

Nos. 4. 8. 16. 18. Christ died to deliver us from our vain conversation, to deliver us from the world, and to bring us to God. Then he purchased the benefit of spiritual conversion, so that, if his redeemed were not converted, the merit of his death would not be granted him. Conversion is therefore not only a work in which we may see the grace and mercy, the faithfulness and power of God; but we may also behold the merit of Christ and the justice of God, displayed in that momentous change of the sinner's disposition and practice. The blood of Jesus has a mighty influence in bringing the Holy Spirit to work on the Sinner's heart, and in effecting his spiritual nearness to God. They who were far off are made nigh by the blood of Christ: he suffered *that he might bring us to God.*

Nos. 1, 9. Without blood there is no remission; but, blessed be God, Jesus shed his blood *for* (*εἰς, in order to*) the remission of sins. This great blessing was what he sought, as our Surety, by the death of the cross; this he intended to obtain by laying down his life; to this he became entitled, as our Mediator, through his vicarious atonement. On this foundation it is the procured right of all who do believe, and also of all who shall hereafter believe on his name.

No. 13. He obtained eternal redemption for us; then we must have a right to it, in his name. Did he not deserve it? Then will impartial justice withhold it? Did he obtain it by his obedience and death? Then he had it not as his right, in the same respect, without the meritorious work of mediation. But if he purchased it by his own blood, as our Surety, I see not how the doctrine of purchased blessings can be any dishonour to him, or any denial of sovereign grace.

Nos. 6, 11, 20. Liberty, impunity, and everlasting justification, he acquired by his merits. What right have we to these valuable blessings, but on the footing of his obedience, sufferings, and death? How could he suffer our deserts, with the intention of obtaining our impunity, and not, by so doing, purchase our exemption from penal sufferings? And is not such an exemption a spiritual and inestimable blessing? Was it possible for him to redeem his brethren from punitive justice, and at the

same time not procure or purchase their pardon? If not, the doctrine of purchased blessings must at last be a branch of everlasting truth. Was he made sin for us, that we might be made the righteousness of God, without once *intending* to procure our justification? Could he ever *intend* to obtain for us, by his substitution and death, what he never acquired? If he did not purchase our freedom from condemnation, he must never have intended to make us free from what he did and suffered. But if this deliverance from legal bondage formed no part of the end designed by him, in his undertaking and performing the great work of redemption, whence have we the blessing of honourable liberty? Did he redeem us from legal bondage, and not purchase our equitable release from captivity? I must cleave to the affirmative, till some one, by sound reasoning, and solid truth, establishes the negative.

Nos. 3, 10, 12, 15, 17, 19. To purify and sanctify his people, Jesus devoted himself to sufferings and death. Did he not *intend* to acquire those blessings for his much-loved members, when he gave himself, and sanctified himself, that he might sanctify and cleanse them? Surely these things cannot be denied.

No. 5. To obtain for us an enjoyment of all the benefits of eternal adoption, Jesus was made of a woman, and made under the law.

Nos. 10, 14, 18. Jesus our Surety gave himself for us, that he might receive *the promise of eternal inheritance*; that he might present us to himself, *a glorious church*; and that he might *bring us to God* the Father. And this agrees with his memorable prayer in the gospel by John. "For the joy that was set before him, he endured the cross, and despised the shame, and is now seated at the right hand of the throne of God."* Did he not purchase this eminence, as our Mediator, by his own merits? Is not this honour the due reward of his righteous acts and sanctifying sufferings? Was the eternal inheritance ever promised to his seed on any other foundation? *He died, rose, and lived again*, that he might be Lord, and have authority to instate his church, with himself, in the kingdom of heaven. In a word, he purchased all their

* Heb. xii. 2.

right to grace and glory, and on his claims, as their Mediator, will their title to endless life for ever stand secure.

XVI. To the saints at Rome Paul said, "If children then heirs, heirs of God, and joint heirs with Christ." And to the Galatians he said, "If a son, then an heir of God through Christ." These passages have been thought to maintain, that a right to all spiritual blessings is founded in adoption, and that consequently the notion of Christ's purchasing them must be erroneous. In order to obviate this conclusion, I beg to offer the following observations:—

1. God having never given or promised the blessings in question, on any other foundation than the meritorious work of Jesus Christ, no man can possibly have any title to them, but through his interest in Christ, as his Surety and Mediator, in whom all the promises are yea and amen, to the glory of God by us. None but children of God, can be heirs of God; but they cannot claim their pardon, and other connected blessings, simply on the ground of their being children of God. Sovereignty confers no favour inconsistently with infinite wisdom and universal equity.

2. The heirs of God are *heirs of promise; heirs according to promise*, or by virtue of the promise.* Now it should not escape attention, that the promise of eternal life which was made to Christ, as our representative, before the world began, was properly conditional to him, though, through him, it becomes to us entirely free. The condition required was what he in due time performed, and the blessings promised on that condition became, through his fulfilling it, *the legal right* of all those whom he represented, and for whose complete salvation he suffered and died. Where no promise is made, no right can be maintained.

3. A man's being a son of God supposes him to be an object of God's everlasting love; but it does not imply that, merely because he is a son, he has a just right to exemption from merited punishment for his disobedience, apart from his interest in the atonement of his covenant Surety. "Without shedding of blood there is no remission."† I infer, therefore, that pardon is bought with the Saviour's blood from the hand of impartial Justice.

* Heb. vi. 17. Gal. iii. 29.

† Heb. ix. 22.

4. As God's loving a people in Christ, as their Head, did not supersede their redemption by Christ as their Mediator, but was the moving cause of that ample ransom being paid for their release, so, eternal adoption, in Christ the first-born, did not render his death unnecessary to procure for the Sons of God a just right to pardon, liberty, and peace. Thus, eternal adoption may be reckoned the sovereign spring of all our salvation, because it provided us a Saviour, while yet the merits of Jesus alone obtain for us a legal right to the blessings promised, and which we as sinners need, but never could deserve, or even desire. An undutiful and refractory youth may provoke a kind father, disgrace himself, and find his way to a prison; and though his father may retain a great love for his person, while yet he hates his conduct, still that love does not entitle such a youth to his liberty, and to the society of his injured parent and friends; it may however move his father to devise some way of satisfying the rightful demands of Justice, and of purchasing his deliverance from the punishment merited by his rebellious behaviour. That compensation, therefore, which might thus be put into the hand of provoked Justice, would become the price of his exemption, and on that his *right* to freedom would be properly founded, and not on the allowed fact of his being the son of an affectionate father.

5. When Paul says, "If a son, then a heir of God through Christ," he does not intend to express the *deserving* and *procuring cause* of our legal right to the blessings of the covenant of redemption; but *the sovereignly relative ground* on which our just right is obtained through Jesus's meritorious obedience and death; and also the *spiritual evidence* by which our right is known and enjoyed. That for the sake of which our adorable Lord asks all things of the Father, in his memorable prayer, is the very foundation on which his equitable right, and ours, is rightly established; but he interceded not on the basis of sonship, but on the foot of his "finished work;" therefore, on that "finished work" our title securely rests.*

6. There are three important points of doctrine which

* John xvii. 4, 5.

appear to me to be inseparable, neither of which can be maintained, if either of them be denied. These are they; the divinity of our Lord's person, the merit of his obedience and sufferings, and the legal right of all his redeemed to the blessings promised in the everlasting covenant of peace and salvation. We cannot deny his divinity, and retain the idea of his work being meritorious towards God: for if he be not God by nature, he must be only a creature; and if he be only a human person, he can deserve no more than his own justification to endless life, and that only by virtue of a divine promise. On the other hand, we cannot, without absurdity, admit his personal divinity and his vicarious sufferings, and at the same time deny his mediatorial right to all the benefits of the covenant redemption: but, if *his* right be acknowledged, that of his members cannot be fairly disputed: "He *died* and rose, and revived, *that he might be Lord*, both of the dead and the living."*

7. "In these last days God has spoken to us by his Son, whom he has *appointed heir* of all things." This shows us, that heirship is, in Scripture language, united with sonship; but that it is *constituted* by the sovereign will of God. Had the Son of God been by nature heir of all things, as here signified, then it would not have been said that God *appointed* him heir. And, if *all things* here, mean such things as sinners need, and faith receives, as I apprehend it certainly does, then, as we have already observed, such things the Saviour acquired by the blood of the everlasting covenant. Accordingly, we hear him saying; for the encouragement of his followers, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."† And to the Corinthians Paul said, "All things are yours, for ye are Christ's, and Christ is God's."‡ It may also be observed, that while the first-born son is styled the heir apparent to the estates of his ancestor, it, nevertheless, is the established law of our country that casts the inheritance upon him, on the demise of his ancestor, and not the mere fact of his having stood in such filial relation. So the eternal covenant of promise, ratified in the death of our great

* Rom. xiv. 9; and iv. 13. † Rev. xxi. 7. ‡ 1 Cor. iii. 22, 23.

Mediator, lays the basis of all our claim and possession in spiritual things.

8. As is Christ's right as the Mediator, so is the right of all those for whom he mediated: they are *joint heirs with Christ*. But his right is founded in his merit; therefore, so must that of his members, who are joint-possessors with him in all the love of God. The heir is the head of the family, and signified in the Jewish language *the Lord and possessor of its inheritance*: so, Paul says, *the heir is lord of all*.* God the Father giveth us all things with his well-beloved Son, and as our fulness is in him, so of his fulness we receive, and grace to enjoy and exemplify grace. "For to every one of us is given grace, according to the measure of the gift of Christ."†

9. To heir or inherit, according to Scripture language, is *to possess the portion which by lot is assigned to us*. It is the inheritance that denominates the heir; and the inheritance is given by promise, as before mentioned, and becomes ours through the meritorious acts of the primitive promisee, with whom all the children of God are joint-heirs, and in whose right theirs is sovereignly established.‡

XVII. It is especially needful to observe three things: the character in which the people were considered, for whom the procurement of blessings was made by our divine Lord; the kind of blessings which was procured; and the equitable and inflexible hand from which they were purchased. The blessings were required for God's elect, *as sinners*, by nature exposed to the punitive justice of God. Therefore, the blessings were such as unfallen creatures could neither need, desire, nor enjoy, and to which their interest in the Son of God, by super-creation grace, could afford them no immediate claim. For it was *at the hand of injured Justice* that Jesus had to obtain the remission of his people's offences, and their right to eternal life.

Let Adam and Eve be supposed to represent Christ and his church. Before Eve entered into the temptation of the enemy, she was under no authority that could arbitrarily separate her from Adam, or that could deny

* Gal. iv. 1.

† Eph. iv. 7.

‡ Rom. iv. 13, 14; and ix. 8. Gal. iii. 18.

his claim to her, or on her behalf; but after she had sinned, though his relation to her remained, yet she became subject to the power against which she had offended, and her life was actually forfeited to legal authority; nor could Adam have right to take her from under that authority, though she still continued his wife, but by such a valuable ransom, as should prove satisfactory, in the strictest justice, for her disobedience: so, neither could the second Adam demand the freedom and acceptance of his beloved church, at the hand of indignant justice, save on the footing of a pactionary ransom. The invaluable blessing of salvation from sin to God, is the purchase of our Saviour's blood.

XVIII. To the high and heavenly relation of sons of God—to a gracious acceptance in the well-beloved first-born—to immutable holiness in the Divine presence—and to perfect and endless happiness in glory—the elect doubtless *might have been* exalted, in and with their celestial Head, Christ Jesus, had it pleased the ever-blessed God of all grace so to ordain them to glory, and to prevent, by sovereign grace, their fall into sin, as he did the elect angels. For, to such a super-creation glory and felicity, with the complex person of our Lord, I humbly conceive, the eternally adopted family of God were capable of being raised, by union with Christ's person, and through the indwelling of the Holy Ghost, had sin never entered, and redemption never became requisite. But this supposition militates not against the sentiment, concerning the blessings of a merciful salvation being purchased, by the mediation of the eternal Lord of Life and glory. For however such innocent persons might have been inheritors of grace by election, as are the angels above, yet such an inheritance would not have been the same as that of which the Scriptures speak, when they mention our being *heirs of salvation*.

XIX. On this subject, *Mr. John Brine*, has made the following judicious observations: "That God may choose perfect creatures unto the everlasting enjoyment of himself, render them *impeccable*, by super-creation grace, and make addition to their happiness, by further discoveries of his perfections to them, than that which they enjoy in their state by creation, are things unquestionable. For

thus it hath been his sovereign pleasure to proceed towards the holy angels. But to imagine, that that grace might take place upon the elect in this world, and that glory which they will enjoy in the next, without the intervention of sin, and salvation from it, is as great a mistake as can be imagined. Nay, the glory of the angels themselves had not been what it is, without the intervention of sin in men, and salvation from it. For herein only is the Lord known, in the endearing character of the God of ALL GRACE. In this knowledge will consist the summit of the happiness, both of angels and the church, for evermore. And I am resolved to have no dispute with *Mr. Johnson*, or any other man, about grace, or glory, whereof the evangelical revelation makes no discovery. Let it be what it may, I dare say, that it *never* came into the mind of God to confer it on his elect; and, therefore, I think myself fairly excusable, in refusing to attend to the consideration of it. I suppose that *Mr. Johnson* had in his thoughts the *supralapsarian* way of stating the doctrine of election, and for want of considering the whole decree of election, as viewed in that point of light, he fell into this great mistake.

“Notwithstanding God, in that decree, considered the persons of whom he made choice, unto the fruition of himself, as *unfallen*, yet, his end in that choice being the display of the riches of his mercy, his will to permit the entrance of sin is necessarily supposed therein; because, without that, this end designed in their election could not be accomplished. And, therefore, it is easy to observe, that though, in election, God might view the objects of that gracious decree as in the *pure mass*, yet he could not decree to confer that grace and glory on them which the gospel reveals, without a will to permit the being of sin, and their ruin in consequence thereof.”

Again, the same author says, “This I shall strenuously insist upon, that right to grace and glory was obtained for the elect, by the obedience and death of Christ. And that no spiritual blessing is, or ever will be, communicated to them, otherwise than through his righteousness and blood; not as *means of conveyance* but as *proper meritorious causes*. The whole dispensation of divine grace, in the everlasting covenant, is an irrefragable proof thereof. For all the grace of that covenant

as to its communication, rests upon, and is secured by, Christ's obedience and sacrifice. Nor is the freeness of the grace of God, as the origin of spiritual blessings, in the least diminished hereby. Because it was sovereign favour which provided that righteousness and that sacrifice, by which our right to grace and glory was obtained, and into which it must be resolved. Those who are much acquainted with the controversy relating to the extent of Christ's death, well know, that *Calvinistical* writers have urged, with great advantage, against the universality of his death, his *purchasing faith* thereby, for all those on whose account he died. By which they mean, if I understand them, Christ's obtaining a right to faith, or the *grace of regeneration*, for all those on whose account he shed his blood: and, consequently, he did not die for men universally, because some men never believe. Whereas, all shall believe for whom a right to faith was obtained by his death. This argument, in favour of the limited extent of Christ's death, hath not yet been, nor ever will be, answered, by any *Arminian* or *Baxterian*. This is a knot which they cannot untie, therefore, they cut it; and deny that he purchased faith, or obtained a right to faith, by what he did and suffered. This argument is solid, and I am determined never to give it up.

Doctor Owen observes: "That they for whom Christ died, have a right to the things which he purchased thereby, is no singular conception of mine. Our divines freely express themselves to this purpose." Again, "It is a righteous thing with God to give faith to them for whom Christ died, because thereby they have a right unto it." Once more, "Our actual conversion, the efficient whereof is the Spirit, is the immediate procurement of the merit of Christ."

Doctor Goodwin, to the same effect: "Christ by his death purchased the whole of grace and glory, that even the God of all grace had designed for us; that is clear by Scripture: "for by one offering he hath perfected for ever them that are sanctified."* Alas! for us poor creatures; we, for a long time after we are sanctified, are imperfect, lacking all and every thing in comparison. *How then are we perfected?* Because, that Jesus Christ,

* Heb. x. 14.

by that one offering, perfectly purchased all that ever shall go to make up our perfection. It is finished in that sense. He so abundantly thereby procured all, as he needed to offer himself but once. And if there could be any thing supposed to perfect a saint, which Christ had not purchased, his offering had been imperfect."—*Election*, p. 319.

"By Christ's satisfaction we are taught, that deliverance from sin, and all the happy effects of that immunity, were *purchased* together and at once for all the elect in general. Christ, by his satisfaction, *purchased* for all the elect at once, a right to those benefits, in order to their possessing and enjoying them, in their appointed time. God *hath blessed us with all spiritual blessings in Christ*, that is, through and for the merits of Christ, and the gift of faith is one of the most excellent of these blessings, that likewise, certainly, comes to us *on account of his merits*. *Witsius on the Covenants*. v. 1. p. 321, 322, 328.

"When the apostle saith, the old man is crucified with Christ, he understands that the *destruction of the body of death*, and the remission of all the extravagancies of it, is purchased by Christ at the hands of God. Rom. vi. 6. This sacrificing of Christ did not only *procure* the coming of the Spirit, but his coming with the most glorious things in the possession of God. John xvi. 15.—By this victim we have liberty to enter into the holy place, not only a license or bare permission, but *a right of purchase*, whence it is called *a purchased possession*. Eph. i. 14.—This blood of Christ is the *price* of our *liberty*, and of the *purity* of our souls. 1 John, i. 7, 9.—Christ sustained the extremity of that wrath we had deserved, to confer upon us the grace he had *purchased*.—*Charnock*, v. II. p. 895, 897, 898, 1185, 1198."

"Paul issues the whole in reference to the covenant, as now completely ratified, and *all the blessings of it purchased*, and secured to the church, by the one only offering of Christ."—*Doctor Gyse* on Heb. x. 12.

"The purchase of the chosen generation; and an actual *purchase* made, by the actual payment of the *price* of all the *benefits* which pertain to salvation: these things are immediate effects of Christ's death, in point of time. The *purchase* is made, the price is paid, both for grace and

glory. *Beart* in his *Vindication of the Eternal Law and Everlasting Gospel*, p. 25, 26." *Mr. John Beart* was pastor of a Church of Christ at *Bury*, in Suffolk. The above work was published in 1707, and shews him to have been a man of good ability, though wide in some points.

"How much soever it cost Christ to *procure* redemption and *pardon*, they are free to his people. Eph. i. 7.—The soul of Christ was made an offering for sin, and that for this reason, because hereby the people of God are sanctified, their sins are perfectly expiated, and the full pardon of them is *procured*. Heb. x. 10."—*Doctor Gill*.

"A conversion to God, and a newness of life, are not the effect of human abilities, but the work of the divine Spirit, and the fruit of the Redeemer's death. Indeed, this death is *the purchase* of every heavenly blessing. This opens the heaven of heavens, and all its inexhaustible stores. By this we have the enjoyment of grace, and by this the hope of glory."—*Hervey*.

The preceding citations may shew that the sentiment of purchased blessings is one which has been acknowledged by some of the most able of the Lord's servants. And, I believe, if any good man will attempt to pray on the contrary sentiment, distinctly, he will find himself not a little confused.

XX. *The mediatorial kingdom of Christ, which he received at the hand of his divine Father, and which he will finally deliver up to him, extends from the fall of man to the general judgment.* After that awful day of settling the affairs of the whole human family; after the ultimate separation of the elect from the rest; after the great ends of the mediatorial reign are accomplished; after all things shall have been subdued to the Son of God; then shall the Son also himself be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.* "All things fell by sin into an enmity unto the glory of God, and the salvation of the church. The removal of this enmity, and the destruction of all enemies, is the work that God committed to his Son, in his incarnation and mediation. This he was variously to accomplish in the administration of all his offices. He is to continue unto the end and consummation of all things; until then the

* 1 Cor. xv. 24—28.

whole church will not be saved, and therefore his work not be finished. For the discharge of this work, he hath a sovereign power over all things in heaven and earth committed unto him; herein he doth and must reign. And so absolutely is it vested in him, that, upon the ceasing of the exercise of it, *he himself* is said to be made *subject unto God*. He shall be subject unto the Father, in the human nature, and *only* in that. Wherefore, when this work is perfectly fulfilled and ended, then shall all the *mediatory actings* of Christ cease forevermore. For God will then have completely finished the whole design of his wisdom and grace, in the constitution of Christ's person and offices, and have raised up, and finished the whole fabric of eternal glory. *Then will God be all in all*. In his own immense nature and blessedness, he shall not only be *all essentially* and *causally*, but *in all* also; he shall *immediately be all*, in and to us. I do believe that the person of Christ, in and by his human nature, shall be for ever *the immediate Head of the whole glorified creation*. We shall never lose our relation to him, nor he his unto us. I do therefore also believe, that he shall be the means and way of communication between God and his glorified saints for ever. And our adherence unto God, by love and delight, shall always be through Christ; for God will be conceived of unto eternity, according to the manifestation that he hath made of himself in him, and no otherwise."—*Doctor Owen*.

These ideas to me appear to be solidly founded on the basis of eternal truth; therefore I embrace them. I could never receive the sentiments of those ingenious men, who have imagined, that in the ultimate state of glory, after the day of judgment, the saints will be justified in their own righteousness, and that such a state of happiness will succeed that great day, as will obliterate all remembrance of the fall of man, and consequently of the mystery of redemption by Jesus Christ. Of this I read not in the record of eternal things; and nothing can be known of the future condition of the heirs of God, but by the word of God. It may, however, be observed, that though the Son of God shall cease from these mediatory actings, which he at present performs, he will retain "the honour of his mediatorial performances, and of their secure and

abiding effects and consequences, and will live in a state of superior authority and glory, as the Head of the church, for ever and ever; and, therefore, in these respects, his throne and kingdom shall never pass away, or be destroyed."—*Doctor Guyse.*

Now, if it be *through Christ* that the glorified saints shall for ever adhere unto God in love and delight; if they shall for ever be enrobed in the righteousness of God; if Christ abide their life for ever; if he shall always be loved and praised as the Lamb that was slain; if his personal love be evermore viewed by the glorified church, in his mediation for them; then the period can never arrive, in which the blessed sons of God can forget his merits, or enjoy a felicity not procured for them by his obedience and death.

Doctor Doddridge says, "It is surprising to find authors of such different sentiments, as Witsius and Crellius, agreeing to speak of Christ, as returning, as it were, to a *private* station, and being 'as one of his brethren,' when he has thus given up the kingdom. The union of the divine and human natures in the person of the great Emanuel, the incomparable virtues of his character, the glory of his actions, and the relation he bears to his people, with all the *texts* which assert the perpetuity of his government, prohibit our imagining that he shall ever cease to be illustriously distinguished from all others, whether men or angels, in the heavenly world, through eternal ages. To me it appears, that the *kingdom* to be given up is the *rule of this lower world*, which is then to be consumed; and that it may not seem as if a province of his empire were destroyed, his administration, undertaken in avowed subservience to the scheme of redemption, and completed in the resurrection of all his people, shall close in a decent and honourable manner: God will declare the ends of it fully answered, and the whole body of his people shall be introduced by him into a state of more intimate approach to, and communion with God, than had been known by the spirits of the blessed in their separate state." But Christ may be supposed to *resign his dominion over this lower world*, without giving up his royal authority in the world of glory. It may be readily admitted, that the saints,

after the day of judgment, shall more fully know, and more extensively enjoy, the dignity of Christ's person and the glory of his sonship and headship, without at all excluding his meritorious acts, as a Redeemer, from being the procuring cause of that exalted happiness, by their acquiring a federal and legal right to it, according to the will of God.

From the whole, then, it is concluded, that, whatever SOVEREIGNTY bestows on its chosen subjects, it in no case interrupts the claims of universal *equity*; but establishes them honourably, through the whole scheme of salvation. It confers a permanent interest in the astonishing love of the Eternal God; it exalts its chosen ones into the highest relation to the divine persons in the Godhead; it inseparably unites the Son of God with all the adopted family; it is the supremely determining cause of the stupendous plan of eternal redemption; it provides and sends a Saviour into the world; it promises the inspiring and sanctifying influence of the Holy Spirit, with all the blessings requisite for the perfection and felicity of the lapsed family of God, on the condition of Christ's mediation; and hence arises to them a legal right to all grace and glory, through a sovereign relation to the Author and Giver of them. But all for whom *sovereignty* has not interposed remain under the immutable claims of *equity*; while all for whom it has interposed, by finding for them a ransom, have a blood-bought right to pardon and acceptance.

That, through Jesus, inflexible Justice should become the sinner's advocate, is a most reviving and elevating sentiment. This, however, is the fact, according to the doctrine maintained in these papers. And it is also apprehended, that the apostles are vouchers for the same principle. Paul declares, that God is just in justifying sinners; and John likewise bears witness, that God is faithful and just to forgive the penitent confessor, and to cleanse him from all unrighteousness. Now, if remission and purity be awarded to the saint by justice, these blessings must be his legal right, on some ground; and, certainly, there appears no other foundation, than that of his Surety's obedience and death, on which such a right can be supposed to rest. The children's sins are forgiven them for

his name's sake. But without blood there is no remission promised.

Ye saints of the most high God; if Christ has bought out our time of legal servitude; if he has redeemed us from merited sufferings; if he has acquired for us admission into the realms above; if he has indeed secured our right to live; if he has procured precious faith for all his brethren, with the renewing of the Holy Ghost; then sovereign Grace and immutable Justice are on our side; then our title is indisputable, and our inheritance is sure! What then can *we* possess, that Jesus may not justly demand? If he has thus meritoriously acted *for* us, how equitably may he exercise authority *over* us! How precious is the blood of his cross! How sweet the memory of his worthy name! How deserving of celebration and praises are his merciful and mighty acts of redemption! While every blessing we enjoy, becomes ours in him and through him, let the remembrance of the fact excite our zeal on his behalf, and encourage our patience and perseverance in his noble cause! Let us tell of his condescension and kindness; let us rely on his powerful arm, and devoutly pursue the duties he enjoins; labouring to promote the knowledge of his will, his worth, and his work, all the days of our lives; and, in dying, may we still repeat his praise! *Amen.*

THE END.