

Price One Shilling,

M'Phun's Catechism of Phrenology, illustrative of the Principles of the Science. By A MEMBER OF THE PHRENOLOGICAL SOCIETY OF EDINBURGH.

It is not saying too much for this Elementary Treatise on Phrenology, to assert that it has done more for the propagation of the Science than any other work on the same subject that has yet appeared. The very fact that 32,000 copies of it have been sold is a sufficient test of its well-merited popularity.

Price Sixpence,

Etiquette: The Philosophy of Manners, the Principles and Practice of True Politeness, and the Courtesies of Life. By F. TALBOT, Esq., Cheltenham. Dedicated to the Honourable the Lord Provost of Glasgow.

"This is a judicious Sequel to the Laws of Etiquette, and ought to be in the hands of all young persons who aspire to elegance of deportment or refinement of manners."—*Kilmarnock Journal*.

"It contains many excellent hints for the regulation of manners, and may be profitably studied even by the most polished."—*Bolton Free Press*.

Price Sixpence,

The Temperance Question viewed in the Light of the Scriptures; with an Appeal to Christians of all Denominations. By the Rev. CLEM. DE FAYE.

Price Sixpence,

How to Woo; How to Win; and How to get Married. With Counsels to a Newly Married Pair for securing True Happiness in their Wedded Life. Being the true Philosophy of Love, Courtship, and Marriage. By the Hon. Mrs SELINA KINNEAR, Priory Lodge, Gloucester.

Price Sixpence,

Advice to a Young Commercial Traveller, how to Conduct Himself so as to secure the Esteem of his Employers and the Confidence of his Customers. CONTENTS.—The Importance of Commercial Travelling—On the Changes of the System—Education—Personal Requisites—Habits—The Commercial Room—Dinner—Servants—Fees—Modes of Conveyance.

"A clever little brochure that ought to be in the hands of all commercial travellers. It is written in a pleasant, sprightly style—sound sense for the subject matter, seasoned with wit, and served with good taste."—*Dumfries Standard*.

Price Sixpence,

The Principles of Bible Temperance. By the Rev. Professor GIBSON, A. M., Professor of Theology and Church History in the Free Church College, Glasgow.

Price Sixpence,

The Mother at Home; on Principles of Maternal Piety. Familiarly Illustrated. By JOHN S. C. ABBOT, Pastor of the Calvinistic Church, Worcester.

CONTENTS.—Responsibility—Maternal Authority—The Mother's Difficulties—Faults and Errors—Religious Instruction—Results.

Price Sixpence,

The Young Lady's Friend. By the Misses WESTALL of Westall Manor.

CONTENTS.—Introduction—Improvement of Time—Domestic Economy—Dress—Behaviour to Gentlemen—Conduct in Public—Dinner Parties—Evening Parties—Conversation—Visits.

Third Thousand. Elegant cloth, 2s. 6d. Gilt
Edges, for Presentation, 3s. 6d.

**Amy Wilton; or, Lights and Shades of
Christian Life.** By EMMA JANE WORBOISE. With
Illustrations by Birket Foster.

The exemplification of Christian principle must be looked for in every-day life; in the domestic circle, in the counting-house, on 'Change, and in the privacy of retirement.

The persons in the following tale are by no means *perfect*; for they are not mere *dramatic personæ*. Several of the leading characters are sketched from real life, and some of the incidents ascribed to them actually happened. Of course, many facts are omitted, and others supplied: otherwise, the tale would have been so personal that many would have recognised the originals. — *Preface*.

"Very interesting."—*Church of England Magazine*.

"Of considerable beauty, and well calculated for extensive usefulness."—*Englishwoman's Magazine*.

Price Sixpence,

Todd's Lectures to Children.

CONTENTS.—How do we Know there is any God?—Repentance for Sin—Angels' Joy when Sinners Repent—What Faith is, and what its Use is—God will take Care of us—Jesus Christ Tasting Death—Christ Interceding for us—Giving Account to God—Great Events hang on Little Things—Fragments all to be Saved—The Sabbath to be kept Holy—The Grave Losing its Victory.

Price Sixpence,

**The Art of Carving made Easy; with Hints
how Efficiently to Perform all the Duties of a Gentleman at the Dinner Table.**

"This is another of the many amusing and instructive manuals which have of late issued from the press of Glasgow. It contains rules for those sitting as well as those serving at table—instructions in carving, the latter illustrated by numerous engravings of choice dishes, apparently just ready for cutting up—and this process is also plainly laid down by the rules of *a b c*. This is, we think, the most valuable part of the work, because many who can bear themselves tolerably at table are miserably ignorant of carving. The chapter on marketing will also be valued by all good housewives."—*Caledonian Mercury*.

Price Three Shillings,

Letters to the Working Classes on Important Subjects. By H. H. BOURN.

Dedicated to Professor NICHOL, Glasgow University.

Price 6d.,

The Weather Indicator. How to Judge
of the Weather to Come, from the position of the Moon, at its Rising and Setting; by the Appearance of the Sun and Stars; by the Wind, and by the Clouds; and other Atmospheric Influences; and by Signs exhibited by Animals, Plants, &c.

CONTENTS.—The Weather as Indicated by the Moon—Changes of the Moon—Signs from the Sun—Signs from the Stars—The Aurora Borealis—Clouds—Mists and Fogs—The London Fog—Signs of Rain—St Swithin's Day—The Rainbow—The Wind—The Helm Wind—Storms—St Elmo's Fire—Signs preceding Great Storms—Sounds from the Sea—Thunder and Lightning—Precautions during a Thunder Storm—Hail—Local Influences—Signs of Weather Indicated by Bodily Feeling—Signs Exhibited by Animals—The Weather Foretold by Observing the Habits of a Spider—Indications of the Weather by Snails—Signs from Plants—The Barometer—The Marine Barometer—Chemical Barometer—Earthquakes—The Cycle of the Seasons—Climate of Britain—Continental Climates—General Observations.

"Man is so dependent upon the weather, not only for his comfort, but even for his subsistence, that to be able to ascertain its coming changes has, naturally, always been to him an object of extreme solicitude."—*Charles Knight's Penny Magazine.*

Price Sixpence,

The Child's Own Prayer-Book; consisting
of Prayers and Graces for the Young. A Help to Nursery Devotion.

"There is a fervency throughout which cannot fail to impress the hearts of even the youngest, and an *unction* which must so fully engross the mind while engaged in the sacred duty of prayer as to shut out all exterior objects, and elevate the affection from nature's works to nature's God."—*Glasgow Post.*

Sixth Edition, in fcap. 8vo, price 2s. 6d., or richly gilt, 3s. 6d.,

The Minister's Family. By the Rev. W. H. HETHERINGTON, LL.D., Professor in Free Church College, Glasgow.

Printed on large type, as suitable for the Aged as they are edifying for the Young Disciple.

The Wayside Tracts. First and Second Series. Edited by the Rev. A. CAMERON, Editor of "The Christian Treasury," &c.

The Fireside Tracts. First and Second Series. Edited by the Rev. A. CAMERON, Editor of "The Christian Treasury," &c.

Tracts on the Martyrs and Covenanters.

Miniature Series of Interesting Narratives; many of them by eminent men. Among whom are the Rev. JOHN M'DONALD of Calcutta; the Rev. Dr WILSON of Bombay; the Rev. R. M. M'CHEYNE, Dundee; the Rev. WILLIAM ARNOT, Glasgow; the Rev. Dr NEVINS, Baltimore; Rev. JOHN EDMOND, Glasgow; Mrs HARRIET BEECHER STOWE; the Rev. ANDREW THOMSON, D.D., Edinburgh; the Rev. CHARLES JOHN BROWN, Edinburgh.

A detailed list of the whole of the above most instructive Series of Tracts and Narratives is in preparation, and will be printed in a separate form for general distribution.

In One Volume, post 8vo, price 6s.,

Anniversary and other Discourses on Special Occasions. By the Rev. JOHN SMITH, D.D., Glasgow.

New Edition, greatly enlarged, price 2s. 6d.; or elegantly done up for presentation, 3s. 6d.,

Ruins of Bible Lands. A Journey over the Region of Fulfilled Prophecy. By the Rev. J. A. WYBIE, LL.D., Author of "The Papacy," "The Modern Judea," &c., &c.

* * The present is the Fifth Edition in Britain. The Work has been reprinted in America, and widely circulated there; it has also been translated into Welsh. *This Edition contains all the modern discoveries, and extends to double the size of the previous Editions.*

Price 3s. 6d., bound in Cloth,

The Wages Calculator: Being Tables for Calculating Workmen's Wages, from 2s. to £2, 2s. per week, at Ten Working Hours each Day, for any number of Hours, from One Hour to Two Hundred and Fifty, embracing Twenty-five Working Days. Suitable for Payment of Monthly and other Contracts, &c. By ALEX. M. CAMERON, Musselburgh.

Excursions to Arran, Ailsa Craig, &c. By the Rev. DAVID LANDEBOROUGH, D.D.

LARGE TYPE EDITION OF DR CAMPBELL'S EXPOSITORY BIBLE.

In consequence of the very numerous applications which have reached the Publisher from many influential quarters, urging him to get ready a Large Type Edition of DR CAMPBELL'S EXPOSITORY BIBLE, for the convenience of a large class who can only enjoy the reading of a book when so printed, he has resolved, without further delay, to comply with this request, and proceed with the preparation of such a Bible. He ventures most sincerely to hope that the same blessed results which have attended all his previous Bible enterprises may also be vouchsafed to this.

The Notes will be the same as those which have appeared, with so universal acceptance, in the Sabbath-School Expository Bible; and he ventures to say that when the Public see the new issue of this valuable work on a large-sized type, they will form a much more correct estimate of the extent of Commentary they have been getting than they did before. From the Sabbath School Expository Bible being necessarily compressed into the smallest possible space by the adoption of Pearl type, no one has the most distant idea of the magnitude of the labour which Dr CAMPBELL has bestowed upon the work.

It is resolved to issue this new edition, with the text printed on *Longprimer* type, and the Commentary on a large *Mission* type. The paper will be of the finest quality, and it will be illustrated throughout by a series of accurately designed, and carefully and tastefully coloured Maps.

Publishing in Monthly Parts, price One Shilling. Also, in Numbers, on the 1st and 15th of the month, price Sixpence. It has been carefully planned, so that the whole Bible, with the Commentary, will come into a very convenient, compact, handy volume when completed.

A Specimen Sheet will be sent, free by post, on application. The Publisher hopes that his numerous friends, who have so ably aided his efforts in the publication of the Bible, which has led to this large type edition, will as kindly help him forward in his present enterprise.

GLASGOW: W. R. M'PHUN,
PUBLISHER TO H.R.H. THE PRINCE-CONSORT,
84 ARGYLE STREET.



