



Yours respectfully
William B. Laws

THE
WRITINGS AND LIFE
OF
WILLIAM BLACK LAWS,

LATE BOOKSELLER OF GLASGOW, SCOTLAND,

MOSTLY KNOWN AS WILLIAM B. LAWS, SR., OR WILLIAM LAWS, SR.

BORN AT BRECHIN, SCOTLAND, OCTOBER 13TH, 1811.

HIS FATHER DIED AT PERTH, 1813.

HIS MOTHER DIED AT WARWICK, CANADA, NOV. 24, 1860, AGED 73 YEARS.

HE EMIGRATED FROM GLASGOW, SCOTLAND, TO CANADA, IN 1858.

HE DIED AT WARWICK, CANADA, MAY 1ST, 1875, AGED 63½ YEARS.

BURIED IN WATFORD PRESBYTERIAN GRAVEYARD.

When once a thought is breath'd on air
Its influence goes you know not where,
When placed on paper by the pen
It can be read by future men,
But who can at the future look
When thoughts are printed in a book
And tell what lives they may adorn
Of generations yet unborn.

T. B. L.

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MR. & MRS. JAMES M. BURNS.

PREFACE AND DEDICATION.

THIS BOOK IS DEDICATED TO THE MEMORY
OF
ELIZABETH BLACKLAWS BURNS
AND HER HUSBAND
JAMES BURNS.

Having received a legacy from my aunt on her death, and not requiring the money for my own use, I thought that nothing would commemorate her memory longer, or please her better, than publishing the works of her brother. He I though he is dead yet speaketh. I would ask the reader to overlook any inaccuracies in language, as my father is not living to correct the proof sheets, and I have copied many of them from manuscripts that were interlined, and I do not feel justified to make any alterations, which I have no doubt he would make if living, hoping that they will prove both useful and entertaining.

I remain, yours truly,
THOMAS BLACK LAWS

James M. Burns was born, I think in Montrose, Scotland ; he had only two brothers—David and Robert; he was a tailor by trade ; while quite a young man he married Elizabeth Wm. B. Laws, only sister. He followed his trade in various towns in Scotland, and about the year 1850 removed to Warwick village in Ontario, Canada, and started a clothing house, to which he added some years after a stock of groceries ; he also kept the post office for several years, but being latterly troubled with asthma, he gave up all business, and retired, living on his savings, happy and contented. He was a strong Baptist and Reformer.

Mr. Burns died on 30th December, 1879, leaving his wife Elizabeth well provided for. He was buried in the Watford Presbyterian graveyard, just south of my father's grave, and his wife, some time after his death, moved to Scotland, and died at Montrose, Scotland, on the 24th May, 1894, aged 81 years, having been born at Perth, 14th February, 1813, she was buried in Rose Hill cemetery and a monument erected to her memory.

SERMON, JOHN iii-16.

These words form part of the conversation that took place between our Lord and Nicodemus by night. This discourse, brief as it is, contains the very marrow of the Gospel; understand it thoroughly, and you have the principles of Christianity fully comprehended. The time which Nicodemus chose to have an interview with our Lord is by some thought to indicate his fear of man, yet we find in two other instances in which he is mentioned in this Gospel that he was not ashamed of our Lord. The first of these instances was at the consultation which the Grand Council had regarding the accusation of Jesus, when he there acted the part of a friend to our Lord; and his colleagues viewed his remarks in that light, for they immediately put the question to him, "Art thou also of Galilee?" The second instance is at the burial of Jesus, where he comes with Joseph of Arimathaea (who was a disciple of Jesus secretly for fear of the Jews), and he brought with him an hundred pound weight of aloes and myrrh, and this act plainly shows the great regard that he had for Jesus. There can be no doubt but he was a man anxious to know the truth, and that he was deeply impressed both with the doctrines and miracles of Jesus, and therefore desired a further knowledge of this, to him, wonderful man. From what he had seen at the feast, he was convinced that he was more than man, for he says: "No man can do these miracles which thou doest except God be along with him."

The Jews at this time anticipated the coming of the Messiah, and perhaps Nicodemus, being a learned man, shared in the same feelings of his countrymen; and our Saviour knowing the opinions of Pharisees, he commenced at once to correct this prominent error, namely, their trusting to rites and ceremonies for acceptance and reconciliation with God, and the forgiveness of sins, through the washing of the body and the eating of certain meats. Our Lord therefore commences with showing him the necessity of a new birth

of the soul being regenerated, being born of the spirit of God, and made a partaker of the divine nature. Nicodemus felt surprised at such a doctrine, yet he prosecutes his enquiry, which shows his earnestness, and exclaims : " How can these things be?."

Our Lord further instructs Him, and in doing so He informs him that He was God in human form, verse 13. " No man," He says, " hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." By this we understand that at the very moment while he was talking with him, all the universe was supported by Jesus, nay, His presence was in the heaven of heavens. Such an announcement must have had a great effect upon Nicodemus—to be told that he was before his Creator, that his eyes were looking upon the Almighty, and that he was the Ancient of days foretold of by Daniel the Prophet. The faith of Nicodemus must have been great in those miracles which he had seen Jesus perform, for while the circumstance in which he found him in was contrary to the character he claimed, yet Nicodemus does not accuse him of being an imposter, but listens to him with great attention, equal to a declaration of his belief in Jesus as the God-man.

The position of Jesus was one of meanness if not absolute poverty ; but here is a man occupying almost the highest place in the nation, giving him reverence and believing his declarations as the truth of God ; he was a man from his position and education able to detect imposture or deception, and he gives his testimony in favor of our Lord ; besides, all his prejudices were in the other direction. The greatest enemies our Lord had were the Pharisees, and he was one of them ; men generally adhere to their party, or are more or less influenced by their party, but Nicodemus, in opposition to that influence, and without fear or dread of the threats or sneers of his associates, declares his belief in Jesus as the Messiah. What a noble testimony to the truth of Christianity, an eye-witness and his evidence is given by the historian so unostentatiously, that if the enemies of revelation would but read it they would be convinced.

Are you, my friends, interested in the declarations of Jesus ? What affected Nicodemus equally affects you ; if he had a soul to be saved, so have you ; if he was anxious for a reconciliation with his God, so ought you ; if he found Jesus to be the truth, let me beseech you to

listen with an unprejudiced heart to the words that affected him, namely, the glorious announcement, "That God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

In treating of this subject I will arrange my remarks under three heads :—

1. God's love to the world.
2. The proof that God really did love the world.
3. The object God had in view in loving the world.

First, then, God's love to the world. What a glorious theme to occupy the attention of sinners, and we are all sinners, whether we admit it or not. Love is known to us as one of the passions, expressing delight in something, or a desire to have something. It is also kindness and goodwill. It manifests itself under three different impulses, namely, instinct, admiration and pity. Every animal has the love of instinct, and we see it expressed in a regard to preserve their lives and shunning danger, as well as in the care which they have over their progeny. The fowls of the air, the beasts of the earth, and man are all ready to risk their lives for their young, if they find they are in jeopardy. But this was not the love here spoken of when it said that God so loved the world. No doubt, God is our creator, the author of our existence, and that is undoubtedly proved to us every day by the provision which He makes for us. We eat His bread, we drink His water, and we breathe His air, and so does the rest of His animated creation ; but this love is here spoken of as something more than common, for the word "so" is made use of, "God so loved."

When we are attracted to any object, so as to admire it, the qualifications of that object are generally very high, and our mind is excited towards it from that very cause. The church has been represented by Solomon as the betrothed one of Jehovah, and under that character sings the praise of his bride. And what lover does not see in his fair one virtues of great perfection ; he looks upon her as excelling all others, and the fair one has the same idea towards her lover ; and it is good when the union has taken place that such opinions continue and become stronger ; if such is not the case, the marriage relations are anything but pleasant. We only know love from our experience of it by ourselves.

But what was there in man to admire in the sight of God? When God finished the whole creation, He looked upon it from His throne of holiness, and pronounced it good. Man was a part of that creation, and he therefore came from the hands of his Creator perfect. Made in the image of God, he could be nothing else. God then had conversation with him, and he delighted in his fellowship; but he, man, chose his own ways rather than God's, and therefore has become antagonistic to his Creator. Two cannot walk together except they be agreed, and we see now that man differs from God, and therefore God cannot love him. Why cannot God love him? God is holy, but is man holy? Is he not depraved in every faculty of his soul? There are some who deny this; but what does experience say, what do our own hearts say, do they never accuse us? Have we never felt ourselves having hard thoughts of God? True, we have never seen Him, but we know He exists, we feel that everything around us declares Him. We feel also that we are His creatures, and we feel also that we are not agreed with Him,—in fact, we are opposed to Him. Can perfection love error, and government love rebellion? And man is a rebel. In the heart of man selfishness is its principal character, from which spring evil thoughts, murders, adulteries, thefts, lies, blasphemies. When such a character is brought before the reason of man, man himself shudders at it. How then can the holy God admire it? In our eyes, what do we think of treachery? Even with our depraved reason we abhor it. What does history declare? Its pages are nothing more than a record of crimes which man has committed against man, crimes of the blackest character. But perhaps there are some here who think that this is not their character. Oh! my friend, whoever you are, let me advise you to "know yourself," watch your feelings just as you are about to engage in bargaining, and you will find that your picture is not a lovely one; you will find that you would like to cheat, even your God, but I am afraid you will cheat yourself. Can He who charges the holy angels with folly love you? What can He admire in you? Nothing; He can only abhor you. God loves man from pity. He saw him full of wounds and bruises and putrified sores, and He pitied him. Can we love decrepitude? So are our souls in the eyes of God deformed, a mass of corrupted thoughts, and which can be nothing else than

repulsive to a pure mind. You, oh ! sinner, may think this a strange doctrine ; you may think this an exaggeration of the case ; but; my friends, we do not know our moral and mental filthiness. We move on as it were by grades, and these steps, as it were, carry us onward imperceptibly to ourselves in the career of wickedness.

David, of whom it was recorded that he was a man according to God's own heart ; yet in the matter of Bathsheba see how he acted. When the prophet Nathan in his parable pointed out the criminality of his conduct, under the guise of another man who had taken the poor man's ewe lamb and spared his own flock, king David in wrath and indignation exclaimed : "That man shall surely die !" but how startled was the king to hear the prophet say, "Thou art the man." Thou hast seduced Bathsheba, and to cover that seduction thou hast slain her husband. Oh may we have the same penitence and sorrow for sin that David had, and in such a condition how gratifying to know that God loves us, sinners that we be, that He pities us in our lost condition.

Our Saviour says : where is the man that has an hundred sheeps and if he loses one of them does not leave the ninety and nine in the wilderness and go after that which is lost till he find it, and when he has found it, he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbours, saying unto them : "Rejoice with me, for I have found my sheep that was lost." Holy angels and archangels, cherubim and seraphim, praise God continually. They are a reflection of the divine nature, they were never guilty of any impure thought, and they continually perform the divine will in perfect obedience. God found no fault with them, therefore he did not need man to sing His praises ; but he loved man as the lost one. Look how sinful man loves his profligate child. He can make excuses even for his disobedience and wickedness. See how king David lamented his son, and cried : "Oh Absolom ! my son, my son, would God I had died for thee !" Thus sinful men can love their own children that are prodigals, born in their own likeness, but how strange it is that the holy God love , man who has made himself the child of the devil. No wonder the apostle says "God is love," as if that was the only perfection God has. In this life our knowledge is so imperfect, that we will never realize the extent of God's love, but in the world to come it will be

our continual admiration and astonishment that God loved us, sinners. Which brings me to the second head proposed, namely :—

2. The proof that God really loved the world. He gave His only begotten Son. Some men when you are in deep distress will sympathize with you by words, and some will be willing to go a little farther ; but where is the man that will give his son, his only begotten, for a criminal, for a wretch doomed by the law of infallible justice to death, for a rebel who had defied his God, his authority and his laws ? Man was bound to give to his Creator as his Creator his obedience. He was bound to give Him his heart ; but his choice was otherwise, he refused, and therefore deserves nothing but perdition, nothing but utter destruction. Man being in this condition God gives His Son for him. When man was in the garden God said to him : “ Thou shalt not eat of the fruit of that tree, for in the day ye shall eat thereof thou shalt surely die.” Man did eat, and he did die, and we his children are all dead in him. We have all his nature and therefore his doom.

But could there be no other substitute found by the Son of God ? Let us look and see. The holiest of the angelic creation hide their faces at the holiness of God, and they have only qualifications for their own obedience, can they therefore make obedience for the defalcations of another, if they can only pay to God’s law what they owe themselves, how can they pay the debts of another ? No creature can be to God a substitute for another, and the angels are creatures. But who is the Son of God ? Angels are called sons of God, and they are so by creation. But who is the only begotten Son of God ? This is a name which only the Revelation of God can explain, and let us hear what the inspired writings tell us concerning it.

SERMON, JOHN iii-16.

When we hear of a ruler bestowing favours and gifts of great importance upon individuals who have despised his authority and rebelled against his imperative commands, we are apt to suspect the motives which impel him to such a line of conduct ; we imagine that evil is intended while there is the appearance of kindness. The

great God, who is infinite in knowledge, aware that such a construction might be put upon His actions relative to man, at once in this passage distinctly informs us what were the motives which actuated Him when He determined to deliver man from the awful position in which his misconduct had placed him ; that love, pure and unmixed love, was the only motive is here positively asserted, and that such is actually the case can be proved by the nature of God, the position man occupied, the intrinsic value of the gift, and the advantages to be derived from accepting God's terms.

1. From the nature of God it can be proved that it was love that induced Him to save man. There are various kinds of love,—there is instinctive love, there is selfish love, there is a love of virtue, and there is a love arising from pity and kindness ; instinctive love is that which is naturally inherent, and arises from the relative positions the parties occupy ; thus parents naturally and intensely love their child on account of its being their offspring, and the love of the mother is often used in Scripture to compare the love of God both from its excess and from its duration ; selfish love is what arises from interested motives, and with no intention of benefiting the apparent object of love ; a love of virtue is loving men only for their virtuous characters, no other stimulant being the cause why you esteem and love them : the love that arises from pity and kindness, the object of affection having no virtue to call forth your esteem, can emanate only from a perfect mind, and this is the kind of love with which God loved the world when He gave His only begotten Son to die for it—for it is impossible for God to be selfish, He is a being immaculate and in whom perfection centres, nature without the aid of revelation declares the perfection of His being, and He is declared in the sacred writings as a just and holy God, that justice reigns through all His attributes, and in consistency with His character God could not love but with pity and kindness, for if God can be selfish, Deity is no longer perfection, and then if such were the case, the universe itself must sink into disorder and confusion. God is not a man that He should lie, neither the son of man that He should repent ; hath He said and will He not do it, or hath He spoken, and shall He not make it good. God cannot therefore love with a deceptive love, for he tells Israel that he did not set his love upon them nor choose them because they were more in number

than any people, for ye were the fewest of all people, but because the Lord loved you and because He would keep the oath which He had sworn to your fathers.

2. From the position man occupied, it can be proved that love was God's only motive. Man's disobedience placed him in circumstances of great danger: it exposed him to the retributive justice of God's law, and to His fierce wrath for contempt of His authority. Greater evils could not be inflicted upon him than what was contained in His awful sentence: "In the day thou eatest thereof thou shalt surely die;" by this he was entirely and forever banished from the presence of God, and without that presence there can be no happiness and no peace, nothing but misery, eternal misery; the thought is terrific, and led the evangelical prophet to exclaim: "Who among us shall dwell with the devouring fire; who among us shall dwell with everlasting burnings," there was therefore no inducement for God to hold out false hopes of recovery to man, with the view of wreaking greater vengeance upon him, for if he had done so he could have been disappointed, because the works of man had already earned the full reward of iniquity, and again the insincerity of God would have levelled the Deity to the character of man, by which means God and man would have been equal in point of character; but, further, man was entirely in the power of God, by nature a feeble being deriving existence from God, whose power is a nothing when compared with God's. Manœuvring and intrigue are only employed where the parties are equal or nearly so; and as man could be no rival to the throne of God in so far as power is concerned, God did not require to resort to such means to humble rebel man, and although it was desire to be like God that prompted them to the act of transgression of which they were guilty, yet what were they that they could contend with their Maker, so that nothing but pure love could call forth from the three-one Jehovah the plan of salvation devised by Him. God in reasoning with the children of Israel commands the prophet Ezekiel in bold, figurative and poetical language to describe his affection for them, and say: "Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother an Hittite. And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in

water to supple thee ; thou wast not salted at all nor swaddled at all. None eye pitied thee to do any of these unto thee, to have compassion upon thee ; but thou was cast out into the open field to the loathing of thy person in the day that thou wast born. And when I passed by thee in thy pollution in thine own blood, I said unto thee in thy blood : Live ; yea, I said unto thee in thy blood, Live." (And so on to verse 15.) This passage is to be understood allegorically. Jerusalem represents the whole human family sunk in the depth of misery caused by their estrangement from their Creator, and is beautifully described by their being allied to base parents—thy father was an Amorite and thy mother an Hittite. The feebleness and depravity of man is likewise strongly portrayed—thou wast lying in thy blood. Such is the miserable condition of the whole family of man, depraved in intellect and sunk in spiritual ignorance, lying under the curse and wrath of God, a prey to the being who enticed them from the path of rectitude, who delights to torment them with real and imaginary fears, nothing to comfort them but everything to torment them, regret for what they have lost, and trembling with terror at the future ; now there is no God to meet them in the cool of the day, from the position of man, God in consistency with His justice could wreak no greater punishment upon him. Justice compels Him to punish, and more than that He cannot do—besides, God is no tyrant, He delights not in the destruction of His creatures ; from his weakness God had nothing to fear, man was already within His grasp. It was pity to man that called forth the love of God, for he was an object of loathsomeness, he had no virtue to show, he was naked of everything that was good, of everything that was commendable. God could receive no honour from being associated with him, His character would rather be sullied than made brighter ; such was the being whom God loved, and who can describe His affection,—it was love stronger than the love of women.

3. The intrinsic value of the gift shows the love of God. We have heard of one friend wishing to suffer for another, we have heard of a father wishing to be substituted for a son, and of a son for a father ; but whoever heard of a sovereign substituting his son, his only son for a rebel, bestowing him unasked, and the favour looked upon with contempt ? We have heard of a parent giving his first-born as a mediation for his sin, but we never heard of any giving their

only child for the sins of their bitterest enemy ; yet the love of God was this, and more than this, it was not only a sovereign but the Sovereign Creator bestowing His son, His only son for a rebellious creature, it was no mean gift, it was the fellow of Jehovah lowering himself to the nature of humanity, it was the word who was in the beginning, who was with God, and who was God, by whom all things were created, and apart from whom was not anything made that was made, who was made flesh and tabernacled with us, it was the King of Kings and Lord of Lords, throwing aside His glory and humbling Himself lower than the lowest of His creatures. This was the gift that was bestowed, and when placed in contrast with the object of commiseration, we cannot but admire the loving kindness of the Giver. The one was perishing and deformed, the other was beautiful, and language cannot describe His glory,—the one a creature, the other the Creator. Lord, what is man that Thou art mindful of him ? Yet God was mindful of him, and He had set His mind upon him ; but could justice and mercy meet, could He forego His character for man, then Satan was the victor. Angels could not atone for Him, they were but creatures, and they, even they, pure though they are, are by the pure God charged with folly ; how then is it to be accomplished ? His Son must be mediator, must bare the load of guilt of which man has been guilty ; He that was without imperfection must suffer for transgression ; He must sustain the incalculable wrath of God, in order that He might be just and at the same time the justifier of the ungodly ; the sacrifice was great.

He was Wisdom whom Jehovah possessed in the beginning of his way, before His works of old who was set up from everlasting, from the beginning or ever the earth was, when there were no depths he was brought forth ; when there were no fountains abounding with water, before the mountains were settled, before the hills were, He brought forth, while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the earth ; when He established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree that the waters should not pass His commandments, when He appointed the foundations of the earth, then was He by Him alone brought up with Him, and He was daily His delight, rejoicing always before Him. Rejoicing in the habitable parts of His earth, and His delights were with the sons of men. Everyone who

hears this cannot but admire the goodness of God, and must wonder with marvellous astonishment that God should thus act. Could anything induce Him but love to bestow Jesus Christ upon man, guilty and transgressing man, to cause Him to leave the glory which He enjoyed, to suffer to be abused, to be calumniated, to be suspected of connection with the worker of darkness by the men whom He came to save : “ He, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.” Truly it is worth the honourable designation given to it by the Apostle, “ the unspeakable Gift of God.”

Again, gifts are sent as tokens of constancy and to mark the intensity of the affection, so God sends His Gift to man, to intimate to him that although he had despised His authority, still He loved him, and a surer token of love was never given. Our finite minds cannot perceive the greatness of the sacrifice that was made when He left the habitations of Glory to dwell with imperfect minds. To think that He who supports the universe should condescend to such acts of humiliation for a creature, is above our comprehension. Angels desired to look into it, but could not understand how He who was the Holy, Holy, Holy, the Lord of Hosts, who filled the whole earth with glory, could leave His throne and seek to save the lost sheep in the wilderness, to save the wheat like to be destroyed by tares, was to them a wonder and theme of admiration.

Who can imagine that such a gift could be bestowed with any other intention than the good of the grantee, towards whom God had commended His love, in that while they were yet sinners Christ died for them.

4. The blessings bequeathed show the sincerity of God toward man.’ These blessings are here promised under the title “ eternal life.” It is not life for a definite period that is promised, but for an indefinite. Nothing less than eternity itself does God offer, and the terms upon which He offers it are equally favourable to man, “ he that believeth should not perish but have everlasting life.”

1. The thing promised—eternal life. Life is the very opposite of death. When the body is dead it is a mass of inanimate matter, it

is utterly unfit for performing any action within or without the body, and the actions of living persons around it make no impression upon it. The tenderest voice of affection will not arouse it into activity, its senses are completely destroyed, hatred and love are both alike to it, affection and contempt are alike unheeded, and the whole frame is one mass of corruption, loathsome to the living eye which turns from it filled with horror. Such is the effect of death when it attacks the physical frame, and spiritual death, which all men are presupposed to be lying under, is not less effectual in its operations. The fall did not only bring along with it condign punishment, but it destroyed the whole spiritual energies of man, and these spiritual energies are nothing else but the perfection of nature. That man is not perfect is too evident to require demonstration, that he is dead to every pure thought and every perfect action is a fact that every thinking mind must be acquainted with. The biographers of great men are often grieved that virtue is not the only subject they have to record, proving too true that great minds are not perfect minds. God when He engaged to save the world had not only to avert the punishment, but had to restore man to spiritual perfection. This is what the sacred writings term "eternal life." It embodies within it the whole blessings that God can bestow ; it commences in this world, but it is only fully verified in glory. This is what is called being born again, and to be born again is to be possessed of holy desires and pure affections. It is opposite of covetousness, which is the parent of all evil ; it produces pride, and pride generates selfishness, and from these arise the whole calamities of the human family in this life and the life to come. But he who is born again is divested of all such feelings. The Spirit of God breathes upon him, and says to his dead affections : "Live." He restores within him spiritual animation and conformity to God. He destroys that hatred to holiness which original sin produced, and makes him to delight in it, and he is now in possession of peace of mind to which he was formerly a stranger. The moment a sinner believes that God so loved the world as to give His only begotten Son to die for it, this state begins, and it progresses until death ushers him into eternal glory and perfection. Sin is no longer pleasant, and if he errs, he does what he would not do, then it is no more he who does it, but sin that dwelleth in him. He mourns that in his flesh dwell-

eth no good thing, but he looks forward to that time when death shall be swallowed up in victory.

The Spirit not only purifies but enlarges his knowledge of God. Formerly he was ignorant of God, but now he knows Him,—knows Him not only as the avenger of evil, but as his Saviour in whom he trusted. The character of God to him is now more fully developed, his knowledge of the evil of sin is greatly augmented, and he progresses in the knowledge of holiness by the Holy Spirit's influence upon his mind, the fruit of which is beautifully described by the Apostle Paul as being love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Without the Spirit's sanctification man could not enjoy Heaven, he could not be an heir with God nor a joint heir with Christ; in fine, it is the Spirit who gives him a new heart and inclines him to accept the Saviour which God has provided for him, who will deliver him from the condition of sin and misery into which he is by nature, and bestow upon him eternal life, which consists in likeness to God Himself, and cannot be enjoyed without Him, a life that shall never have an end, and they shall be forever with God, those who enjoy it, possessing eternal felicity. Thus we see God has loved us with an everlasting love, for no being could offer such a gift and be interested by other motives than that of love; but

2. The terms upon which man is to enjoy this eternal life, viz:—faith in the Son of God. The position in which man placed himself rendered him totally unfit to save himself; he could do nothing, not even think a good thought, not perform a good action, there fore his salvation is entirely of grace, free sovereign grace. All he has to do is only to accept of the proffers of deliverance procured for him, his redemption money is paid, and he has only to enjoy his liberty. The slave who receives his emancipation from his lord gratuitously has no honour in the procuring of that freedom, so man has no hand in his salvation by believing in Christ as his saviour from eternal death. It is the Son of God who alone makes us free, and if we are made free by Him we shall be free indeed. A feast has been prepared for us and we are invited to partake, but the Host has the whole honour in procuring the entertainment. The man in the Gospel, whom our Saviour cured of the withered hand, had only to stretch it out when Christ commanded him, and it was immediately made

whole as the other. Before that the muscles were contracted, it had no nervous sensation and its feelings were completely dead ; but no sooner did the order issue from the mouth of the Saviour, " Stretch out thy hand," than the man was possessed of power and inclination to comply with the request. So man dead to holiness, withered and inefficient to perform the duties which God requires of him, unable and unwilling to answer the purpose for which he was created, viz : —to glorify and enjoy God, no sooner does he hear the word of mercy, accompanied by the Spirit, proclaimed, that reason tells him he ought to accept of the offer. Such is the fitness and freeness of the Gospel. Man has only to depend upon Christ, to trust in Him as able to satisfy the demands of God's law, fully to rely upon Him as able to keep him from all harm and that he shall secure for Him eternal happiness. God has made no reserve; He intimates to all and declares, " Ho ! every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat ; yea, come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold ! I have given him for a witness to the people, a leader and commander to the people. Behold ! thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee. 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, etc." Nothing could be more free than this, no preparation is required ; come, is the whole request, come and place your confidence upon that foundation which God has laid in Zion, for he who trusts in Him shall not be ashamed nor make haste. These are the terms upon which God offers man reinstatement into His favour, and when we look at them where is the advantage which God can derive from them ? They are evidently framed for the good of man ; no aggrandizement can accrue to God from such a bargain, for He is

already glorious in himself and cannot be more glorious than what He is. It is therefore true, and it is impossible for anyone to deny the truth, that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.

In conclusion :—It has now been shown that God's motive for saving man is love, and this has been deduced from His nature, the position of man, the value of the gift, and the advantage which it bestows. It has been shown that God is merciful, but at the same time just and perfect. Two cannot walk together except they be agreed, and the way by which agreement between God and man can be effected has been pointed out, that it is by faith in Jesus Christ, trusting in Him alone for salvation from sin and its eternal consequences, those who now reject the offers of salvation will find that they cannot escape a fearful retribution. Now is the day of salvation, now is the accepted time, and while God is prolonging our existence, every opportunity we neglect will be to our fearful condemnation. This is a subject of great importance and not to be passed over slightly, for as sure as we exist, so sure is it that every word of God is pure and all shall be fulfilled: It is the duty therefore of all to accept of this free pardon now, for we know not what shall be on the morrow, death comes at all times and at all seasons, our breath is in our nostrils, while we are in life, in health, in soundness of mind to give our attention to this important matter. Did God make us only for a short time that we might eat and drink and please ourselves, satisfying our selfish desires and then pass into nonentity and be as though we never had been? Was earth made for man in order to accomplish this merely? Is it still continued only for this end? No, we were appointed by God for nobler purposes, and though Adam, our progenitor, failed, and we through Him are all in the same condition, for who can bring a clean thing out of an unclean? But now since God has so loved us as to devise our escape from such an awful destruction, if we neglect to embrace it, our damnation will be fearful. The sentence, the fearful sentence must pass upon us, “ Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, for I know you not !”

SERMON, JOHN xix-30.

τετέλεσται.

To the christian, the last saying of his Lord and Saviour must be a matter of some importance and interest. With Jesus there was nothing superfluous and nothing deficient. When He spoke, He had a purpose in so doing, and His speech was always with grace. To convey instruction must have been His object at this time ; the position which He was placed in lead us to this conclusion, and it is my intention to bring it before our minds in that light, so that our souls may be influenced thereby and filled with veneration of the character of Jesus. But before entering upon its consideration, allow me to present to your notice certain conclusions to which all men in all ages and countries have, by their behaviour, practice and history, given their consent.

(1) Men in all ages by their history and practice have held that there is a Supreme Being governing this world and to whom we are responsible ;

(2) Man by his practice in all ages has held the doctrine that he is at variance with that Supreme Being ;

(3) That there is a desire in man for a reconciliation ; and

(4) That there is a future existence of rewards and punishments, and that the present is probationary.

That all men have held these four conclusions there can be no doubt; even those who in modern times have had the boldness to avow the contrary have nevertheless by their practice asserted that they consent to them, and that the force of circumstances is such that they cannot help themselves. As to the first, we do always in the history of tribes and races of man find that their rites in worship constitute no inconsiderable portion of their history. Worship itself confesses to a supremacy, or why do they worship? I am not discussing what is true or false worship, but merely showing that man in all ages has had an object of worship. As to the second, viz :—that man is at variance with his deity real or supposed, we have only to point to the practice of men in all ages offering up sacrifices. What is a sacrifice? Is it not giving up

something valuable to destruction as an appeasement to that existence, that Being which we call God, against whom we have sinned, and who is pouring out upon us temporal, anticipatory of eternal, punishments. As to the third, all nations of men have with great anxiety performed their religious rites so as to appease the object of their worship that they might have present and future bliss. As to the fourth, I have only to ask the question of the diligent student of history, and he will reply that not a nation yet ever existed that did not believe in a future life of rewards and punishments. Such a doctrine has stimulated warriors amongst half civilized nations to do deeds of daring almost impossible for man to perform, and however ridiculous some of these actions may have been, they nevertheless illustrate the fact that man universally believes he has a life hereafter.

These observations I have made to show that the Christian religion is not inconsistent with the received opinions of man—man in all ages—man civilized and man as a savage. As to the nature of the Being who is God, men are divided in opinion ; as to the nature and extent of the difference between God and man, men are also divided ; as to the way in which a reconciliation ought to be effected, men are also divided ; and as to the kind of future life man is to enjoy, men are also divided ; but as to the facts themselves, they all agree. Seeing then that these are matters indisputable, ought we to look upon them with careless indifference, or inquire into them with earnest and serious attention ? They are matters that affect every man individually, and whatever does so it is surely his interest to examine attentively. Regarding these four subjects which I have stated to you, in different ages of our history, various plans and systems of human origin have been promulgated respecting them ; but in my opinion, the only true definition of these important matters is to be found in the Bible and only there, and I think these matters are fully solved in the last saying of our Saviour on the cross : “ It is finished.” What is it that is finished ? the four following observations, in my opinion, are the answer to this question, and teaches us that :

1. A full, proper and suitable propitiation has been made for sin, a sin-offering has been finished.
2. A reconciliation between God and man has been finished.

3. A victory over the devil has been finished.
4. A demonstration that God is Truth and Love has been finished.

It teaches us that :

1. A full, proper and suitable propitiation for sin, or a sin-offering, has been finished. Of the necessity of a propitiation, I think there can be no doubt, for all men by their practice in a religious point of view have proclaimed themselves sinners. What is sin? Sin is a lawless act, and, according to the Bible, reaches beyond the acts of men and is extended to the thoughts. The nature of the crime declares the nature of the reparation ; otherwise justice still makes its demands. The character of the criminal must also be taken into consideration, otherwise the sacrifice would be imperfect. Man is a rational being composed of a material body and a living soul. We are told that all the evils which man is afflicted with and has to endure, both mental and physical, arise from disobedience to his Creator. Is this right? Is it just that God should demand from His creature, man, a full and a perfect obedience, that he should implicitly obey,—nay, that it should be his delight to serve God, and if not, be a sinner. Let us look at the question in reference to ourselves as the origin of existences. A mechanic makes a machine, and what does he make it for, the glory of the machine or his own glory and advantage? Men make instruments, but it is always for their own use and profit ; and so much so is this the case, that they endeavour to hinder other men from using them unless they are remunerated for the invention. Why then do wicked men object to God for making His creatures for His own glory? And because they have become vessels of dishonour, why do they deny God's right to punish them? Their own practice is against this doctrine, and by that practice they declare man is legally bound to obey God. If so, then man is entitled to make ample recompense to His holy Creator for failing to do what he had a right to perform. Will the creature dare to dictate to the Creator? All men know that they are sinners, that is, they do in their thoughts and deeds, lawlessness. What then must be the nature and character of the offering to be made for this sin, reparation of injuries done by man to his God? Will the life of a valuable irrational animal be enough? Let us look at the question. The animal is innocent in

so far as mental sin is concerned, because it never had reason, its acts are merely instinctive ; but the sinner has will, and the crimes were willingly done, therefore the offering is incomplete. Would the innocent offspring of man then be sufficient ? Man, however young, is depraved, and the Bible says, shall I give the fruit of my body for the sin of my soul ? The thing is absurd and ridiculous. If I cannot atone, how can my offspring atone ? is a question that might well be put. The offering then must be a perfect rational being, whose life must be devoted to destruction—the life of a perfect man is what the law demands—not the life of an angel, for he is a spirit—nor of an animal, for he is devoid of reason, but man with a true body and a reasonable soul, free from all imperfection—and who willingly offers himself as the representative of guilty man. Such a victim we find in the character of Him who on the cross exclaimed wit. His dying lips : “ It is finished !”

Let us examine His recorded life, that we may find the proof of what I have stated. Jesus of Nazareth was born of a woman, and had therefore the nature of a woman, and was the seed of the woman, and took the title of son of man ; but while He was the son of man, He was also the Son of God. He was not created, He was generated ; He was begotten, not made, and was called the only begotten of the Father, full of grace and truth ; the eternal word that was made flesh and dwelt in us. The Angel said unto His mother before His birth, “ The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.”

In His intercourse with man He exhibited a perfect character both in thought and action. In the simple and unadorned history which we have of His life, written by four of His followers, and evidently true, we see Him to be man and more than man. We see it in the instances that are recorded of His being weary, hungry and sleepy, having joy and grief such as man would express. He seems also to have had great sympathy for man—not a sympathy to create for Himself a name, but a deep feeling of pity for fallen humanity, for He relieved many of our race of those fearful maladies with which they were afflicted, in secret, and enjoined silence upon the recipients of His favours, as to how and where they were cured.

In His public discourses He spoke of Himself as connected with our race, and looked upon all men as His near and dear relations who performed the will of the Divine Being. To convince ourselves that He was a perfect man, we have only to examine His actions as recorded, and it is perfectly evident from the simplicity with which the narrative is given that it is true, and history confirms this truth, besides, the parties who wrote had no fame or advantage to gain, except a premature grave ; and, furthermore, to prove the truth of the life of Jesus, and that he was the Christ, the Messiah of the Prophets, history tells us that His doctrines were embraced not merely by numbers of Jews, but by multitudes throughout the whole world which at that time existed. Men of rank and intelligence became Christians ; even members of the household of the Roman Emperor embraced His faith, and which they did at the risk of being at any moment of their life immolated for following Jesus. These men had every means at hand for detecting imposture ; their prejudices were against such holy doctrines ; but in spite of every opposition they adhered to them with great tenacity. History also tells us that no military or political power was brought to bear upon those who received the opinions of Jesus, but only the simple preaching of His doctrines, the mere telling of His story. Then let us hear that story, what it says. The whole of that story goes to prove that in His words and actions He was blameless. He Himself appealed to the Jews and asked them : " Which of you convinceth me of sin ? " Mark tells us that the multitude were astonished beyond measure, saying : " He hath done all things well ; He maketh both the deaf to hear and the dumb to speak." Those who impartially read the account that is given of those plots which the Jews laid to entrap Him cannot but be astonished at the way in which He acquitted Himself by the wisdom of His answers ; even His enemies themselves had to acknowledge His superiority, and they exclaimed in envy : " Whence hath this man this wisdom and this learning ? " They pointed to his parental origin, and it was mean ; His supposed father was a carpenter, and his mother had no title prefixed to her name, she was only Mary, and other relations were like Himself poor and obscure, whence then this wisdom and these mighty works ? Learning and intercourse with polite society generally so influences the character, that it tends to polish it ; but this advantage according, to

history, Jesus did not enjoy ; even His followers were illiterate men ; but yet such were His requirements that He far surpassed the learned men of that day. If we again look at His teaching we will hear what His enemies say concerning it.

The officers who were sent to apprehend Him by the authority of priest and Pharisees gave their report, stating that never man spake like this man. (John vii. 46.) Such was the effect of His doctrine upon their minds that they were paralysed and could not take Him into custody. His morality was so pure that no teacher had every enjoined such precepts. He talked of the sins of the heart and the transgressions of the thoughts, evidently showing His own perfection. Such was Jesus of Nazareth as a man and as a teacher ; every incident of His life proves the perfection of His character.

I have yet one ordeal to urge upon your attention, and which Jesus underwent, and it delineates His fitness to be a propitiation for sin. Sacrifice signifies slaughter, destruction, pain and punishment for crime. To endure this purely and perfectly is beyond the ability of common men. There must be no murmuring nor reflection upon the character of him who inflicts the punishment, not the most distant insinuation as to the severity of that punishment. On this point Christians can point with triumph to the Captain of their salvation, and can tell that He was made perfect through sufferings. Like the gold in the refining pot, the stronger the fire the purer the metal. The sufferings of Jesus were intense, the more so that He knew the depths of iniquity and the purity of holiness. His agony in the garden shewed the struggle that was in His mind when the physical frame was so affected that His sweat was, as it were, great drops of blood ; and His language on that memorable occasion indicated the severity of sufferings as well as His sense of justice, " Father, if thou be willing, remove this cup from me ; nevertheless, not my will but thine be done," and the history tells us that an angel appeared from heaven strengthening Him. History tells us that in the Eastern nations, when sovereigns are displeased with officers of State, and whom they think deserve death, these sovereigns dispatch a royal messenger with a poisoned cup which they must drink. Whether our Saviour alludes to this practice or not, I cannot say, but it seems likely, and it certainly illustrates the subject. The cup which our Saviour had to drink was no doubt poisoned with sin, the effect of which is death.

The other sufferings of our Saviour were severe. His disciples forsook him and fled, one betrayed Him, while another denied Him with cursing and swearing. An ordinary mind would have sunk under this, but Jesus shewed Himself invincible. His trial was a burlesque upon justice, a mere whim, and even then His enemies could find in Him nothing worthy of death. Pilate condemned Him, not because there was evidence of his guilt, for he had declared the reverse, but to please the priests and the people who had been urged on by the priests to demand His death. The cruel and indignant treatment which He received at the hands of the Roman soldiers and the people was borne by him with meekness and patience and holy submissiveness ; and in the midst of excruciating pain His feelings were touched very tenderly as to the position of His mother. But His relations did not exclusively occupy his thoughts ; glory be to His holy name, He prayed for His enemies. Those who hold in derision the character of Jesus would better begin, before they say too much, by trying to imitate this part of His conduct. The maxim is beautiful when all is harmony and peace, " 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." But try its operation when smarting under injuries undeservedly inflicted. Universally, mankind calls for imprecations instead of blessings, bestows revenge instead of kindness ; but here in this act of Jesus we see the Divine nature shining forth with resplendent glory.

In this summary view I have given you of the life and sufferings of Jesus, I ask you with all seriousness, is He fit to be a propitiation for your sins to inflexible justice ? I have proved to you that He was man, a perfect man, having never sinned, neither in thought, word or act ; that He maintained that character in every condition or state in which He was placed. The subject is worth your consideration, and upon your decision depends your eternal condition.

2. Reconciliation between God and man " has been finished."

By reconciliation I mean an agreement with God as to character. That Jesus by His death has procured this reconciliation there can be no doubt. In some parts of our translation of the sacred writings it is called " atonement," which etymologists have thought has its origin in the words " at one," and the termination " ment "

which means state, and accordingly signifies the state of being at one, or 'we might call it at-one-ment. Adam is considered the representative of our race, and from his nature we have our nature. The Bible therefore teaches us that as in Adam all sinned, in Adam all die, death being the consequence of sin ; but the Bible also teaches us that Jesus is the representative of the redeemed, therefore if He was just and satisfied for sin and lived, those who are redeemed by Him have His righteousness imputed unto them, and also live. When we use the term blood we mean life, and the penalty for murder is expressed in these words, " Whoso sheddeth man's blood by man shall his blood be shed." The man who designs to murder another man is distinctly at variance with Him, he is not agreed with Him, and in this sense man seeks the life of God, his Sovereign, his Creator. If we had the power, we would dethrone God. Murder is an impure thought founded upon another very impure thought, desire or covetousness. Adam desired or coveted what he was forbidden, and thereby became depraved or morally and mentally unclean. Blood, under the law, purged from all impurities symbolically ; the sprinkling of blood and the shedding of blood, under the law, typified the blood of Jesus, and Paul in his epistle to the Hebrews states that the blood of Jesus who offered Himself through the Eternal Spirit purges our conscience from dead works to serve the living God. The man who sees in Jesus a full satisfaction to divine justice is purged. Christ is made unto him sanctification as well as justification. Figuratively, such a man has been sprinkled by the blood of Jesus and cleansed from all sin. From the moment he gets that view of Jesus, holiness takes possession of his mind, he is loyal to his God, he hates sin and he dies daily to it, and so long as he continues to be convinced that the work and life of Jesus was a substitutionary sacrifice for sin, for his sin, he is attaining to the life of holiness. This state of things is called in the Bible " Faith," and through the death of Jesus we obtain Faith ; and if any man be in Christ, he is a new creature, the spirit of God is within him, and God is said for the sake of Jesus to grant faith and repentance unto man. Is this doctrine according to our experience ? I think it is, as the following illustration will show. Suppose the subjects of a king act against and wish to overturn his authority and the constitution of the nation, and thereby become rebels. The king pro-

claims an amnesty on certain terms. Convince these men that the constitution is just, that the terms of the amnesty are just, and from that moment they cease to be rebels, they are at one with their king, they are loyal. So it is with God and man. We are sanctified by the Spirit of God in virtue of the death of Jesus opening the eyes of our understanding to see that God is just and we sinners. In our Lord's address at the institution of the communion, He beautifully teaches this doctrine. (John xvi. 7) "Nevertheless I tell you the truth," etc., to the 12th verse. See also Titus ii. 14.

3. The victory over the devil "has been finished."

The great enemy of man is the devil. He is the author of all evil, and great is the influence which he has upon our race yet. Some men are so bold as to assert that the devil is an imaginary being. The proof of the existence of anyone is either his appearance or his works. The devil is an evil spirit, and we being material beings cannot see him, but his influences are perceptible to every human mind. The proof of the existence of God is just what the Bible says : "The heavens declare the glory of God and the firmament sheweth His handiwork," so the works of the devil are equally manifest. The Bible says concerning him, that he leads men in a snare captive, and does with them whatsoever he wills. (2 Tim. ii. 26.) Is anyone at a loss as to the existence of the devil, just let him examine his own heart and he will find his influence there. That man is obtuse to all holiness who denies the existence of the devil. Jesus came to destroy the works of the devil (1 John iii. 8), and it was for this great purpose that God manifested His Son.

As to the field of operation which he occupies, the Apostle Paul tells us, and I think our experience will confess to his testimony, that "he is the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii. 2.) Our Saviour describes him as the father of lies and a murderer (John viii. 44), and John, in his first epistle, states that every one that committeth sin is of the devil.

Now, of the works of the devil we have innumerable examples. Just look at the criminal calendar of the nations, look at the practices of the majority of men in their envyings, murders, drunkenness and revellings, or, as they are now called, balls ; and in all these we

see the works of the devil. In such cases he only suggests, and his willing subjects soon perform, they quickly execute his will. But it is not always in dens of wickedness where he labours ; in the heart of the hypocrite he has peculiar delight, and there he performs double work.

The devil is a creature, and therefore finite ; but he has his angels or messengers all anxious to destroy man. The devil cannot force man, but he deceives him ; he ensnares with false descriptions and false results, and then rejoices at the destruction of his dupe.

To overturn this power, this influence in the world, Jesus hung upon the cross. Can we suppose that it was the dread of dying that made our Saviour in the garden sweat great drops of blood ? Can we think that it was physical pain that caused him to exclaim, " My soul is exceeding sorrowful even unto death ? " Other men have died an equally painful death, and such results did not take place. As the devil was to sift Peter, was Jesus, the Master, not also sifted to the utmost extreme ? His agents, the Jews and the Romans, urged on by his suggestions, added to the pain of the Saviour, the scourging, the crown of thorns, the indignities offered to His person, the scornful mockery as to His cures and His teaching, the ridicule which all men heaped upon Him all proceeded from the devil blinding the minds of these men, so that they should believe a lie, and act contrary to the evidence placed before them. But in all these circumstances He sinned not ; no temptation could bring him from His throne of holiness. He died, and by His death He overcame the devil, and we also shall triumph through His blood.

4. A demonstration that God is truth and love " has been finished."

From the fall of man till the death of Jesus, God by His Prophets, and the legal ceremonies of the law of Moses, proclaimed salvation to man from eternal misery. By the Prophets he announced the coming Messiah as their teacher, priest and king. The first promise was to Adam, and certainly the head or power of Satan was bruised, but the heel of the seed of the woman was bruised also on that day when Jesus died. The second promise was to Abraham in these words, " and in thy seed shall all the families of the earth be blessed," and in virtue of this promise the rite of circumcision was instituted, which rite points to Jesus as being our circumcision—cut off for our

sins. Circumcision gave a title to the possession of the land of Canaan, and Jesus by His being cut off has secured for us the heavenly Canaan. In the Psalms the coming of the Messiah is plainly announced and His sufferings and death foretold, and which the Israelites sang in their Temple service, with the hope of immortal glory through the virtue of that sacrifice filling their hearts. The faith of these men was great. It was founded not on the blood of animals but on His blood, of which these animals were the type. Jesus is the Lamb of God, and John the Baptist calls Him so. He was the scapegoat on whose head were placed all our sins, and He carried them off to His grave, the invisible region. Isaiah foretells His character and His reign in language that resemble more a history than a prophetic announcement. In all this the truth of God has been fulfilled—His truth in the fulfilling of His promises as well as in the asserting of His justice, showing that He hated sin.

But the love of God has also been exhibited in the death of his Son. The plan was of God, not of man ; its design and its execution were entirely of God. God spared not his own Son, but gave him up for us all ; how shall he not with him also freely give us all things ? Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life.

In conclusion :—When an architect has designed and reared an elegant and gorgeous edifice, and when it is completed, he surveys the work of his mind and his hands, and exclaims involuntarily : “It is a finished building.” The statesman who, by his wisdom and his intellect, has extended the liberties or alleviated the burdens of his fellow-citizens rejoices in what he has performed. The advocate who, by his brilliant talents, saves an innocent man from a criminal’s death feels complacently at his great labours which have been rewarded by a sentence of “not guilty.” And the sovereign who emancipates the slaves of his empire, and pays the price of their liberty with gold from his treasury, reflects with delight at the joy he has created in the bosoms of these sons of bondage and rejoices in their being enfranchised. The songs of the Israelites were full of the praises of Jehovah when he redeemed them from the land of Egypt, the house of bondage. God, when he made the universe,

looked upon all that he had made, and behold it was very good, and the angels of glory sang its praise ; but of all the works, however magnificent, however great, which can be brought under our notice, the work of redemption surpasses them all. Infinite thought planned it, and Infinite wisdom and omnipotent power completed it. "It is finished" in every sense of the term, and sinful man is secure of eternal glory. Man is not only redeemed from the consequences of his sins, but he is redeemed from his sins and the divine nature restored within him. Men wonder at the fortitude of martyrs who have suffered for the faith of Jesus, but those who know the love of the Saviour which passeth knowledge are filled with admiration at their conduct, and rejoice at the power of divine grace. Christians in all ages have sung the praises of the man Jehovah, and other christians now sing his praises, and the song throughout eternity will be "It is finished," worthy is the Lamb that was slain.

To you who are christians, you see the rock upon which you have built. In your trials on earth let this cheer your mind. You know the work of salvation is completed, you feel it is finished, and finished, too, by your elder brother, Jesus, whom ye shall see with your eyes, and not another, and then ye shall be like him in inexpressible brightness.

To you who are not christians, I invite you to see in Jesus a finished propitiation and reconciliation between you and your God, a love passing the love of women. Forsake the pleasures of sin, think of the suffering Jesus ; think of his character, the Eternal Wisdom. Think, O think that he who spoke the universe into existence bore your sins on the cursed tree ; he it was who proclaimed "It is finished."

SERMON, ACTS xx-21.

The Apostle Paul comprehends the whole of his teaching under two general heads, namely, Repentance and Faith, and he intimates that to all classes and parties, he urged upon their consideration the importance of these fundamental doctrines of the religion of Christ. By repentance he held up to their view the standard of character

to which they were to conform, for it was repentance towards God that he insisted upon, a reformation pleasing to him and approximating to his nature and character ; and while he exhorted them to repent, to forsake their sins and to turn to the Lord, he points them to the object by whom all this is to be effected. He tells them that they are to have faith in Christ, that He is the champion upon whom they are to rely for success, for He is a Prince and a Saviour, whom God hath exalted with His right hand to give repentance to Israel and forgiveness of sins. In speaking from this passage I shall

1. Show what is Evangelical Repentance ;
 2. Explain Faith ; and then,
 3. Show the connection that exists between it and Repentance.
1. Repentance is a change of sentiment causing regret, remorse and sorrow for past offences, and of such a nature and degree does the soul feel these that it produces renovation of character. This regenerates through the understanding, the will, desires and affections, and completely changes the purpose, bent and inclination of the mind, so that that mind relinquishes what it formerly delighted in, and embraces, relishes and cherishes what it formerly abhorred.

There are many who regret that they have pursued the line of conduct that they have done, not from any radical change, but from the effects which it has produced. We see many every day debauching their bodies and debilitating them so much that they have made themselves objects for life. When they reflect upon the enjoyments of others, and consider what they themselves might have been had they improved the opportunities they had misimproved, I have not the least doubt but that bitter regret fills their soul, but it is of such a nature that it is not the cause but the effect of imprudence that is the origin of it. Saul, King of Israel, regretted very much that he had not obeyed the command of God in the destruction of the Amalekites, because by not fulfilling his duty he lost forever to his progeny the kingdom. But was it deep regret for his sin ? Had it been so, his future conduct would have been quite different from what it was, for he showed no true repentance nor contrition. A child disobeys the command of its parent, and on that account the parent sees meet to restrict its liberties as a punishment for the child's disobedience, and the child frets, vexes and regrets that his

conduct has brought this upon him ; but have we not seen children no sooner freed from their restraint than they were as ready to disobey as ever ? Thus we see a repentance may arise from the ultimate effect which misconduct produces or from the punishment which violation of the law will lead to without any true change taking place. Cain, when he heard the sentence pronounced against him, how he did regret. Our first parents when they saw their nakedness hid themselves, and could no longer look God in the face, expecting the awful punishment which God had announced would be executed upon them. With what regret and remorse of conscience they were filled ! Judas who betrayed our Lord repented in contemplating that he had betrayed innocent blood, and from the consideration of the awful judgment which such an act deserved he destroyed himself ; but not so the truly penitent ; he regrets what he has done, and he does so from the hatred which he has to the cause of all his misery, namely, his sin.

One peculiar characteristic of the truly penitent is that he confesses his sin. The truly penitent in returning to God his Father falls down and exclaims : " Father, I have sinned against Thee and am no more worthy to be called Thy son, make me as one of thy hired servants." He seeks not to exculpate himself, for he finds that he only is guilty. He does not only confess that he did wrong, but he also confesses that he was guilty in listening to the seducer as well as to the performing of the seduction. He does not seek to hide one single sin, but spreads them all out before the Lord his Maker and he does so with shame and humiliation. There are some who confess their sins, and boast that they have done them ; but the repenting sinner has great shame. Pride is a predominant feature in the human mind, and it is only by rejecting that pride that there can be true repentance. Pride only shows the distance the mind is from God, so that no man can at the same time be in the possession of repentance towards God and boast of his own qualifications ; it indicates at once the state of the feelings. The penitent, however, feels that he has nothing to be proud of. He beholds himself stripped and naked, bare of all moral holiness ; neither has he any virtuous action of which he can boast. When he thinks upon the character which his iniquities have made him, and draws a contrast between himself and the Holy God, it is no wonder that he feels

ashamed. The acts which he has performed likewise augment his shame, and he is humbled to the ground when he sees that his sins have separated him from God, that they have sunk him from the divine presence.

But, again, he makes an unreserved confession. There are some who confess sin, but who see no use in telling all that they have done ; but not so the Godly penitent. He has no aim but in disclosing all his misdeeds; hence we find that the Apostle Paul confessed with shame and humility and unreservedly declared that he was wicked, a blasphemer, a persecutor and injurious man ; and however great the sum or character of their offences, they seek not to diminish them. Everyone who professes penitence before God, and endeavours to cloak his sins, shows that his mind is very far from being impressed with the character of sin, and so far from true repentance, every secret sin and open offence is confessed, he can say with David : " I will confess my transgressions unto the Lord and thou forgavest the iniquity of my sin."

Another feature in true repentance is that he has sorrow for his sin. The true penitent sorrows for sin, not so much for the punishment he has to expect for impure deeds as for the great evil he has done to the holy and merciful God. He thinks upon his goodness in creating him in His image, and how that image is now defaced in him. He sees the amount of his sin in the death of Christ, and he feels afflicted and full of bitterness of soul when he knows that it was for that the Son of God was pierced, His body broken and His soul harassed, he there sees the exceeding sinfulness of sin and what only can extinguish it in the sight of God, namely, the death of His only Son. I have read of a son who had offended his father so much that it was necessary for the parent to hide his smiling countenance for a season from his child. The child felt it so strongly that he could not sleep nor be at rest till he was reconciled to his father. So the true penitent feels a blank, and that blank can be made up only by God and him being friends, and until that is done he has no rest and his sin is ever before him.

Another feature in true repentance is that he foresakes his sin. No man can be said to repent who follows still the same path, who delights in the same enjoyments and is gratified by the same acts as formerly, who can laugh at all righteousness and can employ his

heart and his hands in the same polluted and filthy deeds as before. No ; true repentance creates in the mind detestation and horror at such performances, and he flies from sin in thought, word and deed. If the returning penitent has been guilty of impure thoughts he watches every emotion of the mind, and when he feels the tendency of the heart leading in that direction he remembers the injunction of the apostle: " If ye be risen with Christ, set your affections on things above, not things of the earth." He endeavours in his intercourse with his fellow-men to have his conversation chaste and his deeds guided by uprightness. He endeavours to show to all that the motives by which these are performed are not of a selfish nature but from pure principle, that it is not from love of approbation but from his hatred of sin, and regard to the path of rectitude, with his heart and with his hand he flees from it. He does not indulge in a single sin, he does not with Lot say : " Is it not a little one, spare it and my soul shall live," but his dearest, his choicest sin he renounces, he strives against it, resisting unto blood, he forsakes his sin willingly. There are some men who are obliged to forsake sinning because sin forsakes them. Old age arrives, but not a good old age like the father of the faithful, for they delight in sin and are vexed that physical weakness compels them to relinquish their former course of life. Not so the true penitent, for he voluntarily departs from it. He may like David and Peter fall into sin, but he will arise again, proving the truth of the wise man's assertion that the just man shall fall seven times, but riseth up again. He forsakes his sin sincerely. We find that some men who profess to forsake sin have no intention of doing so, but he who turns to God does so with all his heart. He has counted the cost, and no argument will divert him from his purpose, neither laughter of his fellows nor the sneer of his enemies has any effect. His worldly interests are not consulted, but only the mind of God ; and should he be engaged in an occupation opposite from the path of virtue, he hesitates not one moment, he cuts at once the tie that binds him to it rather than pollute himself with iniquity. We find that the believers at Ephesus exemplified this, for the sacred historian informs us that when they embraced the gospel they brought their books, confessed their wicked deeds, and burnt these evil records, even supposing it was a large sacrifice of worldly property, they did this rather than dis-

pose of them to others, thereby proving the sincerity of their intentions. He forsakes his sin resolutely. There are many who are sincere in what they say, yet have not the resolution to put their determination into force. But nothing intimidates the returning sinner filled with sorrow for sin ; seeing its hateful nature, he boldly determines no longer to be its willing subject. He stops his ears to all entreaties both from within and from without, and declares that he is no longer to walk in darkness but to have fellowship with God. The fear of the conflict he has to be engaged in stops him not, the cry of a lion in the way is unheeded. He forsakes with a full determination to do so forever and to be holy. His repentance is not a transient fit, an impulse of the moment raised by surrounding circumstances, but quite the reverse ; his heart is opposed to him; his companions are opposed to him ; the evil one, whose influence is great, is opposed to him. New obedience, however, has charms for him greater than all these old endearments, so that he is not afraid to turn round and face them. The love of God, the paths of holiness are greater inducements than the paths of sin. He longs to be more and more sanctified, and, therefore, he forsakes all willingly, sincerely, resolutely and with a determination to be for God.

Another feature in true repentance is that he delights in God. The apostle spoke about delighting in the law of God after the inward man, and he was grieved that he found another law in his members warring against the law of his mind. There are some Christians whose minds do not appear to have this feature, and who have no pleasure apparently in God or the things of God. No sooner are they away from engaging in the most solemn duties of devotion than they are busy with the world, its aggrandisements, its pleasures, its prospects, its glory. They speak of their speculations with beaming delight while contemplating of their probable success. I would say to such professing christians : I fear you have never yet truly repented. I doubt much you are still the servants of sin, that you thus yield your members as instruments of unrighteousness unto sin. Had you truly repented you would have been yielding yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God. A man who has been long sick, how anxious he is when he has again regained his health to employ it to the best advantage. He

has no time to spare for idle purposes, he thinks upon what he has already lost, and although he still feels not very strong, he is up and at his work with as much activity as possibly his strength will allow. The apostle here, however, uses a bolder and stronger figure, and asserts that the activity of the christian is the activity of a man made alive from the dead. In death the members of the body are unproductive of any benefit, but are quite the reverse, fast hastening to decay and corruption. An individual in such circumstances, and being alive, would not very likely employ his members, his talents and his time for the purpose of bringing his body again to death, would he not rather exert himself to keep alive the principle of life within him, and use every conservative imaginable for the purpose of continuing that life, so does the true penitent. He feels himself newly alive from the death of sin, that his members are not strong, but he is cautious about engaging in exercises likely to bring him back to the same position. He feels the quickening influence, and he is terrified lest he should quench the workings of the Spirit of God. His whole soul enters into the spirit of the Psalmist, and he can say with him in sincerity: I was glad when they said unto me : "Let us go up into the house of the Lord." He seeks God early, his soul thirsteth for Him, his flesh longeth for Him in a dry and thirsty land where there is no water to see His power and His glory, because His loving kindness is better than life his lips shall praise Him. Before proceeding farther, let me ask if this is anything like the experience of those professing christians who now hear me. If it is not, doubt in your own minds the truth of your conversion of your returning to the Lord. Better to begin now and to examine into this important matter than defer it to a death-bed. Examine ! examine ! these are true tests which I have brought forward. The true penitent has God always upon his mind, like David ; he thinks upon him in the watches of the night, his mind is continually dwelling upon him even at his secular occupations, not with slavish fear, for God's service is a pleasant service. There can be no exercise that can tend more to elevate the mind than the contemplation of a perfect being. Their thoughts being thus engaged in contemplating perfection, their actions must evidently aim at the same both toward themselves and toward their fellow-creatures, hence those who profess reueitance unto life show that they have the life of holiness within them.

I have thus endeavoured to show what evangelical repentance is, that it is a change of sentiment producing a change of purpose and disposition and a change of principle. This must necessarily be the case, for every man who acts has a reason for so doing, whether the reason be sound or unsound, or the actions proper or improper, and this reason involves within it a certain principle and which has a predominancy over his mind ; so the man who repents must have a new principle, a new disposition and a new reason for performing actions so very different from what he was accustomed to do. I have shown this to be the case from the very fact that he "who repents immediately confesses that what he did formerly was wrong, that he does so with great contrition of mind and sorrow for having so acted, that he not only confesses that he did wrong, but at once begins to renounce all his former practices, and pursues an opposite course, and that he does so in the face of strong opposition, but he resolutely maintains his path.

But how is all this to be accomplished ? There can be no repentance without conviction. A man must first be convinced that he has done wrong before he will see the necessity of changing his actions, he must perceive that he is doing evil before he will be led to good. The Scripture tells us that all this is done by the Spirit of God, that it is He who convinces the world of sin, of righteousness and of judgment, that it is the gift of Christ "whom God hath highly exalted to be a Prince and a Saviour to give repentance unto Israel for the remission of sins." And the means which He employs is the foolishness of preaching, calling upon men everywhere to repent and to believe the testimony which God has given concerning Himself, concerning the mode of reconciliation by Jesus Christ. Which leads me to the second thing proposed, viz. :—

2. To explain Faith.

Faith is that action of the mind which receives as truth the statements brought before it, relies upon it with confidence fully convinced, and firmly holding that what it declares can be accomplished, and it does all this upon the bare authority of the assertor. Faith, says the Apostle Paul, is the confidence of things hoped for, the conviction of things not seen. Justifying faith is to trust and confide in Jesus as able to save man from sin and the consequences

of it. The mind in so acting must necessarily believe the truth of Jesus' mission, for where there is no credence given there can be no confidence or trust exercised, so the sinner who has his mind convinced of sin, who perceives his condition as fearful and deplorable, who feels his own weakness and that he can accomplish nothing of himself, he is directed here by the apostle to lean all upon the Saviour! Faith towards Jesus Christ was the doctrine he taught and if the minds of men are directed to any other object of confidence, they will feel awful disappointment when their work comes to be tested. The Scripture declares that all men are evil, desperately wicked, that they are all gone aside, they are all together become filthy, there is none that doeth good, no, not one, and experience fully proves what is here affirmed. Every one's mind must tell him that this is truth. The same Scriptures truly declare that God is angry with the wicked, that He will destroy them with an everlasting destruction. The awakened conscience being thus convinced of its sin, seeing its danger and feeling its weakness, Jesus thus becomes its refuge from the awful condemnation sin deserves. Repent and be baptised, said Peter to his audience, on the day of Pentecost, for the remission of sins, which was equivalent to saying : repent and confide in Christ as able to deliver you from the judgment of God which He has denounced against all iniquity. What is baptism but a symbolical declaration of our dependence upon Christ's finished work both for reconciliation with God and purification from sin. If the ordinance has not this meaning, what then can it be? Faith confesses with the mouth the Lord Jesus, and believes with the heart that God raised him from the dead. Faith receives Him as the prophet Isaiah has depicted Him, "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to the meek ; He hath sent me to bind the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord that He might be glorified." Faith receives Him as the Son of God, and

as such He is its object. Faith must have an object, for there can be no faith without a something to credit; therefore, the Apostle Paul here directs the minds of his hearers to Christ as the object of faith, and in doing so he must represent Him as suitable for them in their present necessities. We find that the Scriptures present Him to sinners as the great Prophet that was promised, who was to instruct and who was to direct them in all their difficulties, as the High Priest who was to make an atonement for sin, a priest forever after the order of Melchizedek, as a king ruling and reigning in the hearts of His people, subduing them unto Himself and defending them from all danger.

Faith receives Christ as the author of their justification with God. Man awakened beholds himself at enmity with his Maker, he therefore feels distracted and perplexed how he is to act. To live without God he cannot, and how to attain to God in his present circumstances is past his wisdom, but the doctrine of justification by faith alone without works relieves him from his anomalous position. He sees himself as utterly unable to work out a salvation of his own, a righteousness pleasing to God, a satisfaction to His holy law, and he views his position with despair till the righteousness of our Lord Jesus Christ is presented to his mind as the object upon whom to rely, as that which can alone screen him in the day of vengeance of our God. He beholds Him as the great mediator standing between him and offended law, covering him from all the penalties which law inflicts, and substituting His righteous work as compensation for the guilt of men. He sees Him as only able to perform this mighty effort, and being fully convinced of His power he confides unhesitatingly upon Him. When the Eunuch was asked the nature of his faith, he declared, I believe that Jesus Christ is the Son of God. Phillip was not to be satisfied with anything less, and nothing less would have been true faith. In doing this he confessed the divinity of his character and his ability to make atonement. Those who say that they believe the Gospel and at the same time deny that Jesus is the Son of God are liars and the truth is not in them, for they plainly declare that they have no faith in Him or in His works as being meritorious or expiatory for sin. His life may appear in their minds as beautiful and worthy of imitation, and His philanthropic spirit may be held up by them as that

which ought to be imitated, His death as exhibiting great fortitude under pressing and awful circumstances ; but if they do not admit that in all these Jesus was acting officially, their faith is vain, they are yet in their sins. How can it be otherwise ? The foundation of Christianity is destroyed by them, for the success of His mediatorialship depends upon His divinity. It is because that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, that the mind has faith or confidence in Him to accomplish their reconciliation with God. It is not Jesus the Son of man, for although He was man really and truly, yet the great characteristic of His qualifications for Mediator was in being divine. Had He been only man, all He did was of no avail, for how perfect soever He might perform His work it was only that of a creature ; He merely saved Himself, and He had nothing over for guilty man. No man can save his brother or pay to God sufficient ransom for it. Saul, when he was converted, preached in all the synagogues of Damascus that Jesus was the Son of God, so imbued was his mind with this great doctrine that it was the continual subject of his discourse and evidently the great object of his faith. It was viewing Him in the character of the equal of Jehovah, the Eternal Word, that He had that peace which arises from justification by faith.

Faith not only receives Christ as having made atonement for sin, as having justified, but as providing the means whereby they can be received, and made meet to enjoy the presence of God ; the sanctifying influence of the spirit of God is brought into operation upon his mind through Christ the Author and Finisher of his faith. But, again, Faith looks upon Christ as a risen Saviour. It looks upon Him as having burst asunder the bands of death, taking the sting away by having vanquished it. Death was the punishment of crime, for the sting of death was sin and the strength of sin is the law ; but thanks be to God which giveth us the victory through our Lord Jesus Christ. If the law did not exist there would be no death, for where there is no law there can be no trespass ; but the law of God stares the sinner newly awakened in the face, and he trembles at its force, its power and its determination to have compensation to the last. But faith towards Jesus Christ sets the mind at once at rest, for he views his death as satisfying the law, and the

law being thus made powerless, its sting being taken away, he confides upon Christ who rose from the dead as able to raise him ; it was therefore while the Apostle preached to Jews and Gentiles repentance towards God that at the same time he directed them to Jesus Christ as the object of faith who alone could effectuate their salvation. Having thus described entire dependence alone upon Jesus as able to save from eternal wrath, as able to give us everlasting happiness, I shall now show very briefly in the

3. The connection that subsists between it and the doctrine of Repentance.

Faith is the effect of repentance, and not as some have asserted, that repentance was the effect of faith. This is a most dangerous and unscriptural doctrine, and, besides, is altogether absurd and opposed to common sense, for how can a man believe another man with whom he is at difference, whose mode of thinking and acting he conceives is more satisfactory than the man's who wishes him to confide in him ? Would a merchant trust one, whom he believes to be a known swindler, with goods to be paid for at a future day ? No ; he must first see and be satisfied of the character of the party before credit can be reposed in him. So it is between man and God. Man believes that God is his enemy, that his own way of attaining happiness is far superior. He believes that God wishes to deprive him of enjoyment by asking the whole of his will and affections. He considers such a condition too servile. He rejects with contempt the doctrine of human depravity, and he cannot brook the idea of the meek and quiet spirit. No ; God is the thought of the natural man, none superior to himself is the engrossing sentiment of his mind. Can such a man believe in Christ ? can he see any necessity of a Jesus, of a Saviour or of an atonement ? No ; the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. That opposition must be taken away before there can be faith, saving trust in the Saviour for everlasting life. Hence it is that John the Baptist called upon the Jews to repent, and our Saviour commenced His public teaching by proclaiming : "Repent ye and believe the Gospel." Peter on the day of Pentecost did the same: "Repent and be baptised in the name of the Lord Jesus." Paul testified repentance towards God and faith towards our Lord Jesus Christ. John tells us in the beginning of his

Gospel that our Saviour came unto His own, and His own received Him not ; but as many as received Him unto them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, but of God. And it was the birth produced by God that caused them to accept of the Saviour. What else could it be, for the Apostle says the natural birth hindered the Jews, and he gives reason why those who received Him do receive Him, namely, because they were born of God. But, further, Paul was known previous to his conversion to be the persecutor of the Christians. After he had seen the Lord in the way, after he had been baptised, calling upon the name of the Lord, he essayed to join himself to Christians, but they shunned him. They did not believe he was a convert, and their minds required to be changed towards him before they would confide in him. . Thus we see that repentance or change of mind produces faith, and not faith repentance.

I shall now notice some of the products of faith as proving and testing its sincerity.

1. Faith produces obedience. Abraham, when he was called of God to leave his father's house and the land of his nativity, immediately obeyed ; he did not stop to consult whether it would be advisable for him to do so or not, but without further delay he immediately departed. He sojourned in a land wherein he was a stranger. When God gave to him Isaac, through whom the promised seed was to descend, he considered himself blessed and happy in believing the promises of God and rejoicing in bright prospect of all nations being blessed in him ; but when God tested his faith, and commanded him to sacrifice his son upon the altar, he as readily obeyed as before. He knew God, he confided in Him, and he was aware of the infinite character and wisdom of Him in whom he believed. So it is yet,—those who believe God are ready to obey Him in all the duties which He has commanded, whether it be religious or secular duties, he is ready to comply. Hence we find that the first Christians who believed were baptised and added to the Lord, that they were continually praying and praising God, that they had love to all who loved their Lord and Saviour, and in fine they exhibited in their life great regard to the new commandment which Christ left His disciples : “ By this shall all men know that ye

are my disciples, if ye love one another," and not only is it an obedience, but it is an active obedience. Saul of Tarsus, when reproved by our Lord for his persecutions against him, exclaims : "Lord, what wilt thou have me to do?" He who had been possessed with the legion of devils went and published through ten cities, that is Decapolis, what great things Jesus had done for him. The jailor of Phillipi no sooner believed, than he administered acts of kindness to the apostles, and was greatly exhilarated with all his house. Lydia declared if they considered her faithful, they were to come into her house and abide. And in the present day there are many specimens of the power of faith, proving that the hand and the heart go always together, and that a man cannot have faith in Christ and produce actions quite the reverse from the nature and character of Him whom they profess to believe.

2. Faith produces perseverance. The Christian may have little prospect of a bright nature often before him, conflicts from within, conflicts from without greatly harass him, yet still he is unshaken in his principle, no threat can make him swerve, nothing can bribe him from his allegiance. He knows whom he has trusted, that his God is in the Heavens ; and although he might not be able to distinguish or to discern the cause of his present trouble, he is persuaded that it is all for good, and that his God will not forsake him is the full and unalterable conviction of his mind ; no difficulty is too great for him, he surmounts it all ; no shame will intimidate him. He will not be bribed to forsake his Saviour by the glittering crown nor forced to deny him by the threats of a burning stake.

3. Faith produces hope. The believer glories in tribulation. Strange for a man to be glad in affliction, but he does so, knowing that tribulation worketh patience, and patience experience, and experience hope. And his hope is a noble hope : a hope of the glory of God ; a hope of seeing Christ, of not only seeing Him, but being made like Him ; a hope of being the son of God, a hope of being seated on the right hand of the Judge of the quick and dead. Wonder not then why the Christian should endure hardships, why he should hope, believe in hope, why he should consider all but loss and dung for the knowledge of God His Saviour, why He should consider himself as a stranger and pilgrim, why he should not fear death nor the destruction. It is faith—the faith that he shall yet be an heir and joint-heir with Christ Jesus.

Thus we see that faith is the hands, feet and eyes of the Christian. That by faith He holds Christ as able to sustain him, that by faith he stands amidst terrors and death unshaken, that by faith he looks forward to the enjoyment of the purchased possession in light when the present is not worthy to be compared with the glory that shall be hereafter revealed.

To you who have embraced Christ and His salvation, what comfort and consolation these two great doctrines yield. If you are dispirited, here is what will gladden you,—the example of apostles and prophets. It leads you to see Jesus as the author and finisher of your faith ; you see in it not your own strength, but the strength of God, that strength which no arm can overthrow.

To you who are still in unbelief, let me entreat you to repent and believe the Gospel. Grieve not the Spirit of God, check not His influence while He convinces you of sin, listen to His reasoning, say not it is too soon, remember God delights not in old age repentance,—besides, it is dangerous. Your life is in your lip, you mortal dying creatures. God may this night require your soul of you, and do you think you are prepared to meet Him? Therefore repent ere it be too late and believe the Gospel. Amen.

SERMON.

(*I suppose this to be from ROMANS III—T.B.L.*)

The inspired Apostle in the former part of this epistle charges the whole human family with imperfection and impurity ; that in thought, speech and action they have departed from the path of rectitude and holiness ; that they are non-conformers and transgressors of God's holy law—and in consequence of this they are liable to the awful punishment which the Immaculate Sovereign, Ruler of the universe, has pronounced against those who so act. He declares that all parties are guilty ; that none can plead innocent of the selfish and depraved feelings by which they are actuated ; and that they are rebels, self-condemned, their own consciences wit-

nessing against them. Not only is this the condition of those who have never been favoured with a revelation from God, but likewise of those who have been so favoured, and that both Jew and Gentile are equally liable to the vengeance of the eternal God. How to atone for past offences and how to attain the state of eternal felicity and the full enjoyment of unmixed pleasure, and so avoid this awful retribution due for sin, are interesting questions and deserve our serious consideration. The whole race of man are agreed upon the necessity of an atonement, for every nation has its deity (or object of worship) and its appeasing sacrifices ; but the manner in which it is to be made, and the character of the sacrifice as well as the being to whom it is to be presented, are matters of great dispute. The Gentile has one mode and the Jew has another ; but the falsity of both are beautifully brought before us in the passage now under consideration.

In this passage we have the following assertions :—

1. That the law cannot of itself justify.
2. That the only justification which can deliver us is God's justification, apart from all human effort whatever.
3. That it is a justification able to atone for the sins of the whole human family, and that all require it.
4. It is freely offered to all, none are excluded from participating in its privileges and blessings.
5. That only those who by faith receive Christ as the basis of their hope of reconciliation and acceptance with God are benefited.
6. That it is a justification maintaining God's integrity.

Such are the topics brought before us, and in illustrating them may we be guided by the Eternal Spirit, that in all we do God may be glorified.

1. That the law cannot of itself justify. In the twentieth verse this is distinctly intimated, “Therefore by the deeds of the law there shall no flesh be justified in his sight.” By the law we are to understand both its moral and ceremonial precepts, not the one from the other, but both are included. The sacred writers never speak of the moral law or the ceremonial law, but of the law as a whole, including those precepts that teach us our duty either to God or man, as well as those that are given for directing the public worship, rites and purifications. The only grounds upon which any person

by law can claim justification is by performing all its stipulations, "for not the hearers of the law are just before God, but the doers of the law shall be justified," says the Apostle in the previous part of this epistle. Such a justification would be one of right, not of favour; but as in the present condition of the human nature no man is able to keep the law entire, so the law is completely inadequate to justify. The law calls for vengeance upon every one who disobeys it. Now, in this passage the whole human family are represented as charged with breaking the law, with not keeping it entire, with breaking it in thought, word and action, and it is only if found innocent that they will be acquitted. Now, where is the man that can lay his hand upon his breast and can claim an acquittal upon these conditions? Can any say: "I have done no wrong; I have thought of my Creator as I ought to think; I have given Him all that honour which was His due; I have never at any time thought He was a hard master, but have faithfully obeyed all His commands without murmuring or complaining; no impure thought has ever entered into my mind nor any selfish wish to obtain an advantage over my fellow-creature; that I have loved the Lord my God with all my heart, soul and strength and my neighbour as myself, and I therefore claim a meritorious justification." No man can do so but must hide his head with shame and disgrace when brought before a Holy God. Such are the terms upon which the law acquits, it palliates no imperfection, for it knows of none; for if one condition is left unfulfilled, it condemns and forfeits all the rewards of obedience. Upon these terms therefore a sinful being cannot by law be acquitted or justified, in whatever way we look at it, whether in its moral injunctions or ceremonial purifications. The expiatory sacrifices and purifications were instituted from necessity; for when God gave the law from Sinai, on account of the depraved nature of man he immediately afterwards pointed out a method by which those who infringed this law could be saved from the consequence of such imprudence. The method which God enacted was substitutional victims in place of the guilty, together with numerous purifications and oppressive duties to be performed by them. The victims that were appointed were utterly unfit to atone for guilty man; for before a satisfaction can be made, the substitute must be of the same standing with the accused, and must have the

same privileges, the same feelings ; his mind must have the same constitution, but free from imperfection; and in fine he must be a rational being. Such, however, was not the character of the substitutes appointed under the law, they were from the brute creation, devoid of reason, an irresponsible being, and one of whom the law takes no cognizance. The blood of such a being was of no value, its life was no equivalent for the life of man, and it was impossible it could cancel the guilt of which man stood accused. Again, if we look at its purifications and oppressive duties, we will find them equally insufficient ; for how could the clothing with sackcloth and ashes, the fasting and the afflicting of the body with burdensome ceremonies purge away sin ? Would the bathing of the flesh in water purify the soul ; would the dedicating of the first fruits make recompense for numerous repinings ? It is quite impossible, and it is matter of wonder how rational man could with such mean things seek to be reconciled with God. By the law indeed we obtain a knowledge of sin, but no respite from its penalties ; and unless we look upon its sacrifices and appeasements as only typical of a more perfect satisfaction, they are of no importance and of no value.

But this leads us to consider the second assertion, namely :—

2. That the only justification that can deliver us is God's justification, apart from all human effort whatever. It is not to be wondered at why man should be so averse to salvation from eternal punishment by the doctrine of the sovereign grace of God ; it is so humiliating, and must sink him so low in his own estimation that he cannot embrace it ; it strips him of all his fond virtues ; for his flattery and pride receive a complete annihilation. We all naturally conceive that we are better than we really are, and our selfish feeling prevents us from beholding ourselves as ourselves. The very worst of our race, characters whom no person can look upon with a favourable eye, perceive in themselves something good, and he never imagines that he is unable to please God. Even those very actions that are filthy, impure and abominable, that outrage every proper feeling, he endeavours to make them appear virtues by extorting them from their real shape and clothing in a dress and form to which they have no claim. The actions themselves he may not defend, but the result, the beneficial result which he had in view ; and although he did wrong, it was only that he

might have an opportunity of doing good. To speak to a being so full of egotism of the free sovereign grace of God is like throwing pearls before swine ; such a doctrine has no beauty for him, he spurns it from him, and tells you that if human nature has not moral capacity of doing right, it has intellectual. Such is the desire of man to do something, that he never can see that he can do nothing ; for rather than leave his favourite dogma, he will make even the means of grace as having some merit in procuring his salvation. He will consider his having believed as an effort of his, and on that account he deserves praise. Oh, how wicked is the heart of man, how destitute of good feelings, how ready to call good evil and evil good, how ignorant of the perfect nature of God, "there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." Such is our true position, and from which we cannot be extricated but by "the righteousness of God without the law being witnessed by the law and the prophets." That can save us, and that only ; we must exclaim : "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake. The Lord is my strength and my song, and He is become my salvation. The right hand of the Lord is exalted ; the right hand of the Lord doth valiantly. I shall not die but live, and declare the works of the Lord." And no sooner does the Spirit of the Lord touch our hearts and remove the film of ignorance from our eyes, than we see at once what we are, beings utterly helpless.

I have said that the righteousness of God alone can save us. By that I mean the plan of justification which He has provided or the means by which He is to acquit man. That justification in this place is the true meaning of righteousness of God will appear from verses 17, 18 and 19 of the fifth chapter of this epistle, where the Apostle says : "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness (or justification) shall reign in life by one Christ Jesus. Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by

the obedience of one shall many be made righteous," and in chapter 4, verse 13, where it is said "Abraham believeth God, and it was counted unto Him for righteousness" *δικαιοσμηνην*, and verse 6, "Blessed is the man unto whom God imputeth righteousness," *δικαιοσμηνην*, without works. By these passages it will appear that the Apostle means the scheme of justification which the deity devised to deliver guilty man. The method which God took to save man from the eternal consequences of his folly was of such a nature that man could take no part in it. The Eternal Three determined that man should not be lost, and for that purpose this scheme of redemption was devised. The Father was to represent the pursuer for justice, the Eternal Word was to make the necessary satisfaction, and the Holy Spirit was to apply to the heart that redemption. Man by this method is entirely passive, his opinion is not asked nor his consent required to establish it, it is indeed a justification without works; for works from man is entirely dispensed with. And from the nature of his position it must be so. What can man do to appease God? or in what way can he gain His eternal favour? God is holy, holy beyond our comprehension. He is likewise just, and cannot compromise any of His attributes. We may have some faint notions of the greatness of this being by the revelations which He has made of Himself. It is He that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, this stock shall not take root in the earth; and He shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom will ye liken me or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names, by the greatness of His might; for He is strong in power, not one faileth. In the presence of such a being we must see our vileness, and shall be obliged to lay our hands upon our mouths and be silent; for we have not an arm like God, nor can thunder with a voice like Him. Neither can we deck ourselves with majesty, and array ourselves with glory and

beauty. Nor can we cast about the rage of our wrath ; and behold everyone that is proud, and abase him. When we can look on everyone that is proud and bring him low, and tread down the wicked in his place, hide them in the dust together, and bind their faces in secret, then may we confess that our own right hand can save us. But such is above our ability. We cannot bring strength out of weakness nor a clean thing out of an unclean, for every thought of our heart is evil, and that continually. Those who imagine that they can gain the favour of God by any moral act or the performance of any duty are ignorant of God, and have no idea of the perfection of His nature. They have never received the truths of the Spirit ; and if they continue to reject the justification of God, they will find that the security in which they trusted shall be as bed that is shorter than that man can stretch himself upon it, and the covering narrower than that he can wrap himself in it. God must have a perfect satisfaction which man is unable to give ; therefore the only justification that can save us is God's, without any help of man.

3. That it is a justification equivalent to the sins of the whole human family and that we all require it. We shall prove this by the character of Him who made it and by the relation which He sustained towards man. The character of Jesus Christ who was the Mediator between God and man is that He was the holy God, that in Him dwelleth all the fulness of the godhead bodily, that it was He who made the worlds and sustaineth them, that without Him was not anything made that was made ; in Him was life, and the life was the light of man ; that He was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead. He was the eternal Fellow of Jehovah, who left the bosom of His Father in order that He might die for man ; and the same titles and attributes are ascribed to Him that are ascribed to God. What God wanted Christ could give, for He was holy and without sin ; no one ever yet accused Him of wickedness, from His nature He could do it, for He was equal to God Himself, and from the relation He sustained towards man, namely, being man He could make a complete satisfaction. In His mediatorial office He represented the whole human family engaged to atone for their crimes and make compensation to the justice of

God ; all which He voluntarily performed. None compelled Him to lay down His life, for He laid it down of Himself, and took it up again by His own power. In His essence and nature He was the Creator, and consequently superior to man ; and in His humanity He was our brother, but without guile. He was bone of our bone and flesh of our flesh ; He knew our feelings and could sympathise with us, the Captain of our salvation who was made perfect through sufferings. To Him the law and the prophets testified. And He is the anti-type of all the legal sacrifices. The pascal lamb that was slain was only but a type of Him who was to be the first-born of our race from the dead, who was to be the life of all who believed on Him, and was to free them from worse than Egyptian bondage—the bondage of sin and of death. He is our passover ; He was offered for us, having redeemed us with His own blood. The pascal lamb was of itself no equivalent for the life of the first-born of Israel, but it pointed forward to Him who was to be the deliverer of those who were held in the slavery of sin. In like manner all the sacrifices were shadows and types of this sacrifice of great value. It was of Him that Moses declared : a Prophet shall the Lord your God raise up unto you like unto me ; to Him shall ye hearken. It was Him that caused David's heart to be glad, and His glory to rejoice, and His flesh to rest in hope. For Thou wilt not leave my soul in hell ; neither wilt thou suffer Thine holy one to see corruption. Thou wilt show me the path of life, in thy presence is fulness of joy ; at thy right hand are pleasures forever more. It was to Him that Isaiah pointed when He declared Him given for a Covenant (or purification) of the people. Thus the law and the prophets testified that Christ was the only true sacrifice for sin ; they witness to its completeness in all its parts and to His suitableness as mediator. He was God, and was therefore the equal of the avenger of guilt. By this means He pleaded with God for guilty man, and it would be no disgrace for God to accept Him as Reconciliator. And while He pleaded for guilty man He was pleading for His brethren. He was pleading for them with a love and with a pathos indescribable by the tongue of men or of angels ; and He sealed it with His life in order to obtain His suit.

The crime with which man stood indicted was disobedience of

God's commands, contempt of His authority and rejection of His laws. By this means His life was forfeited until such time as He could give perfect satisfaction for what He had done. This, man could not do, for instead of repairing the breach that had already been made, his nature had become depraved, and he delighted in those views which were averse to the nature of God. But Christ was a perfect man, and He has given His life as a ransom, He has spoken peace by the blood of His cross and secured redemption to all; for all have sinned and come short of the Glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus.

4. It is freely offered to all, none are excluded from participating in its privileges and blessings. When Adam fell from the state of perfection into which God made him, he was the father of the whole human family; so when Christ veiled His glory by taking upon Him our nature, He represented all mankind. When God intimated to our first parents that the seed of the woman should bruise the head of the serpent, none were exempted, for all required to be delivered from this power the serpent had usurped; to be restored to that happiness he had lost; to the enjoyment of those favours they once possessed. God offers a free redemption to all; but it must be received as such. All pride must be laid aside, confession of sin must be made, God declared to be righteous, and Jesus the only justification. No merits must be claimed for accepting it, but all must acknowledge that it is through grace they have been made to see their need of it. These are the conditions, and they are certainly conditions of mercy; who can refuse them? Our life was forfeited, and it is offered to us gratuitously; we had incapacitated ourselves for living with God, and His Spirit is promised to sanctify us. Those who reject these terms must be wilfully guilty and amazingly ignorant. But perhaps they imagine God is not sincere, and that they have no grounds to hope for such a justification. The sincerity of God cannot be mistaken, he can receive no benefit from us; our destruction would have vindicated His justice as well as our redemption; besides, He is not a man that He should lie, nor the son of man that He should repent, and the language is plain, justified freely by His grace through the redemption that is in Christ Jesus. This is a doctrine seldom relished, and

it is only those who are led by God to see their vileness and their need of it that will ever accept of salvation upon these terms. God is indeed a God of love when He proclaims : " My Son is the Saviour of all men ; come, and be saved by Him ; " who declares : " Oh ! every one that thirsteth, come ye to the waters ; and He that hath no money; come ye, buy and eat ; yea, come buy wine and milk without money and without price." " This is indeed a faithful saying," says the apostle Paul, " and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom He considered Himself the chief." The history of this apostle is a graphic and lurid illustration of the freeness of the Gospel. When we look at him with all the zeal of an enthusiast opposed to it, trusting in the law for his righteousness or justification with God, His ardent temperament, His natural prejudices, believing like the rest of His countrymen that legal purifications were meritorious ; when we look at him, I say, placed in the circumstances, it is a matter of wonder that ever he humbled himself to accept justification by free grace.

Paul gives the reason himself, for he says that through him first Christ Jesus might show forth all long suffering, for a pattern to them who should hereafter believe on Him to everlasting life. And a noble example it is. Who can say after Paul : " I will be rejected ; " a man that was furious and exceedingly mad against Jesus of Nazareth, he embraced the offers of free salvation, and none after him will ever be refused. Christ proclaims the freeness of His propitiation, and complained of the unwillingness of man to embrace salvation upon these terms : " Ye will not come to me," he says to the Jews, " that ye may have life ; ye will not receive the liberty wherewith the Son can make you free. Ye are unwilling to be enlightened with the light of God." Such was the obduracy and hardness of their hearts that they rejected the council of God against themselves. Let all beware of following their example ; for the awful consequences will be as sure as the truth of the doctrine now asserted. But this leads us to consider :—

5. That only those who by faith receive Christ as the basis of their hope of reconciliation and acceptance with God are benefited. While God declares the freeness of the Gospel and the extensiveness of its character, yet He is equally explicit regarding who are and who are not to be its privileged possessors. The channe

through which man is to be benefited is by accepting Christ unconditionally as his Saviour. What faith is, is beautifully explained in the epistle to the Hebrews as being the substance of things hoped for, the evidence of things not seen. Faith is not the mere crediting of the truth of a report, but includes also to place trust or confidence in that report, and that our actions and motives are biased by that confidence. It is not enough that we believe that there existed eighteen hundred years ago Jesus of Nazareth, it is not enough that we confess that He was a good man and sympathised with all the failings of humanity ; that He endeavoured to remove their troubles and distresses and shewed His philanthropy by the wonderful cures which He performed ; that He was disinterested and destitute of selfishness, and was a bright example of how one man should act towards another. It is not enough that we should confess all that, but we must confess more than that. We must confess that that perfect love which so characterized Him was the effect of a perfect mind ; and that His sorrows were caused upon our account ; that His death was an expiation for our guilt ; and that by that death we are to receive life everlasting. That we rest and confide upon Him as the remover of the consequence of death by atoning for sin. That He is our Saviour from the curse of the law which proclaims death to everyone who obeys not its precepts. That we look upon Him as our Mediator, and that when He died He died for us ; and that we trust upon the merits of His death to reconcile us to God, to be received into His favour, and to be allowed to enjoy all the blessings and privileges of a happy state. When we are sick we must do something more than believe the skill and ability of the physician, we must trust in that skill and employ it for restoring health. A medicine may be ever so good, but if we are to allow it to lie beside us with only the mere conviction that it possesses the quality of curing, in so far as we are concerned, it is of no value so long as we neglect to apply it to our disease. So it is with regard to those who believe the Gospel, they must apply it to their own individual case. They must believe not only that He is a Saviour, but their Saviour ; and that in their life and conversation there should be a reflection of His image testifying that they are followers of Him.

While the Gospel is thus freely offered to all, and consequently

able to meet the wants of all, yet only those who by faith lay hold upon the proffered salvation can be saved. God knows who these are ; for He is infinite in wisdom and understanding. He knows the end from the beginning, all things are made manifest to His sight. Thus we see it is by free grace that we can be saved, yet the will of the creature is not infringed. But in the accepting of salvation the creature has nothing to glory in ; for faith itself is the gift of God. "By grace ye are saved through faith, and that not of ourselves ; it is the gift of God."

6. That it is a justification maintaining God's integrity. Angels are represented as desiring to look into the wonderful scheme by which God redeemed man. Every intelligent mind was full of anxiety to know how God could maintain His truth, and at the same time relieve man from his perilous situation. How mercy and truth could meet together, how righteousness and peace could embrace each other, were questions too momentous for finite minds to comprehend ; none but Infinite God, none but the eternal Jehovah could understand it ; and He was just yet the justifier of the ungodly. In connection with the justice of God the salvation of man is grand and magnificent, so glorious that it is past our minds to conceive or to comprehend so long as we are here below ; but in heaven man will see the extent of favour that has been shown him when he sees what he has gained, when he beholds from what he is delivered, when he perceives what he would have lost in losing the countenance and smile of the Divine Being, whose smile is the fiat of happiness and whose frown is misery itself. I say man glorified will know the amount of sacrifice that has been made for him : when he beholds the Majesty of God, when he knows fully what Christ has sustained for him in satisfying God's justice that He might be proclaimed the holy God. A perfect satisfaction was necessary, and a perfect being only could give it ; Christ therefore in becoming our substitute was able to make that satisfaction, for He was the eternal God and the centre of perfection. The satisfaction made by Christ vindicated the truth of God ; every precept of the law was obeyed ; and satisfaction made for transgression. The law was declared by the death of Christ to be holy, just and good ; and God the defender of that law, merciful and gracious. The more we contemplate the work of redemption the more we are lost in

wonder at the goodness of God, and the wisdom by which it was devised. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

SERMON, I COR. xv-22.

" For as in Adam all die, even so in Christ shall all be made alive."

Death is a gloomy subject, and the children of men are in general averse to its investigation. If it is at any time brought before the notice of man, and he cannot avoid giving attention to it, he as soon as possible promptly dismisses it from his thoughts. It is a subject, however, that he has often to come in contact with, and it forces itself upon his attention whether he will or not, not merely in reference to others of his race, but more particularly in reference to himself. As time with man advances, he cannot help observing manifest symptoms of decay ; his material body yields to its mighty influence ; his eyesight, his hearing and the instability of his limbs show plainly that dissolution is advancing. These words of the Apostle tell us fully of the origin, certainty and antidote of death, they carry us back to the creation of man, to the beginning of the time when he was produced by God in His own image, and they remind us of the fearful gulf of misery into which he plunged himself and his posterity by disobeying the command of his Maker.

From the creation of man they carry us forward to the advent of the Saviour, and the salvation He accomplished with its mighty consequences which still lie in the future. As everyone of the human family is included in these words, I consider everyone is interested in what they declare. They are not given us as a matter merely of opinion, but as a matter of fact, a fact which everyone of the human family by his experience and conscience must admit. The experience of man for nearly six thousand years is that the race is mortal, and the conscience of every man tells him that it is a

punishment; so that our experience and our conscience tell us, that these words are true, apart altogether from their being the words of an inspired apostle ; but coming as they do direct from God Himself through the mouth of His faithful servant, surely we ought to give greater heed to them, and as the truthfulness of that servant is corroborated by our experience and our conscience, sinners, I invite you to listen to a matter so important to yourselves. In discoursing therefore of our own death, there are four considerations to which I would like your particular attention :

1. Death and its origin.
2. Death and its certainty.
3. Death and its antidote.
4. That as death and immortality are thus set before us, what is our duty ?

I am then first to take into consideration, death and its origin. Will it be necessary for me to pause here and tell you what is death? You must surely know it; your experience must tell you what it is. Have you never seen a human being full of life, force, activity, strength, and his body compacted together with a nervous and muscular formation, having an appearance as if it would last forever,—I say, have you never seen such a being stretched before you, senseless and having no volition, neither knowing nor being known, regardless of everything around, and powerless as to action or passion, with his beautiful body and powerful frame going fast to corruption and a mass of putrefaction? That is physical death, and that is the change that must come over you and me; death therefore is a calamity. Now, calamities are the result of imprudence, and imprudence shows imperfection ; but God made man in His own image and all things very good, that means He made all things perfect. How then does such a state of things exist? The story is brief but simple.

The Apostle says in the text, the origin of death is in Adam, which means having the nature of Adam ; his nature not merely as to his body, for God made man of the dust of the ground, but his nature as to his mind, his soul, and God breathed into his nostrils the breath of life, and man became a living soul; man therefore is material and immaterial, and this is our nature. God placed man in a position to enjoy this glorious constitution ; he had everything

his material nature required, and his God-breathed existence was satisfied in the fellowship which he had with his holy God. Such was man in paradise,—in the enjoyment of free will, and unrestrained except as to one injunction, only one restraint was placed upon him, and that was to abstain from eating of the fruit of the tree of the knowledge of good and evil.

In that garden of pleasure where God placed man that tree was planted, along with the tree of life, in the midst of the garden. It seems to me that man had full liberty to partake of the fruit of the latter, but the punishment upon eating of the fruit of the former was to be immediate death, death extending to every part of his constitution material as well as immaterial.

I have told you already what is the death of the body, viz.,—a dissolution of its functions ; but what is the death of the soul ? An immaterial existence must continue to exist, and man has that existence. The death of the soul is the destruction of those virtues which constituted it the image of the eternal God, and which perfections it no longer enjoys, but their opposites, hence it is that it is said : “ In the day thou eatest thereof thou shalt surely die,” or, as the Hebrew has it, “ Dying thou shalt die.”

SERMON, 1 TIMOTHY i-15.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

In speaking from this subject I shall direct your attention to the following topics :

1. The various maxims which have been propounded to the world, for the purpose of relieving them from their present embarrassed circumstances ;
2. The maxim here propounded to our consideration ;
3. Its character ;
4. The reception it ought to meet with from the manner in which it recommends itself to our notice.

And while we are considering each of these subjects, may the Divine Spirit illuminate our minds, so that we may be enabled to embrace truth and reject error.

According to the above arrangement, I am first to consider the various maxims that have been propounded to the world for the purpose of relieving it from its embarrassing circumstances.

Amid all the clash of opinions which have infested the world, there is one which is universally acknowledged, and which cannot be denied even by those who would be most anxious to do so, but from observation and practical experience they are obliged to confess its truth, viz :— that man is a degenerate being—a being different from what he once was, and that his present character is but a wreck of his former glory. It is in consequence of this truth being thus universally embraced that the world has been troubled with so many schemes for the elevation of man to his former dignity and grandeur. Regarding the manner in which man came to his present state there are diversities of opinion, and of course it is only in the way that each views the cause of his degeneracy that they propose their cure. Some have supposed that they have offended a superior being, and in consequence of that offence have been doomed to the perplexities of body and mind which they now suffer ; they have therefore devised that a recompense should be made, his favour solicited, and by moral efforts to restrain our feeling and passions so as to please him. They have further supposed that a sacrifice of life was necessary, and for that purpose the first born, the most valuable of all that they possessed, has been devoted to appease the wrath of Deity. There is another opinion regarding the origin of the depravity of man, and which is worthy of our consideration. It is one dangerous, and it is one plausible. It is both in consequence of pampering human pride and extolling the dignity of human ability. They assert that the cause of man's depravity may be traced to the neglect of the cultivation of those faculties with which he has been endowed, and in consequence of that neglect his mind has become abandoned, his moral faculties vitiated, but that whenever he pleases he may enjoy all the pleasure, the peace and happiness which his nature is capable of receiving by obeying the dictates of his own mind and attending to its cultivation. Others have declared that the performance of moral duties and performing certain devotional

exercises are certifications of peace hereafter, but they reject with contempt and disdain every attempt to relieve man by any other means than his own exertions. The epicurean asserted that luxury was heaven. And there were others who advised the very reverse, and recommended austerity of life and the rejection of everything but what was needed for the mere support of human existence, as the only way to secure comfort and enjoy ease.

Other schemes might be mentioned, but I think these will be sufficient to show that vain man will be wise ; but still with all his wisdom, where has been success ? Have not all their attempts failed ? Has peace been given to the conscience and have all their endeavours yet gained perfection of nature without which there can be no solid enjoyment, no rest, no comfort, and no happiness ? Let us for a short time glance at each of their propositions.

Will those who consider the calamity as having arisen from disobedience to law feel easy under the plan they propose, or will that plan appear to them as capable to attain the object they aim at ? Will they not rather have a secret misgiving of what they are doing, and that the fruit of the body is totally incompetent to atone for the sin of the soul ? One moment's reflection might show them that in that very act they are infringing the law of nature and right, and adding to their crime, trampling under foot the most sacred ties by which we are connected to each other. What perfect being could delight in such acts of abominable worship, acts whose origin is selfishness and the execution of them violence ? They never would have resorted to measures had they not been terrified at the punishment their own sins merited, and in order to be delivered from this dreadful condemnation, from a mistaken notion, they have considered that the life of a child or war captive will be sufficient to exculpate them from these dreadful consequences. But no such methods can be successful. The righteous Governor of the world cannot accept of any such method of reconciliation. Neither will those who talk of man's intellectual abilities as being able to redeem himself be more successful—man arrive at perfection by his own efforts and the cultivation of his mind, never ! And in the history of our race, where is the example that can be pointed to ? have we not seen the very reverse ? that instead of progressing from one step of virtue to great degree of virtue we have diverged farther and farther

from the path of righteousness? The nations that have come to the greatest degree of civilization, do they not show by their deeds left on record that selfishness, covetous and lustful feelings, jealousy, envy and malice were the motives that impelled them to action, and not the principles of pure rectitude? It cannot be otherwise, for a mind whose inherent quality is error is utterly incapable of its own self to impart to itself a disposition quite the reverse. It might be seen by all who imbibe these principles that this is a sandy foundation upon which they build. They might see it from their character, for have they yet exhibited to the world that moral rectitude that would give peace and satisfaction to the soul of man. Do we not see that their actions are together with the motives by which these actions are performed altogether evil? Will those who think that by the performance of moral duties and external acts of devotion they will be more successful, we must assert, no. No man can perform a moral action as he ought to perform it, and instead of yielding any merit to atone for former offences, he has only (supposing he could perform it correctly) done his duty, and there is no true gratification, no exemption from offended justice by any devotional exercises whatever, for the whole of the actions of an imperfect being can never appease the cry of vengeance for crime committed, nor still the troubled conscience aroused by the wilful performance of acts of violence and outrage. Before there can be peace there must be a perfect atonement, and before that peace can be enjoyed there must be regeneration.

All the schemes of man are alike unprofitable and abortive. No man can redeem the soul of his brother nor pay to God sufficient ransom for it, so amid all the maxims and sayings of man, the Gospel alone can restore man to his former dignity—and which I shall now endeavour to prove in the second thing proposed, namely, the saying here propounded to our consideration, that Christ Jesus came into the world to save sinners.

I. I would enquire what is a sinner? A sinner is an individual endowed with rational reasoning and intellectual powers, able to know and apprehend the nature of an obligation, able also to distinguish between right and wrong, the path of duty and the path of disobedience, able to appreciate the reward his actions merit and feel the consequence of his reckless violation of right, a being hav-

ing the full power of all his faculties under his control, with perfect liberty to act as he pleases. A being less qualified than this cannot be a sinner or amenable to any law. Hence we find that idiots who commit crimes are not looked upon as offenders, as they are persons who have no reason to understand that they have committed any offence. Neither is the brute creation, who are likewise devoid of reasoning faculties, reckoned as sinners. It is only those who, having reasoning powers, knowingly and wilfully violate the law of right that are denominated as such.

An individual can be a sinner in two ways :

1. Refraining from known duty ; and
2. Trespassing a known law.

And those who, having the faculties that I have described, commit sin, are individuals lying under heavy penalties in consequence of their wickedness. When the Author of their being has presented their duty and has commanded that He has a right to their services supremely, that His government is not to be rebelled against, neither in negative nor positive commands, and has said that if they attend to these stipulations they shall enjoy His favour, have His smile, be invested with continual peace and pleasure ; but if on the contrary they abuse the powers He has bestowed upon them, and with ambitious minds endeavour to overturn His sovereignty, they are to expect death, eternal misery, and everlasting condemnation. Aggravated indeed must be their sin who have rejected such offers. It will be seen from what I have stated that I have been describing the condition of the family of man. God indeed did create them with natures in kind though not in degree equal to His own, and with full liberty to obey or disobey the command He enjoined upon them as they thought fit, and we find that the privileges thus granted unto them were employed by them for the purpose of casting God from His eternal throne. I have thus described what is a sinner ; I shall therefore in the next place consider the condition of sinners.

2. The condition of sinners.

The condition of a sinner is not to be envied—continually under the displeasure of a righteous being whom they have unjustly offended, and liable to punishment due for these offences. This cannot surely be a position of enjoyment, yet such is the indifference of some men's minds, that they cannot see themselves labouring under

any disadvantage whatever, nor will they be made to believe that the present line of conduct they are following cut will lead to awful consequences. Many exclaim : " What is my crime that such heavy denunciations should be levelled at me ? " To such I would say : your crime is endeavoring to supplant God ; " and if everyone were to examine into the state of his mind, he would find this to be exactly the case. It is to be as gods that we are all aiming at in our natural state, and the same motives that excited our first parents to depart from the path of obedience still actuate us. Look at our intercourse with each other. Is not selfishness the basis of our conduct? Is it not selfishness and covetousness that are the bane of mankind and the origin of all that misery and ruin in the world? Do we not see faction endeavouring to extirpate faction, and each and all of us aggrandising ourselves at the expense of our fellows, and if we had the power we have the mind to subvert and destroy the supremacy of the eternal God. But God has arisen and asserted His superiority, and expelled man from His face as a sinner richly deserving the punishments which His justice inflicts. But, to be more explicit and to define more closely the condition of a sinner, I say in the first place :—

1. A sinner is a being who is at variance with himself, and where there is no perfection there is no happiness, his mind being therefore continually aiming at some solid enjoyment, he feels vexed and fretful at being always disappointed. He is in search of an object from which he might expect peace, but having depraved desires he looks to a depraved object for that satisfaction he is longing for, and feels to his experience it is not there. He changes the object, and promises himself success with regard to the next ; but when he comes to embrace what his soul longed for, he finds that there is a thorn connected with it, and that all his pleasures have been but a phantom, a shadow, a spectre, containing everything but what he expected,—full of grief but no joy. The mind of man was made for enjoyment, it was made for gratification, so how can that mind feel at ease which cannot get what it desires? That mind is extremely proud : it boasts of its prudence and consummate wisdom, it looks upon all as inferior to itself ; full therefore of its own knowledge, it feels more chagrined at the failure of its projects. Man can look with mirth and contempt upon the castles others are building in the air, but he never

reflects for one moment that what he is himself engaged at is of the same description. Let me briefly illustrate what I have now advanced, and I shall demonstrate what I have said from the actions that occur every day among the children of men. Do we not see every day the greater part if not the whole of our fellow-creatures preparing for future glory, some in one way and some in another? We behold some struggling to amass wealth and to add field to field, looking forward to reap the fruits of their labours in cold age when they shall sit down amidst plenty and prosperity. They vex themselves, they rise early and sit late, and they forget their life is in their lip and their breath in their nostrils. But suppose they do attain the summit of their wishes, do we see them happy? can they enjoy what they possess? Do we not rather see the god they so faithfully worshipped the fruitful source of bitterness and sorrow? This is a truth that may be witnessed every day, and which the death-bed of every worldling declares. Those who place their affections on the creature are not more successful. Death sometimes snatches the object of their desires from them, and if they continue in life together, their natures are so opposite that each other's company is more a pain than a pleasure. The conflicting passions of the mind of the sinner are likewise an annoyance to him. Eager to catch at every passing feather that promises him rest, he runs from one object to another, seeking peace and finding none. True indeed is the expression of Scripture, that the wicked are like the troubled sea. There could not be a better emblem employed for those who had an opportunity of observing the elements dashing against each other, and compares that with the conflicting desires and passions and the heavings of an ungenerated mind will see the type is far short of the reality,

2. But the sinner is a being at variance with his fellow-creatures. True indeed the wicked say to each other: "Come with us and we shall find all precious substance; we shall fill our houses with spoil; cast in thy lot among us and let us all have one purse;" but is the desire thus expressed one arising from kindness to benefit one another, is it not rather that they might carry out more fully their plans? This is evident from the manner in which they act. Dread seems to take possession of every one of their minds, and accordingly they bind each other by vows and oaths to prevent the evil effects

that might arise from the faithlessness of any of the party, but see how could an individual, endowed with dispositions so discordant as what the sinners are, be at peace with his fellows. Solomon has beautifully described the character of the wicked and the bent of their inclination. They sleep not, he says, unless they have done mischief, and their sleep is taken away unless they cause some to fall, for they eat the bread of wickedness and drink the wine of violence ; how, therefore, could such minds expect to be at rest ? I firmly believe that the deadly hatred with which each views the other would in itself be a horrible misery, independent of the retribution which their offences deserve, for as coals to burning coals and wood to fire, so is a contentious man to kindle strife, burning lips and a wicked heart are like a potsherd covered with silver dross. From whence, says James, come wars and fightings among you ? Come they not hence, even of your lusts that war in your members ? The truth of the Scriptures is demonstrated by the actions of men, and the world in all ages has been a scene of outrage, violence and bloodshed ; and what is it that keeps it at peace at the present time ? is it not the silent contemplation and the secret thought that the strength of each is nearly equal, and not from any desire to cultivate peace ? For peace is not in all his vows. The gratification of lustful desires and the satisfying of ambitious passions is the aim and the end of sinful man, every one grasping at the possessions of his neighbour, murmuring and growling at the avarice of the more powerful, while he is exerting at the same time with all his influence to destroy those within his might. Our Lord clearly proves the truth of what I have now been saying in the parable of the unjust and incompassionate servant. Matt. xviii. 23.

3. The sinner is at variance with his Creator.

The other two propositions arise out of the difference I have now stated. Had man and God been of one mind, complacency would have reigned in the human family ; but having once acted wrong and corrupted his principles towards all, he feels a repugnance except in so far as they yield to the gratifications of his passions. God is a being of moral rectitude, pure and immaculate in all His perfections ; no evil thought, no unjust desire can intermingle with His wishes, the constitution of His nature is altogether

the reverse, and perfection is the basis of His character. God and man could not therefore long dwell together. opposite principles never can be at amity, someone will always be endeavouring to wrest power from the other. God as our Creator has a right to our allegiance. It is our duty to give Him supremely the affections of the heart, and have we done so? Have we not estranged ourselves from God? Have we not determined to submit no longer to His power and authority, and have we not said, "our lips are ours; who is lord over us?" The sinner therefore has despised the laws of his Creator, has contemned His authority and despised His right to rule over him. Therefore the sinner must to these give an account to the offences which he has committed in thought, word and action, and how will he look in the face of God? will his boasted power then be able to withstand omnipotence? will it not rather sink into insignificance before the frown of His majesty? and when he knows, consciously knows, what he has done, what will then be his feelings? who can describe them? None. None can depict the sensations of a tormented conscience. The mind of the offender naturally flees from punishment and investigation, but the sinner has nowhere to turn for safety. He cannot say, "I am not guilty," for which of the laws of the great Creator have they not broken? He cannot sue for mercy upon any plea whatever, for there is not an extenuating circumstance in all his case. God has been good to him, but he has despised His goodness, or if he has accepted of any part of it, it has not been with a view to appropriate it gratefully to the purpose God intended it, but has applied it to his own devices. Man is an ungrateful being, and ingratitude is one of his principle crimes. Neither can he plead for mercy upon the grounds that his Creator is so beneficent in disposition, for then the justice of God will stare him full in the face, and no mercy can be extended until justice is satisfied. Where then can the sinner look? Before him is the awful gulf of misery into which the justice of God must plunge him, and on either side are offended laws and acts of kindness outraged, behind is the holiness of God, the detestation of his soul, and the eye, the penetrating eye of the omnipotent and omniscient Jehovah frowning with dreadful vengeance, whose wrathful gaze is worse than destruction. In consequence of the depravity of the heart of man, there is no peace to

him. God is his enemy, his fellow-creature is his enemy, and his own conscience is his enemy, all his enemy ; and unless he can atone for his misdeeds, he must expect these to be his everlasting foes. His relief is only to be found in the finished work of Christ. To the scheme of the eternal God for the delivery of man from his awful condemnation I am now to direct your attention.

2. To consider the character of the individual by whom our salvation is to be effected, presented to our notice under the title of Jesus Christ. The title is significant and characteristic of this individual, Jesus signifying Saviour and Christ anointed, both speaking and pointing out His relation to men. From what I have already said, those who have paid attention will have observed that the position of man is a perilous one, a saviour is actually needed, a saviour to deliver him from the consequence of his sin and from sin itself, a salvation to reconcile him to God, to himself and his fellow-creatures, a salvation not only to justify but to sanctify. Such is the salvation, and God only could have devised it. The plan is so complete and the medium by which it was effected so admirably adapted to the condition of man.

1. Then this individual is God supreme. Nothing less than God could redeem man, no creature could do it, for what is required of the creature extends as far as His acts can go, so that it required more than a creature's power to perform atonement for a creature's misdeeds. It was necessary, therefore, that the being who was to make reparation for man must be independent, and that Jesus Christ was so might be seen from the manner in which He is addressed in Holy Writ. It may be seen likewise from those actions which He performed, from the holy character which He exhibited in His intercourse among men. John i. 1 and 10; 30 Mat. xii. 22; Rom. i. 4.

2. He was man. That as it was man that had sinned, it was necessary that man should make reparation ; so Christ became man in order that He might make an atonement for the guilty and condemned human family, and in doing so, what a sacrifice He made, descending from the throne of God to be shrouded in our nature was wonderful and extraordinary, to think that the equal of Jehovah should so act. Who could expect it ? Man never could have anticipated it, demons were confounded and the holy angels desired

to look into it. That Jesus Christ was a man and not a phantom is demonstrable from the feelings which He experienced under the circumstances in which He was placed. For He hungered and felt the effects of want, and He complains that the foxes have holes and the birds of the air have nests, but the Son of man had no place to lay His head, He had sympathy for the distresses of man, and He wept over the death of a friend worthy of the imitation of the children of men, and in His last sufferings He proved His humanity by declaring that His soul was exceeding sorrowful even unto death.

3. The manner in which it was effected, He came into the world. The world had been the scene of crime, so it was the world that must be the scene of its expiation ; the world had been the scene of man's temptation and fall, and so it was the world that was to be the scene of the tempter's defeat. It was man that had been defeated, so it was man that was to defeat ; it was the image of God that was wrecked and defaced, so it was God in our nature that was again to restore it ; the woman had been instrumental in destroying herself and all her progeny, and it was the seed of that woman that was again to rectify them ; man had made himself cursed, and God stood in the relation of a denouncer towards him, cursed was the ground, "by the sweat of thy brow shalt thou eat bread until thou returnest to the ground, for out of it wast thou taken, for dust thou art and unto dust thou shalt return," so it was by the sweat of great drops of blood that curse was to be removed in its future effects, death was to be abolished and the wrath of God pacified. It was the life of a perfect human being that was forfeited, so it was the life of Emmanuel, God in our nature that was to remove the punishment awarded to rebellion. The whole scheme of salvation in all its parts is so matured that when we begin to contemplate it we are lost with wonder and amazement at the goodness of God. Lord, what is man that Thou art mindful of him, or the son of man that Thou visitest him ? Think for one moment upon its adaptation. We were at enmity with God who is our Creator, how could we effect reconciliation with Him ? We were not His equal, and it did not become us to plead in the presence of such a being ? An angel, however holy, was but creature, and besides was not of our nature, and was therefore totally unfit to be our representative ; but in the salvation of the Gospel we have Christ, a complete mediator on the

one hand, He is the equal of Jehovah, and on the other He is the Son of man, and by the union of the two natures He has effectuated peace between offended God and offending man. I come now to consider the third topic, namely :

3. The character of the saying, it is a faithful saying.

1. It is faithful in point of its efficiency. The other maxims of mankind had all failed to restore man to what he formerly was. Happiness is what all men are in search for. The mind must be filled with an object, and it is in consequence of the object of our desire being impure that instead of giving pleasure they augment our pain ; but the Gospel plan of reconciliation leaves no such sediment behind it, for having made a complete recompense for our sins by the death of Christ, there is a way opened up by which God can act. Our debt is not only paid, and we are not only justified, but God sends forth the sanctifying influences of His Spirit to prepare our minds to enjoy the fruits which Christ by His death has secured for us, for supposing an atonement were made and our minds untouched, it would be of no avail, it could not extirpate us one iota from our position, but God has provided for us an infinite salvation delivering us from an infinite evil.

2. It is faithful in point of its veracity. The evidences of the truth of Christianity are so strong that none have ever yet been able to overturn them, neither its external nor internal evidences. The miracles of our Saviour have been numberless times denounced as juggles and slight of hand, and His resurrection, the foundation of Christianity, has been looked upon as a trick and deception. As it is not my intention at this time to enlarge upon this point, I shall only briefly notice, and I shall do so by way of interrogation. Could there be any deceit practised by our Saviour in the cure which He performed on the widow's son of Nain when He met them carrying the dead man to his grave, it could be no feigned death got up for the purpose of making Him notorious. He was a stranger in the place, and therefore no collision could have taken place between Him and the party raised to life. Was the curing of the deaf and dumb like a deceit? Was the raising of Lazarus? The cure effected upon the man with the withered hand or any of His miracles done openly before all the people and their inveterate rulers like craft? We know the inveterate disposition of the Jews at the present day

towards Christianity, and can we expect that at that day their venom would be less strong? We are naturally led to a very different conclusion that if they could have overturned these miracles they would have done it. His resurrection stands upon an equally broad basis. It was by the advice of the Jews that precautions were taken to prove His imposition, and these precautions proved the reverse. The sealing of the stone, the setting of the watch were in providence of God indubitable evidences of His having raised Himself from the dead, evidences produced by the inveteracy of His enemies towards Him. The objection brought forward to truth of Christianity, by stating that the apostles were bold, crafty and designing men, is altogether groundless. What advantage were they to reap by being so? None whatever. The name of Christ was detested, and the avowal of that name was persecution or death. And all the arguments that can be brought forward upon this point are weak and abortive, for the writings of the Christians were open for examination, and men were courted to enquire, yet have we ever found anyone overturning a single statement they have made or giving the lie to a single assertion? Jews and Gentiles have both alike hated Christ, yet with all their malicious spite they have never been able to gainsay any of His doctrines.

The internal evidences of Christianity is another proof of the veracity of this saying. I might here mention the extraordinary operation of the Spirit which accompanied the belief of the Gospel in the first ages, and these are noble monuments of the power of Christ; but I intend to speak more upon the operations of the Spirit as exhibited in our day. The power of grace is as visible now as it was then, and the conduct of the true professor of Christ is a valuable testimony to His cause more than what we are sometimes willing to allow. Have we not seen and heard of the profligate becoming moral man and the abandoned and profane upright in their dealings and fears of God, the drunkards becoming sober and the blasphemer shuddering at his former oaths? How are these spirits changed? Well might the question be asked, and the only answer that can be given is that it was grace. The Spirit of the Holy God, He changed their hearts, He applied the healing power of the Gospel, brought peace to their minds, showed them the glory of God, and converted them like unto Him who died for them, thus even in our day the devils are cast out and are subservient to Jesus.

I come now to consider the last thing proposed.

4. The manner in which it should be received. From what I have said, do you not consider it worthy of a cordial reception? When we contemplate the condition in which man was placed, when we contemplate that God devised this noble plan, when we contemplate the being employed to carry the plan into execution, and when we contemplate the blessings it awards, when we think upon the pains of hell forever as the end of sin, and when by accepting of Christ's finished work we shall be adopted into the family of God, is it not worthy of being cordially received? But perhaps I am addressing some who do not consider the present subject as applicable to them, who think they are not the sinner I have been describing. In reply I would ask the question : who are you that give such a favourable opinion of yourself? what righteous acts can you produce to exculpate you from the general charge brought against all mankind? have your thoughts been chaste, would you like your heart to be laid open, and all there is there fully disclosed? have you never done any action you would like to secrete from the gaze of mankind, your fellows, your equals, and are you ready and prepared to meet the searching investigation of a perfect God whose eye you cannot now meet? If you are all this, then I say you have no need for it; but if you are not, embrace it while it is time, shield yourself under Jesus, who is willing to take you under His protection and bestow upon you a place which this world can neither give nor take away, for you will find that it is a faithful saying that Christ Jesus came into the world to save sinners.

SERMON, HEB. xii, verses 1 and 2.

That man is a depraved creature morally and spiritually, I think we do not need to stop to prove; those who have read history see this sad truth in every page; and what are the literary journals of the day, but a record of man's departure from perfection, and that he has plunged into the paths of gross wickedness, and the man who studies himself is alarmed at the number of unholy thoughts that pass through his mind. A man, when he becomes sick and has dissolution in view, feels that he and the Supreme Governor of the universe are not at one, and he longs and desires sincerely and earnestly for

a way by which he can be delivered from this fearful condition. Although God informed man in Paradise the way and the only way by which he could be reconciled to God, strange that, from that time to this, man has been continually planning for another way altogether different from God's way. Even in the face of the full blaze of Gospel light, man is busy subverting the religion of God. These words, however, bring us back to God's plan ; they tell us that it is not in rites or doctrines, but in the person of Jesus only, that man's salvation can be accomplished. The cloud of witnesses of which the writer had given such a noble catalogue, these holy men, these saints, to whom some offer up prayers and supplications, are, after all, nothing more but witnesses like ourselves to the truth of God ; bright examples no doubt they are, but wholly unable to reconcile us to God and to atone for our sins, for their object of faith is the very same object of our faith, and the same Saviour that was offered to them is our Saviour. Some will tell us that our religion is only able to save us if it has a certain form of ecclesiastical government, and without that it cannot.

It may be in the dogma of an infallible earthly head, which has lately been promulgated at Rome, and which contains in the very face of it a lie. They put their trust in a priesthood of whom this pretended Vicar of Christ is the head, and who claim to be the successors of the Apostles, and that they have a right through that succession to pardon sins.

Some again, through the doctrine of Apostolic succession, claim to be the only dispensers of God's grace, and that sacraments through them alone have a virtue ; that their Apostolical and Episcopal succession and order is that alone which Jesus hath authorized. There are others, however, who despise all such hierarchies, and glory in their absence ; who reckon all their orders equal, but who nevertheless place such a value upon that order, that in its tyranny it is equal to the former doctrine ; and out beyond the pale of their fellowship is the blackness of darkness. Others, again, who may be scriptural in their constitutional organization and doctrines, but who nevertheless place such a value upon the initial ordinance being administered in a certain manner that their Christianity depends upon it alone, and that their fellowship is restricted to those only who hold the same views. All these plans that I have mentioned restrict

themselves to their own fellowship, and if they had the political power, they would persecute each other, and all others who differ from them. History confirms what I have now stated, and its pages are full of proofs. But is this reconciliation with God? Is the salvation of man by these means? Will faith in such dogmas save us? What saith the words I have now read? "Jesus is the author and finisher of our faith." In explaining this portion of the inspired word of God, I shall direct your attention to two important doctrines which are here taught, and may the Holy Spirit seal His own teaching, and may the result be the glory of God.

1. That Jesus is the only object of faith by which man can be saved.

2. That the conduct and practice of Christians are in accordance with this doctrine, and they realize in their own experience its truth.

First, that Jesus is the only object of faith by which man can be saved. That this is the teaching of Jesus and His Apostles, their writings fully declare (Rom. v. 1, Eph. 1 and 7). The student of the word of God is astonished that any man should have had the presumption to propose any other system than that which God has revealed to us.

The more we think of this doctrine the more we see it to be the wisdom of God; truly, the prophetic announcement made to Adam has been clearly fulfilled: "The seed of the woman it has bruised the head of the serpent," and "as in Adam all die, even so in Christ shall all be made alive." It was man who disobeyed God and despised His law and His authority, so it was God-man who fulfilled that law and obeyed it in thought, word and action. He was in our weak nature, and yet in that weak nature all was holiness. The words that God spoke to Adam intimated the doctrine of a substitute born of a woman, and with that intimation fully before man, one wonders how idolatry ever could have been established; but need we wonder, for even in the present day, with knowledge flowing like a mighty stream, men will endeavour to obscure the death of Jesus by inventions of their own; they will undervalue that death by adding their own supposed virtues to it, in the shape of rites and ceremonies. But let us enter upon the question of the guilt of man, and the demands of God, in order to see if it is in accordance with justice. Let us (The rest of this sermon is lost.—T.B.L.)

From 1 to 25 of these hymns were all that were corrected by my father as I found them; but I have inserted lines at the bottom which I have found in his first draft of them, which I like better than his corrected copy.—T.B.L.

HYMN I.

MATT. XXVI. 26-30. LUKE XXII. 19-20. L.M.

I

That night the Paschal lamb was slain,
Jesus God's lamb did truth maintain;
Against Him were His foes array'd,
And by a friend He was betray'd.

2

As Jesus at the feast reclin'd,
He said His Father God design'd
That He for guilty man should die,
God's broken law to satisfy.

3

As they did eat He took the bread,
He blest, He brake, and then He said :
“ This is My body, take and eat,
And for My sake thus often meet.”

4

He offer'd than'l's and took the cup,
“ This is My blood, of it all sup,”
a For it's God's covenanted plan
Shed to remit the sins of man. †a

5

“ In memory of Me,” He said,
“ Do this, for I your deb'ts have paid,
Think of My love, your curse I bore,
And fallen man I did restore.”

6

Come to this feast, Christ's friends, oft come,
 Here meet Him till He calls you home,
 b Then like your Saviour be divine
 And in His kingdom drink new wine.^{†b}

GLASGOW, 1852.

^{†a} For here is shown God's mighty plan
 By which he rescues fallen man.

^{†b} When ye shall with your Saviour shine
 And in His kingdom drink new wine.

(I composed this July 12th, this is the first I composed.)

"This do, for still remember Me,
 Your sins they nailed Me to the tree ;
 Think of My love and how I bled,
 I bore your curse, your debts I paid."

II.

REV. I. ——————
 5, 6, 7,

P.M. 8s. 7s.

I

Jesus Christ, the faithful witness,
 Lov'd the guilty sons of men ;
 In His blood from sins of vileness
 Wash'd us clean—left not a stain.

2

^{†c} Jesus Christ, anointed Saviour
 First begotten from the dead,
 Earthly kings reign by His favour,
 Prince o'er all --His people's head.

3

Jesus Christ, who is almighty,
 Made us royal priests to God,
 We were rebels, mark His pity,
 Heav'nly bliss on us bestow'd.

4

Jesus Christ, to Him be glory,
 Power, dominion, honour, fame,

Spread abroad Messiah's story,
Love, adore, and praise His name.

5

Jesus Christ with clouds is coming,
Every eye shall see Him then,
Those who pierc'd Him shall be wailing
While His saints rejoice.—Amen.

WARWICK, CANADA WEST, 1860.

†c Chorus to first copy.

Praise Jehovah
Jesus Christ my Lord shall be.

III.

JOHN III. 1, 2, 3.

L.M.

1
Behold the greatness of the love
The Father unto us hath given,
For God supreme who reigns above
Hath call'd us sons—made meet for heav'n.

2

The world with all its pomp and show
May look upon us with disdain.
Its gracious Lord it did not know,
Then though unknown can we complain?

3

High is the title we enjoy, †d
For now are we the sons of God,
But future bliss without alloy
Awaits for us in God's abode

4

When our Redeemer shall appear,
Arrayed in Majesty divine,
We then shall see Him plain and clear,
For we shall like our Saviour shine.

5

We who have such a hope within
May trials, scorn and pain endure,

And purify our hearts from sin
As Christ our blessed Lord is pure.

¶ High is the title we possess,
For now are we the sons of God,
But who can tell the future bliss
Prepared for us in His abode?

IV

ISAIAH XL. 27-31.

L.M.

I

Why thus complain, why murmur so?
Why say my case God doth not know?
My way is hid from God on high,
My judgment He hath passed by.

2

Hast thou not heard, hast thou not known
God's understanding search can none,
He who the heav'ns and earth hath made,
Can He be weary, faint or fade?

3

The Great Creator, mighty God,
Eternity is His abode;
He giveth power unto the faint,
Strength to the weak and hears their plaint.

4

The force of youth shall wear away,
And chosen youths fall and decay;
For all the might of human strength
Grows weak and faint, and fails at length.

5

But they who wait upon the Lord
Renew their strength, they trust His word,
With eagles' wings they mount on high,
For on Jehovah they rely.

6

They are not weary, they run on,
Borne by the strength of God alone,

Unfainting walk the heavenly road,
In glory they shall dwell with God.

V.

ROM. VI. 1-7.

L.M.

I

Shall we be under sin's vile sway
That God His Grace might more display?
It cannot be we're dead to sin
And can no longer live therein.

2

We that were baptis'd in the Lord
That solemn rite it did record,
That we shall live on Christ by faith
That were baptis'd into His death.

3

Buried with Christ beneath the flood
The emblem of our Saviour's blood,
His blood alone that cleans from guilt
On which eternal life is built *the*

4

the The Father's glory was display'd
In raising Christ up from the dead,
So by Thy pow'r, Great God, do we
A life of newness walk with Thee.

5

As Jesus died, so we are dead,
Planted together with our Head,
And in His resurrection we
Planted with Him shall glorious be.

6

Raised with Christ, renew'd within
We can no more be slaves of sin,
Our old man it is crucify'd
And sin vile body is destroy'd.

†e Like Christ when raised from the dead,
 The Father's glory was display'd,
 So we the new life thus shall walk,
 And like our God think, act and talk.

VI.

PHIL. II. 16-12.

8s and 7s.

1

Jesus Christ, Almighty Saviour,
 Being in the form divine,
 Holy, infinite Creator,
 All perfections in Him shine.

2

He did rule it was not plunder
 Equal to God for to be,
 And although creation's Maker,
 He abas'd himself for me.

3

Low He made His own position,
 Was a servant for our sake,
 Here He had no reputation,
 He the creature's form did take.

4

Being found in this condition,
 Humble, meek and mild was He,
 Like as man He was in fashion
 Died upon the cursed tree.

5

~~RETON~~
 His was death without descrip'ion,
 Scorn and infamy he bore,
 Hell was yawning with destruction ;
 "Crucify him!"—men did roar.

6

He this awful death endured,
 And His Father's laws obey'd,
 So hath God His throne secured
 And on high hath rais'd His head.

7

He hath highly Him exalted
 And hath given to Him a name,
 Far above the most elated
 Is the Great Redeemer's fame.

8

That the heav'nly and the earthly
 And the hosts of hell below
 At the name of Christ most holy
 Should all knees before Him bow.

9

He is Lord, to God be glory,
 Ev'ry tongue His name confess.
 Holy Father, we adore Thee,
 Jesus, we Thy name shall bless !

HEB. IV. 14, 15, 16.

C.M.

1

If Behold we have a Great High Priest,
 Jesus, God's only Son,
 The everlasting word made flesh
 Who into heaven has gone.

2

Always let us be true to Him,
 With firm, unflinching faith,
 Our testimony holding fast,
 Resisting unto Death.

3

Affection fills the holy heart
 Of our High Priest above,
 He never can unfeeling be,
 Infinite is His love.

4

He took our human nature on,
 Our weakness and our pains ,
 He all our sorrows did endure
 Without sin's guilty stain.

5

In all points He was try'd like us,
 The tempter He withstood,
 He overcame the fiery test,
 Was holy, wise and good.

6

With freedom let us therefore come
 Unto the throne of grace,
 For our High Priest presents his blood
 Within the Holy Place.

7

And there all faith's requests are heard,
 We will not cry in vain,
 Find grace to help in time of need
 And mercy will obtain.

†f With joy behold the great High Priest.

This gives the idea of happiness as well as of admiration ; I do not see how he rejected it.—T.B.L.

VIII.

1ST THESS. IV. 13-18.

L. M.

I

Concerning those who sleep in Christ
 What consolation we receive !
 As Jesus died and rose again,
 So they shall rise, we do believe.

2

When Christ the Judge descends at last,
 Th' Archangel's voice shall sound abroad.
 From heav'n with shouting he shall come,
 Announced by the trump of God.

3

The dead in Christ shall first arise,
 In forms celestial they shall shine,
 God will them glorify with Christ
 In natures holy and divine.

4

Those then alive with those that slept
 High in the air shall meet the Lord,
 They shall for ever be with Him,
 So Christ hath said—we have His word.

5

What consolation this we have
 Concerning those in Christ who sleep.
 We should not sorrow, we have hope ;
 They are immortal—why then weep ?

IX.

JOHN III. 14, 15, 16, 17, 18.

C.M.

1

As Moses in the wilderness
 The serpent lifted high,
 So Christ was raised on the cross
 For sinful man to die.

2

That whosoever should in Him
 With their whole heart believe,
 The blessings of eternal life
 From God they shall receive.

3

For God did love the world so well
 His only Son He gave,
 To ransom it from Justice's doom
 And from perdition save.

4

The world receives eternal life
 Through Jesus Christ alone,
 For He was sent not to condemn
 But for our sins atone.

5

Those who believe are not condemned,
 Christ saves them by His death,
 All that have trusted in His name
 With true and constant Faith.

But those already are condemn'd,
 Who disbelieve His word,
 They perish shall who Christ reject
 God's only Son their Lord.

X.

HEB. XIII. 20, 21.

S.M.

1

Now shall the God of peace
 Believers fitly make,
 For every good and heav'nly work,
 For Christ the Saviour's sake.

2

Yea, He will work in them
 By His eternal might,
 And so they shall perform His will,
 Things pleasing in His sight.

3

For God hath brought again
 Christ Jesus from the dead,
 Our Lord, Great Shepherd of the sheep,
 And our Almighty Head.

4

Who did redeem His sheep
 Through His atoning blood,
 Of the eternal Covenant
 And made them one with God.

5

Let therefore to our Lord
 Eternally be given
 The glory and the praise divine
 By all in earth and heav'n.

XI.

1ST PET. 1. 3-9.

S.M.

1

For ever blest is God,
 The Father of our Lord,
 To us His mercy boundless is,
 Therefore His love record.

2

Unto a living hope
 God us begat again,
 Through Jesus rising from the dead
 We heav'nly blessings gain.

3

A rich inheritance,
 God did for us secure';
 It's incorruptible, unstain'd,
 And ever shall endure.

4

Its glory shall not fade,
 It is preserv'd in heav'n,
 For all, kept by the pow'r of God
 Through faith divinely giv'n.

5

The saints will ready be
 When Christ at last shall come,
 Their holy life shall be reveal'd
 And heav'n shall be their home.

6

In this they do rejoice
 While sorrows they endure,
 For here their trials many are,
 But still their life is pure.

7

The testing of their faith
 More precious is than gold,
 Though in affliction's furnace tried,
 Yet still the truth they hold.

8

So that when Christ appears
 At last they might be found,
 To glory, honour and to praise,
 And should in grace abound.

9

Jesus unseen they love,
 Believing they rejoice
 With glorious and untold joy,
 Exult with cheerful voice.

10

And great is their reward,
 The end of faith they gain
 Their souls are sav'd from endless wrath,
 Salvation they obtain.

11

What glory came to view
 When Christ rose from the dead,
 The blessings of immortal life
 Spring from our living head.

THE CERTAINTY OF THE BELIEVER'S HOPE.

XII.

I COR. xv. 3, 4, 20, 21, 22-27.

S.M.

1

Jesus our Lord hath died,
 And in the grave was laid ;
 He for our sins hath shed His blood
 As prophecies have said.

2

†g.

Though Jesus was entomb'd
 He on the third day rose,
 And was the first fruits from the whole
 Of them that did repose.

3

By Adam's sin came death
 And in him all have died,

So those in Christ are made alive
And shall be glorified.

4

For since by man came death,
By man life is restor'd,
The resurrection of the dead
Is through our risen Lord.

5

Then as the Lord arose,
The first fruits from the dead,
Saints at His coming shall arise
Immortal like their head.

6

For Jesus Christ must reign
Till He subdues His foes,
Beneath His feet He shall them tread
Who do His rule oppose.

7

And death shall be destroy'd,
That last and bitter foe,
To God the Father then He'll give
The kingdom free from woe.

†₃

The first day of the week
Saw the Redeemer rise
So those who saw their Lord alive
Saw Him with joyful eyes.
Their joy was great indeed,
The grave it had no claim,
For in Him no corruption was,
And Holy is His name.

THE SABBATH.

XIII.

HEB. IV. 4, 9, 10.

7s and 8s.

I

God Almighty, Great Creator
Did in six day : all things make ;

On the seventh from His labour
 Rest rejoicing he did take.
 Hallelujah ! Hallelujah !
 All was good that God did make.

2

On the seventh God directed,
 Man should rest, on God should wait,
 Weekly being thus instructed
 God creation did create
 Hallelujah ! Hallelujah !
 Man God's praise should celebrate.

3

As a Sabbath God proclaimed,
 When the universe He made,
 So hath God incarnate named
 That day He rose from the dead.
 Hallelujah ! Hallelujah !
 Saints rejoice in Christ your head.

4

Therefore, now there still remaineth
 Unto us a Holy rest.
 For this first day it explaineth
 That we are redeem'd by Christ.
 Hallelujah ! Hallelujah !
 Jesus save the sin oppres't.

5

Christ the Word of God, our Saviour,
 When our ransom He became,
 Over sin He was the victor,
 Satisfy'd the law's just claim.
 Hallelujah ! Hallelujah !
 Jesus, we shall praise Thy name.

6

On the first day of the dawning,
 From the dead our Lord arose,
 Having burst Death's iron grasping
 He abolish'd all our woes.

Hallelujah ! Hallelujah !
Christ will vanquish all our foes.

7

On this day His work He ended,
He hath enter'd on His rest,
His rejoicing is extended
Over millions He made blest.
Hallelujah ! Hallelujah !
They on earth His name confessed.

8

Jesus was creation's Maker
And rejoiced in the same,
Now, to God our reconciler,
We this day shall praise His name.
Hallelujah ! Hallelujah !
Jesus, we shall sing Thy fame.

ROM. VIII. 31, TO THE END.

8s AND 7s.

1

Those whom God hath call'd and chosen
He upholds them with His hand,
And if God the Lord be for them,
Who can then against them stand?

2

He that spared not His own Son,
Gave Him up that all might live,
How shall He not with Him also
To them all things freely give ?

3

Who shall lay an accusation ?
Who the elect charge with crime ?
God hath said that they are righteous,
Who is he that can condemn ?

4

Christ hath died that He might save us,
From the dead He rose indeed,

Now at God's right hand enthroned,
There for us doth intercede.

5

From His love who can divide us
Tribulation or distress,
Peril, famine, persecution,
Or the sword that doth oppress?

6

Tho' our bodies may be naked
And adjudged to be slain,
Nay, in all these we are victors,
Through Christ loving us, we gain.

7

† For it is our full persuasion,
Neither angels, life nor death,
Things to come, nor that which now is,
Nor what powers nor princes saith.

8

Height nor depth, nor any creature
From the boundless love of God,
Never can they separate us,
For in Christ it is bestow'd.

† Neither life nor death nor angels,
Principalities nor powers,
Things to come nor that which now is,
We defy them, Christ is ours.

XV.

TITUS III. 4-6.

8s AND 7s.

I

Sinners, in your disobedience
See the goodness of your God;
For His kindness hath appeared,
And great love to man hath show'd.

2

Not because that we are righteous,
Or have works of goodness done;

But according to His mercy,
We are saved by His Son.

3

* Through regeneration's washing,
By the spirit made anew,
Whose creative, holy power
Doth our evil hearts subdue.

4

God through Jesus Christ, our Saviour,
In great richness forth hath shed
All the Holy Spirit's graces,
And of sinners saints have made.

5

Being through His grace made righteous,
Heirs of glory we become,
And the hope of life eternal
Certifies our heavenly home.

* By renewing of the spirit
And regeneration's bath,
Sinners are prepar'd for glory,
Saved from eternal wrath.

XVI.

2ND COR. v. 1-6.

S.M..

I

If once it were dissolv'd
Our dwelling house of clay,
If once our tabernacle here
Should unto dust decay.

2

We know we then shall have
A building of our God,
Eternal and unmade by hands,
A heavenly abode.

3

In this we burden'd are,
And groan through sin and strife,

We long and wish our heavenly house
To swallow death in life.

4

Tho' we should be uncloth'd
We naked are not found,
But clothed with the form divine ;
Glories shall us surround.

5

God for the same us wrought,
And made us fit for heav'n ;
The earnest of His spirit He
Hath also to us giv'n.

XVII.

PSALM XXIII.

115.

I

The Lord is my Shepherd, I nothing shall need,
He makes me lie down on green pastures to feed,
Beside the still waters He leads me along,
My soul He restoreth and maketh me strong.

2

In paths that are righteous He leads me to take,
And this He will do even for His name's sake ;
Tho' I walk through Death's vale that shadowy part,
No ill shall I fear for Thou art still with me art.

3

Thy sceptre and staff they are comforts to me,
And a table I have prepared by Thee,
In the sight of my foes who would me consume,
My head Thou anointest with oil of perfume.

4

My cup is so full that it doth overflow,
Yea, goodness and mercy shall still with me go ;
In the house of the Lord my dwelling shall be
For ever and ever Jehovah with Thee.

Warwick, Ontario, Can., 28th March, 1868.

XVIII. IS JOY TO THE BELIEVER IN THE HUMILIA-
TION OF JESUS.

1

Come, my soul, and sing the fame
Of the Saviour—praise His name,
Christ the Son of God adore,
Sing His virtues evermore.

2

His infinite love record,
Sing how the eternal word
Humbly put our nature on,
That He might for sin atone.

3

He who was creation's stay
Cradl'd in a manger lay ;
Tho' the heir of David's throne,
Yet no grandeur round Him shone.

4

Angels did proclaim His birth,
Few car'd for Him here on earth ;
Poor, despised and unknown,
Hated even by His own.

5

† Rulers in their rage were wild,
Sought to slay this Holy Child,
Slew the babes in Bethlehem
That He might be slain with them.

6

Jesus stood temptation's test,
Truth divine did manifest ;
Satan's cunning was not meet
Christ to prostrate at his feet.

7

Birds have shelter in their nest,
Foxes holes wherein they rest,

But our Lord, the Son of God,
While on earth had no abode.

8

All the sorrows of our race
Jesus bore and took our place,
Spilt His blood upon the tree,
Oh ! my soul, was slain for thee.

Drafted 13th Oct., 1861, my fiftieth birthday, but altered and revised May, 1868, to its present form. †

5

† Earthly rulers did combine
To destroy the babe divine,
Babes in Bethlehem they slew
When the birth of Christ they knew.

6

Satan wished our Lord to try,
And eternal truth defy,
In our nature Jesus stood
The All-Perfect and the Good.

‡ I think you will find the first drafts in Hymns 28 and 29. When I found them I thought they were worthy a place as separate hymns.—T. B. L.

XIX.

LOOK TO THE CROSS.

GALL. VI. 14.

S.M.

I

Look to the cross, my soul,
And there thy ransom see;
Look to the cross of pain and shame,
Where Jesus died for thee.

2

Look to the cross, my soul,
The Word Incarnate see;
Upon that cross in agony,
He bore God's wrath for thee.

3

Look to the cross, my soul,
 Thy expiation see,
 And always shall the cross of Christ
 Thy boast and glory be.

4

Vain is the world, my soul,
 Its joys delusive be,
 But in the Saviour's cross behold
 Immortal bliss for thee.

5

Then to the world, my soul,
 Thou crucified shall be ;
 Its pleasing snares and lying hopes
 Rejected is by thee.

6

From Jesus' cross, my soul,
 Eternal life comes free,
 Come bless the Lord, thy God, my soul,
 That Christ hung on the tree.

Warwick, Ontario, 31st May, 1868.

XX.

PSALM CIII. 1-5.

L.M.

GOD THE SOURCE OF ALL GOOD TO THE BELIEVER.

I

*¹, 1 Bless thou Jehovah, O my soul,
 And all thy inward powers aspire
 To bless and sanctify His name
 Be thy delight and great desire.

2

Bless thou Jehovah, O my soul,
 And do not thou forgetful be
 Of his unnumb'rd blessings giv'n,
 And pardons all thy sins to thee.

3

All thy diseases who doth heal,
 Thee from destruction he shall free,
 Thy life—yea it, he shall redeem,
 And so thou shalt immortal be.

4

With boundless, loving kindness He
 And tender mercies shall thee crown,
 And who doth satisfy thy mouth
 With good—yea blessing of renown.

5

Thy youth shall never know decay,
 But like the eagle's be renew'd,
 And from Jehovah thou shalt be
 With everlasting life endued.

Warwick, Ont., July, 1868.

*^j I find 3 versions of 1st verse 1 L.M., 2 C.M.

1

Bless thou Jehovah, O my soul,
 And all thy inward powers employ
 To bless and sanctify his name
 Be thy delight and highest joy.

2

Bless thou Jehovah, O my soul,
 Thy inward thoughts employ
 To praise and sanctify his name,
 And worship him with joy.

3

Bless thou Jehovah, O my soul,
 Declare his wondrous fame,
 And every power that I possess
 Come bless his holy name.

All these were rejected, yet I insert them.—T.B.L.

THE GRACE OF JESUS ALL SUFFICIENT.

XXI.

2 COR. XII. 9.

8s, 7s

1

In temptation's fiery furnace
 Lord, I hear Thy lovely voice
 Saying : " Fear not, I am with thee,
 In my Grace thou shalt rejoice.

2

" Tho' the foes of truth surround thee,
 Seek thine everlasting woe,
 Still my Grace is all sufficient,
 It will never from thee go.

3

" Should the weakness of thy nature
 Lead thy soul down cast to be,
 And tho' Satan's Angel smite thee
 Lo ! my Grace to thee is free.

4

" For my strength it is made perfect,
 Dwelling in the human soul,
 Fear not thou because of weakness,
 For my spirit makes thee whole."

5

Then my soul, why shouldst thou murmur ?
 At thy weakness, want and pain,
 At reproaches, persecutions
 Which for Christ are truly gain ?

6

Now my soul be glad and joyful,
 Christ is thy victorious King,
 Rock and Shield and Great Preserver,
 Of his Grace sufficient sing.

THE INCARNATION OF THE WORD.

I

Infinite and Eternal Thought,
 To dwell in flesh thy love thee brought,
 The word of God that all things made
 In human nature was display'd.

2

Lowly the word of God became,
 Assumed our nature, bore our shame ;
 To pain and death He condescends,
 And thus for sinners made amends.

3

We praise Thy name, O Son of God,
 For sinners Thou didst shed Thy blood.
 Angels beheld with wondering eyes
 And saw Thy love with great surprise.

4

The wrath of God to satisfy
 Did Jesus suffer, bleed and die.
 In Him the God-head fully dwelt,
 Yet He His blood for sinners spilt.

5

Come, sinners, come behold and view
 The love that Jesus had for you,
 For you His holy life was given,
 Such love could only come from heaven.

WARWICK, Ont., 1873.

I

Ye who believe in Jesus Christ,
 Keep steadfastly in view
 God's brilliant cloud of witnesses
 That round encircles you.

2

Let us be like those holy ones,
 Who held the law divine
 And did obey their God, while kings
 Against them did combine.

3

Let ev'ry weight be thrown aside,
 Ev'ry besetting sin,
 And still with patience let us run
 The race we did begin.

4

Looking to Jesus who for us
 God's law did satisfy,
 Author and Finisher of faith
 On Him our hopes rely.

5

Who for the joy before Him set
 Did give the dying groan,
 Endur'd the cross, despis'd the shame,
 And now sits on God's throne.

6

Like Him resist to blood, and strive
 That sin we might subdue,
 When sinners scorn we must not faint,
 But keep Christ's life in view.

WARWICK, 6th Dec., 1873.

XXIV.

ADORATION TO GOD.

L.M.

1

Praise God, the source of ev'ry thing,
 He did us make, His praises sing.
 Mercy and Truth are all His ways
 The Lord Supreme, let all Him praise.

2

Infinite, self-existent One,
 Equal to Thee, lo ! there is none ;
 Through all the universe abroad,
 All creatures are upheld by God.

3

Immutable, Eternal Mind,
 Great is Thy Love, for Thou art kind,
 Thine acts Thy wisdom forth declare,
 Thy presence it is ev'ry where.

4

Thy providence is vast and great,
 On Thee for food all beings wait,
 And by Thine all-creating pow'r
 Thy bounties forth on all doth pour.

5

The Universe was made by Thee,
 The firmament, the earth and sea,
 The world of spirits bad and good,
 Thou mad'st them all, Almighty God.

6

But yet His greatest work of all
 Is saving man from sin's vile thrall ;
 The word of God in flesh was made,
 His Love and Justice were display'd.

WARWICK, March, 1874.

XXV.

PSALM XIX., FIRST 6 VERSES.

L.M.

I

The skies God's glory do proclaim,
 His hand-work is shown forth by them ;
 Day unto day doth utter speech,
 Night unto night doth knowledge preach.

2

There is no speech nor language where
 Their voice is not heard to declare ;
 Their line is gone through all the earth,
 Unto its end their words go forth.

3

In them God set the sun a place
 Who bridegroom-like goes forth with grace,
 Rejoicing as a mighty man
 Who in the race the whole outran.

4

His outgoing is from heav'n's end,
 His circuit to its ends extend,
 And in that circuit vast and wide
 There's nothing from His heat can hide.

5

Sun, Moon, and Stars show forth abroad,
 These brilliant orbs were made by God,
 None seeing such creative art
 Can say no God within his heart.

WARWICK, May, 1874.

Last of my father's corrected hymns.

T. B. L.

The following hymns and songs were copied by me from sheets whereon my father apparently noted down his first drafts ; but I think they are worthy a place among his other writings.—T. B. L.

XXVI.

CHRIST'S WORK.

7s.

1

Sinner, on the cu sed tree
 Jesus bled and died for thee.
 Out of love your curse He bore.
 Who ere saw such love before ?

2

Lowly in the grave He lay
 Till the third—appointed day,
 When He burst the bands of death,
 Rising with triumphant breath.

3

Sing, the Lord is ris'n indeed,
 Gone to heav'n for us to plead ;
 There our great High Priest appears,
 Saints no longer harbour fears.

4

When life's battle here is done
 Christ will raise you to a throne ;

Then His glory shall be thine,
Then enjoying bliss divine.

I have named 26, 27, 29 and 30 hymns.—T. B. L.

XXVII.

CHRIST'S LOVE.

75.

I

All who love and serve the Lord
Come and praise the eternal word,
Sound aloud the Saviour's fame,
Sing His love, His deeds proclaim.

2

He who was creation's stay
Cradled in a manger lay ;
Though the heir of David's throne,
Yet no grandeur round Him shone.

3

Angels did proclaim His birth,
Few cared for Him here on earth,
Poor, despised and unknown,
Hated even by His own.

4

Yet He loved the sons of men,
Grieved to see their sin and pain ;
He for man their surety stood,
Spent His life in doing good.

5

Those with maladies distress'd,
Those whom Satan had possess'd,
He did free from all their woes,
At His word the dead arose.

6

In our nature He was tried,
Yet the tempter's wiles defy'd,
Thus He proved himself divine,
Then did heav'nly wisdom shine.

Verses 2 and 3 are in Hymn 18.

XXVIII.

THE CHRISTIAN'S SONG

Tune Plymouth.

1

All that unto Christ belong,
 Sing to *u n* a lofty song.
 Glorify the Son of God,
 Publish all His work abroad.

2

Glorify His holy name,
 Ye His righteousness proclaim ;
 Praise His name let ev'ry tongue,
 And worship Him ye world's throng.

3

His unbounded love record,
 Sing how the Eternal Word
 Humbly put our nature on
 That He might for sin atone.

4

He who was creation's stay,
 Cradl'd in a manger lay ;
 Tho' the heir to David's throne,
 Had no grandeur of his own.

5

Angels did proclaim His birth,
 Few car'd for Him here on earth,
 Poor, despised and unknown,
 Hated even by His own.

6

Jesus lov'd the sons of men,
 Griev'd to see their sin and shame,
 And for man a surely stood,
 Spent His life in doing good.

7

Outcast lepers to Him came
 And the blind, the dumb, the lame,
 Their infirmities He heal'd,
 None in vain to him appeal'd.

8

Those with maladies distress'd,
Those whom Satan had possess'd,
He did free from all their woes,
At His word the dead arose.

9

In our nature He was tried,
Yet the tempter's wiles defy'd,
Thus He prov'd himself divine,
Then did heav'nly wisdom shine.

10

Birds have shelter in their nest,
Foxes holes wherein they rest,
Yet our Lord, the Son of God,
When on earth had no abode.

11

Judas did the Lord betray
Christ—the rulers sought to slay,
Romans did Him crucify,
All conspir'd that He might die.

12

He unjustly was condemn'd,
None could prove that He had sinn'd,
For He acted like as God,
So the wicked shed His blood.

13

Shame and scourging He hath borne,
Mockery, abuse, and scorn.
Him they decked in kingly dress
That their rage they might express.

14

On the cross what pains He bore,
Pangs His soul with anguish tore,
While His foes in mocking cry :
“Son of God, descend or die !”

15

Sinners, to that cursed tree
 Christ was nailed and died for thee,
 Out of love your curse He bore,
 Who ere saw such love before?

16

Lowly in the grave He lay
 Till the third—appointed day,
 When He burst the bands of death,
 Rising with triumphant breath.

17

Sing, the Lord is ris'n indeed,
 Gone to heav'n for us to plead,
 There our Great High Priest appears,
 Saints no longer harbour fears.

18

Sing, that sinners are redeem'd
 Jesu's blood for them hath stream'd ;
 Sing, salvation's work is done
 And eternal life is won.

19

When life's battle here is done
 God will own you for Christ's son,
 Then like Him in glory shine,
 There enjoying bliss divine.

XXIX.

CHRIST'S GOODNESS.

I

Come and sing a lofty song
 Ye that follow Christ, God's Son ;
 Sing aloud, let every tongue
 Sing the wonders He hath done.

2

Sing how God's eternal word
 Humbly put our nature on,
 Ye His kindness do record
 That He might for sin atone.

3

Cradled in a manger lay
 God's begotten only Son,
 Yet He was the world's stay
 Tho' no grandeur on Him shone.

4

Sing how blind and dumb and lame
 By His might their pow'rs regain,
 Tell—the outcast leper came
 And was healed of his pain.

5

Those whom Satan had possess'd
 By His word were free at length ;
 Those by maladies oppress'd
 He to them gave health and strength.

6

Sing that on the cursèd tree
 Christ the Saviour hung and died ;
 Sing His blood He spilt for thee,
 And for thee the grave defy'd.

7

Sing that sinners now are sav'd
 By the blood of God's dear Son ;
 Sing—the price is fully paid
 And eternal life is won.

XXX.

CHRIST POWER.

Jesus lov'd the sons of men,
 Griev'd to see their sin and pain,
 ... his arrows to remove,
 Such was His enduring love.
 Jesus made the blind to see,
 Those whom Satan bound set free,
 Spake and then the dead arose ;
 At His word the seas repose,
 Lepers unto Him appeal'd
 And their maladies were heal'd.

THE CHILD'S SONG OF THE BRIGHT BLUE SKY.

The sky has told
 A tale ver' bold,
 That God of old
 Spread the bright blue sky.

Yes—Wisdom's Hand
 Made that lustrous band
 Mighty and grand,
 In the bright blue sky.

What grandeur gay
 Do the stars display,
 Their shining ray
 Deck the bright blue sky.

How clear and bright
 Does the Moon at nigh:
 Give forth her light
 From the bright blue sky.

The Sun's warm beam
 Is the light supreme,
 By day his gleam
 Gilds the bright blue sky.

To time us right,
Thus the day and the night
Give each their light
From the bright blue sky.

With hearts divine,
At the end of time
The Saints shall shine,
Like the bright blue sky.

W. B. LAWS.

Confess ye to Jehovah,
Call ye on his name,
Cause ye to be known his deeds
 among the people.
Sing ye to him,
Hymn ye to him,
Cogitate on all his marvelous doings.

Glory ye in his holy name,
The heart of those seeking out
 Jehovah shall rejoice.

Enquire for Jehovah and his strength,
Seek out his face continually.

PSALM I.

The blessings of the man who did not walk in the
counsel of the Unjust,
Neither stood in the way of Transgressors,
Nor dwelt in the Abode of the scorners,
Certainly, His will—the Law of Jehovah,
And in his Law he shall converse continually.
And he was like a tree, deep-rooted on the rills of
waters
That shall give forth its fruit in season ;
Its leaf never fades, and all that it shall produce
shall be excellent.

Not so the Unjust:—as certainly as chaff that shall
be driven by the wind
So shall the Unjust not stand firm in Judgment,
Nor Transgressors in the Assembly of the Just.
Because Jehovah shall know the way of the Just,
But the way of the Unjust shall be destroyed.

PSALM II.

For what are they agitated, the nations,
And the peoples talk vanity,
The Kings of the earth arrayed themselves,
And the Princes were combined together
Against Jehovah and his anointed.

We will throw off their restraints,
And cast from us their bonds,
Sitting in the heavens he shall laugh,
The Lord shall sneer at them,
Then shall He speak in His anger
And in His wrath He shall terrify them.

I myself did anoint my king upon Zion, the hill of my holiness.

I will relate concerning the decree of Jehovah.
He said unto me : “ Thou, my Son, I this day did beget thee.”

Πνευμα, breath, spirit. A term which signifies the power of God, or His animation or energy, hence by metonymy God himself; in the Greek it is always neuter, and ought to be translated by the pronoun *it*, and cannot therefore mean an intelligent being, or one of an order of intelligent beings, but the essence or force of an intelligent being. Genesis vi. 3 : “ My spirit shall not always strive with man.” Luke i. 35 : “ The Holy Spirit shall come upon thee, even the might of the Highest it shall overshadow thee.” These passages prove that *Πνευμα* means the divine Might, or Nature, or Essence, or the Effective of God. The word never means a person or a rational, responsible being apart from one of the same order.

FRAGMENT I.

Among all thieves and knaves he is the most execrable who endeavors to rob another of his character, that he may enhance his own ; lessening his neighbour, that he may aggrandise himself. This is that pest of society who is full of kind assertions tagged with buts : “ He is a good kind of man—but, every bean has its black ! ” “ Such an one is very friendly ; but it is in his own way ! ” “ My neighbour, N. can be very liberal ; but you must catch him in the humour.” Persons like these speak well of their neighbours, merely that they may have the opportunity to neutralise all their commendations, and make them suspected whose character stood deservedly fair, before the traducer began to pilfer his property. He who repents not for these injuries and does not make restoration, if possible, to his defrauded neighbour, will hear, when God comes to take away his soul, these words, more terrible than the knell of death: “ Thou shalt not steal.”

FRAGMENT II.

Of inability to believe his power and inability to help yourself, and credit his power with application to yourself? Yet still, however strange the call may seem, it is not I but He who hath all power in heaven and earth that calls and commands you to believe in His name and to glorify His power, by believing that God hath laid help upon one that is mighty. Though the hand of faith be not only weak, but withered ; yet it is He who hath all power, who hath said stretch forth the withered hand, and take hold of His strength, for His power and strength is laid to your hand in the promise “ My grace shall be sufficient for you and my strength shall be made perfect in thy weakness ; ” and His power is laid to your hand in this word of faith which we preach, so that you need not ascend to heaven for it, or descend to the deep ; nay, the word is nigh, and Christ in the word ; there His power is offered to your faith, again. Are you under the power of unwillingness to believe His power for your salvation under the power of enmity and unwillingness to be saved by His power? Let me ask you, whether this power of unwill-

I found these fragments among my father's papers, and I suppose they are notes of his sermons, but they might not be his composition, for aught that I know.

T.B.L.

ingness be easy or uneasy and weighty to you? If you be easy and living easily under the power of the enmity against Christ, then it seems you are easy and content, though he put forth his power in your everlasting ruin; for one of the two must take place, the power of Christ to be put forth either in the conversion and salvation or in the everlasting destruction and confusion of everyone that hears the gospel.

Why say you: if He is so powerful, able and willing to save, then let Him exert his power; I am easy whatever He do. What I are you content to want this powerful Jesus to save you from sin now and from hell hereafter! Then I take witness against you, that if He put not forth His saving power upon you before you go into eternity, you shall be inexcusable at the great day, when you stand before His awful tribunal. He will be just in pronouncing that dreadful doom against you: "Depart from me, ye cursed!" and you shall have nothing to say for your defence, but that ruin is of yourself; and His damning power shall be just and righteously exerted against you, because you did not care for His saving power. But if your enmity and unwillingnes to believe His saving power and lay hold upon it be uneasy and weighty to you, then there is hope in Israel concerning you, for His power to destroy the power of enmity is put in a promise for you to believe and gripe unto, "Thy people shall be willing in the day of thy power;" therefore O! glorify His power by believing that He hath power to bow your will and break your enmity; and if you believe this with any pleasure and contentment, I can tell you the day of power is partly come already;—the day of believing is the day of power. In a word, are you under the power of death,—dead really, under the power of spiritual death; dead legally under the power of the condemning sentence of God's law that binds you over to eternal death? Yet so long as you have yet a natural life, a life of common sense and reason, though you cannot believe by the power of natural reason no more than Lazarus could come forth out of the grave by his own natural power when he was dead and stinking there, yet because the power of God works upon the natural faculties in the day of power, therefore may I speak to the dead in the name of Him who hath all power in heaven and earth over the dead and living both, and who says: "The hour cometh, and now is when the dead shall hear the voice of the Son of God,

and they that hear shall live." O dead sinner, hear and believe what He says. John xi. 25 : " I am the resurrection and the life; he that believeth in me though he were dead yet shall he live." O sinner, though you be dead, not only in a dead frame, but in a dead state, say not : " What need you enjoin me to believe? What can I do who am dead?" Why, the question is not what you can do, but what He can do that calls you; and it is not I that call you to believe, but He, that hath all power in heaven and earth, and that can make you believe. Therefore, though you be dead and rotten in the grave of sin and security, yet He that is the resurrection and the life says : " Lazarus came forth ; come forth ! Awake thou that sleepest, and arise from the dead, and Christ shall give the light," Eph. v. 14. Oh ! is there none here who are hearing the voice of the Son of God? The voice of a mortal man hath no quickening power to make you believe ; but if the voice of the Son of God be heard, faith comes by the hearing of it ; hearing Him and believing in Him go together. " Verily, verily, I say unto you, he that hears my words and believes on Him that sent me hath everlasting life, and shall not enter into condemnation, John v. 24. If you have heard His voice, then you believe His powers ; and if you truly believe that all power is delegated to and resides in the person of Christ, and that as Mediator He hath power to save you, then your salvation is begun. " He that believeth shall be saved."

FRAGMENT III.

I Cor. vii. 29. The time is short.

I. What is time? It is defined to be a succession of phenomena, and the idea that we have thereof consists in the order of successive perceptions. The ancients represented time by an old ruin winged ; or by an old man bald, winged with a scythe and an hour-glass. Death is the end of time to us all. 1 Peter i. 24. Our life is the extent of our time—compared to grass, a flower, a shadow, smoke, hand breadth, hireling, shuttle.

II. What is the use of time?

1. To glorify God, verse 32 ; 1 Cor. x. 31 ; Heb. xi. 6.
2. To prepare ourselves for the world to come. Luke xx. 35, 36 ; Matt. xxii. 11.

3. By example and precept to direct others to that world. Matt. v. 13, 14, 15, 16; Luke xii. 8.

III. How will the end of time affect us? There will be an end to all our privileges, which are :

1. The invitations of God are ended. Isaiah iv. 1.
2. Hope is ended. Rom. v. 5.
3. The time of improvement is ended. Eccles. xi. 4.
4. The time of duty is ended. John ix. 4; Matt. xxv. 14.
5. God's long-suffering is ended. Prov. i. 24.
6. Earthly troubles and pleasures are ended. James v. 5.

IV. What will be our prospects at the end of time? What will be our reward, will we rejoice at death? 2 Cor. v. 6, 8; Phil. i. 21, 23; Job xiv. 14.

BRICK MEETINGHOUSE, 31st Dec., 1871.

ACTS XVII. 30, 31.

I. God's censure on the times that are past (*νπειρειδω*). Lev. xx. 4; Deut. xxii. 1; Is. xl. 18.

II. God's duty for the time present,—repent, it is from God. Acts xi. 18 and v. 31.

1. Deep conviction of sin.
2. Sorrow for sin. 2 Cor. vii. 10; Ps. li. 4; Acts ii. 37.
3. Open confession of sin. Ps. xxxii. 5; 1 Tim. i. 13; Luke xv. 18.
4. Hatred of sin. Ps. cxix. 104; Job. xlvi. 6; Luke xviii. 13.
5. Forsaking of sin. Ps. cxix. 113.

III. God's motive for insisting upon the performance of this duty. He will judge the world in righteousness, therefore the necessity of repentance for :

1. All have sinned.
2. An evidence that they have been justified by faith, and pardoned.
3. God has said: "I will punish the impenitent." (Zech. vii. 12; Acts vii. 51.)

NOTES AND HEADS OF SERMONS.

Eccles. 11. 3 : "Where the tree falleth there it shall lie," the universality of death, the time of death, the destruction of death, the issue of death.

Heb. 2-3 : "How shall we escape if we neglect so great salvation ? the necessity of a salvation—evident from all men being in pursuit of happiness—misery occasioned by our corrupt nature—no happiness but in being perfect—God the essence of perfection.

Rom. iii. 7-8, Matt. xv. 19, Gal. v. 19-24. The great salvation provided: great in reference to its inventor; great in reference to its agent; great in reference to what it delivers from ; great in reference to what it redeems to. The end of those who neglect this great salvation and trust to those escapes which their own vain imaginations have invented, Psalms ii. 9, Matt. xxii. 13, chap. xxv. 1-11, Rev. vi. 12-17 ; they lose the presence of God, fellowship of the saints, heaven the seat of blessedness, all pity, the hope of ever being in a better state. They undergo various torments, universal torments, extreme torments, continual torments, the company of devils and damned souls, the confinement of the bottomless pit, cruel torments and endless torments, Matt. xxii. 12.

Psalms cxv. 3 : "But our God is in the heavens ; He hath done whatsoever He hath pleased." 1, The place where God dwells, the heavens intimating his superiority ; 2, that He has a will ; 3, that He has ability ; 4, that He has determination. Head 1, God determined the creation of the world. Head 2, He determined the government of the world ; in providing for animals and man, appointing the time and place of their birth and death and in over-ruling all things. Head 3, He determined the salvation of man,—1, a saviour ; 2, subjects,—John xv. 16 ; 3, the subordinate means.

Luke xiii. 5 : "Except ye repent, ye shall all likewise perish."

1. The condition of the individuals, described criminals, crime the cause of repentance. See Cain, Gen. 4-17, and Joseph Brethren, Gen. xlvi. 21-25, and Israel, Numb. 14-36, and Saul, Sam 15-24, and David, 2nd Sam xii. 7-13, and sin universal, James iii. 2, Isa. v. 3-6, Eccles. vii. 20, Gall. v. 17, Gen. vi. 5, Rom. iii. 9-10. 2. The

duty commanded "Repent," natural repentance arising from fears of the natural effects, of their imprudence to themselves and others ; repentance from fear of punishment by law,—from a disgust of sin, and desire that a principle of perfection might be within them equivalent to conversion. 1st, he shows that he has true repentance by confessing his sin : 1, in being humble, 2, in being sorrowful, 3, in having self-accusation ; 2nd, he shows from fear seeking his sin, 1, he indulges no longer in sin, 2, he turns from all sin to God, (1) with his heart, (2) with his hand, (3) voluntarily, (4) sincerely. Head 3, the end of all those who neglect repentance—complete destruction—a fearful conclusion to all their hopes.

2 Tim. 1-10 : "Who hath abolished death," death the punishment of crime. 1, What is death? 2, Christ hath abolished death in His own individual case ; His sufferings, death and resurrection show His power ; 3, in the case of all who believe in Him, they are said to sleep, before sleep they unclothe.

LETTERS OF WM. BLACK LAWS, SR.

LETTER FIRST—TO WIDOW BLACK LAWS.

PATHIWINDE BRECHIN, EDINBURGH, FRIDAY, 11TH FEB., 1831.

DEAR MOTHER AND SISTER,—I arrived in Edinburgh about five o'clock. I was very fatigued and scarcely able to walk. I went first to Mr. John Maxwell's father, and I am to stop there. I have got no situation yet ; but I think I will get one in Blackwood's as a clerk. My passage to Edinburgh altogether cost 15s. 4d. I was very unwell all the road to Dundee, and crossing the water, but was not sick. I was inside to Dundee ; but was outside after that. I did not see uncle in Dv' dee, and, if he sends a letter, tell me what he says when you write me. I hope you had been no worse in sitting up all night ; be not much troubled about me, for you know God will take care of you and me. He has always done it, and He will not leave us, if we seek Him. I was not sick crossing the waters. Tell all my friends that I am well ; comfort my aunt and yourselves, for I think I will get into a place here. I do not

know what will be the price of lodgings ; they are fine people, and very kind to me. * * * I will write my uncle in Durham when I get a place. If you see Alex. Laing, you can tell him I am well. No more at present, but remains your affectionate son until death,

WILLIAM BLACK LAWS.

LETTER SECOND—TO WIDOW BLACK LAWS.

PATHWYNDE BRECHIN, EDINBURGH, 16TH FEB., 1831.

DEAR MOTHER, SISTER, AND AUNT,—I hope you received my last letter. I am quite well, hoping these few lines will find you the same. Fortune has been more favourable to me than to some, or, rather, let me say Almighty God. I have got a situation in Mr. Blackwood's, bookseller, Edinburgh ; he gives me twelve shillings a week, and I think my board wages, I think, will not exceed six shillings. I have been obliged to buy a new hat, which cost me seven shillings, and I have now four pounds and eight shillings. * * * * Tell my aunt I was speering for her. I hope you will join me in giving thanks to God for being so kind to me. * * * If you think it right to send my trunk, do it; and, if not, keep it some time ; but I am ill off for want of it. * * * I hope you were no worse sitting up all night when I left Brechin. Write me a long letter, tell me all that is going with you ; give my respects to all my friends and to Barbara Stuart. No more at present, but remains your loving son until death,

WILLIAM BLACK LAWS.

I will be able to send you back your money or ever it belong.

NOTE.—I have heard my father say that the £5 note his mother gave him was the last money he received from her, and that he very soon returned it ; so, from then, his fortune was self-made.

T. B. L.

LETTER THIRD.

EDINBURGH.

DEAR MOTHER AND SISTER,—Since I last wrote I have had some trials to go through, which has been the occasion of my not writing you until I should be settled one way or not at all. * * * Mr.

Blackwood had no more work for me, and when we parted on the 26th November he gave me eight shillings more than my wages and an excellent recommendation. On the day I went from him I heard of a situation in a printer's, to be warehouseman. * * The man was only unwell and they required only one for a few days. I was there a week on last Saturday. I chanced to meet with Thomas Duncan. * * He told me * * * of a place in a bookseller's. * * He recommended me, and I have now gotten it. My salary is the same I had with Mr. Blackwood, but it is a better situation. * * Thus we see the goodness of God unto us all, when we remember the way by which He has brought us. * * * * I hope my dear sister is quite well. I must remember her for her kindness to you or ever it belong. Nothing has given me more pleasure than to think that she is doing her duty. I have been a little put to it (but not with regard to money), it was because I had no work. What reason have I to thank God, who has been so kind to me. * * * Your faithful and affectionate son until death,

WILLIAM BLACK LAWS.

Tell Mr. Black that I am now with Maclachlan & Stuewarts, Booksellers, South Bridge street.

(After this his mother was with him at Victoria place, Canegy street, Edinburgh. So I find by addresses on her letters.) T.B.L.

LETTER FOURTH.

GLASGOW, 19TH MARCH, 1853.

DEAR MOTHER,— * * * Afflictions are the taws which God employs to draw us nearer to himself, to tell us we are His children ; and, oh ! grant that we may receive with filial affection His correction. The Epistles abound with exhortations to continue our confidence in God, to hold fast the doctrine of Christ ; and it tells us that unless we do so we have great danger of falling from our first love. God does nothing in vain—there is no deficiency in his plan, neither is there a redundancy. * * * I do know that the heart of man is prone to evil ; the whole history of the Israelites proves this, so much so that Paul in his Epistle to the Hebrews refers to it ; the whole of the fourth chapter is upon this subject.

And, really, when we begin to examine ourselves, how like the Israelites we are : how far we have come short of our favours and opportunities —nay, of the very grace and talents bestowed upon us ; and, alas ! how apt we are to grumble upon the merest opposition which we think to our enjoyment. We often magnify our blessings into hardships, and look upon God as an austere man, reaping where he had not sowed and gathering where he had not strawed : it is our duty, therefore, to employ the language of the Apostle, and to say : “Let us, therefore, fear that a promise being left us of entering into his rest, we should seem to come short of it.” * * * All your kind gifts fit admirably. Accept of our thanks for this expression of your affection towards us. Jeanie joins me in kind love to you. I remain, with all affection,

WILLIAM BLACK LAWS.

The number of my shop is 169 [*Argyle street*] ; the number of the house, 56 Howard street.

LIFE OF WILLIAM BLACK LAWS.

BY HIS SECOND SON, THOMAS.

In writing the life of my father, I have very little information, both as regards his early life or his ancestors, so I wrote to his only sister, my aunt, and received the following reply.—

“ 22 QUEEN STREET, MONTROSE, SCOTLAND, 9TH JUNE, 1893.

“ TO THOMAS BLACK LAWS :

“ MY DEAR NEPHEW,—I received your kind letter, and happy to see you are well and enjoying yourself ; but I am afraid I will not be able to help you much with what you want. My cousin, Mrs. Gillon, was seeing me last week, and I was asking her if she knew anything about grandfather’s ancestors. ‘ She did not know anything more than that he came from the North, and he was a good man.’ I said I often heard it said he was a good man, Francis Blacklaws,—that is your father’s grandfather’s name, and that is the way they spelled it. My grandmother’s name was Isabella Manipes ; her friends all belonged about the Mears Laurencekirk and Auchin-

loe ; that is where Uncle Brown was born. I have seen some of them, they all looked to be well enough off ; but they are dead years ago. My mother's father and mother belonged to the North, too. Grandmother's name was Isabella Taws,—that was the Gaelic of Thomson. She came from Tarlen of Aboyne. Grandpa was near that, but I have forgotten the name of the places ; both families were very well off. Grandpa payed his land when he bought it in the Parish of Brechin, and grandma had a good set-off, sixty-five sheep to the tail of it. Uncle was to see them all two years before we were married, and I have seen lots of them when I was little and was seeing Auntie Bell and her family ; I forget her husband's name ; she was a sister of grandpa's, Alexander Malcolm—he was a cousin of the last Earl ; he died when I was about twelve or thirteen years old ; the estate was up there about Banchory ; there was no heir appeared, so it was advertised for sale. Uncle saw it in the papers and went off to buy it ; but was too late. The last Earl was a bachelor. That is all I can tell you about it. Your loving aunt,

“ ELIZABETH BLACKLAWS BURNS.”

Francis Blacklaws and Isabella Mancy, his wife, had eight children and twenty-three grandchildren. James had two, who went to London ; John had fourteen, amongst them James, in Montrose ; William, in Dundee ; Anne, in Fyfe ; and Mary (Mrs. Gillion) ; and David had four, two of which were in the army ; Anne Eddy had one daughter, Anne ; Jennet was unmarried ; Elizabeth Lyle had two, one of which was William, Grieve of Chalton ; William, who married Elizabeth Malcolm, had two, William and Elizabeth ; and Alexander waⁿt unmarried.

Alexander Malcolm and Isabella Taws had eleven children and thirty-eight grandchildren ; Alexander had nine, and James had six, and Mary Gibb had two ; and Jane and Isabella were unmarried ; Catharine Burns had five, and Elizabeth Black Laws had two, and Carnegie none, and Anne Bard had eight, and Robert was unmarried, and Mary McFarlane had six.

Francis Blacklaws baptised his son William on 14th September, 1789, in Fordon Parish ; his son lived there till 1810, when he left 1st July ; he was then unmarried ; he and his wife left Minmuire

Parish in 1811, left Brechin in 1812, and left Forfar in 1813, so says their church lines, and they were of good moral character. He died at Perth of smallpox, having contracted the disease a year before by attending a sick friend, he being then in his twenty-fourth year. His wife moved to Brechin after his death, and kept herself and son William, who was then about three years old, and her daughter Elizabeth, then a babe, by keeping a small shop and weaving. Her son William learned the bookbinding trade with Mr. Black. In 1831 he went to Edinburgh, clerking—first, in Mr. Blackwood's; second, in Maciachlan & Stewart's, both booksellers. I next find he had a bookseller's shop of his own in Glasgow; but having sold that, he studied a year or two and preached for the Baptists. Next, he had a shop in Dumfermline; but sold that and again had a shop in Glasgow. He married 24th January, 1844, Jane, second daughter of the late Thomas Hay, of Hervey's mailing. In 1858 he emigrated for the benefit of his health to W $\frac{1}{2}$ Lot 11, Con. 3, S. E. R. Warwick Township, Lambton County, Ontario Province (then called Upper Canada). He died there, after a few hours illness, on Saturday, 1st May, 1875, at midnight, leaving his wife and four daughters and two sons to mourn his loss, having lost no children by death. He was of fair complexion and a very correct and particular speaker, a good Greek and Hebrew scholar, a Freewill Baptist, and a Reformer.

He left a good estate of this world's goods, also a good library, all of his own collection, and a good name for firmness and rectitude; having preached for most of the churches in Warwick when their pastors were absent; he also held Sabbath services for a long time in Warwick Village—all without fee or reward (from men at least), proving practically that the Gospel he proclaimed was free. The most of his sermons and hymns now printed were made in Canada, and so to his memory we pen the following lines:—

LIFE OF WILLIAM B. LAWS, SR.

I

Now step by step we see him climb
Up the steep hill of fame;
Though not his object, yet in time
He gain'd it all the same.

2

No father near that he might tell
 His trouble or his joy ;
 But then his mother lov'd him well,
 Her first-born, only boy.

3

Study it was his chief delight,
 His object to do good ;
 He laboured hard both day and night,
 And studied all he could.

4

No wealth fate gave him in his youth,
 But something nobler still :
 A love for parent and for truth,
 A persevering will.

5

He claim'd his fortune from stern fate,
 He also claim'd life's joys.
 She gave to him a worthy mate,
 She gave him girls and boys.

6

And so this lesson we can read
 From his success in life ;
 Like him we also can succeed
 And gain both wealth and wife.

7

Though books and riches are not thrown
 Right in our path to claim,
 As he has done, it can be shown
 That we can do the same.

8

Who would have thought the widow's son
 In Scotland's realm could rise,
 A wealthy citizen become
 And also very wise.

9

It needs no words or song of mine
 To spread abroad his fame ;
 His works, his honours, shall define,
 And give to him a name.

10

But as he rose so you can rise,
 Perhaps not quite so high,
 But yet be wealthy, learn'd and wise,
 And honour'd when you die.

11

You say your trials are severe,
 Think you that he had none ;
 To those that ever persevere
 All things are sure to come.

12

His books that entertain and please,
 And give the learn'd ones joy ;
 Remember that he had not these
 When he was but a boy.

13

He bought them up both here and there,
 For such he was inclin'd,
 And you can gather books that's rare
 If you have got the mind.

14

There's naught he did that you can't do,
 His will it made his way,
 If to yourself you should be true
 By night as well as day.

Warwick Township, 28th January, 1895.

THOMAS BLACK LAWS.

APPENDIX.

Since this book was put in type I have found the following discourse among my father's papers, and might also say his own death was very sudden, being in good health at darkening, and by midnight he was dead by serous apoplexy.

T. B. LAWS.

A DISCOURSE

On Hebrews, Chap. 9, verses 27-28. And as it is appointed unto men once to die, but after death the judgment ; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation.

The inspired penman in the former part of this chapter makes a comparison between the Mosaic and Christian economies, in which he shows the superiority of the latter to the former : that its sacrifice and priesthood were superior to the sacrifices and to the priesthood under the law, both in regard to the inherent virtue of the victim offered, and the nature and character of Him who made the atonement ; that the mediation of Moses was, from its constitution, only a shadow and type of that of Christ,—it was merely temporary, while Christ's was to remain forever ; that from the very nature of things it was impossible that the Mosaic dispensation could be anything else, for its priests were mortal, depraved, sinful and sinning men ; that when they made an atonement for the people they had first to offer a sacrifice for themselves ; that their conduct in many cases was of the basest kind, and further sunk in wickedness than even the people whom they were appointed to teach ; that the victims whom they offered were utterly unfit to propitiate the Deity, for they were beings devoid of reason and totally incapable of understanding the nature of the service they were performing, because, in order to effect reconciliation with God, man required a representative induced with reason, having the power to offer himself voluntarily as a substitute for man, and above all it behooved him to be pure in word, thought, and action, immaculate in every part of his character, and related to the human family. Such could not be said of the victims appointed under the law, for, having no reason, they had no voluntary power,

and instead of being related to man, they were subservient, and in fine they are held up to him as beings whom he is not to imitate, and is commanded not to be like the beasts that perish. This the whole economy of Moses was in itself unsatisfactory : its priesthood, its sacrifices, its rites, ceremonies and purifications were indeed pompous, but in so far as regarded the propitiation and renovation of man, they were in themselves utterly useless ; they were only patterns of heavenly things, a schoolmaster to lead them unto Christ, until the fulness of time should arrive. But the atonement of Christ was of a very different character, it was in every respect answerable to the condition of man. He was bone of our bone, and flesh of our flesh ; in His person He was free from sin, and guile was not found in His mouth ; He gave Himself, was not dragged as a sheep to the slaughter ; He was no subordinate creature, but the great Creator of all things ; He offered not the blood of bulls and of goats, but His own blood, entering not into the tabernacle made with hands, but into heaven itself ; He required no daily sacrifice, for His one offering made complete satisfaction for sins ; and the whole is beautifully summed up in the words of the text, descriptive of the cause why even sacrifices were at all appointed. In further illustrating this subject I shall first direct your minds to the inevitable consequences that must happen to all men, and, second, show the propitiatory work and second appearance of Christ in relation to these consequences.

1. The inevitable consequences that must happen to all men. These are twofold : Death and Judgment. 1. Death. "It is (says the text) appointed unto all men once to die," and the truth of this assertion requires no elaborate proof, for not a day passes over our heads without an example that such is the case ; none yet have ever declared that it does not exist. Infatuated men have arisen in all ages, and asserted that there was no God, evidently to destroy the dread of death ; but they believe not their own assertion, Death having terrors which even that doctrine cannot allay ; and how can it ? for the very existence of Death shows that the destinies of man are wielded by a Supreme Power. Death is no bugbear only to frighten children with, for minds of a superior order and the stoutest hearts shrink at its appearance ; he sways his sceptre over all, and none are exempted from his rule,—from the palace of the king to the lowest huts of man, all are visited by the uncouth stranger. He claims his

time without ceremony, no emergency will be an excuse unto him. We see numberless instances of this, as, for example, friends who have been long separated from each other may have met, the first congratulations were just over when the king of terrors steps forward, claims his subject, and bursts forever the bands of convivial friendship. Again, the bridal ceremony has scarcely closed when this sacred bond is snapped asunder ; they were happy in each other's fellowship, counting upon a long life of uninterrupted joy ; they already in their minds beheld their numerous family flourishing around them, they imagined them rising into boyhood, from boyhood to manhood ; they never for once dreamed of any barrier to their wishes, when suddenly, and to their surprise, the ruthless invader enters this private circle, strikes his fatal dart at an affectionate husband, and separates him for ever from a loving wife, leaving her burdened with the charge of helpless babes. The youth who has just entered the world promises himself many a pleasure which he is prevented from enjoying ; the man of wealth who has grown gray in acquiring it looks forward to a time of gaiety and happiness, to worldly pleasures and enjoyments ; but he is mistaken, for in the act of making money he is told : "Your time is at an end." Such is the certainty of death, and such is his power ; it will come, but when ? we know not, for when we least expect, it makes its appearance. And why is this, and why are men assailed with such an enemy ? is a question which all men ought to ask themselves, for it is necessary and important that all should be acquainted with its answer. The cause of death then was error, and a departure from the laws of rectitude, which He who formed man enjoined him to obey. The Book of Revelations declares that this was the true cause, and gives a succinct account of the whole matter ; but we have not only the assertion of the inspired writer but the example of the heathen world testifying to the truth of that assertion. Every man looks upon death as an evil, a curse which his race is for ever doomed to be subjected to ; they have therefore instituted various practices and adopted numberless ceremonies to destroy the power by which it is armed, but none can escape, for all have sinned and come short of the glory of God. Every relation must be dissolved, every tie must be unloosened, and this awful and severe sentence which has passed, and will be inflicted upon all mankind, has been caused by sin ; even the innocent, who has only opened its eyes

to receive the light of this world and then close them for ever, even its annihilation is caused by having for its parents sinful beings. This awful decree proves too true that the Ruler of the universe is a being of immaculate holiness ; it shows that His laws cannot be trifled with, or trampled under the foot of man and he be allowed to pass unpunished. "In the day thou eatest thereof thou shalt die," was the intimation, and no sooner was the action done than the solemn sentence was pronounced : "Dust thou art and unto dust thou shalt return."

The second consequence that must happen to all men is Judgment. If none can escape death, none can escape judgment, for the one is the natural effect of the other. Death was caused by being the descendants of sinful parents, and was the punishment which their actions deserve ; but judgment is for individual actions and to test and point out the character of these actions. The being who is to be our judge, as has already been shown, is a perfect being, and it is before Him all our actions are to be scrutinized. None will be able to stand His piercing glance, for if before an earthly judge the limbs shake and the heart moves with quick palpitation, what will be our condition when we stand before the Judge of all, who sees the inmost recesses of our soul, and who has been privy to all our actions ? Before our fellowmen we can conceal our motives, and appear what we do not intend to be ; but before God no concealment can take place, we shall appear before Him self-condemned, having nothing to say in our own defence. If we were often to keep this in mind, our actions would be far different from what they are ; but we forget, and from forgetfulness proceed callousness and disregard for the future. But bear in mind, ye who are careless, that beyond time is the judgment. Now ye may boast of your youth, your strength, your wealth, your power, and your security, but the almighty God will bring you low, and He who supports the universe will look with contempt upon your puny arm. The Apostle Paul calls this judgment the terrors of the Lord, and to fallen man its terrors are indescribable. The office of the judge is to examine and pronounce sentence according to the nature of the crime upon the guilty and unjustified, and among men this is sometimes a difficult matter, but our judge is the omnipresent God, and s acquainted with all our actions. To pass amongst the crowd unnoticed is impossible, for He sees all and our own hearts also will con-

damn us, being conscious that we have done wrong, and, what is worst of all, our companions in iniquity will be there along with us, ready to bear testimony against us ; those whom we have injured and those who have assisted us will both be there ; those who have been spectators of our evil conduct, and reprobated us for what we have done, will also be there ; the privileges we have thrown away, the bounties of God we have despised, the time we have misspent, the evil life we have led, the bad example we have shown to those around us, will sting us to the quick when we behold the victims of our wickedness standing beside us and augmenting our wretchedness. Such must be our condition if we appear before God unjustified ; and to escape the awful result of judgment will be impossible, banishment from the presence of God and association with the workers of iniquity must be our fate. It cannot be otherwise, for those who are unjust and unholy cannot dwell with God, for His nature and theirs are opposite, for even in heaven they could not be happy, with the vicious nature of which they are possessed, God therefore must expell them from His presence and assert His supremacy. Thus the wicked must go away into everlasting fire prepared for the devil and his angels. But this leads us to the second branch of our subject, which is to speak of the propitiatory work and second appearance of Christ in relation to these consequences. Having shown that death must on account of sin pass upon all men, and from the same cause judgment must follow, the necessity of a propitiation must now appear. On account of sin man was appointed to one death and one judgment, and to meet the exigencies of the case Christ was once offered, and by that one offering was laid a ground of hope for an immortal existence. The terror of death is sin, and an offended God unappeased ; but Christ has come to reconcile God and man by undergoing the penalty which the law of God prescribed, and that penalty was death, hideous and revolting death ; His sufferings did not merely consist in the extinguishing of life, but in sustaining the wrath of God, and, in my opinion, borne out by the testimony of the Holy Scriptures, they consisted of public shame and disgrace, accompanied with inconceivable bodily pain and indescribable anguish of soul. That Christ was able to make the atonement required and effect reconciliation between God and man is already proven by the character He sustained whilst dwelling among men, by the wonder-

ful miracles He performed and the testimony which God publicly gave concerning Him in that He raised Him from the dead. The character which was given Him by His enemies was that He was free from all blame. "Never man spake like this man," was the answer which the soldiers gave the rulers of the Jews when they sent them to apprehend Him; the traps they laid were insufficient to detect Him in guilt, for in Him could be found no evil. Governor Pilate bore testimony to this, and was astonished at His conduct. The miracles He performed were likewise certificates of His divinity, they proved He was sent by God, for no man could do these miracles which He did except God had been with Him;—He gave life to the dead, eyes to the blind, feet to the lame, and speech to the dumb, all which show the divinity of His nature and mission. God looked upon Him as His anointed Son, the remover of the offence that existed between Him and His creatures; as His righteousness whom He hath sent forth to be the purifier of the people, that all who received Him by faith might be exempted from the punishment of sin. His resurrection from the dead bore ample testimony to the complete fulfillment of His mission; He was declared to be the Son of God, with power, according to the spirit of Holiness by the resurrection from the dead. Thus the death of Christ made complete satisfaction for the guilt of man, and that atonement was made for all men. He is the high priest who saves all who come to Him even to the very uttermost; none can come in vain to Him, for He even liveth to make intercession for them at the right hand of God, whence He has ascended and where He sits upon His throne of intercession. It was to this pacification that sacrifices under the law pointed, for He was the only scapegoat that effectually removed sin. He carried it with Him into the wilderness of the grave, and when He burst the bands of death He triumphed over it, and thus took away the sting of death. To all those therefore who receive Him as their saviour from the dreadful punishment that awaits sin, as the only basis of their acceptance with God to them, death is stripped of all its terrors, and instead of being to them a curse, it is the kind welcome of a kind Father to enjoy His everlasting embrace. The blessed crown of immortality is set before them, and they shall not be disappointed, for they shall be joint heirs with Christ, and made sons of God. The judgment to them has no terrors, for although they well know they have no righteousness to

recommend them to God, yet, Christ's righteousness being imputed unto them, they know they are safe. While here they deplore their infirmities, their back-slidings and shortcomings, but they look forward to the second coming of Christ with glorious expectation, when their hopes shall be realized in actual enjoyments. Then shall they see God face to face as their friend, the center of their happiness and the author of their perfection. The amount of glory that awaits is to them unknown as yet, but they know that they shall be like Him, for they shall see Him as He is.

In conclusion, permit me to address those who in the coming judgment have no hope that any will shield them from the punishment that awaits the sinner. It has been shown you that life is uncertain,—our life is in our lip and our breath is in our nostrils. How suddenly are many be called stand before the bar of God. We are compared to grass that soon withers, that all our strength, all our glory is like this grass that perisheth. The Psalmist compares our days to smoke, to a shadow that flieth, and the apostle James says our life is but a vapor that appeareth for a little time and then vanisheth away,—all which metaphorical expressions are too truly realized in life. We have heard of individuals entering places of worship, and while engaged in leading the devotions dropped down dead; of others leaving their homes in perfect health, and carried back a lifeless corpse; and you have no security that your death shall not be as sudden, why then do you delay being at peace with God? You have been told that you cannot be accepted by God until such time as you repair the injury you have done, until you make amends for the insults you have given His laws and satisfied His justice; He informs you by the word of inspiration how that can be done. He has told you that in order to effect this He has sent His Son Jesus Christ into the world; He has humbled Him, by causing Him to veil His glory with humanity, who became obedient unto death, even the death of the cross, and in our nature made complete compensation for your sins and for the sins of the whole world. Witness thus His love and strong affection, they will surely, says He, reverence my son. Do you still despise His offers of mercy? Imagine not that it is a cunning devised fable that it is a story invented by superstitious and enthusiastic priesthood; your hearts tell you that it is not. Let me then entreat you not to spend your strength for that which is not meat and your labor for

that which satisfieth not. What satisfaction will the pleasures of the world give you at the hour of death? None, but will rather add to your torment and misery, when you reflect upon the moments you have spent in vain. Think, I beseech you, upon the judgment beyond death;—do you think you can look Him in the face and upbraid Him for having made you, and having only given you one talent, while to others he gave five? You cannot, for God only requires an account of what He has entrusted to your care, for the prostration of the faculties and blessings He has bestowed upon you, for despising the mediation of His Son. Remember, if ye despise the day of His mercy, and if ye set at naught all His counsels, and will none of His reproof, that a time will come when He will also laugh at your calamity and mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.

To you who have fled for refuge to the Saviour to shield you from the coming storm, allow me to remind you of the necessity there is of watchfulness, of not being high-minded, but rather to fear lest a promise being left you of entering into His rest any of you should seem to come short of it ; that you not only be vigilant yourselves but that you stir up in your brethren the same diligence, knowing that the time past of your lives should suffice to work the will of the flesh, bearing in mind also the shortness of time. Let your influence operate if possible upon the minds of sinners around, let your life and temper be in strict accordance with the high profession which you make and the royal honors that await you, always bearing in mind that ye are risen with Christ, that ye seek those things which are above, where Christ sitteth at the right hand of God.

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