

elected for Christ, and saints being elected in Christ,) yet God's saints, when under the cheering power of the Holy Ghost, know it to be an holy, heavenly, and soul-strengthening doctrine; embittering sin, drawing the mind towards God, and affording a joy unspeakable and full of glory. And though many are afraid to say too much about it in public, lest it should lead to sin, yet the more it is known in its richness and tendency in the heart of a truly circumcised Israelite, the more it is rejoiced in as a sin-mortifying, sin-crucifying, creature-debasing, and God-exalting Truth. And I am no more afraid of encouraging sin by preaching election, than a scholar is afraid of encouraging ignorance by expressing himself grammatically. Or, in other words, I should not be afraid of preaching election, lest it should lead to sin, any more than I should be afraid of reading in public too often the following words, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Matt. xvi. 24. lest it should lead papists to worship a wooden cross. Election does not put aside prayer; on the contrary, none spiritually pray but those who are elected.—It does not lay aside the searching of the Scriptures; on the contrary, none search them aright but those who are elected.—It does not drive men from God's house; but makes men more eager to go, that they may know their election of God, by being blessed under the word.—It does not beget coldness and languor concerning interest in Christ; but is the most powerful motive any soul can have to love God, because it shows the greatness of his love to us.—It does not forbid our warning

a fellow-sinner of the evils of immoral practices, but is the most urgent reason for doing so, because we know not but the person whom we may so warn is an elect vessel of mercy, and our reproof may be the fore-ordained means of calling him out of nature's darkness into light. Therefore I cannot find the sinful or dangerous tendency of election; and defy all the opponents of this doctrine to produce one proof that election ever made a man prayerless, careless, immoral, or unholy.

Another fruit, very close to the foregoing, is

THE MARRIAGE UNION between Christ and his elect body. So that he being the husband of the church, she bears her husband's name, and thus sings, "The Lord our righteousness," Jer. xxiii. 6. She is interested in all her husband's property, and thus all her individual members are "heirs of God, joint heirs with Christ;" by the same union her debts are his, and his payment her's; his conquests of hell, death, and the grave, her conquests; his satisfaction to the law her satisfaction; and his mediatorial acceptance before God her acceptance. Thus she is said to "suffer with him," to "be buried with him," to "be risen with him," and "to sit together in heavenly places in Christ Jesus." It is on the ground of this union David speaks as a type of Christ, when he says, "I will bless the Lord at all times;" because "at all times" God the Father loves the church in him, owns the church in him, and accepts the church in him, "his praise shall be continually in my mouth," which it is, he being the prophet of the church, he tells her of the Father's counsels, purposes, and determi-

nations, and then addressing the church, he says, "O magnify the Lord with me, and let us exalt his name together." There is no magnifying or extolling God for the wonders of salvation, the riches of grace, or the glories of mercy, but in union with Christ.

Without such an union his blood, righteousness, and person would be of no worth—no value—no efficacy, to her. And, in consequence of this union, when Adam fell the church stood; when Adam lost the upright image in which he was created she still remained perfect; when Adam departed from his resting place she was founded upon a rock, and was as safe as the rock upon which she was founded. O the blessedness of union to Christ! and oh, the treachery of those who profess to be his friends, and yet say the act of election, in which this union has its origin, ought either to be brought forward but seldom, lest it should encourage men to sin, or so preached as not to give offence!!!

And what authority have we for such a sentiment as this? I think the following are to the point, "Thy Maker is thy husband, the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel," Isaiah liv. 5. "I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies," Hosea ii. 19. And where is the dangerous tendency of this doctrine? Nowhere; for it is the fountain of a regenerated sinner's happiness. In consequence of this union he has a vital interest in Immanuel's person, worth, and work. As the effect of this union he is privileged to hold commu-

nion with the King of Kings. As the result of this union, his soul is strengthened so that it can engage in spiritual exercises, cling to the promises of a faithful God, and draw heavenly supplies from the river of God's pleasure.

Another fruit found on the heavenly vine, is **THE COVENANT OF GRACE.**

Though ignorant men often say there are no intimations in the Scriptures of covenant settlements concerning the well-being and everlasting welfare of the church of God, yet those whom God leads into all truth, discern the glory of Jehovah, and their soul's security in a "covenant ordered in all things and sure." And to this covenant the people of God are referred in many parts of the sacred word. Indeed, its express design is by the Holy Ghost declared to be "that the heirs of promise might have strong consolation who have fled for refuge to the only hope set before them," Heb. vi. 17, 18. In this covenant God sets forth to his church, wisdom in contriving, order in executing, and certainty in accomplishing, all that will be for the glory of his people. We see in the covenant of grace the wisdom of God in a mystery, securing holiness before sin entered the world, going forth in acts of salvation before his people were lost, and establishing an union between himself and the chosen seed, before any discord or breach of communion was manifest. If, upon the Arminian hypothesis, Jehovah thought of securing his own holiness in and for any of his creatures after they were tarnished by sin, it would have discovered a want of foreknowledge on his part, and evidenced that his security of holiness was built upon a

knowledge of sin subsequent to its entrance into the world. If, therefore, God was wanting in knowledge upon this point, imperfection would be seen in Deity, and we should have no assurance that the atonement he provided would be infinitely and everlastingly sufficient for our security from "the wrath to come;" but should be daily labouring under the thought that, perhaps, we shall commit some sin which God did not foresee, and that, therefore, we shall be lost at last, notwithstanding the provision he made against it. But who can indulge in such an irreverent supposition as this? None who have the fear of God in their hearts. If, however, God chose a people for himself, whom he knew would become vile, base, filthy, weak, unbelieving creatures; and provided holiness, redemption, perfection, blessedness, faith, strength, and glory for them, before they were thus ruined; how it displays his wisdom who is "wonderful in counsel and excellent in working." Not only so, but if God had not arranged and settled when, how, where, and in whom the provision should be revealed, there would be a constant confusion in the works of grace. Some might have it at the wrong time, some might have it in the wrong way, some might have it at the wrong place, and some might lose it altogether, and the serpent's seed get that which was intended for Christ's seed. A wise nobleman would not suffer that property which he had laid up for his children, to be in so precarious a state as Arminianism thus represents God's property laid up for his children: on the contrary, he would make all the arrangements, and order all his property in such a manner as that it

should descend to his heirs at the right time, in the right way, and at the right place. And can it be thought by any sober-minded Christian, that God should be less wise than the creature, or less careful of heavenly provision for his family than an earthly father? By no means. He therefore says to his church, "I will establish unto thee an everlasting covenant," Ezek. xvi. 60. Mark, not with thee, but "*unto thee*," the church not actually existing when the covenant was made. How, then, was it done? The answer is direct; saith God the Father, "I will give thee (Christ) for a covenant of the people," Isaiah xlii. 6. xlix. 8. Therefore the covenant of the church's welfare was made with the church's covenant head, the Lord Jesus Christ. In addition to all this, if God had made a provision, and ordered how, when, and where the persons interested in it should partake of, and yet left it for the creature to lay hold of it if he could when an offer of it was made to him, there would still be contingency. Therefore the covenant of grace is not only "ordered in all things," but "sure." For Jehovah, addressing the whole body of his elect, says, "I will make with you," or make known to you, "an everlasting covenant, even the *sure* mercies of David." 'The mercies of holiness, perfection, salvation, and glory; the mercies of faith, by which salvation is embraced; of hope, by which glory is anticipated; of knowledge, by which holiness is understood; and of love, by which Christ is hung upon as all the perfection needed. They are "the mercies of *David*," being all treasured up, founded upon, and secured

through David's Lord, who is "the beloved," giving substance and excellency to every mercy.

In this covenant the Father wills to love a people; but the people whom he fixes his love upon being sinners, he determines upon appointing a sacrifice for their sins, by which sin should be removed; he wills to glorify a people, but the people whom he predestinates to eternal glory being destitute of all qualification for that state, he calls upon the second person in the glorious Trinity to become their righteousness: God the Son wills to love the people of his Father's choice, engages to become their surety, and to bring in everlasting righteousness for them: The Holy Ghost wills to love, to quicken, and reveal to the objects of heavenly counsel, delight, and care, the will of the Father, and work of the Son. The Father's will is to bless the people with every blessing that shall enrich their souls and glorify himself: and no other treasury can be found suited and sufficient to lay up these blessings in, than the God-man, in whom all divine and human excellencies meet. The Holy Ghost witnesses to the great—the solemn fact of Christ's blessing "his friend" (the church) "with a loud" (an omnipotent and sympathetic) "voice, rising early" (at the call of God the Father) "in the morning" (of eternity) by which it was "counted a curse unto him," Prov. xxvii. 14.; and by this engagement of Christ to become a curse for his people, the blood wherewith he purchased the church, is called "the blood of the everlasting covenant." Jehovah, in his Trinity of persons, having thus provided, ordered, and arranged all that pertains

to the well-being and welfare of the church, then says, "I have found David my servant; with my holy oil have I anointed him, with whom my hand shall be established." And having thus solemnly sworn Christ into the office of Mediator, he majestically addresses the church in the following words, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee," Isaiah liv. 10. This doctrine cannot be dangerous, for it provides all the heirs of heaven with that strength whereby Christ is sought, the devil resisted, God loved, the world despised, sin hated, heavenly enjoyments prized, and God glorified.

Another fruit growing in the land of grace, is **SANCTIFICATION**.

There is a threefold signification held out to us in the Scriptures of truth, concerning sanctification. First, to celebrate that as holy which was so before: thus the Lord says, "They shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel," Isaiah xxix. 3. And when do God's people thus celebrate the Lord? When they that "erred in spirit come to the understanding" of God's mercy in Christ, and "they that murmured" against the Lord's way of saving sinners, "learn the doctrine" of free, full, and everlasting pardon for sin. Then holy meltings of heart before God, and true repentance at the foot of the cross will be known, and God shall be confessed as an holy God, "pardoning iniquity, transgression, and sin." For as Mr. Hart sings,

“ Law and terrors do but harden,
All the while they work alone ;
But a sense of blood-bought pardon,
This dissolves a heart of stone.”

And we are taught by the dear Redeemer that “ There is joy in heaven over one sinner that repenteth,” Luke 15. So that while a sinner is celebrating God as holy, God is celebrating him as holy in Christ from everlasting. The Father rejoices over him as an object of his eternal delight ; Jesus rejoices over him as the purchase of his blood ; the Holy Ghost rejoices over him as the temple of his residence ; angels rejoice over him as one of the heirs of salvation, to whom they must minister ; saints made perfect rejoice over him in anticipation of soon seeing him among them.

Thus Zephaniah tells the church, “ the Lord thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will rest in his love ; he will joy over thee with singing,” Zeph. iii. 17 : and, referring to sanctification, in this point of view the apostle must be understood in 1 Cor. vi. 11. when after describing the unrighteous, and saying “ such were some of you,” he adds, “ but ye are washed” in “ the washing of regeneration ;” “ but ye are sanctified,” rejoiced over, as true penitents, and celebrated in “ the presence of the angels of God,” as vessels of holiness.

Secondly ; to set apart any person or thing for an holy purpose or use. In this point of view, Christ was sanctified or set apart to the office of Mediator, and so he says to the Jews—“ Say ye of him whom the Father hath sanctified, thou blasphemest, because I say I am the Son of God,”

John x. 36. Thus, as typical of Christ, the Lord said unto Moses, "sanctify unto me all the first-born;" set apart the first-born as typical of Christ, the first-born among many brethren, Ex. xiii. 2. And as typical of the church, the tabernacle and temple were sanctified, or set apart for an holy purpose: which purpose was to be typical of the church of God, set apart by God from everlasting, to be the place of his residence; as he says, "this is my rest for ever: here will I dwell, for I have desired it." All the utensils and vessels of the temple and tabernacle were sanctified, or set apart for an holy use, in the same way, to typify all the blessings of the everlasting covenant, set apart in Christ for the church's use. All who were engaged in the service of the temple or tabernacle, were sanctified or set apart; typical of the ministers of the gospel, and the officers of a gospel church, set apart for the special use of God's people. It is in this point of view Jude must be understood, when he says of the church, "sanctified by God the Father," Jude i. and the apostle Paul likewise, when he addresses his epistle "to them that are sanctified in Christ Jesus." Set apart for God's glory in Christ by the joint counsel, will, and pleasure, of the eternal Three in One.

And lastly, to make persons holy who were before unholy. This is done when God fulfils that new covenant promise, "a new heart also will I give them." If, then, God gives "a new heart" to his people, either that heart is holy or unholy; if holy, it cannot be made more so, therefore progressive sanctification must fall to the ground; if unholy, what use is it? No use at all, unless it is to

doubly damn a sinner, for he committed a multitude of sins when he had no "new heart," and then to give him a heart which has sin in it, which it must have if unholy, is to give him power to commit more sin. The "new heart" God gives is a "newness of life" from Christ. And Christ prayed, when in Gethsemane's garden, to his Father for his people, "sanctify them through thy truth, thy word is truth." Then the only way of being sanctified, is through "the truth of God" the Father, and the truth of God the Father is "the Word," and "the Word" is Christ, and Christ is God's word, because, as we express our thoughts to each other by our words, God expresses his love to us by giving us Christ, and "in him was life," John i. 4. Therefore when the Holy Ghost quickens a sinner into newness of life, it is by Christ, for the church never had and never will have any spiritual life apart from Christ. And though the communications of light to God's children may be gradual, so that they can more and more clearly discern where their life is hid, yet the life itself, which the Holy Ghost communicates from Christ, cannot be increased. A new-born infant may have its limbs grow, but it is no more alive after it has been in the world twenty years than it is at first. Precisely so God's children, when quickened by the Holy Ghost, have a life from Christ, which, coming from him, must necessarily be a holy life, and distinguishes itself as holy by its immediate strugglings with sin. And it is this holy life which continues to hold a warfare with the flesh, until "mortality is swallowed up of life," 2 Cor. v. 4. The flesh does not, cannot

grow better, but rather worse, and sometimes, to the believer's sorrow, shows itself as worse by its mighty workings. But though the old man of nature continues to wax viler and more anton every day, the new man of grace being "renewed day by day," that is to say, being received and kept alive, by the Lord working in the soul, the believer goes "from strength to strength," or as the margin has it, "from company to company," from over-coming one company of lusts to another, from one company of evils to another, until he arrives before God in glory. Here then we find that all our sanctification is in Christ, from Christ, and by Christ, and cannot therefore admit of creature cultivation, creature strengthening, or creature improving. Is there then any danger in this doctrine? None whatever, because it leads the soul to live wholly upon Christ. None whatever, because it leads the soul to live out of the flesh. None whatever, because it is from God, and therefore must lead to God.

Another doctrine of grace, is

THE COMPLEXITY OF CHRIST'S PERSON. He is said to be "made of a woman, made under the law," Gal. iv. 4. "who is over all, God blessed for ever." As man, he enquired concerning Lazarus, "where have ye laid him?" As God, he described the "guest chamber, where he should eat the passover with his disciples," and all the circumstances connected with it. As man, he said, when he came to Lazarus' grave, "roll ye away the stone." As God, he said, "Lazarus, come forth." As man, he was "asleep in the hinder part of the ship." As God, he said to the

stormy winds and boisterous waves, "be still, and immediately there was a calm."

In order to be indeed and of a truth the Redeemer of his people, he must be man to suffer, bleed, and die; he must be God to give eternal dignity to his righteousness, infinite worth to his blood, and immutable preciousness to his person.

There can be no danger in this doctrine, for without the union of the two natures, godhead and manhood, there can be no redemption; and if no redemption, no communion with God; but through it believers have nearness of access to God, and are privileged to hold fellowship with the Father, and with his Son, Jesus Christ.

Another fruit of grace is,

THE CALLING OF THE HOLY GHOST; which consists in the internal, invincible, and secret separation of an elect vessel of mercy from the world, by which his attention becomes fixed upon matters of eternal importance, and a sacred intercourse is opened up in the heart between God and the sinner. This calling is distinguished from the outward call of the gospel, in that the latter is directed to every creature, and may be rejected, trampled upon, and forgotten; but the former is directed only to the objects of the Father's choice, and the purchase of the Redeemer's blood, and cannot be resisted, refused, or slighted. It bears various names throughout the sacred pages: being denominated "the *high* calling" of God, Phil. iii. 14, because above the creature's power to obtain of himself, being altogether sovereign; neither resting upon human pliability, natural disposition, creature skill, nor moral worth. It

is said to be “an *holy* calling,” because it is through an holy teacher, leads to holy objects, takes from unholy pursuits, and is the inlet or portal to holy enjoyments. It is “an *heavenly* calling,” because it originates in heavenly counsels held between the Eternal Three in One, and all who experimentally know it, sooner or later, enter the kingdom of heaven. It is founded upon Christ, for which reason the apostle calls it, “the high calling of God *in Christ Jesus*.” The reason is obvious. The Father having blessed the sinner with election union to Christ, with all spiritual blessings in Christ, and everlasting oneness with Christ; so that the fulness of Jesus being the sinner’s fulness, the mediatorial excellency of Jesus being the sinner’s excellency, and the righteousness of Jesus being that in which the sinner is to be arrayed for ever, the Lord calls the sinner from the world, the flesh, and the devil, in order that he may be put in experimental possession of the provision laid up for him in Christ. The great end, therefore, of effectual calling, is to make us know that we are the Lord’s, and that we are “bought with a price:” it is to take us from the world’s deceitful vanities, to learn everlasting realities: to make us know the emptiness of all earthly good, and to lead us to know the abundant satisfaction of heavenly riches. And because this doctrine honours the Holy Ghost in his sovereignty, invincibility, and covenant faithfulness, it is thought that, like the rest, it has a dangerous tendency; but there would be great danger of all Adam’s race being lost if this doctrine were untrue, for if the Lord left it to the creature whether he

should call or not, none would be called, for man is born like a wild ass's "colt," so foolish and stubborn, that he would be sure to go the wrong road; and the "carnal mind being enmity against God;" as God's will is to save; man's will would be to be lost.

Therefore, instead of this doctrine being dangerous it is a doctrine of safety, because God having made a provision for the objects of covenant delight, not one of these can perish till called by grace; and when called, their desires, their thoughts, and affections, go out after him who has called them; therefore they long to live above sin, to have little of the world's company, to have much of the Lord's, and to receive the earnest of his Spirit: consequently there is no danger in this doctrine.

Another fruit peculiar to the land of grace, is,
**THE FULL, FREE, AND EVERLASTING
 PARDON OF SIN THROUGH THE ATONE-
 MENT.**

In this doctrine, we see Jehovah "a just God and a Saviour," for "in those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Why? "For I will pardon those whom I reserve." To reserve has the same signification as preserve, with this shade of difference, that for the Lord to "reserve" his people, carries with it the idea, that he holds them back from many things he permits the world to have, so that the world accounts them the offscouring of all things; but at the great day, when God makes up his jewels, he will put them forward, and openly show them as possessing the best treasures. We find

then, by this declaration in Jeremiah, that the sins of God's people "shall not be found," yea, "there shall be none," for God pardons all whom he reserves or preserves in Christ Jesus. This unspeakable blessing can come to them in no other medium than the atonement of Christ, which atonement being exclusively for the benefit of all "preserved in Christ Jesus," can put only their sins away. Therefore the apostle says, "*we* have redemption through his blood, the forgiveness of sins according to the riches of his grace." Who have this redemption? "*We*," says the apostle, "who are preserved in Christ Jesus." And on their behalf "he put away sin by the sacrifice of himself:" past, present, and to come. Sins of all sorts, sins of all lengths, sins of all depths, sins as black as hell, sins as high as heaven, sins against light and knowledge, sins of omission and commission, sins secret and sins public, all blotted out of Gods's debt book, the law, by the blood of the Lamb. O blessed thought, that when our Zerubbabel beheld the amazing mountain of his people's woe, he was not backward to exclaim, "lo, I come to do thy will, O God." Therefore Jehovah's cry to this mountain is, "who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

This doctrine cannot be dangerous, or have an unholy tendency, for it shows how holy is his nature, how just his government, how firm his law, who would not pardon those who are as dear to him as the apple of his eye, without the darling of his bosom becoming "a man of sorrows, and acquainted with grief:" at the same time it opens up to view the infinity of

that love, the sovereignty of that mercy, and the unsearchable riches of that grace, which saves unto the uttermost the unworthy, the abandoned, and the abominable. And is it possible for any man feeling an interest in this to love sin? God forbid! The very thought is derogatory to the nature of a Christian, and an insult upon each person of the glorious Trinity; the Father for bestowing, the Son for procuring, and the Holy Ghost for revealing this great blessing, pardon for sin.

Another fruit growing in the land of grace, is **JUSTIFICATION THROUGH CHRIST'S RIGHTEOUSNESS IMPUTED TO HIS PEOPLE AND RECEIVED BY FAITH.** Thus we read, "as by one man's disobedience many were made sinners, so by the disobedience of one shall many be made righteous," Rom. v. 19. "A man is justified by faith without the deeds of the law," Rom. ii. 28. The doctrine of imputation is easily proved. We read the "wages of sin is death:" Christ died. Then he must have had sin either inherently or imputatively: not inherently, "for he was holy, harmless, undefiled, and separate from sinners." Therefore it must be imputatively, and so the prophet says, "he hath laid on him the iniquity of us all:" that is, "all us whom God hath appointed not to wrath, but to obtain salvation through our Lord Jesus Christ." Then all our sins being imputed to him, all his righteousness is imputed to us; therefore the Lord calls his people "a righteous nation," Isaiah xxvi. 2, which they are not in themselves, their cry being "all our righteousnesses are as filthy rags," Isaiah lxiv. 6. And the apostle, in 2 Cor. iii. 9. speaks at once to the point when he

says, "He" (Christ) "was made sin for us who knew no sin, that we might be made the righteousness of God in him." Neither does Christ, in the last chapter of the Revelations, leave us to doubt where all our righteousness is to come from; but says, "my reward is with me, to give every man according as his work *shall be*," not as his work "may be," but as his work "*shall be*," because the work, according to which he will reward, is a finished work. Thus he tells us in the next verse, "I am alpha and omega," the first and the last letter in Jehovah's alphabet of mercy, "the beginning and the end" of all salvation, "the first and the last" in an everlasting righteousness. As, therefore, the work is infinite in value, glorious in dignity, and immutable in perfection, so must be the reward.

We may further remark concerning justification, that it is founded upon the grace-union subsisting between Christ and the church: for the apostle says, "whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate them he also called, and whom he called them he also justified." The question therefore is, in what sense is it that we are to understand God's fore-knowledge in this particular text? It cannot mean all the children of Adam, though he foreknew every one of these as objects of his creative power; yet he did not predestinate every one of these to be conformed to the image of Christ. The meaning must be this; whom he did foreknow as sons in Christ, he predestinated to be conformed to the image of Christ: and upon the same footing, namely, union to Christ,