

# MISCELLANEOUS COMMUNICATIONS.

## THE BEAUTY OF HOLINESS.

A LETTER TO THE NEWARK PRESBYTERY, BY A PASTOR OF THE FREE PRESBYTERIAN CHURCH, NEWARK, N. J., AMERICA.

I HAVE ONLY TO SAY TO ANY WHO MAY QUESTION THE EXPEDIENCY OF GIVING WHAT WILL BE CALLED MY RELIGIOUS EXPERIENCE, IN DEFENCE OF MY VIEWS OF TRUTH, THAT IN DOING SO I HAVE FOLLOWED THE EXAMPLE OF ST. PAUL.

DEAR BRETHREN,—After being made acquainted with my views and feelings on the subject of SANCTIFICATION, you have passed a resolution, declaring them to be important and dangerous errors, and admonishing me to preach them no more. I must therefore say, brethren, and I hope to do it with all meekness and humility, and lowliness of heart, that I cannot regard your admonition ; and for the following reasons :—

I. It is now several years since, after a season of spiritual gloom and sadness, I came fully to the conclusion that there was something in the religion of Jesus Christ to which I had been a stranger. I had seen myself to be a sinner before God, richly deserving His everlasting indignation. I had seen that God would be holy, just, and good, and worthy of universal and eternal adoration, while punishing me with everlasting destruction from His presence, and the glory of His power. I had also seen in Christ a Saviour, who, after atoning for all mankind on the cross, was able, on the merits of that atonement, to save to the uttermost all who come to God by Him ; and on that Saviour I had cast myself as my only hope, and trusted in Him, and in Him only, as my Deliverer from the wrath of God.

Trusting thus in Him my crucified Saviour for my salvation, I was for a time filled with great joy and peace in believing, and went on my way rejoicing. But years passed away ; and to these lively emotions of joy in the Lord I had been an almost entire stranger, except for a short season immediately succeeding my first conversion to Christ—when I did taste, in a good degree, the peace which those are sure to find who come with a heart penitent for sin, and trust in a crucified Saviour for pardon and everlasting life. But I had come now to the full conviction, that my religious state was very far from what it ought to be. This arose partly from what I had learned in the Bible respecting “the riches of the glory of this mystery, which is Christ in us the hope of glory,”—“the joy unspeakable and full of glory,” to be found in Him whom “having not seen we love ; in whom, though now we see Him not, yet believing, we rejoice ;”—and partly from what I learned about that time of the experience of some Christians, to which experience I knew myself to be a stranger.

I came then to a settled determination to know, with the help of God, more of spiritual things. Since that time, now some years ago, I have, as never before, “cried after knowledge, and lifted up my voice for understanding ; seeking her as silver, and searching for her as for hid treasure, that I might understand the fear of the Lord, and find the knowledge of God.” I have sought for spiritual bread, and for the water of life, with an earnestness which I know I have never felt for any of the possessions of this world. I have sought these in the Bible, in the experience of emi-

nent Christians who have gone to their reward, and in the writings of living Christians who seemed to know most of spiritual things. I have sought them in personal conversation with those who seemed to know most of the deep things of God; and I have sought them on my knees, with many tears, and with earnest wrestlings in the name of Christ for the teachings of the Holy Ghost. For a long time there was no definite blessing that I had in my mind as my object of pursuit, except that I might have more of the Holy Ghost, and be far better prepared than I had ever been to live to the glory of God. But I was made acquainted, in the providence of God, with some of those Christians who believe that, through "the great God 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," it is our privilege to be made "perfect in every good work to do His will," by His "working in us that which is well-pleasing in His sight, through Jesus Christ,"—to be "sanctified wholly," and to have our "whole spirit, and soul, and body, preserved blameless unto the coming of our Lord Jesus Christ," through the faithfulness of Him who hath called us,—to be "cleansed from all filthiness of the flesh and spirit," and to "perfect holiness in the fear of God,"—and thus, through the "exceeding great and precious promises," to be made "partakers of the Divine Nature, having escaped the corruption that is in the world through lust." When I first knew this class of Christians, and read their writings, I was greatly opposed to their views of truth; and from what I had learned of the mistakes and excesses of some who had professed to hold this truth, and to enjoy the experience of it, I was led to regard the whole subject with very great aversion. But I have learned that truth is not to be held accountable for the mistakes which some may hold in connexion with it, nor for the excesses into which those mistakes may lead them, nor for the sins of those who hold the truth in unrighteousness.

While I was thus crying after knowledge, and lifting up my voice for understanding, the Lord began to teach me more and more of the love of Christ; so that I was not only restored to my first love, but made to know in my own experience that "the path of the just is as the shining light, which shineth more and more unto the perfect day;" that "he that followeth" Christ "shall not walk in darkness, but shall have the light of life." The "peace of God which passeth all understanding, keeping the heart and mind through Christ Jesus," and the "joy unspeakable and full of glory," of which the Bible speaks, became realities to my mind. I had learned the blessed truth, that all the promises of God in Christ are "yea, and in Him amen, unto the glory of God by us;" that it is the Christian's privilege, by trusting in Christ for the fulfilment of the promises, to enjoy the fulfilment of every one of them,—just as the awakened sinner has, fulfilled to him, the promise of pardon, when, and only when, he believes for this on Christ. I had then inquired, What has God promised, and what is He willing to do for me, if I believe for it in Christ? I examined the Bible with this principle in view, and found that God had said, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." This promise I knew to be yea and amen in Christ, unto the glory of God by me; and I therefore prayed and trusted in Christ, that God would instruct me, and teach me in the way that I should go, and guide me with his eye into all truth respecting the doctrine of sanctification. When I read the promises on this subject, I found them to be full and explicit. "I WILL circumcise thine heart, and the heart of thy

seed, to love the Lord thy God with all thine heart, and with all thy soul." "I WILL sprinkle clean water upon you, and ye SHALL be clean : from all your filthiness, and from all your idols, will I cleanse you. I WILL take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "I will also save you from all your uncleannesses." "And this is the covenant which I will make with the house of Israel : After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and their iniquities will I remember no more."

I also found that Christ our Redeemer was called JESUS, because He would "save His people from their sins ;" that He was manifested to take away our sins, and that "whosoever abideth in Him sinneth not." I also found many other scriptures equally full and explicit. But, after all this, unbelief triumphed in my mind, and I could not see how it should ever be to me a reality in this life, that "the blood of Jesus Christ cleanseth from all sin." But as I prayed more and more for the teaching of God's Spirit, and searched after the truth, I found that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"—as faithful to cleanse as to forgive. I found also that Christ was raised up "a horn of salvation," to "perform the mercy promised to our fathers, and to remember His holy covenant ; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." When I inquired, Why are not these promises, so rich and full, made good to God's people ? I saw that, as they were yea and amen only in Christ, they were to be fulfilled, like the promises pledging the pardon of sin, to those, and only those, who believe in Christ for their fulfilment. This led me to see, that if I would be cleansed from all unrighteousness, as well as have my sins forgiven, I must believe for that cleansing. On Him, therefore, I now endeavoured oftentimes to cast myself, by trusting simply in His faithfulness, that He would cleanse me from all unrighteousness. But I had yet no evidence that I was thus cleansed. I went on thus, continuing to pray, and endeavouring to trust in Christ for this cleansing gift of the Holy Spirit ; which I desired above all things. In this state of mind, I had one day taken my Testament, and a little work on Christian Perfection, by Fletcher, and given myself up to reading, meditation, and prayer, on this subject. I opened Fletcher at the following passage :—

" ' My heart-strings groan with deep complaint,  
My flesh lies panting, Lord, for Thee ;  
And every limb, and every joint,  
Stretches for perfect purity. '

"But if the Lord be pleased to come softly to thy help ; if He make an end of thy corruptions by helping thee gently to sink to unknown depths of meekness ; if He drown the indwelling man of sin by baptizing, by plunging him into an abyss of humility ; do not find fault with the simplicity of His method, the plainness of His appearing, and the commonness of His prescription. Nature, like Naaman, is full of prejudices. She expects that Christ will come to make her clean, with as much ado, and pomp, and bustle, as the Syrian General looked for, when 'he was wroth, and said, Behold, I thought he will surely come out to me, and stand, and call on his

God, and strike his hand over the place, and recover the leper.' Christ frequently goes a much plainer way to work ; and by this means He disconcerts all our preconceived notions and schemes of deliverance. 'Learn of me to be meek and lowly in heart, and thou shalt find rest to thy soul,' the sweet rest of Christian perfection, of perfect humility, resignation, and meekness."....."If thou wilt absolutely come to Mount Zion in a triumphal chariot, or make thine entrance into the New Jerusalem upon a prancing horse, thou art likely never to come there. Leave, then, all thy lordly misconceptions behind ; and humbly follow thy King, who makes his entry into the typical Jerusalem, 'meek and lowly, riding upon an ass,' yea, 'upon a colt, the foal of an ass.'"

These remarks were particularly blessed to me. It seemed to me, indeed, a most delightful thing to sink into the meek and lowly spirit of the blessed Saviour. I had before been labouring to rise above my sins, and thus leave them : now I felt willing to sink into a depth of humility, where the proud unhumbled spirit of sin would not be willing to follow ; and it seemed a delightful thing to sink into the arms of my Saviour, BELOW the reach of all my spiritual foes, when I had long been seeking in vain to escape them by soaring above. I felt a most sweet and heavenly sinking into the arms of my Redeemer, such as I had not before experienced ; and it was followed by a calm, unruffled, blissful peace in Christ—such as I need not attempt to describe to those who have tasted it, and such as I cannot describe to the comprehension of those whose hearts have never felt it. It was attended with such a submission in all things to the will of God, such a joy of heart in the thought of being, for life, and for death, and for ever, altogether at God's disposal ; such a gladness in giving up earth in all its possessions and pleasures, for Christ's sake ; such an overflow of humble, penitential, grateful love to my Redeemer ; such a satisfaction in the thought of having Him as my only, everlasting portion ; such praise to His name that I might possess Him as the portion of my soul for ever ; such full-hearted and unshrinking confidence in all His promises ; and such readiness to do and suffer all things, even to the laying down of life, for His name's sake ; that I felt constrained to say, This is purity of heart.

I knew that nothing but the Holy Spirit could ever fill such a heart as mine with such feelings as these ; and I therefore believed it to be the work of the Holy Spirit, cleansing my heart from the defilements of sin. I know that some persons are ready to say, "All this may be the delusion of Satan, leading you to think of yourself more highly than you ought to think." But I do not think that the devil ever yet attempted to fill the heart of any man with the love of God. Christ said to his disciples, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth Him not, neither knoweth Him : BUT YE KNOW HIM ; for He dwelleth with you, and shall be in you." The true disciple, therefore, will know the Comforter. I know that the feelings I have now described were a blessed reality,—that there was nothing left in my will or affections in opposition to them : and I do therefore believe that the Saviour gave me to know, at that moment, something of the blessedness of being redeemed from all iniquity, and purified unto Himself.

For some length of time I continued in that blessed state of mind. The glory of my Redeemer shone upon the vision of my soul without a cloud. He had before seemed to shine upon me with a brightness like the noon-

day sun ; but now, instead of shining from a particular spot of the heavens, He seemed to fill the whole firmament, and to shed His mild, sweet, heavenly, life-giving, joy-inspiring radiance upon me from every point. Above and around me, all was light and gladness ; and praise to the name of my Redeemer seemed the language of every breath. I cannot but feel that in that state of mind sin had no dominion over me. I feel that God, at that time, gave me the victory through our Lord Jesus Christ.

But I had yet one lesson to learn, and there was probably but one way by which I could learn it ; and that by drinking like Peter of the cup of sorrow, that I might in future beware. I had been accustomed to say, that if persons believed themselves fully sanctified, there was no necessity for making it known ; and the enemy of my soul doubtless knew enough of me, to commence his attack where I was most likely to be overcome.

I was therefore led to say within myself, This needs not be mentioned : it never shall be said of me that I go about to establish my own goodness. To boast of my own goodness I certainly felt no disposition ; for I clearly saw that all that had been wrought within me was the work of the Holy Spirit, and that of my own I had nothing of which to boast.

But I came to the conclusion not to say, even to my dearest friends, that I had ever thought myself to be cleansed from sin, even for a moment : I would enjoy it alone with God, and let my life bear witness.

I fell into sin, by disguising what I had believed to have been wrought in me by the Spirit of God. I was now made to feel what I had lost. I had been told that I could not remain in the delightful state in which I had found myself, without confessing to the honour of Christ what I believed He had done for me by His Spirit ; but I believed it not. I accordingly made the attempt, and fell into the snare of the wicked one. I now found the same sins besetting me as before, and bringing me into bondage. I know that by denying that blessed work which the Lord did in me, and by denying it that I might have a reputation for humility with man, I must bring darkness into my own soul.

In this state, however, I was led to desire most earnestly, and to pray most fervently, that I might be made like Christ. The burden of my petition was, that I might be made as much like Christ as it was possible for a soul to become while in the body ; and I felt that I could be satisfied with nothing short of this. After praying thus for a time, I saw most clearly that there was nothing which God was more willing to do than to make me thus like Christ, and I felt a sweetness of assurance in Him that it should be granted me. Now it was that the Lord showed me what must be the consequences of being like Christ, and that I could not possibly have the likeness of Christ without meeting these consequences. I saw that, if I would live godly in Christ Jesus, I must suffer persecution and share His reproach. The Holy Spirit showed me the sin which I had committed, in hiding what God had done for my soul ; and I now saw that, while with my "heart" I "believed unto righteousness," with my "mouth" I must "make confession unto salvation." This I had not done. With my heart I had believed unto righteousness ; but I had not made confession with my mouth of the grace which God had shown me, and I had thus fallen into the hands of my spiritual foes. I now saw that, to continue in the enjoyment of that blessing, I must confess the whole and take the consequences. These I knew would not be small. I knew that almost every friend I had on earth would regard me as almost utterly fallen, the moment I should make such a confession ; and that my brethren in the ministry,

whose confidence I had valued above all earthly good, would withdraw their confidence at once, and in all probability cast me out from among them.

I had now come truly to the plucking out of the right eye, and the cutting off of the right hand,—to the point where I must “forsake father and mother, and brethren and sisters, and wife and children, for Christ’s sake and the Gospel’s.” Could I make the sacrifice? Could I become an outcast from my brethren, and an alien from my mother’s children? Could I become as lost to the friends I had loved most dearly, and have my name cast out as evil by those whose kind regards I most wished to retain, in order to please my Saviour and enjoy His love, as for a little while He had permitted me to do? The struggle was severe. It cost me as much to make these sacrifices as it would cost any one of my brethren; but I could not long hesitate. I had prayed that I might continually enjoy the Saviour’s love, and He had now shown me what it would cost me;—and, blessed be His name, He gave me strength to make choice of His love, at the sacrifice, if necessary, of everything that I held dear on earth.

I was enabled to pray, “Lord, restore me again to that blessed state of conscious purity and peace, and love to Thee, and blessedness in Thee, which I once enjoyed,—and I will confess Thy faithfulness to the world, and let my worthless name be reproached as it may. Save me, Lord, from my sins: redeem me from all iniquity, and give me evidence of it on which I can rely,—and I will declare Thy faithfulness, and in Thy strength meet all that shall follow.”

In this state of mind I took up the word of God, and came to the following passage, in the words of Paul to the Romans,—“Likewise reckon ye also yourselves to be **DEAD INDEED** unto sin, but alive unto God through Jesus Christ our Lord.”

I had before thought of this passage, and it had seemed to me that there was a meaning in it which I did not understand. I had said in my thoughts, What if I do think myself dead to sin, how will just thinking myself dead to sin make me thus dead? How will any change be wrought in the state of my heart before God by my labouring to think so? Again, I had said in my heart, I will endeavour so to do; but had found myself wholly unable to do so in any way that even began to satisfy myself that I was in truth “dead to sin.” It was not the comfort of a sincere mistake respecting my own character, that I desired. “As the hart panteth after the water-brooks,” so panted my soul after a full conformity to the will of God. I felt that nothing would satisfy me for a moment, but “to be **DEAD INDEED** unto sin, and **ALIVE UNTO GOD.**” Nor was it an ambition to have others think me free from sin that I sought to gratify; for if I could have made the whole universe believe me free from sin, while it was not a fact, it would not have begun in the least degree to satisfy the longings of my soul. Could I have possessed all the wealth, and received all the honour, and enjoyed all the pleasure, which the universe could lavish upon me; and could I have been thought, by every creature of God in earth and heaven, as pure as the spirits that wait continually before the eternal throne; all this would have done nothing to fill the desires which burned in my heart to be “cleansed from all unrighteousness.”

Still, however, with my eye on the injunction,—“Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord,” I was not able to see how I should do this, so that it should be **INDEED AND IN TRUTH A REALITY IN THE SIGHT OF GOD:** and

nothing short of that would satisfy me for a moment. I now remembered that blessed promise of our divine and glorious and loving Saviour,—“When He, the Spirit of Truth, is come, He shall guide you into all truth. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” I now cast myself down before the Lord, and prayed in the name of Christ that the Holy Spirit might guide me into all truth respecting the passage before me, and teach me to reckon myself “dead to sin and alive to God,” so that it would be a reality, and not a thing of imagination. Having made known my request, I trusted in Christ that the teachings of the Spirit would be given me; for I knew He had told me, “Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.” I therefore placed my confidence in the Saviour, and believed that for His sake the Holy Spirit would show me how to reckon myself “DEAD INDEED unto sin, but alive unto God, through Jesus Christ our Lord.” Instantly, while I was even on my knees, with the blessed Bible open before me at these words, there seemed shed upon them a flood of heavenly light; and my very soul was filled with unutterable gladness, with “joy unspeakable and full of glory,” with the thought that seemed clear as the brightness of a thousand suns, that I was “to reckon myself dead unto sin,” by trusting my Lord Jesus Christ to keep me “dead to sin” and “alive to God.” This I saw would be reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. It was, to cease for ever from placing any confidence in my own strength, and to rely altogether upon my Saviour’s strength and faithfulness to “make and keep me pure within,”—to make and keep me “DEAD INDEED unto sin,” to make and keep me “ALIVE UNTO GOD.” And now, if I had found myself that moment Monarch of the world, with its crown on my head, its sceptre in my hand, its accumulated treasures at my feet, and every individual among all its multitudes ready to do my bidding, it would not have begun to afford me the joy which I felt when I saw, as I then did, the privilege which a God of infinite love had granted me, to reckon myself “dead indeed unto sin,” by trusting my Lord Jesus Christ to make me dead to sin, and keep me so; and to reckon myself “alive to God,” by trusting my Lord Jesus Christ to make and keep me thus alive. How glorious and lovely did my Saviour then appear! “Or ever I was aware, my soul made me like the chariots of Amminadib.” If the crown, and the sceptre, and the riches, and the homage of the world had been mine, I should have leaped for joy and run to give Christ the sceptre and the crown, the riches and the homage; and to lay myself in the dust at His feet, to be His humblest, lowliest servant for evermore. O, since I have known my high privilege, His name has been indeed to me “as ointment poured forth.” He hath “kissed me with the kisses of His mouth,” and His “love” has been “better than wine.” He has “drawn” me, and I have “run after Him.” “The King has brought me into His chambers” and made me to “be glad and rejoice” in Him: therefore will I “remember His love more than wine,” and, by His strength, I will uprightly love Him.

*(To be concluded in our next.)*

rupted exertion, the deeply-fallen kingdom may yet rise again. Mehemet Ali has formed the best designs and the largest plans for the accomplishment of this end. He seeks to extend European civilization, and travellers in the Turkish empire have never before received the respect due to them. A European can nowhere travel with greater safety than in Egypt. Christians are no longer persecuted on account of their religion, and fanaticism is on the decline: neither do Christian Missions receive the slightest interruption. A new period is preparing for the Egyptians; and perhaps the present movements may be regarded as tokens that, as the threatenings against the land have been fearfully fulfilled, so the glorious promises made to it are about to receive their accomplishment. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day. And the Lord shall smite Egypt: He shall smite and heal it: and they shall return to the Lord, and He shall be entreated of them, and shall heal them. And the Lord will bless them, saying, Blessed be Egypt, my people!" (Isai. xix. 19—25.)

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A LETTER TO THE NEWARK PRESBYTERY, BY A PASTOR OF THE FREE PRESBYTERIAN CHURCH, NEWARK, N. J., AMERICA.

(Concluded from page 1150.)

WHEN the Holy Spirit thus enlightened me respecting the privilege of reckoning myself dead indeed unto sin, but alive unto God through Jesus Christ my Lord, He that moment enabled me to avail myself of the privilege; and I instantly found myself more than restored to that purity of heart from which I had fallen, by refusing to confess before men what my Saviour had done for me.

The love of the world was gone; no sinful indulgence had any charm for me. My whole heart was won by Christ, and filled with overflowing love to Him; and I feel that a thousand hearts, had they been mine, would have been most joyfully consecrated to His service. I had no will but His; and no desire for life, or death, or eternity, but to be disposed of in that way which would secure the highest possible praise to my Redeemer. I was now delivered from the fear of man: and as I had covenanted with the Lord to confess His faithfulness to the world, when He should give me evidence that I was redeemed from all iniquity,—and as I had now found myself, in a way so glorious and delightful beyond everything I had ever before conceived, made dead indeed unto sin, and alive unto God through Jesus Christ my Lord; and had been so enlightened respecting the privilege of every Christian, to be kept in that state by the faithfulness of the dear Redeemer,—I could not for a moment hesitate as to my duty to declare to the world what I enjoyed, by the power of the Holy Spirit given me by my own blessed Saviour.

I have been enabled to make this confession to the world, that the great God and my Saviour Jesus Christ has redeemed me from all iniquity, and

It is the privilege of the Christian who is redeemed from all iniquity, still to "forget the things which are behind, and reach forth unto those which are before;" and, "beholding as in a glass the glory of the Lord," to be "changed into the same image from glory to glory, even as by the Spirit of the Lord." I believe that to be cleansed from all unrighteousness is by no means the height of the Christian's privilege on earth. Beyond that, he may go on "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," to be "filled with all the fulness of God." And, even then, he must say with the Apostle, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

I feel that "necessity is laid upon me; yea, woe is unto me if I preach not" this "Gospel." Like Jonah fleeing to Tarshish, I once attempted to escape this duty. Like Jeremiah, "I said, I will not make mention of Him, nor speak any more in His Name; but His word was in mine heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." I must speak now to the world. Let Him have the glory, and let me bear the reproach which I must bear for His sake.

I cannot desist from preaching this doctrine, and from testifying to my own experience of it, for the very same reasons that you cannot desist from preaching the doctrine of regeneration, and testifying to your own experience of that.

Suppose you were to insist, "Except a man be born again, he cannot see the kingdom of God;" but, when asked whether you or any one else had enjoyed that blessing, should say, "By no means. It is an important and dangerous error for any man to think so: it never takes place till death." How much influence would such preaching exert? How many would be born again under such instrumentality? You feel yourselves bound, therefore, to maintain that regeneration is a matter of experience, and that you and many others do enjoy it. But your people know that, while you exhort them to be free from sin, you maintain that it would be an important and dangerous error for them to expect to be so till they die. Hence, your exhortations are nugatory.

For myself, therefore, I feel bound to tell professing Christians that there is a way whereby they may "cleanse" themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." I feel that I am not urging them to chase a phantom, which, however earnestly and laboriously sought, will elude their grasp till death; but that I am leading them to the enjoyment of a blessed and glorious reality, which is treasured up for them in Christ, and which they may secure and richly enjoy. And when I am permitted, through the exceeding riches of God's love in Christ Jesus, to say that I have experience of the grace which I present to their acceptance, I may hope that God's Spirit will attend the testimony, and lead them in the way of knowledge and understanding.

Those scriptures on which many rely as testimony that no Christian ever does so abide in Christ as to sin not, seem to me to have no bearing that way. Take, for example, the passage, "There is not a just man upon earth that doeth good, and sinneth not."

There is a large class of Scripture texts which are designed to set forth the truth, that by nature and by practice, until regeneration, all mankind are evil, "only evil continually." But "if any man be in Christ, he is a

new creature : old things are passed away ; behold, ALL THINGS are become new." The character of such an one is precisely what it was not before ; and those passages of Scripture which describe his character before, cannot describe it now. Consequently, we find that the scriptures used to describe the two, stand in direct opposition to each other. And while it is said that "there is not a just man upon earth that doeth good, and sinneth not," it is also taught, that those who were "sometime alienated and enemies in their mind by wicked works," shall be presented "holy and unblameable and unreprouvable in His sight ; if" they "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel ;"—that, in fulfilment of the oath of God through Christ their horn of salvation, it shall be granted them, that they, being delivered out of the hand of their enemies, may "serve Him without fear, in holiness and righteousness before Him, all the days of" their "life." Those who abide in Christ "sin not." All the promises of God pledging their sanctification are Yea and Amen in Christ, unto the glory of God by them ; and, when they believe in Christ for the fulfilment of these promises, they cannot fail. Most clearly, therefore, to my mind, those passages of Scripture which are relied on to prove that God's people cannot here be presented perfect in Christ Jesus, are designed to set forth the characters of the unrenewed, and not of such as are "in Christ Jesus," who are therefore "NEW CREATURES." In the nature of the case, what is true of the one class cannot be true of the other ; for they are set forth in the Bible as perfect opposites.

Study 1 Peter i. 8—12 : "Whom, having not seen, ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory : RECEIVING THE END OF YOUR FAITH, EVEN THE SALVATION OF YOUR SOULS. Of which salvation the Prophets have inquired and searched diligently, who PROPHESIED OF THE GRACE THAT SHOULD COME UNTO YOU : searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, AND THE GLORY THAT SHOULD FOLLOW. Unto whom it was revealed, THAT NOT UNTO THEMSELVES, BUT UNTO US, THEY DID MINISTER THE THINGS WHICH ARE NOW REPORTED unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into."

What is this end of faith, even the salvation of the soul? Of what salvation did the Prophets inquire and search diligently? What is this grace of which they prophesied, coming unto the saints scattered abroad, to whom Peter wrote? What was the glory that was to follow the sufferings of Christ? What were the things which the Prophets ministered, not unto themselves, but to those to whom the Gospel was afterwards preached with the Holy Ghost sent down from heaven? What did Christ mean when He said, "This is my blood of the NEW TESTAMENT?" What did Paul mean by that new and better covenant of which Christ was the Mediator and Surety? And what did Christ mean when He pronounced the least in the kingdom of heaven greater than John the Baptist, than whom there had not yet been a greater Prophet? And what did Zacharias mean when he said, "Blessed be the Lord God of Israel ; for HE HATH VISITED AND REDEEMED HIS PEOPLE, and hath raised up a horn of salvation...to perform the mercy promised to our fathers?" What is all this but the blessing of the New Covenant, spoken of by Jeremiah, and repeatedly spoken of by Paul to the Hebrews?

"I will make a new covenant with the house of Israel :...I WILL put my

laws into their hearts, and in their minds will I write them." This, then, is the covenant privilege of New-Testament saints: SALVATION FROM THEIR SIN. This explains all the scriptures which I have quoted. It is now the blessedness of God's people to be redeemed from all iniquity. For this they have only to believe in the Mediator of this New Covenant; inasmuch as this is God's covenant with them, when He shall take away their sins. It is, therefore, the privilege of the New Covenant that I am to hold up before the people of God. Thus let me seek, like the Apostle, to obtain "sufficiency of God to be an ABLE MINISTER OF THE NEW TESTAMENT," not of the letter that killeth, but of the Spirit that giveth life.

There is a dying-bed a little before me, and a judgment-seat where I expect to stand and give account for all the actions of my life.

Can I tell the people of God that they have no Saviour from sin during their whole lives? that they are doomed hopelessly to sin against the Redeemer they love, more or less, even to their dying hour? that all their cries and struggles for help are in vain, until the grim monster death appears for their deliverance? To me it looks like casting dust in the eyes of such as wish to see a way to love their God and Saviour with a perfect heart; and encouraging those who wish to pass comfortably through life in their remaining corruptions, hoping to find a Saviour from sin, only when all opportunity for sinful enjoyment has passed away.

I feel, brethren, that I could not go in peace to my dying pillow, or appear at the great tribunal, expecting the approbation of my Judge, if I did not tell God's people that He has promised to circumcise their heart, and the heart of their seed, to love the Lord their God with all their heart and with all their soul; to sprinkle clean water upon them, and make them clean; from all their filthiness and from all their idols to cleanse them;—and that these, with many other exceeding great and precious promises, were given for the express purpose, that through them they might cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God; that by these promises they "might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

I feel it to be a matter of unspeakable importance to the honour of Christ and the good of His cause, and the holiness and peace of His suffering heritage, that they may be made to know that there has "come out of Zion a Deliverer to turn away ungodliness from Jacob." It seems to me that God's professing people do not know their Deliverer, and there are vast multitudes who seem altogether unwilling to know Him. I see not how I can lie down in peace, or meet the Saviour in judgment before the universe, unless I do what in me lies to make Him known. I feel constrained to cry in the ears of the church, Behold your Deliverer: He has come to turn away ungodliness from you, and to take away your sins. Look to Him: believe on His name; and let your iniquities be taken away, and your sins be purged.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Yours in the Gospel,

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