

THE  
CHRISTIAN FATHER  
AT HOME :

OR,

A MANUAL OF PARENTAL INSTRUCTION :

IN TWO PARTS ;

- I. ON THE NECESSITY OF SALVATION.
- II. ON THE WAY OF SALVATION.

BY W. C. BROWNLEE, D. D.,  
OF THE COLLEGIATE PROTESTANT REFORMED DUTCH CHURCH,  
NEW-YORK.

“God is a consuming fire.”  
“God is love.” BIBLE.

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*Christian Father at Home?*

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TO

**JAMES JEFFRAY, ESQ., M. D.,**

WHO HAS BEEN, FOR NEARLY FIFTY YEARS, AN ELOQUENT  
AND VERY DISTINGUISHED PROFESSOR, IN THE

**University of Glasgow ;**

THIS VOLUME IS DEDICATED,

WITH GREAT VENERATION AND AFFECTION,

By his obedient servant,

And very affectionate nephew,

W. C. BROWNLEE.

## P R E F A C E .

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I MAY be allowed to say to my reader, that I have here written down, what I have, as a parent, long felt the want of, in my own domestic instructions. And I am, perhaps, not the only one who has felt the want of something of this kind, in training up his children, in these times, in which God has cast our lot.

In the "LIGHTS AND SHADOWS OF CHRISTIAN LIFE," in number fifth of the narratives, entitled, "THE ELDER'S SON, OR THE SPOILED CHILD," I have attempted to exhibit what may be termed the more *practical* duties of parents to children. In this little volume, the reader will find a *doctrinal* discussion, adapted, I trust, to regulate parental instruction, on the two grand doctri-

nal divisions, of the gospel of Christ ; namely, **THE NEED OF A SAVIOUR** ; and **THE WAY OF SALVATION**.

I am more and more convinced, from daily experience, that deep, close, and thorough doctrinal instruction is the only true and substantial foundation of all Christian training, and discipline in a family. The purest and most remarkable reformation times in the Church, and families of God, have been uniformly remarkable for bold, thorough-going exhibitions of gospel doctrines. This, I believe, will be acceded to, by all the different denominations of the Christian Church.

The parent who attempts to instruct, without thoroughly imbuing the youthful mind with Bible doctrine, in detail, is building a house without a foundation. He attempts to rear fruit on a tree, without roots and a trunk. It cannot be done.

It becomes not a Protestant to object that the gospel doctrines are too mysterious, and ob-

scure for children. Parental experience, and the extraordinary success of Sabbath and Infant school instruction, has settled this point satisfactorily. The young mind can apprehend the various doctrines, even the deepest of them, much sooner, and also much easier, than many have been willing to believe. They are very obscure to the mind of the man, whose strong prejudices will not allow the light of their demonstration to pass the threshold of his corrupt heart.

The truth is this : the grand doctrines of the Bible are wonderfully calculated to arrest the attention, and captivate the minds of youth. The fall of man ; its melancholy results ; the condition of an apostate world ; our redemption by no less a personage than THE SON of God, coming down from heaven, by the act of " taking on him the form a servant ;" by his mingling in his humiliation, with his own subjects ; by his working stupendous miracles ; by his dying on the cross ; by his rising from the

dead ; by his ascending into heaven, to present the church, in his divine intercession before the Father ;—these are all so astonishing, so marvellous, I may say, so divinely romantic, and captivating, that no human adventures, or earthly achievements can be made so interesting to youth. This truth, I am inclined to believe, every sensible parent has perceived, in the course of his instructions. If it has not been so with some, I am persuaded it must have arisen from a want of a judicious exhibition of these lofty, and divine things to the young mind.

The bare narrative of these wonderful and miraculous events, and the divine, and most animating truths interwoven with them, do possess so much novelty, and such surpassing attractions, that they irresistibly captivate the youthful mind. And the freshness, the un fading beauty, and glory thrown around them, prevent them from waxing old and stale, like the

real, or fictitious adventures of man. The former are divine ; the latter, only human.

I am aware of the mortifying truth, that the doctrines of THE CROSS OF CHRIST are, by no means, acceptable to men who claim to be of refined taste, and mental cultivation. For refined taste, and cultivation do not remove the fountain of human depravity, and the blinding prejudices of the unconverted heart. Men will hate that which crosses the path of their schemes, and earthy pleasures, and their idol devotion. Men of the world, are, of course, enemies to pure Christianity in its uncompromising war with error and impurity.

But this does not contradict the fact, that the grand historical and doctrinal events of man's Fall, and man's Redemption, do contain the loftiest, and most captivating of all the themes in the romance of real life, or of fiction, which can be placed before an ingenuous and candid young mind.

And it must not be forgotten, that in the

young mind, trained up in God's fear, and urged with affection, to yield unsuspecting belief to the revealed truth of Christ, there is not so much of the resistance of enmity to the Cross of Christ, as there is in those who have long been habituated to the temptations, and crimes, and degrading follies of the world.

I indulge the hope, that I shall not be thought sectarian,—in the sense, understood by liberal, well-informed, and sound Christians. I shall be grieved to rest even under the suspicion of being sectarian. I am anxious not to be thought so. I shall advocate no doctrine that is not manifestly exhibited in the Holy Bible ; and very plainly set forth in the Canons, Articles, and Confessions of Faith, of the different branches of the Reformed churches. And, as I should humbly conceive, I cannot be convicted of sectarianism, if I shall advocate only those constitutional doctrines, adhered to by all the sections of the Reformed churches. If others, perchance, may have departed from

the Bible, and the standards of the churches, it is no reason why I should be blamed for *not* departing from them, along with innovators. Sectarianism cannot be charged on those who honestly walk on in the footsteps of all those who have gone before us, in "the good old way." I am not, then, sectarian, unoccupying, as I do, the venerable old land-marks, set up by apostles, martyrs, and reformers. They are sectarian, I fear, who have left the holy and consecrated path, and have *cut* out to themselves a new pathway, which neither we, nor their fathers have trodden.

Should any one object to my *manner*, that I have brought up the most abstruse doctrines of the Gospel before the young mind: and that I do not mix up enough of the imaginative, with rural description, and narrative:—I beg to say in reply, that I design to write for sober-minded parents, rather than for mere youth. Hence, I did intend to give doctrinal discussions, with some narrative, and rural description. I did

*not* intend to amuse with romantic narrative, and rural scenes, with merely occasional sprinklings of doctrines. And I hope, I have executed my scheme.

I ought to add, that as in the doctrine of morals, the law of God sets up the standard of perfection ; and we must press up to the grand model of perfection : even so, we must, by persevering diligence, and Christian tact, bring the young mind up in knowledge, to the holy and high standard of the doctrines of the Bible. That man has the fairest opportunity of becoming great,—both in the walks of human life, and in the course of his religious training for heaven,—who resolutely sets up to himself the highest standard of attainment ; and who rests in nothing short of that high attainment.

Our Lord Jesus Christ is, himself, placed before us as the high model of perfection, which we are to imitate in morals, and holiness. His sublime and heavenly doctrines exhibit the high standard, and model of our knowledge.

And he who begins, in early life, to copy such models of grace, and holiness; and to follow out such a lofty standard of perfect knowledge, does truly bid fair to be a bright, and shining Christian, before the close of his earthly career.

This little volume forms the first part of my scheme for youthful instruction. I hope to find time to finish "THE CHRISTIAN YOUTH'S BOOK; AND MANUAL FOR YOUNG COMMUNICANTS."—I have for many years, felt the want of such books, for our young people. If divine Providence permits, I shall endeavour to offer it soon to the Christian public.

W. C. B.

*New-York :*  
*December, 1837.*



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# THE NECESSITY OF SALVATION.

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## B O O K I.

### PART I.

To prepare the young mind, and impress on it the necessity of salvation, we begin with showing the melancholy fact of man's universal guilt, and depravity—no man innocent before God—all condemned. We begin by illustrating this fact, from visits of actual inspection of things around us—from the system of nature—and the proceedings of Divine Providence—in the judgments and afflictions sent upon men of every class, in every nation.

#### CHAPTER I.

“When he had opened the second seal, I heard the second living creature say,—come and see!”—REV. vi. 3.

“WELL, here we are home, at last, Dear Charles,—after our week's adventures,”—said Mr. Torwood, as he stepped from the carriage, with his son, an amiable youth of seventeen. “But come, let us seek your mother in the summer-house, where I hear the joyful voice

of the little prattlers—your brothers and sisters.”

“The adventures of a week, sure enough!” cried Charles, as he took his father’s arm, and walked with him toward the vine arbour.

Mr. Torwood’s country residence is situated on one of these beautiful spots on the north side of Long Island, which project into the Sound, and is nearly surrounded by water: a small bay setting up on each side of it, into the land, and forming a peninsula; adorned with the richest verdure, and presenting the most beautiful scenery: having in front, beyond the charming expanse of waters of the Sound, the most lovely landscapes,—terminated in the distance by the deep green forests, and the blue mountains of New England.

The mansion-house stands on an eminence, embosomed in the shade of lofty oaks and elms, its snow-white turrets forming a strong contrast with their dark waving foliage. From this summit, crowned with the mansion-house,

there is a gentle descent on every side of the peninsula, down to the water's edge. The fields are covered with rich verdure, some of them shorn smooth as the velvet : others wave with the luxuriant beauties of the meadow : others are crowned with the glory of the golden wheat and rye : while here and there, are seen, through the green boughs of the trees which skirt the landscape, and stretch their long boughs over the waves,—the white sails of vessels speeding onward in their course to their destined havens.

This spot is just such a retreat, as a refined mind would sigh after, when, having long wandered over distant kingdoms, and foreign climes, and retiring from the bustling cares of business, he woos peace, and contentment in the rural shades.

“ I said, if there's peace to be found in this world,  
It is to be found by the Christian here !”

“ Such a scene of adventures, we have had, dear Ma,” cried Charles, as he hastened to re-

ceive his mother's kind embrace, and kissed all his little brothers and sisters. "Only think of it."

"Yes, Charles," said Mr. Torwood, anticipating him in his ebullition of youthful ardour. "On former occasions, my dear children, I had taken pains to give you many affecting illustrations of what your mother had laboured to impress on your minds; namely, that the earth is full of God's goodness. We had laboured so to train your minds, that on what side soever you turned your eyes, you should learn habitually, to see the superabounding goodness of God, lavished on man and on beast. The heavens above you are reared in grandeur, and decked with beauty; God's glory sparkles in every star. It mildly beams forth in the moon, as she walks serenely in the vault of night. It pours forth its ineffable beauty in the sun; each cloud wheeling over our heads, reveals his power; and the magnificent vault of the blue heavens shadows forth

his unutterable power and greatness. The earth around us, and under us, teems with the proofs of his presence, and the fruits of his bounty. In every blade of grass, we perceive his all-pervading presence and power, and in each charming flower, which reflects his glory in its vivid hues, to my captivated senses. I see him in the stately oak, and in the elm's towering leafy arches ; and in the beautiful magnolia ; and in the bower of the shady catalpa ; and in the weeping willow, gracefully waving its long limber branches ; and in the hickory, perfuming the grove with its early bud, and tender leaf : and in all the complicated variety of shrubbery, from the dogwood's snowy blossoms which skirt the forest's pathway, to the sassafras, the jessamine, and woodbine. There God is in every variegated form of bough, and leaf, and colour, and perfume.

“ ————— Our God

Warms in the sun, refreshes in the breeze ;  
Glow in the stars and blossoms in the trees.”

Yes, we hear him in the murmuring brook, and in the whispering breeze ; in the gentle wind, and in the roaring storm. We see him in the rushing torrent, and the smooth-rolling river. We hear him in the soft dashing wave of that clear sparkling bay, and in the mountain wave of yon dark rolling sea. All these utter the glory of the ever-present Deity ! Each bird and each insect has its own peculiar note and language, to give utterance to God's praise. "O Lord, the earth is full of thy goodness !"

"These, my dear children, are the themes on which your mother has delighted to dwell, as her own gentle and devout soul had sought to melt your hearts into the love of God by admiration of his goodness.

"But, in our week's excursion, my dear Charles," continued Mr. Torwood, "I have taught thee other lessons. And listen to me, all of you, my darlings, while I teach you, also, from their rehearsal. There, as you see, is the

deadly hemlock, and the nightshade, as well as the lovely flower. There is around you the deadly miasma, as well as the delicious breeze perfumed with sweetest odours. There are the roaring storms of winter, as well as the soft and balmy breath of spring. There are the ravages and desolations of bleak winter, as well as the glories of sweet summer. There are the lightning's gleams, and the roaring thunderbolt, as well as the mellow light, and the reflected influences of the sun, moon, and stars. There is the deadly hissing snake, as well as the melodious birds, which make the forests vocal on every hand. There are the vulture and buzzard, as well as the dove : the lion and tiger, as well as the lamb. In short, death walks forth in the bowers of earth's paradise. Demons lurk around us, seeking whom they may destroy ; as well as angels who minister to us, and keep watch over us, awake and asleep."

" Well I know it," said Charles. " The ad-

ventures of a brief week have taught me all these surprising lessons.”

“What have you seen, my dear Charles?” said the mother, as the rest of the merry little children gathered round them from their excursions in the adjacent lawn; each one vying with clamorous rivalry who should present the prettiest flowers and the sweetest roses to their father and mother.

“I wished, my dear,” replied Mr. Torwood, again interrupting him, “to impress on Charles’s young mind, and also on the minds of all our children, this solemn truth—that God is as just as he is kind; that he is as holy as he is good; and as faithful as he is forgiving; and as awfully severe as he is full of compassion. You have, my dear, with success and propriety, taught them that ‘the Lord, the Lord God is merciful and gracious, long-suffering, abundant in goodness and in truth.’ It is well: it is a charming theme. But we must speak out to our children the whole truth. I have, therefore, been

filling up, as I could, the true picture, and outline of truth; by showing, through means of facts which strike the senses, that in the material world there are evidences manifold, if we will only study them, that 'God will by no means clear the guilty,' nor permit them to pass the threshold of heaven. I have taught my boy to read, in these strong and deep traces, and clear evidences, that 'God is jealous; that the Lord revenges; that the Lord revengeth, and is furious; that the Lord will take vengeance on his adversaries; and that he reserveth wrath for his enemies;' that justice, holy and inflexible justice, will not permit man to trifle with sin, or make a mock of it with impunity; that sin, in fact, is the most appalling and most fatal of all evils! But go on, Charles, and tell us what you have seen, and learned in the instructive lessons given to you in the world around us. I trust you will see, ere long, into the dangerous delusion of those who would persuade you that God is so good and loving,

that he will not punish ; and that you are so innocent before God, that you really need no salvation. Let us see if Nature, or Providence reveal any such anomaly as General Mercy in the Deity."

Charles went on :—" Well, Ma, we first looked into a criminal court, and saw the grave judges presiding in judgment. There were many criminals. It was sentence day. And, ah ! dear mother, had you only seen their horror-stricken faces, their emaciated bodies, that had been long pining away in the prison, in rags, and filth, and complicated misery ! A great criminal was led forward, every eye was fixed on him ; the judge pronounced the awful sentence of the law on him, as he stood and held his quivering hand up. He had robbed, and committed murder. All were silent as the grave. The judge was very sorry, he was quite overcome. I thought he wept, as he uttered the fearful doom,—that the prisoner should be hanged by the neck, until he should be dead—

dead—dead ! The officers of the court were all very sorry ; they were moved with compassion when they put him in chains. And when we stood, some time after, near the gibbet, to witness the horrid spectacle of the execution of a murderer, all were silent. Each man seemed to hold in his breath, and remained immovable. The officers of justice were melted ; some of them shed tears ; even the executioner was moved, while stern justice required the victim at his hands. I saw no malice, no indication of revenge. All indicated the calm and composed reign of public justice, exacting full satisfaction to the law, and sustaining the government, and securing public safety.”

“It was even so, Charles,” said Mr. Torwood—“And can we doubt that the Judge of all the earth will move on, in his awful judgments, in majesty and purity ? There is no malice, no revenge, nor selfishness in them, after the manner of men. God’s anger is nothing more than pure justice inflicting right-

eous punishment on sinners. God's wrath is nothing more than his calm and unruffled justice, proceeding in its majesty, against high-handed rebels. God's fierce judgments are nothing more than the pure fire of his holiness, burning and consuming vile and unendurable depravity ! In his most terrific judgments, which make the hearts of the hardened to quail, he is set forth as 'jealous, as taking vengeance, and as being furious.' This merely indicates that his law shall be sustained, and its justice have its full course ; while the haughty sinner, and abandoned rebel shall be ground to powder under the irresistible movements of his chariot wheels ! The fire of the Almighty in his *natural* world, shadows forth the fire of his justice in his *moral* world. As necessarily and as naturally as the roaring flames consume the dry stubble, swept by a breath of wind into it ; so naturally, and necessarily does divine justice consume the impenitent sinner. And note it seriously in

your memory, my dear children : just as certainly will the impenitent be consumed, who walks through life in defiance of his Maker, and walks into the fire of justice at the bar of God, as was that miserable drunkard consumed the other day, who walked into the gulf of flames, in that fiercely burning lime-kiln which we saw, Charles, the other day ! But go on, Charles, with the narrative.”

## CHAPTER II.

“ Earth trembled from her entrails, as again  
In pangs ; and Nature gave a second groan ;  
Sky lowered ; and muttering thunder, some sad drops  
Wept, at completing of the mortal sin  
Original.”

MILTON.

“ As we passed along the Bay, we saw a boat superbly decorated, and crowded with young people, in all the buoyancy of spirits and innocent merriment. In an instant, they were struck with a sudden flaw of wind, and every one of them was thrown into the water. All of them perished, saving a rude, swearing, and drunken sailor. And there was deep grief in one family above all others, when it was announced that the only daughter, so young—so blooming—so lovely, had sunk to rise no more !”

“ And how mysterious is Providence !” said Mr. Torwood. “ God saved the profane sail-

or from the waves, to smite him by another death. The day after, Charles, you may remember, we saw him dead in a fit of intoxication !”

“The race-course lay in our way, as we rode to the village of Fairhaven. We had not been seated long, when melancholy tidings arrived, that a young man had been killed. His fiery horse had slipped from the line of the course, carried him at full gallop against the extended branch of an oak, and literally dashed him to pieces! ‘Yes! God is just and awful in his judgments,’ said a venerable white-headed man sitting near us. ‘This reminds me of what occurred not many years ago, on a Sabbath day, at our village of Cambridge. As the pastor of the village church passed from the parsonage to the church, three young men, much intoxicated, rode past at a furious speed.

“‘I shall not be much surprised,’ said the minister to those looking on, ‘should God lay his hands on some of these youth, and strike

an awful blow, to teach a fearful lesson to Sabbath breakers and drunkards !' That same evening I remember it well--word reached the village that one of these young men had been drowned, and that the other two had narrowly escaped. They had dashed furiously into the small lake in the town of Argyle, which lay near the road ; and the youth, who was drowned, had been thrown over his horse's head into the waves ; his companions being so intoxicated that they could not bring aid to him."

"And God's judgments," observed another, "do not always single out the most guilty. The tears have not yet been dried up which are shed for the beloved youth of Auburn Theological Seminary, who perished lately, on a Saturday, so suddenly, and mournfully in Owasco lake."

"In the course of our exploring tour, we passed the Hospital, and the Poor House," continued Charles ; "and I can scarcely remember one in a hundred, of the various forms

of death, by which disease and poverty are consuming and sweeping away the generations of men. Some, we saw, burning under a fever; others were chilled by convulsive agues: here, lay a palsied man, quite helpless; there, was one in a delirium, exerting a giant's strength under the hands of his keepers: here, was one in the beauty of youth, wasting away under consumption: there was a group close by, who were pining away under racking pains, and every form of ghastly wounds. I felt an oppressive sickness coming over me. I covered my face with my hands, and hurried into the open air; while I laboured in vain to shut out the horrid spectacle from my memory."

"Yes," cried Mr. Torwood, with solemnity, "God is just; and poor suffering man feels that he avengeth the honour of his law, and insulted government. God carries out the awful exhibition of his penal threatening,—'Dying, thou shalt die!'"

“A church-yard always exhibits a solemn spectacle to the philosopher, as well as the Christian,” said Charles. “We visited one of the oldest in our city. We felt ourselves standing in a vast congregation of the dead. We saw the graves of the aged, and the young, the man of ripe years, and the little babe. On one stone I read the sorrows of a mother, poured unavailingly over her sweet child. There, again, I read the sorrows of an affectionate child over a dearly beloved mother, and father. Under a broad weeping willow stands a snow-white monument: there, a widow records her griefs over one who had been dear to her as the light of heaven to her eyes,—the husband of her youth, cut down in early bloom! There, a husband has committed to the dust the beloved of his youth, and mingles bitter tears with those of his motherless babes. There, lies a drunkard, who ‘has not lived half his days.’ Here, a whole family is entombed—wife, husband, and their three chil-

dren, who had perished in the dark hour of midnight by the rushing in of a sudden deluge upon them. There, is a memorial on that wall, to the memory of some sons and brothers who perished in a shipwreck. The ship went down, and all on board perished. Here, is another memorial to the gallant youth, on board of a national ship, which was sunk in a fatal contest, while grappling, yard arms to yard arms, with the enemy of his country. The foe, watching his opportunity, poured a broadside into it, with a roar louder than the thunderbolt of heaven. And amid the volumes of smoke and fire, it went instantly down. The sea closed over it, and all hands perished! Close by, another snow-white monument rises over the earthly remains of two young ladies, who had fallen into the canal and perished, while no parent, nor brother, nor lover's hand was near, to rescue them from sudden death!"

"How novel are the midnight scenes of a

city to one habituated to the perfect stillness of the country ! I can scarcely conceive any thing more awfully sublime," continued Mr. Torwood, "than the deep-toned alarm bell at the dead hour of midnight, as it swings its notes of thunder, booming through the long empty streets ; and is answered by the echo from the neighbouring hills. You remember, Charles, the scene when we were awakened out of our quiet sleep by this terrific clangour. All was darkness, save where the fireman's lamp, hurrying along, spread a passing gleam. The dark clouds rolled heavily over the city ; and the wide-spreading flames sent a fearful glare upon them. The piercing cry of alarm and distress rose on the stillness of night. All was bustle presently. The firemen rushed along with cheering cries to the rescue. Alas ! how much suffering was now taking place. The fire raged ; the winds blew ; columns of water dashed, and foamed, and hissed over the columns of smoke, and waves of fire.

House went down after house, as the flames mounted toward the clouds. It swept from street to street. The firemen's arms seemed paralyzed. Exhausted with labour and watching, they sank down in despair! Street after street fell under the flames, still unsubdued, and roaring louder and louder! And the rising sun revealed a wilderness of smouldering ruins, sending up their smoking vapours toward heaven, like Sodom and Gomorrah in the day of their ruin. Who can picture all the human sufferings of that fearful night, or estimate the loss of property, and lives!

“What an affecting exhibition of God's anger upon a sinful generation, my children,” said Mr. Torwood; “God is a holy, a jealous, and a just God!”

“We visited the Asylum of the Juvenile Delinquents, one day. Alas! how painful and mortifying to human nature, to behold persons so young, locked up, day and night, from relatives and home; deprived by their crimes, of

their liberty ; and pining away under self-reproach and deep degradation, under the stroke of public justice !

“ We next stole softly into the Asylum for the Insane, to catch a glance at the most miserable of the species. Here we beheld youth and beauty ; manhood and old age, pining under the stroke of the Almighty’s hand. ‘ The spirit of a man will sustain his infirmity ; but oh ! a wounded spirit, who can bear ? ’ Alas ! poor, smitten, crushed down human nature ! There, some foamed and gnashed with their teeth. Some were putting forth a sturdy giant’s might to burst asunder the chain that bound them. Some rolled in frenzy on the floor. Some pierced our ears with terrific yells. Some sat motionless in deep silence, like ‘ patience on a monument.’ Others sung aloud some martial airs, and recounted their battle scenes. Some responded in a soft and piteous air, which brought tears into our eyes. Some strolled about, helpless, and harmless

idiots. Some stalked along with a martial air, claiming honours due to supreme power, and the highest military command; while others hurried through the halls, and avenues among the trees, as if engaged in deep speculations, and all the energies of untiring business! In one apartment, I saw a tall and comely youth, his hair already grey, even to whiteness, with grief. He seemed ever and anon, to measure his steps, and advance and retreat, and assume the position of one about to fight a duel. Ah! he had slain his friend in a duel, in consequence of a quarrel, originating in some trifling remark or other, at New Orleans. His father and mother hastened to welcome him home; but he was an incurable maniac! From a window I saw a beautiful young female confined in a strait jacket. She had just been brought in from Chester County. While riding, the day before, with a beloved friend, her spirited horse ran off, and threw her to the ground. She struck her temple, and became

deranged. As her eye caught us—ah ! I shall never forget the scene—she screamed—‘ Oh ! do come, and take me out of this place : I am only eighteen !’ We hastened away from the overwhelming spectacle, as we breathed a prayer over poor suffering humanity !”

## CHAPTER III.

“When he had opened the fourth SEAL, I heard the voice of the fourth living creature say,—come and see!”

“WE next visited the grand panorama of the battle of Waterloo, exhibited at that time in Chamber Street. I passed round on the different parts of the battle-field, which discovered at every step, some new scenes of blood and havoc, until I could look no longer. My eyes were dimmed with tears. It pictured forth to me a faint outline of that vast, bloody, and horrid field of death! In ancient times, the martial hosts rushed on each other with sword in hand; cutting down each other, and deluging the earth with blood; and covering the fields with mountains of the dead. In modern times, armies march up, and open a deadly fire on each other. A shower of bullets sweeps away tens of thousands into an early grave. The artillery opens its batteries,

roaring louder than the thunder of heaven, and pours its dreadful hurricane of balls and chain-shot on solid masses of troops, marching up in all the pomp and dazzling glory of war! In a moment the hurricane has spent its force; the heavy smoke rolls lazily away; and nothing is seen of the blooming youthful host but a horrid, unendurable sight of mangled bodies, and heads, and limbs; one vast and confused heap of men and horses, the dying and the dead! There, on Waterloo, pictured out before us, lay 80,000 human beings, the horrid victims of war, and ambition!"

"Oh! yes," said Mr. T., "a holy, just, and jealous God will take vengeance on the generations of guilty men. All nature proclaims that God is angry with man. This truth is uttered in the ravages of thunder-storms, tempests, and hurricanes. The interior of the earth has been torn, and convulsed by the anger of the Almighty. The fountains of the great deeps have been broken up, and have

spread a terrific desolation, in the flood of Noah, over the earth. Fires are busy, wasting the bowels of the earth. And volcanos, bursting forth with terrific thunder, convert the mountain paradise into a smouldering wilderness by moving masses of red-hot lava : or, they bury fertile plains, and entire cities with showers of burning ashes, and melted rocks ! Earthquakes convulse the earth, and spread death and havoc over hamlets and villages, towns and cities, and whole realms ! How awful are thy judgments, O Lord God Almighty ! Who of all the sons of men can stand before thy wrath, O thou Holy One, when thou givest utterance to thy justice by these terrific messengers of thy power !”

## CHAPTER IV.

“Cursed is the ground for THY sake.”

JEHOVAH.

“Now, my children, can any one mistake the meaning of these deep and awful voices uttered on our ears from on high? Surely the materialism of the earth, and the dumb beasts, have never offended their Creator. And as there can be no malice, and no revenge, after the manner of men, in any of these judgments of God; even so, there can be no wantonness of a tyrant’s visitation in any of them, inflicting calamities without a cause. No, my dear children, it cannot be. But, true it is that God *is* angry: and it is with the wicked sons of men that God is angry every day. And in the impartial anger of his justice he visits every man’s habitation. He smites the beasts of the field, he convulses the earth, and thus he punishes the guilty, criminal man, *through* them. Nature and

Providence thus lift on high their awful voices, and proclaim the sentence of the Almighty One,—‘Cursed is the ground for man’s sake!’

“And, Charles, Dick’s *Christian Philosopher*, I see, lies near you; open it at Chap. iv. Sec. ii., and read aloud the passage which you admire so much.”

Charles read as follows:—“Can we suppose that so many engines of terror and destruction, dispersed over every quarter of the globe, are consistent with the conduct of a benevolent Creator towards an *innocent* race of men? If so, we must either admit that the Creator had it not in his power, when arranging our terrestrial system, to prevent the occasional action of these dreadful ravagers; or, that he is indifferent to the happiness of his innocent offspring. The former admission is inconsistent with the idea of his Omnipotence, and the latter, with the idea of his universal Benevolence. It is, therefore, not enthusiasm, but the fairest deduction of reason, to conclude that they are

indications of God's displeasure against a race of transgressors, who have apostatized from his laws."

"Now listen to me, my children," continued Mr. T., as Charles closed his quotation; "we have, every one of us, in our own consciences, a testimony, in addition to these terrible and sublime testimonies from nature, that God is angry with *us*. And when a stifled conscience does speak out, it shakes the stoutest-hearted sinner by its appalling thunders.

"Then, my dear children, think how much our terror is increased in another way. With the demonstration of his anger, there comes no soothing voice of mercy, from the same quarter. The Most High maintains an awful and unbroken silence in nature. He draws back the face of his throne, and covers it with light, to us inaccessible, and as utter darkness! He sits in unapproachable majesty, behind the dark cloud out of which these terrible judgments proceed, to punish the generations of guilty

man. We hear the voice of his thunder uttered in anger. But there is no speech uttered therein, to allay our terrors. 'We go forward, but he is not there; and backward, but cannot perceive him; on the left hand where he doth work, but we cannot behold him; he hideth himself on the right hand, that we cannot see him.'\* Nature and Providence make no revealings of his special mercy. The blue vault over our heads utters no voice of comfort. The seas and oceans speak of nothing but power, and terror. The green earth, with all its beauties spread out profusely around us, says, it is not *in me* to tell of it. The Almighty does place his bow in the clouds: there it is, simply as a natural phenomenon. There is no power in nature, there is nothing in Providence, which can raise a voice to tell us of a Covenant of Peace, shadowed forth by this holy and beautiful symbol of the Most High.

\* Job 23, 8, 9.

“Now, my children, we cannot be happy without his gracious presence. Peace can never rest within our troubled spirits, until we know him in mercy. There is an aching void in our souls, until he meets us in love. Our consciences are harassed, until a message of mercy reach us from his throne ; and rearing its bright and lovely bow on the dark, angry cloud, it proclaims, in a voice, from the **SINLESS ONE**, that there is a covenant of reconciliation, securing peace, and unfading hope for fallen man.

“ My dear children, do I succeed in explaining myself to you ? Charles, you understand me ? Well, then, to sum up : you see distinctly, in all these testimonies and evidences around you, that **GOD IS ANGRY WITH US**. And since he is angry with us, the cause of his anger must be removed entirely, and for ever, from between him and us, in order to our being happy here with Him, and in the other world with Him. Hence, by the very voice of

Nature and Providence, it is proclaimed that WE NEED A SALVATION from our sins. And WE NEED A REVELATION OF IT FROM GOD, who alone can tell us whether he is *willing* to save us, and how he *does* save us from all our sins."

Charles,—“ Yes, my dear father, I think I do distinctly see it. We are constrained to believe and feel the judgments of an angry God, who cannot look upon sin but with abhorrence. Hence, unless we admit, in wild despair, that God will abandon us forever,—SALVATION IS ESSENTIALLY NECESSARY to our everlasting happiness.”

Mr. T.—“ You are correct Charles, salvation is absolutely necessary to our eternal happiness. But, understand you what you say ?”

C.—“ I am not quite sure that I do, my dear father.”

F.—“ Well, let me then explain : and listen to me, all of you, my darlings, for young ones, like you, I am persuaded, can be taught of God,

and understand the way of our redemption. Understand, then, and know, that in sin against God, there are *two* things which will keep you for ever out of heaven, and drive you as miserable exiles, from God's presence, unless they be both effectually taken away. *First*, there is the GUILT of sin; each sin is the positive transgression of the law. By sin, man has incurred the threatened penalty, namely, death. The guilt of sin, therefore, subjects us peremptorily to death, in all its forms. *Second*, there is the POLLUTION, and VILENESS of sin. This makes us shrink back from all holy beings, and from a holy God, with infinite horror and self-loathing. By *guilt* we are driven from heaven; by *pollution* we are utterly unfit to enter heaven.

“Now, it is an immoveable and eternal truth of God's word, that law and justice *shall*, and *must*, have their full course, uninterruptedly. God will not, and he cannot pardon as man pardons. In every case of pardon issued by

a human tribunal, the guilty man is set free from punishment without satisfaction to justice. Hence, among men, the pardon of a culprit is extended to him always at the expense of public justice, and the law's requirements. This is owing to the weakness and imperfection of human laws, and the great weakness of man's administration of them. But in God's most holy government, there can occur no such instance. God never *does*, as he never *can*, pardon at the expense of his law and justice. In every case, without a single exception, divine law and justice have their full, free, and uninterrupted course in God's government.

“Hence, my dear children, we arrive at this conclusion—that it is just as certain as God is just, that pardon through *redemption* is necessary. For that is the only *mode* of pardon, in which law and justice have their full display of glory, in their exact harmony with divine love and mercy.

“ We must, therefore, fully satisfy law and justice, in our own persons, or in the person of a substitute, if such can be found, in order to enter heaven. If this be not done by a substitute, we must sink down, for ever, under the claims of law and justice ! That is to say, we must, as criminals, be doomed, in that alternative, to everlasting perdition, to render up, each one for himself, a perfect satisfaction to law and equity, by unendurable and eternal misery !

“ But, I shall resume this again, my children ; when I shall bring you to the living Oracles of God, therein to read fully, and clearly what we have been thus trying, like little children, to *spell* out of the comparatively dim pages of the book of Nature, and Providence.”

# THE NECESSITY OF SALVATION.

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## PART II.

### CHAPTER I.

“Haste thee, and from the paradise of God,  
Without remorse, drive out the sinful pair;  
From hallowed ground, the unholy; and denounce  
To them, and to their progeny, from thence  
Perpetual banishment.” MILTON.

THE next day was ushered in by dark rolling clouds and a damp atmosphere. Our young group could not avail themselves of the usual pleasures, of strolling over the lawns, or sailing in the Bay, or lounging in the harbour. Charles expressed his deep mortification, and was all impatience. Mrs. Torwood was busy settling a quarrel which had arisen in her little republic; and was singing a soft and plaintive air as she held the little brawling Joseph on her lap, and was soothing his

exasperated spirit, not by striking him ; not by scolding him ; but by the soothing music of a mother's melting voice. Mr. Torwood was busy watching the movements of a dark and angry cloud which had been accumulating over the mansion-house ; and of another that was sailing up against it, heavily charged with electricity. He knew what would instantaneously take place on their meeting ; and he was watching the result with much interest.

“I do love such a dark rainy day !” said David, as he laid down his book, and sat down near his father, and watched alternately his face, and the dark clouds. “It seems to fill one's mind with deeper and more solemn thoughts of God ; does it not, Pa ? And when I hear the pattering of the rain, and the sighing of the wind through the trees, while I follow the march of the hurricane over the forests, my mind is more fixed. I can study better, and follow you, dear Pa, more easily in your instructions. Is it not so, Ma ?” con-

tinued David. "Such a blustering, and tumult among the elements without, makes one feel so good, and so comfortable within doors, among those we love."

His mother smiled. "Ah! you are a philosopher, little David," cried Mr. Torwood, "And there is truth, David, in what you say; and poetry, too, as well as philosophy. Beattie in his *MINSTREL* makes his young poet to climb the lofty rocks, and gaze down upon the sea-washed cliffs, and admire the thunder and the wild raving storms. And Charles, my dear, you would be better employed, if, instead of repining under the disappointment of the weather, you were to taste, with David, the pleasures of the sublime and awful, by reposing on that sofa near the window, in all the delicious consciousness of safety; while you look out on that angry cloud, surcharged with electricity, and repeat the poetry of the loftiest conception,—'God from his watery treasures, pours his showers on the parched earth!'"

At this instant, there was a gleam of lightning ; the thunderbolt struck a tall oak close by, and the roar, instantaneous with the flash, shook the house to the foundation. There was a long and deep silence, while the younger of the children clung around their mother's knees.

“ God is near us ! ” said Mr. T. as he endeavoured to calm his wife and children. “ I saw where he stood by the flash of his eye ! ” David, you have a taste for the sublime, and courage to face the awful ; open the Bible, and read aloud the twenty-ninth psalm.” David opened the Holy Bible, and read with a firm and solemn voice. And flash after flash, roar after roar, succeeded each other for a few minutes incessantly, and the rain fell in torrents as he read these words :—“ *The voice of the Lord is upon the waters ; the God of glory thundereth ; the Lord is upon many waters ; the voice of the Lord is powerful ; the voice of the Lord is full of majesty ; the voice of the Lord breaketh the cedars ; yea, the Lord breaketh the*

*cedars of Lebanon. The voice of the Lord divideth the flames of fire."*

The storm passed away. And while yet the rumbling of the distant thunder was heard indistinctly, the heavy thunder cloud rolled away, and the sun, from behind it, shone forth in his glory. "There was a clear heat after rain." Every thing assumed an air of freshness and beauty. The pearly dew-drops sparkled from every blade of grass; and every leaf reflected back ten thousand varied and brilliant hues. The birds resumed their loud carrol, in a hundred different notes; and all nature seemed vocal to Jehovah, who moves in the whirlwind, and directs the storm. Far on the right hand, a splendid rainbow made its appearance; the one end of its stately arch resting on the shores of New England, the other on Long Island; the summit reposed peacefully on the bosom of the dark cloud, in the lofty vault of heaven.

"Come, see the rainbow, children," cried

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"Come, see the rainbow, children," cried

Charles. And every one hurried out into the porch to see it. "What a beautiful object," cried Mr. Torwood. "Now, Charles, I pray you, turn up the ninth chapter of Genesis, vv. 8—18, and read aloud the appointment of *the symbolical use* of that splendid phenomenon. Let us hear the voice of God's word, as our eyes are charmed with his handy work!" Charles then read aloud, as the eyes of all the group rested on the glorious rainbow :—"I do set MY bow in the clouds ; and it shall be the token of a covenant between me and the earth ; when I bring a cloud over the earth, the bow shall be seen in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God, and every living creature of all flesh, upon the earth."

"Our God is very near us," said the mother, giving utterance to the feelings of all the rest. "Our God is there before us. He remembers us. While we are looking on the rainbow, He is looking upon it, in the remembrance of his

covenant of mercy with all flesh. Our God will no more drown the world with a flood : nor our souls with the overwhelming vengeance of his wrath. For in the holy visions of St. John, he beheld a rainbow round about our Father's throne.

“And you must not forget one striking thing in that rainbow,” continued Mrs. T., as she pointed to the beautiful arches ; “you perceive *another* rainbow, dimmer, and farther in the distance, beyond a darker portion of the cloud, than what is in the interior of the lower rainbow. I think I may venture to say, my dear children, that the remoter and dimmer rainbow is the emblem of the Old Testament dispensation of grace, which has now receded into the distant shade, for our contemplation : and the other rainbow is the symbol of the same covenant of peace, in the perfect, more brilliant, and ever enduring dispensation of the New Testament. Don't you think so, my dear ?”

“ I thank you, my dear,” said Mr. T., “ for that fine sentiment : I have often thought so too. But come, we are now prepared, my darlings,” said Mr. T., drawing his chair forward into the family circle, “ to go on with what I promised you yesterday, namely, the discussion of THE NECESSITY OF SALVATION, as taught in the oracles of God.

“ And here, I repeat to you, and beg you to remember, the great fundamental truth, with which I wish to set out, in this matter. *We all sinned in Adam, and fell with Adam in his first transgression ; and we are of consequence, inextricably involved in fatal guilt and misery with him.* This I wish to impress deeply on you all, as a fundamental truth of the Bible, not to be surrendered by us.

“ And here, children, I shall tell you a parable. It has come down to us by tradition ; for I assure you, I did not make it. It is the story of an old man, and his master. The old man was very poor, and feeble, and entirely de-

pendent on his master, who was very rich and generous. He was employed by this rich man to fell timber in his forests, and to cut it up. It happened, one day, as his master stood near him, behind a leafy thicket, and unseen by him, that he was heard, at every blow of his axe, as he toiled and sweated under the burning sun, ever and anon repeating to himself, ‘Ah! had it not been for Adam’s first sin, I should not have been compelled to labour thus!’ ‘Ah! this is the bitter fruit of Adam’s sin!’

“This he went on repeating, at every fresh stroke of his axe on the tree, ‘Ah! I am indebted to Adam’s sin and fall, for all this!’

“His master, the rich man, approached him, and after some general conversation, he said to him, ‘My friend, I have heard your lamentations, and am grieved to witness your labours and sorrows, although I am not exactly satisfied with your impatience and restlessness, under them. Throw down your axe, and come with me. You shall be gaily clothed, fed, and com-

forted to your heart's content ; you shall sleep safely in my palace ; and on a bed of down, you shall forget all your cares. And,' added he, as he led him into his mansion house, and placed him near a richly furnished table, ' you may eat freely of all the dishes set down before you, on that table ; you may indulge freely in every thing, that is befitting moderation and temperance ; and a full portion shall be sent daily to your wife and children. But, mark me,' and he laid his hand on the old man's arm, in order to make a deep impression on his attention while he added, with emphasis— ' mark my words with becoming solemnity ; you are put on PROBATION for one month. Of every dish placed on that table, you may freely eat ; but of that single vessel, placed in the midst of the table, you must not of eat it ; nor must you lift the cover, nor even look into it. If you obey me, you and your children shall be adopted into my family, and made my heirs ; if you disobey me, you shall be forthwith driven

out of my house, and sent back to your former labours and sorrows; and your children will of course, share of your beggary and ruin.'

"The old man kindly thanked his benefactor, for the generous offer, and the very easy and reasonable terms. And he made many solemn protestations of perpetual fidelity and obedience. His master did not need to ask his consent, or that of his family. The bare mention of the terms constrained him promptly to accept the offer. And he was the more abundant and earnest in his protestations of obedience, inasmuch as the happiness of his wife and children was involved in this, as well as his own.

"Day after day passed away in uninterrupted happiness. No desire was left unsatisfied; and his family shared most liberally in the bounty. But, that dish, yes, *that* dish, it was always before him! As he became habituated to ease, and affluence, and luxury, he began to wonder what *new* luxury could possibly be

treasured away in that dish—that beautiful dish! At every returning meal, amid his plenty and happiness, this thought still occurred; and was still repeated in his mind, ‘what new thing—what novel luxury can be in that dish!’ By degrees the resolution sprung up in him, that, though he was determined *not to eat of it*, he might, *at least*, just look into it; he would just lift the covering, and satisfy his longing desire to see the contents. He doubted not that he should have courage enough *not to eat of it*. The half of the month had now elapsed, when one day, he thought he would just venture to lift the covering, and look in; no one would ever know it. The contents would be sacredly preserved; all would be right, when the eye of the examiner reviewed it. In a evil hour, he yielded, and looking round to see that none witnessed it, he put forth his hand, and lifted the covering of the forbidden dish! Instantly a small animal leaped swiftly out. It was *a mouse!* It was gone in a mo-

ment; it was lost forever; it could not be replaced by any effort on his part! He wrung his hands; and threw himself down in despair, and groaned with agony and despair!

“The master, as usual, at the close of the meal, visited the table; and examined the dish. Its inmate was gone!

“‘What hast thou done, old man!’ exclaimed he; ‘thou hast lifted this covering—thou hast looked into the dish. Its inmate is gone. Thou hast transgressed the covenant I made with thee!’

“He summoned his servant; and without uttering another word, or listening to any apology, he commanded him to put the coarse garments again on the old man; to put the axe into his hands again; and carry him forthwith back to the scene of his former labours, and sorrows. And as he passed mournfully along, the master said, ‘Learn wisdom from the past. Roll, no more, the blame on Adam. Thou hast, like the rest, given thy

full consent to the sin of Adam, by just doing what he did. Thou hast reduced thyself, and thy children to poverty. Blame not Adam : look into thy own heart, and be humbled before the Most High ! Thou hast deliberately transgressed the covenant of thy own choice, and violated conditions the most reasonable.' ”

## CHAPTER II.

“By one man sin entered into the world; and death by that sin.”

“Now, children, I hope you have reaped instruction from this parable. Well then, let me proceed to illustrate the doctrine, shadowed forth by it. And before I have done, I trust that every one in this circle, that is capable of knowing the right hand from the left, will feel  
THE NECESSITY OF SALVATION.

“First, then, I beg you will take notice of this fundamental gospel doctrine, that all of us partake of the guilt of Adam’s first sin. You will take notice, Charles and David, that it is only of Adam’s *first sin*, that we are guilty. The reason is this: after Adam, our common parent, had fallen, by this *first act* of his rebellion, the covenant of works made with him, and all his posterity, was, from that moment, broken. He ceased to be our representative;

and all his after sins were his own *private, personal* sins. Now, I wish to satisfy you fully, here, on *two* points. The *first* is this; that Adam was, in fact, our substitute, or representative. The *second* is this; when Adam sinned against God, and fell; all of us, his descendants, proceeding from him by ordinary generation, sinned in him, and fell with him in his first transgression.

“Some of you are old enough, my children,” continued Mr. T., as he cast his eyes around the circle of his sons and daughters, shooting up into man and womanhood, “to understand the meaning and the operation of **SUBSTITUTION, AND REPRESENTATION**. The operation is common and familiar to all. I, your father, am your representative and substitute in law, and in society. When I set my hand and seal to a deed, and a mortgage, that act of mine, with, or without your leave asked, binds you, and all my posterity, for ever. The members of Assembly, and of Congress, are our representa-

tives. Their enactments of laws are binding on us, although our consent was never asked to them. A merchant sends his agent to London with goods, to transact business for him. If that agent manages correctly, all the gain is the merchant's gain, though he was not on the spot. If he loses all entrusted to him; and, moreover, incurs heavy debts,—all these losses and these debts are the merchant's losses and debts, although he has not given his consent to them personally.

“In like manner, my dear children, our common parent Adam, was our representative, or substitute. Had he been faithful to his God, and had he religiously kept the covenant of works, his obedience would have saved himself and us from death, and all our woes. And, moreover, it would have secured to us all, on the terms of the covenant, a title and entrance into heaven, and everlasting glory.”

Charles.—“But stop, father; you go on too fast, I must dissent from you, here. I never

did give my consent to Adam's sin; on what principle of justice and of equity can *his* sin and guilt either be *mine*, or be called *mine*?"

Mr. T.—“You err, dear Charles, in several points. I beg you carefully to remember that Adam's consent to the covenant of works, was NOT asked by God. To have asked his consent, would have been an insinuation against Adam's perfection and holiness. In a covenant between men, I heartily grant you, my dear boy, mutual consent is essentially necessary. But in a covenant between God, and man, such as Adam's was, it is quite different. The moment that God proposes the condition and covenant to a holy soul, there cannot be any thing on his part, but a prompt accession. The record of all such transactions between God and man, establishes this:—‘This is the covenant which I *enjoin upon you*, saith the Lord.’\* Adam being a perfect and holy being, could not do otherwise than give a prompt

\* Heb. IX, 20. Deut. XXIX, 1. and Jerem. XI, 3, 4.

acquiescence in the covenant of works and its conditions, the moment it was revealed to him. Hence, had you been there, side by side with Adam, your consent would never have been asked by the Most High. Even among men, the head of a family is not required to ask the consent of his infant, and unborn children, to his signature to a deed, or a mortgage. I shall put a case, my children, to make the thing plain to you.

“Look across that Bay : you see those beautiful and highly cultivated fields, and those turrets peering from the green shades of those paternal oaks. That is the estate and mansion-house of the late Judge Bedford. He was left seized of the richest possessions in this county. In the infancy of his numerous family, he squandered it away. It was cut up piecemeal ; and deed after deed, mortgage after mortgage, were given by him. At last, it is *all* gone. He died poor ; and left his numerous offspring

very poor, and exposed to manifold miseries, as we all know, this day.

“ Now, listen to me, my children, I am going to make every one of you a judge. You are now sitting in judgment. Suppose young Aleck, his grandchild, or one of his great-grandchildren, were to present himself in our county court, and gravely demand back, by process of law, that splendid estate; and suppose he were to set up this marvellous plea, gravely suggested to him, by some of our theologians of the day: suppose—in short—he were to put in this plea most eloquently,—that ‘ he never gave his consent to his ancestor’s profligacy, nor to his signing of these deeds, and mortgages; that all *debt*, like all *sin*, consists in ‘ *voluntary action* :’ that that crime of his ancestor, was his own ‘ *voluntary action* :’ that *he*, the descendant, never gave *his consent* to those debts, which brought ruin on him. Why should I be punished so ruinously in my ancestor? Is there either justice, or reason in this, I pray you?—All debt

lying in ‘*voluntary action*,’ I cannot in law, or equity, be considered as having any thing to do with any debt, but my own debt, voluntarily contracted? I do, therefore, demand justice—nothing but justice—at your hands; and the restoration of all, and whole of this, my ancestor’s estate.’ Now, I pray you, Charles, what would the bench of Judges say to this novel *equitable claim*?”

Children.—“The Judges would all say, that Aleck was deranged,—would they not, father? We are judges too, dear pa, and we pronounce the same. Aleck would be surely deranged did he set up this plea!”

Father.—“Unquestionably, in civil matters, such a plea put in, would subject any man, in our republic, to the suspicion of LUNACY! Why it should be otherwise in spiritual and ecclesiastical law, is more than I have yet been able to discover.”

Charles.—“Now, I do see into it: and, upon the same principles, the merchant of New-York

might set up the same plea, that all *debt*, like all the debt of *sin*, lies 'in voluntary action : ' that as he never gave his consent to his London agent's squandering away all his goods ; and contracting, moreover, ruinous debts,—he will not pay one of them ! The fact is, however, that by no law could he escape the claims of his London creditors. None but the knave will say that all *debts*, like all *sin*, lie in ' voluntary action ' and personal consent. He must pay debts that are contracted by his agents, and representatives ; as well as those contracted in person, and by voluntary consent. Why, I should suppose that these maxims are the fundamental maxims, and regulations, in every commercial enterprise."

Father :—" You are quite correct, my son. It is so with *debts*, as with *sin* : and with *sin*, as it is with *debt*, contracted by an accredited agent, and a paternal substitute. Because one kind of sin, and one kind of debt are binding on us, by real and voluntary action : it certainly

is not to be denied that there is another kind of sin, and another kind of debt, that is also binding on us, by an equal obligation, from our federal connexion with our agents, and substitutes. You know, my dear children, how and why, I had to pay the heavy debts on this estate, which had been contracted by my ancestors; and which descended to me the heir of the estate. They were as actually *my* debts, as were those which had been contracted by ‘voluntary action.’ Do you perceive it, my children?”

Children :—“ Oh yes, indeed we see that nothing can be more reasonable and just.”

Father :—“ But this is not all. I wish to impress on your young minds, that if we set aside the covenant of works made with Adam; we must, on the same principles, set aside the covenant of grace, made with our Lord Jesus Christ. If we deny Adam’s federal representation of us; we must, on the same principles, deny our Redeemer’s federal representation of

us. If we disbelieve original sin and guilt, because we gave *no consent* to his sin ; we must, to be consistent, look for no benefit from our Lord's atonement, because we gave *no consent* to him, as our substitute, or to it, as our substitute's work. If we believe that we have no share in Adam's sin ; we cannot induce ourselves to believe that we have any share in our Lord's redemption. If we die not in Adam ; we are not made alive in Christ. If the principle be wrong that Adam should have represented us, it is equally wrong that our surety, the Lord Jesus Christ, should have represented us. If it be incorrect, in principle, to be subjected to the consequences of a substitute's delinquency ; it is equally wrong to receive the benefit of a faithful Redeemer's atonement, offered up on our behalf. You see, then, I trust, my dear children, very distinctly, that the same error, which would betray us to reject the covenant of works, and the substitution of our federal head therein, will positively lead us, by the

natural process, thereof, to reject the covenant of grace, and salvation through our federal head, Christ! And this would be the setting aside, and rejection of the entire Gospel of God; and the cutting off the last hope of pardon, and eternal happiness from ruined man!"

## CHAPTER III.

“ Of man’s first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste,  
Brought death into our world, and all our woes,  
Sing, heavenly muse !” MILTON.

“ LET me have your attention a little farther, my darlings ; while I open the Holy Bible, and point out a few striking instances of God’s entering into covenant with parents, and their children, while as yet they were unborn. Here, David, my dear, read aloud to us that verse, namely, the 14th, of the xxix chapter of Deuteronomy.” He read as follows :—“ Neither with you only, do I make this covenant, and this oath ; but with him that standeth here, with us, this day, before the Lord our God ; and also with him that is *not here*, with us, this day.”

“ Now, David,” continued Mr. T. “ read to us, Jeremiah xi, 3, 4.” David read aloud the

passage : “Thus saith the Lord God of Israel, cursed be the man that obeyeth not the words of the covenant, which I commanded *your fathers* in the day that I brought them forth, out of the land of Egypt.”

“I think no words can make it plainer to you, my dear children. Here, parents are distinctly recognized by the Almighty Ruler of all, as the federal representatives of their children. It is not only true, therefore, but reasonable, to affirm that Adam was our federal, as well as our natural parent, and head, in the covenant of works.

“Our Scripture proof will carry us a step farther, it carries us directly into this truth, that when Adam sinned, and fell, we all sinned and fell in him. Tell me, dear children, in whose image was Adam made ?”

All the children said at once, “In the image of Him who made him ; and that consisted in knowledge, righteousness, and true holiness ; so

you have taught us, dear father and mother, out of the Holy Bible.”

Father.—“That is very well. Now, that Adam sinned and fell, is a painful truth. We have the melancholy detail in the third chapter of Genesis. That he lost the image of God is equally evident. For God said, ‘Behold the man! he was as one of us, to know good and evil.’ So I render the passage of holy writ, literally, Charles, with old Adam Gibb, and other able critics. ‘So God drove out the man.’ ‘Dust thou art; and unto dust shalt thou return.’ ‘Man being in honor, abideth not; he is like the beasts that perish.’ And now, it is equally evident, that man lost the image of God in Adam. ‘Who can bring a clean thing out of an unclean? Not one.’ Hence it was declared of Adam’s first-born son, ‘That Adam begat a son in his OWN LIKENESS, after HIS OWN IMAGE.’ And presently it was declared by the pen of inspiration, that ‘the Lord looked upon the earth; and behold, it was cor-

rupt: for ALL FLESH had corrupted his way on the earth.'

"Had this deplorable corruption of all mankind taken place, by the IMITATION of bad example, surely *some* would have escaped the infection, and fearful depravity! But, in no age, and in no part of our globe—not even in the most retired and obscure islands of the seas—has one single man ever been found innocent, and pure, to this day!

"I shall read you a few more passages. 'That which is born of the flesh is flesh.' By *flesh*, here, and in similar passages, is intended human depravity. So it is used in that passage, 'flesh and blood cannot inherit the kingdom of God.' And there, my dear children, is a striking exposition in Psalm 58, 3. 'The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies.' That is, man is a depraved creature, from the earliest hour of his infancy. This cannot, as we have seen, be the effect of IMITATING bad examples.

For it is expressly said by the psalmist in another place, ‘Behold, I was SHAPEN IN SIN, and IN INIQUITY did my mother CONCEIVE ME.’ Let me only add Isaiah xlviii, 8, ‘Thou wast called,’ that is, by God the Judge of all, ‘thou art called,’ and therefore thou art a transgressor from the womb. That is, men were depraved and wicked, in the earliest hours of their existence.

“I trust now, my children, that it is as evident that we sinned in Adam, and fell with him, as it is that we derive our common nature from him.”

Charles.—“Allow me, dear father, an explanation. You have said ‘the wicked go astray as soon as they be born, speaking lies.’ Now, pardon me, but I really cannot see how an infant can go astray, or *speak* lies, before they can either walk, or speak.”

Father.—“Before God’s most pure eyes, the absence of truth, and the loss of the divine image on the soul, are, in a subject of his moral

government, the same thing as the fact of the person's being 'gone astray.' And the absence of truth, and of the image of God, is 'a lie.' The exhibiting of this absence of truth, and the absence of the divine image, is the same thing as holding up, or uttering 'a lie,' before God. We are 'in the truth,' when God's image is in us. The absence of that is the exhibiting, or uttering of 'lies.' Hence, a human being's corrupt nature, lying open before Jehovah's pure eyes, even while no words are expressed, does actually utter lies to him as often as his spotless justice and purity look upon him, and require truth and his own image in him."

Charles.—"I am fully satisfied with your exposition. But, father, is it not a safe doctrine, that Adam's sin and his fall, and consequent misery, have been the OCCASION of all our sin; the OCCASION of our actual guilt and misery, and NOT the FEDERAL CAUSE of it?"

Father.—"My dear Charles, that process

would be an attempt at cutting the knot, instead of loosing it. For, if every human being does, in fact, derive a corrupt nature from Adam, and does *necessarily* sin, by the *occasion* of Adam's sin and fall; while at the same time, you deny that man has any covenant connexion with him, as their substitute and representative, you do make Adam, in this case, by your own showing, not merely the *occasion*, but the absolute and immutable CAUSE of all our sin and misery. You make Adam the necessary CAUSE of all our sinning, while yet, on the principle you allege, we had no share, no participation whatever, in his guilt! Can you discover any equity or justice in this?

“I shall put a case for plain illustration. Could you defend the justice or equity of a human judge, who would act on such a principle as this in a civil court? Could you justify a governmental act among men, which would necessarily and infallibly make the people of a whole city, to be involved in bankruptcy, and in

utter ruin and misery, through the *occasion* of a certain inhabitant of that city, with whom they had no business transaction, nor covenant engagements, having failed, and having ruined himself, soul and body, by his own wickedness? Can a covenant-breaker with God, and a profligate, be, in any case, the *occasion* of the whole inhabitants of his city being involved in necessary ruin and misery; when they had no connexion in his covenant, nor share in his transactions? All the persons bound with the principal, in bond, must suffer with the principal when he fails, and is ruined. But, on what principle of equity, or of common sense, can the failure and ruin of the principal be the *occasion* of the necessary ruin of all the people of his city, when they had not been joined in the bond with him; nor had any covenant, or business transaction with him whatever?"

Charles.—“I thank you for that; I do see it now, and I must admit that there can be no law, nor justice in the case. In fact, a govern-

ment, proceeding on this principle, on which the teachers of this *novel* doctrine do actually represent the Almighty as uniformly proceeding, in his moral government, would really offer an outrage to all equity ; and would, in my view, violate all justice, and mock the common sense of mankind ! There must be an actual covenant connexion between our common head, Adam, and us, before, in any sense, we can be made in law, necessarily to sin *by* him, or *in* him, or *through* the *occasion* of him. There are difficulties attending your doctrine, father ; as there are difficulties in all the deep things of God. But in this novel theory, which we have been discussing, there is, in my humble opinion, a positive absurdity ; and no less than an outrage on the great principles of common equity ! At least I beg to say, it seems so, in my poor opinion.”

Father.—“ I am fully of the same opinion, Charles. But let us go on to examine a few more passages from the Scriptures, to confirm

our main point. I open to you, my children, that strong text in 1 Cor. xv, 22 : ' In Adam all die.' And, let me put down beside this, the other text, ' The wages of sin is death.' Now, I am certain, little Amelia, there, does understand the conclusion. Let us try ; since there is no death without sin, if we DIE IN ADAM, as we are divinely told we do, then most certainly did we SIN IN ADAM. And it is equally evident, that it could not be actual sin, or voluntary, and personal action. For we did not exist at that time, when Adam sinned. But there is, here, evidently a sin causing our death IN ADAM. It remains for us only to admit, that it must have been the sin of our substitute, and covenant head ; which is REALLY ours in virtue of our oneness with him, as our head in the covenant. And it being REALLY ours in the eye of law and justice, it is thence imputed to us, or placed to our account. And we suffer, accordingly, all the penalty of the broken covenant ; just as those, who are bound

in the deed or bond, do all suffer with the principal; and fully as much as he does, when he becomes bankrupt.

“Hear me again, my dear children. St. Paul, when contrasting the two Adams, says, by the Holy Spirit, ‘We have borne the image of the earthly Adam.’ This, you may recollect, is a repetition of the passage in Genesis, namely, ‘Adam begat a son in his own image;’ that is, like his fallen head, he was a guilty, miserable, vile, dying sinner. Now, such is our condition, one and all, as the guilty children of fallen man. But, neither the justice, nor the equity of God, would have allowed Adam’s children to be begotten in this condition, had they not actually been in him, and represented by him, and, of course, had shared in his guilt. For *real participation* in the sin of Adam, is the basis of its being imputed to us. It is NOT our sin by an arbitrary act of imputation. The sin is ours by *real participation* with him, and in him, as our covenant head and substitute.

Hence it is most justly and righteously imputed to us. The debt contracted by the merchant's agent in London, is REALLY his by his connexion with the agent ; hence, as it is his REALLY, his creditors do justly impute it, or charge it to him, and demand it of him. My children I ask you to be careful in keeping in memory this explanation of the word IMPUTE, and the basis of the imputation. For men, mistaking the Bible use of the word IMPUTE ; and also forgetting the true basis of this imputation, have raised objections against this plain doctrine, which I have seen vanish speedily away from sensible and well-informed minds, the moment this explanation is made. This was actually the case with one of the most able lawyers and accomplished statesmen I have ever been acquainted with. He opposed, with unusual warmth, and real abhorrence, what he understood to be the doctrine of '*imputing Adam's sin to him* ;' that is, 'making Adam's sin to be HIS, by imputing it to him.' This sounded in

his ear, as if the imputation of crime was charged on him, when he was conscious of innocence.

“ I took the liberty of replying,—‘ Why, my dear sir, I entirely agree with you. You are simply repelling a grossly mistaken view of the whole matter, which I repel, as zealously as you do. Pray, sir,’ said I to him,—‘ was this fine estate of yours, free of debt, when you inherited it from your grandfather?’ ‘ No ; I had a heavy debt from my old ancestor?’

“ Did you contract it ?”

“ No : it was contracted by my grandfather ?”

“ Why did you pay it ?”

“ Because it was legally mine : he was my legal head ; his signature to the bonds, bound me.”

“ Then it was *really* your debt contracted in him ?”

“ Why, to be sure, it was as much my debt *really* contracted *in* him, and *by* him, as if I had

personally, and by *voluntary act*, contracted it myself."

"Hence it was **IMPUTED** to you on this basis, that it was *really*, though not *actually* yours. Mr. Senator," I added, "I am happy to find you such an enlightened advocate of the true Scripture doctrine of original **IMPUTED SIN**."—I was delighted to see how this plain exposition flashed on his strong and enlightened intellect: and with what candour, always indicative of a great mind, he frankly bowed to the *Bible* doctrine, as now explained.

"Now follow, my dear children, as I proceed.—The doctrine I speak of, receives the clearest support and illustration from Romans, Ch. v. 12—19. 'By **ONE MAN**,'—not by every man, as if on every one had been put his own actual responsibility; but,—'by **ONE MAN** sin entered into the world; and death by sin; so death passed upon all men, for **IN HIM**,'—mark that, my Charles; I refer you to your Greek Testament, 'εφ' ω,'—**IN HIM**, that is,—**IN**

ADAM, have all sinned.'—Again,—‘By one man’s offence, death reigned BY ONE.’ ver. 17. Had each man stood, and fallen for himself, and had no share in Adam’s guilt, by what possible twisting can it be charged on the human family, that by ONE MAN’S offence, death reigned by ONE?”

“By no means,”—cried Charles, and David, and their mother; while the other members of the group seemed to sympathize heartily in their plain, common sense explanation, saying,—“Nothing can be clearer.”

“But, hear me farther: ‘By one man’s disobedience, many were MADE sinners.’ v. 19. This ‘made,’ I beg you, Charles, to take notice, means made by a *legal act*, that is, legally constituted sinners; that is, declared in law, equity, and justice, to be sinners, in Adam, as they were IN HIM their substitute, represented by him, and consequently, they REALLY sinned in him. Hence the sin being theirs, it is by law and equity, IMPUTED to them. They are, thence,

MADE, and declared to be sinners, before the Judge of all the earth.

“ I shall call your attention, my dear children, to one evidence more. I hope, my dear little ones, I am not detaining you too long.”

“ Not at all, dear father, go on.”

“ Well, Joseph, I see you are the only one betraying impatience. Shall I go on ?”

“ Why, Pa, I don't know, but I have been ‘ awfully impatient,’ as the gardener says sometimes, to get a hold of that humming bird, and that great, speckled Bohemian butterfly. There, there, now, the humming bird is in my cage, I have pulled the string! There, dear Pa, all's right, go on.”

The whole group burst into a loud laugh; the parents smiled. Joseph looked up to his father with fear, as an offender would.

“ I can perfectly excuse *you*, my little Joseph, while I feel satisfied that the most of you, my dear ones, have followed me. We should be very unreasonable,” continued Mr. T. to his

wife, "if, my dear, we should expect our youngest ones to follow us, in such discussions. We should, moreover, commit a fault, if we were angry at these sallies. We must remember, however, that the young mind can really take up the leading doctrines of our salvation, much sooner than many do believe. And it is only by constant, persevering, and good-natured instruction, that we can lead our dear ones on from the first, and most simple truths, to these all important doctrines, now occupying our attention. '*Crescit eundo!*' my dear; '*Crescit eundo!*' Knowledge grows by ever moving onward; and coaxing, and sweetly persuading, will do much in achieving a triumph; where impatience and driving will cause disgust and defeat. Now, come, my darling Joseph, and you, little Amelia, I am going to tell you about God's dealing with infants."

## CHAPTER IV.

“ O Death

None can escape thee! In thy dungeon house  
 'Thou sat'st, from age to age, insatiate,  
 And drank'st the blood of men, and gorged their flesh,  
 And with thine iron teeth, didst grind their bones  
 To powder, treading out, beneath thy feet,  
 Their very names and memories.

The infant's blood  
 Pleas'd well thy taste ; and while the mother wept,  
 Bereaved by thee, lonely and waste in woe,  
 Thy ever grinding jaws devoured her too !” POLLOCK.

“THE mortifying doctrine of our original sin is proved, and illustrated by the dispensations of Almighty God to infants ; and *their* moral dispositions toward Almighty God.”

The children were instantly all attention, and Joseph climbed on one knee of his father, and Amelia on the other, while Joseph lisped out in his father's ear,—“ I do not care one penny about that great, speckled butterfly now ; Papa, go on, and tell us about what God does to little infants, like 'Melie and me.”

Mr. T.—“ You must have frequently observed, my dear children, the moral character manifested by your youngest brothers and sisters. You have witnessed, in many instances, the ebullitions of human depravity, even before reason, yes, even before reason enabled them to IMITATE a bad example. They have betrayed anger, petulance, malice, passion, revenge, in a painful manner, even before they ever heard of such things, or could know the meaning and nature of them ; or could imitate them in a bad example. Before they ever heard of, or saw greediness, and a covetous spirit, they have developed them in their moral character. Look now, and I will show you an illustration of this. You see little Jamie, there, the gardener’s son ; a boy that has not lived more than a few years. Well, you all know that that child never saw any example of grasping covetousness, or a greedy spirit, either in his father, or in his mother. And he is not a whit worse, than any one of you, my children, when at his age.

Come hither, Jamie," continued Mr. T., taking some large yellow apples out of his pocket, and offering the little fellow one of them. "Come, Jamie, and take an apple." He grasped it hastily with both hands, it was too large for one hand.

"Come hither, Jamie, and take another apple." He eagerly grasped it, as if he had not already got one, and secured both between his hands in his bosom.

"Here, Jamie, take another," continued Mr. T., holding out another large apple. Jamie made a strong effort to seize it. But he had no hand to hold it; yet he struggled to get it up between his chin and his bosom. In this effort, he dropped one of them which he had already got. In endeavouring to retain the third one, and regain the lost one, he dropped another. He threw himself on his knees, and struggled manfully to recover the two; in this effort, he strove to secure the third apple, which Mr. T. had dropped before him. He

was puzzled which to secure first ; and in this indecisive attempt, he could raise none of them ; for he would not rise up with less than *all three* ! Failing in the resolution, he became so vexed, that he burst into tears, while he still had an apple in each hand !

“ Now, who taught that fine little fellow, this grasping and self-appropriating spirit of the miserly man of the world ? Why did he so greedily seek the *second* apple, when he saw so many, near him, who had none ? Why not insist most generously, that he should be the last to take any ? Why not insist on dividing, and sharing with those around him, the last fraction of what was given him ? You see, that the infant there, showed nothing more nor less, than what ten thousand grown up, and old white-headed men—infants of the world—are doing every hour of every day ! But who taught him by example ? Nobody taught him. He never in his life saw the example in his father’s retired cottage. He never was among

knaves and covetous men ; he never heard of Wall Street in his life ! On the contrary, he had continually witnessed his mother liberally giving away milk, bread, and vegetables, to the poor who came to the door.

“ Besides, my children, if men have no such depravity in infancy, then they must grant me this—that if depravity come by example and imitation, so, of course, must also *conversion*, and generous *benevolence*, without the aid of grace, come also into children’s, and young people’s minds and practice, by the example of pious parents, and the imitation of godly practices : and that, too, as extensively in the *one* case, as in the *other* ! But this, we all see, is by no means the case.

“ But, my children, this is not my main argument, on this point.

“ You cannot but remember our own dear little Jamie ; and also your sweet little brother Thomas.”

“ Yes, dear Pa ; we all remember them ; it

is now a year since we saw them fall asleep ; and, then, they were put into their snow-white shrouds, and their little coffins, and they were then put into the dark, deep grave. It was a bitter cold, snowy day when we wept, and shivered at the grave, as the man put the wet earth over the little coffins of Jamie, and Tommy.”

“Well, my darlings, you saw Jamie and Thomas suffer more pain and distress, than you ever saw me, or your dear mother suffer. They moaned and sobbed ; they were convulsed in every limb ; they groaned and pined away, and then died ! Our little Jamie, sweet babe, expired in the agony of a convulsive fit. And millions just as ‘innocent,’ as they were, in respect to *actual* sins, have been, in like manner, in distress, and have died in distressing agonies.

“Now, why is it that they die ? If they have no original sin and guilt, how can they have the terrible punishment of death inflicted on them, by Him who is very just, and cannot

do wrong? It is certain that these little babes had no *actual* sin. But they cannot die without some sin. For death does not come on us, because we are made of dust. Not at all, my dears; for God can make *dust immortal*, as well as spirit. Nay, he does make the dust of our bodies immortal. For, from the last day, he will make our dust-made bodies immortal, like our souls. Nothing is more expressly taught, in your Bibles, than this—that we die, because we are sinners—not because we are made of dust. I call on you, Charles, for the proof of this out of your Bible. I must sweep away, even the appearance of a doubt here from your young minds.”

Charles.—“‘The wages of sin is death,’ Sir; and this is just the conclusion drawn from the narrative of Adam’s sin and fall. Because he and Eve had sinned, therefore, God said to them, each, ‘Dust thou art, and unto dust shalt thou return.’ And this again, was just the literal fulfilment of the threatening in the pe-

nalty of the covenant of works,—‘In the day thou eatest thereof,’ that is, in the day that thou rebellest and sinnest against me, ‘thou shalt surely die.’”

Father.—“You quote and reason correctly, Charles. And here is the conclusion; divine justice cannot permit an innocent being to die. But unnumbered infants die; hence, they have sin and guilt. But none can charge them with ACTUAL sin and guilt; hence, it must be the sin ‘by our nature,’ or, original sin.”

Charles.—“But, Pa, death comes to them, as some say, merely as a sweet guide and friend, to take them to heaven. How can it be a punishment, then?”

Father.—“My dear boy, I must warn you that those who hold this doctrine, do err exceedingly, not knowing the Scriptures. They unwittingly confound the CONSEQUENCES of death, with the PAINS AND AGONIES of death. The consequences, or, results of death, are made great and everlasting blessings to infants. For

I believe that they are, through the blood of our Lord and Saviour Jesus Christ, received immediately into heaven. But DEATH itself, I speak of its pains, and horrors, and agonies. No man in his sober reason, as I should judge, could reckon death, with all its pains and horrid agonies, a real blessing.

“Our poor neighbor, John Farnham, as you all remember, was so badly hurt, that he had to submit to have a leg, and an arm taken off by the surgeon. Now, I ask you, my dears, was it the consequence and result of the cutting off of his limbs, that saved his life; or was it the horrid pain and agony of the act of amputation that saved him?”

Children.—“Why, it must have been the *consequence* of his losing his limbs; and not *the agony* endured in cutting them off.” “For the preventing of mortification,” continued Charles, “was the *result* of his losing his limbs. The *pain* of cutting them off could not stop the mortification. The latter was a

dreadful punishment to poor John ; but the former saved his life. This, I think, quite clear. He must have very little wit, who would maintain that the horror, and agony, and punishment of amputation, are real blessings !”

Father.—“ I thank you, Charles ; and it is exactly so with death, my children. The Holy Bible declares it, and threatens it as a curse, real and appalling. The Most High who inflicts it, has expressly said so. ‘ The wages of sin is death.’ Now, then, my dear ones, can any pervert that threatening of God, and convert it into a blessing, by making it to read, ‘ The blessing bestowed upon sin, is death ?’

“ Hence, as certainly as infants suffer pain, and agonies, and death itself, the consummation of the curse—so certainly are they guilty of sin in the eyes of their pure and holy Maker. But, as I have just been saying to you, and I beg to repeat it, infants have not committed an overt act of sin, by ‘ voluntary action.’ In reference to actual sin, and personal transgression, they

are as innocent as ‘the lamb that never touched the grass.’ But the infant dies; it dies *in* Adam; ‘sin is the wages of death.’ Hence, it sinned in Adam. Most manifestly, then, is the fact of original sin proved, and established by God’s most holy dispensation towards infants.

“This, I would briefly add, is the principle recognized in the eternal and moral law of the second commandment. ‘God visits the iniquity of the fathers upon the children.’ And it is carried out in the natural world in God’s holy Providence. The profligacy, and bodily diseases of wicked parents, are visited upon the children, in their pining away in poverty, hunger, starvation, exposures, and diseases, and early death! So strongly is this painful and mortifying, but most true doctrine, fixed upon the eternal base of truth, in God’s word, in God’s law, and in God’s providence.”

Amelia.—“Well, Pa, I think I understand you; and as often as I suffer pain, or see little sister, and brother Joseph suffer great pains, I

shall always remember that *this* is a proof that we all sinned, and fell, and died in Adam, as well as brother Joseph's sallies of 'human depravity,' as I think you called it, Pa."

"Come, come, 'Melie," cried little Joseph, "don't remind me, and I won't remind you, of your sallies of depravity. But, *come, a kiss for a blow!* My dear Ma taught me that new thing, as she sung me a little sweet song, on her lap—come, 'Melie, *a kiss for a blow!*" And he threw his little arms about Amelia, and kissed her.

"God be praised, my dear boy, that old Adam is getting subdued already, before the melting power of the love of the second Adam, the Lord Jesus, in you. But, come, I have reserved my last argument, on this subject, to try you all. For, I assure you, I shall be but poorly satisfied with the close attentions, and progress in knowledge, of all of you, who have come to the years of understanding, in some measure, at least, if you do not really feel in your own

souls, and hearts, this mortifying truth, which I have been trying to press on your earnest attention,"

## CHAPTER V.

“The voice within, the voice of God, that nought  
Could bribe to sleep, though steeped in sorceries  
Of hell, and much abused by whisperings  
Of evil spirits in the dark, announced  
A day of judgment, and a judge—a day  
Of misery, or of bliss.”

POLLOK.

“Now, all of you, look at me. I ask you each one, just to review the history of *one day's* thoughts, affections, and passions. Have you, my dear children, each, from the time you opened your eyes this morning, always thought upon God? One delinquency here, will be enough to condemn you, my dear ones! Have you always been loving God unceasingly? One failure here, is enough to condemn you! Have you always, each one of you, loved your little brothers, and sisters, and parents, as you love yourself? One failure here, my dear ones, is a sin enough to condemn you! Have you

always loved your neighbour, as yourself? One failure here, may condemn you, my children! Do you love to be good, and holy, in that manner as I have often explained to you, out of the Bible? One error here, will condemn you! Do you love God, because he is holy, and pure, and just, as well as good to you? One mistake here, will condemn you, my dear children! Do you feel, and give way to no wandering thoughts and evil imaginations? One bad indulgence in these, will condemn you! Have you indulged in no vile desires, in no wicked fancies, and in no impure wishes? One delinquency here, will condemn you, my dear ones! Have you, each, a sincere desire to glorify God, with all your heart, and all your soul, and all your mind, and all your strength? One failure here, will be fatal to you, my very dear children. Have you loved your enemies, and prayed for them who spitefully abuse you? One single failure here, is a breach of the whole law of love, and is enough to condemn you, my dears!

Have you hated any in your heart, and wished their death? Ah! ‘He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him.’ One error here, will condemn you for ever and ever!”

“Stop, stop, Pa!” cried all the children in terror and distress, while little Joseph was among the loudest, professing that *he* would not, if the Lord will, quarrel any more with his little brothers and sisters, nor brawl again.

“Ah!” said the mother, in a soft, plaintive voice, “who can stand up before the Almighty, and plead not guilty before HIM, who ‘is of purer eyes than to look upon sin; and who cannot behold it, but with abhorrence!’ Ah! my dear children, what *will* you, what *can* you do, when you are summoned to the bar of the Holy One? Enter not into judgment with us, O Lord. But impress upon our minds, one and all, the ABSOLUTE NECESSITY OF SALVATION, to be prepared to meet thee.”

F.—“But, we shall resume this again, my

dear ones ; business now calls me away. Meantime your dear mother will conduct you into the garden, to stroll among the flowers, until the dinner bell shall summon us together again. Charles, conduct your mother, and lead the way : adieu ! My blessings on you all, my dears ! Little Joseph, remember your vow ; and see that you keep 'Melie, and all the rest, in good order."

"Adieu, Pa," cried Joseph. "See if I don't present you the prettiest and sweetest of all the flowers ! For I love you, Pa, more than any of them all, don't I ? He smiled, Ma, as he looked back on me ; and a silent smile, you know, as you told me once, dear Ma, is a mark of love and approval. Your Joseph won't be a bad boy, Ma."

# THE NECESSITY OF SALVATION,

SHOWN FROM

THE CONSEQUENCES OF OUR FALL IN ADAM.

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## PART III.

### CHAPTER I.

——“ So bad was sin ;  
So lost, so ruined, so depraved was man,  
Created first in God's own image fair !”      POLLOCK.

“ DEAR Ma, what can keep our father so long away ?” said little Joseph, as the children had every one assembled, at the appointed hour, under the great elm, near the shore, where the pleasure boat is usually hauled up.

“ Have patience, my love,” replied Mrs. Torwood ; “ your father will soon come ; he named the hour himself ; and at that hour, if God so wills it, and the wind favouring, he will come.”

“There he comes,” cried Charles, just as the children were beginning to separate, and scatter over the lawn—“there, he has just cleared the Neck.” Mr. Torwood stood up, and waved his handkerchief; and the whole group joyfully returned the signal, with a hearty cheer. The boat, with its little white sail, bounded over the waves, like an eagle skimming over a plain; and in a few minutes the father stood in the midst of the happy group.

“I can say with the English statesman, Edmund Burke,” said Mr. T., as his eye returned the kind regards and sweet congratulations of the mother of his children; and as he embraced each of the little prattlers, ““I feel every care gone the moment I reach my home.’”

“And yet, my dear,” replied his wife, “your looks betray your anxiety, in the midst of this sweet flattery. I fear you were too late to save your friend.”

“Indeed I was too late, my dear. I found myself only in time to see him conducted by

his only surviving relative, to the London packet; on board of which he has embarked, with the miserable remnant of his once splendid estates. It was too much for his delicate wife to endure. She sunk under the stroke; and all that is mortal of that lovely Christian, now sleeps with the dust of her fathers in the church-yard of Bankhead.

“And, now, Charles,” continued the father, after a long silence, in which busy memory brought back many painful scenes, to their remembrance,—“here we have another illustration given us, by Divine Providence, of that doctrine, which I have been so anxious to impress on every mind here. Our beloved friend, with whom I have parted, is the grandson of one of the brave officers, who stood by the side of the immortal father of his country, Washington, in the days of war, and the days of peace. The family estates passed from this officer, with several heavy mortgages, into the hands of his son, and thence, into the hands of his grandson.

Partly by mismanagement and partly by adverse circumstances, the debt accumulated ; interest was added to the principal ; and soon the compound interest made it overwhelming. The mortgages were foreclosed ; and my poor friend will land on a foreign shore, almost pennyless, though not friendless.

“ But, suppose now, Charles,” continued Mr. T. with a smile, “ he had gone into court, and demanded the inheritance of his fathers back again. What a *strong plea* could he have set up,—‘ He never gave his consent, in any shape, or form, to that bond, and that mortgage ; he never put his hand and seal, to that instrument, he can have no more to do with his grandfather’s debt, than with the first sin of Adam. All *debt*, like all *sin*, lies in ‘ voluntary action ;’ that could not, therefore, be his debt ; for, by no voluntary action, did he ever make it his debt.’ Suppose, now, Charles, you and I go forthwith into court, and secure the services of the most learned lawyer in the republic, to enforce this

*overwhelming plea!* What a delicious surprise, I and you, dear Charles, should give my poor dear friend, by presenting his recovered estate to him, and his motherless children!"

Charles.—“Alas! Pa, it won't do; I believe in no such absurdities. A man may try to rid his conscience of his original guilt, by this kind of process. But depend on it, the civil law will not set him free from his debt, contracted by his ancestors without his ‘voluntary action!’ But, Father, we remind you of your promise of some farther delightful conferences, ON THE NECESSITY OF SALVATION. And, now, that we have reached the cool shade of this charming arbour, let us sit down here. I shall nurse little Joseph; and 'Melie will recline on her mother's lap.”

“Most gladly, my Charles,” said Mr. T., as he took his seat on the grassy sofa. And, uncovering his head, he uttered this brief prayer to the God of all their mercies,—“O Lord, that which we see not, teach thou us. Convince

every one of us, here before thee, of sin, of righteousness, and of the judgment to come. And, O Lord, gather us, and all our dear little lambs here, into the fold of the Good Shepherd of Israel. And, oh! grant us, we do most humbly beseech thee, our Heavenly Father, this favour of thy rich grace, that no one of us be a missing, in the company of the ransomed, in the great day of our Lord; and thine shall be the glory for ever. Amen.

“Follow me, now, my dear ones, as I enumerate the many, and awful consequences, of our fall in Adam, the truth of which, I trust I fully proved to you on a former occasion. The consequences are named in two words, SIN, and MISERY.

“Under the *first* of these, I place, as the first here, that which has been formerly exhibited, the guilt of Adam’s first sin. This, as I have showed you, rests on us, because we were *in* Adam, as our covenant head. So the word of the Lord declares it: ‘In Adam all die.’ Guilt is the cause

of death. Hence we are involved in his guilt. And this guilt being ours, it is imputed to us, in all God's dealings with us as Adam's descendants.

“ The *second* consequence is this ;—we have sustained the forfeiture, and the utter loss of the divine image. This we have proved to you already. We are begotten ‘ in the image and likeness of Adam.’ ‘ We are shapen in sin, and conceived in iniquity.’ ”

Charles.—“ Does God make us, and create us sinners, then ? Can God, in any way, be the author of sin, or of our sinful nature ? ”

Father.—“ A single explanation will enable you, Charles, to apprehend this truth, which we do very firmly believe. When God created Adam, he acted *then* simply as a Creator ; and he made man after his own pure and lovely image. When the Almighty creates man *now*, and since the days of Adam, he acts in a double character, and relation to us. He acts as a CREATOR, and as a JUDGE. As a CREATOR, he gives us all our physical, and moral powers of

body and of soul. As a JUDGE, he sits in equity, and denies us that image of God, which we, by treason, wantonly threw away, and therefore, forfeited and lost. He creates us *under an absence of the image of God*; and as a Judge, moreover, he imputes to us that guilt in which our apostacy involved us. This is perfectly reasonable and just. God is under no obligation to continue to us that which we wickedly threw away, and forfeited. Are the present owners of our friend's estate, which has been alienated and lost by the debts of his ancestors, under any obligations to restore it to him? No, indeed. Hence, by no construction of our doctrine, can the Holy One be represented as the author of our *sinful nature*. You might as reasonably say, that the law of the land is the sinful cause of our poor friend being deprived of the possession of his estates, which were sold on account of the unliquidated debt of his grandfather. It was debt, not the law, nor the author of the law—but debt alone, which was the

cause of the alienation, and loss of all his possessions.

“*Thirdly* : Another result of our fall, is the corruption of our whole nature. Human depravity is universal and total. It is *universal*, my children, because, as we have already seen, not a human being, on the face of the whole globe, in any age, has been found guiltless, innocent, and pure. It is *total*, because no faculty has escaped the total ravage. ‘The whole head is sick ; the whole heart is faint ; from the sole of the foot, even unto the head, there is no soundness in it.’

“*Fourthly* : We are, of consequence, involved in the guilt of innumerable actual sins. I have here to remind you, my dear children, of the questions I put to the conscience of each of you, the other day, and to the responses prompted by the conscience of each, in proof of this. I have also to remind you of the testimony of God’s holy word : ‘Man is poor, and miserable, and blind, and naked.’ ‘There is none right-

eous, no, not one.' And this painful, and mortifying testimony of conscience, and of Scripture, is fully confirmed, and very awfully exhibited, in the history of our species, and in the world around you. What evil thoughts and imaginations! What revolting profaneness! What horrid blasphemy! What crimes, and violence, and atrocious deeds of cruelty and pollution, have covered our world, as with the waves of a Dead Sea, sweeping over us! What is history, but a revolting detail of ambition, avarice, tyranny, covetousness, cruelty, and all manner of rebellion against the laws of God, and of man! Open a daily newspaper; how many revolting crimes are perpetrated every day, and every hour, and every minute, in the human family! Now, my children, as every sin deserves God's wrath and curse; what must the amount of one day's guilt deserve? O, what must the whole amount of a world's centuries of guilt deserve, at the hands of the Just and Almighty ONE!

“ A *fifth* consequence, let me place before you, my dear ones. It is this :—All men are, in their natural state, in a state of positive condemnation. The sentence is gone forth from the throne of spotless justice. We are actually prisoners, lying in the cells ; chained, incapable of flight ! Go where we may, we still stand in the presence of an angry, just, and Almighty Judge. Reason and Scripture determine this. Hear what reason says. Every sin is open before the all-seeing eyes of God. He cannot be, for a moment, indifferent to it. He will either approve, or disapprove of it. He cannot approve it, He therefore condemns it. Therefore, we sinners are all positively under condemnation.

“ Then hear out of the testimony of the Lord ; ‘ He that believeth not, is condemned already.’ The conclusion is irresistible. Unless a pardon reach us, poor condemned criminals, we must perish as certainly and as necessarily as God is just. Unless a pardon reach us, we must

perish ; for God never says one thing, and does another. God never utters sentence, without executing it, either on the principal, or the SURETY.

“ A *sixth* consequence is this : All mankind, being fallen creatures, are under the dominion and tyranny of Satan. This is one of the awful mysteries of religion, for the knowledge of which, we are indebted to the Holy Bible. And whosoever keeps not within this sacred record, be he a simple man, or philosopher, will commit egregious errors. Let me lead you, then, my children, directly to the Bible. In 1 Peter v. 8, how read you ?”

Charles lifted his Bible, and read as follows : “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

“ Now read to us out of Ephes. ii, 2.” Charles proceeded with these words : “The prince of the power of the air, the spirit that now worketh in the children of disobedience.”

“ Ah ! my dear little ones,” said Mr. T., with much solemnity, “ how dreadful the condition of all men, who are still lingering in their unconverted state ; wholly under the dominion and tyranny of the master spirit of hell, and his legions of demons ! And yet, such is his terrific power over man, how little alarm does this create to him !”

## CHAPTER II.

“AND there were groans which ended not, and sighs  
That always sighed, and tears that ever wept,  
And ever fell, but not in mercy’s sight,”

POLLOK.

“UNDER the *second* general result, namely, our state of MISERY, I reckon—

“*First* : Our loss of communion with God. He is far from us, and we have wandered far from him. We see him in nature; but his ‘back parts’ are towards us; we see not his face. We hear him in his thunder; and in his roaring storms, and gentler voices of his creation. But, he speaks not *to us*. There is an awful, and mournful silence to us, poor sinners. All communion is cut off, until it be renewed in the holy dispensation of love and mercy, by a substitute.”

“*Second* : We are under his wrath and curse. We are sinners; he is wroth with us,—that is, his pure justice goes forth against us to consume

us, as his fire, in nature, consumes the dry stubble, unless the hand of Him who is mighty to save, is stretched out in mercy to save us.

“*Third* : We are made liable to every misery that awaits guilty suffering humanity in this world. I call to your remembrance the scenes detailed to you, my children, by Charles,—the results of our late excursion. These are the mournful consequences of the fall. We see them, we hear of them, we feel them !

“*Fourth* : We are, my dear ones, subjected to the fearful stroke of death. This is a terrible enemy. It cuts us off from all sweet friends. It cuts us off from all our earthly joys. It inflicts on us an indescribable and intolerable pain. You know how we shudder at the very thought of having a limb cut off by the surgeon. Ah ! my dears, what must the shock be to have body and soul torn asunder ! Nor is that all,—it is not all of death to die ! Only think of the terrific and most appalling consequences of death ! Without salvation, Death comes upon

us as an armed enemy, to drag us, without pity, or sympathy, to the bar of Divine Justice ; and to a horrid death,—the SECOND DEATH ! Hence the last result is this :—our liability to the pains of hell for ever. Hell is the banishment from God, and from life, and friends, and joy, and even hope, for ever and ever ! Hell is the place where the acutest pains are inflicted on soul, and on body. These pains usually shadowed forth under the similies of fire,—of fire and brimstone ; of fire blown into fierceness by the breath of a just Judge ; as fire burning ever intensely, and more intensely, for ever and ever.

“ And here learn a new lesson, my dear children. In hell the doomed victim of impenitence continues to sin more, and more, incessantly. There is no power in the future world that is able, or willing, to stop the everlasting downward course of sin. The abandoned profligate in this world, has neither the disposition, nor capacity, nor power, to cease from sinning.

He has no will, nor wish to do so. And what ground, then, is there to believe that he will have either the *will*, or the *power*, to arrest the course of sin in him? When under all the moral influence of the means of salvation, he neither *would* do it, nor *could* do it,—how can it be supposed that he can effect this, when cut off, for ever, from all the means of Divine grace, and all the calls, and invitations of Divine and melting love! ‘His tears for ever fall,—but not in mercy’s sight!’ No reflecting man can suppose that fierce pain, and the horrid assaults of the most unrelenting enemies in hell, can, out of nothing, produce true faith and penitence. There is in the land of despair no more any offer of Christ to the souls of men. Hence the object of it being for ever removed,—saving faith is not known, nor its consolations felt there. And mere pain, even of the intensest kind, and long protracted, can never communicate a new heart, or awaken to life a holy disposition; or create a capacity and a will to

return to God. Pain and torment can convey no new principle, or life. The terrific strokes of pure justice can awaken no love. Oh! no, no. It only agitates, and draws forth the evil principles within; and rouses them into fierce action. The pain of the martyr sends him, in holy praises, nearer to Christ's throne in faith and submission, and obedience. For, they stir up the holy life in him. On the contrary, the pains of hell, resting on an impenitent sinner, drive out his soul into fiercer hatred, and sin, and blasphemy, in a reckless degree!—Hence, there is a perfect knowledge of human nature strongly marked out in that testimony of the Bible, on this point, in Revel. xvi. 10, 11. ‘And they gnawed their tongues for pain; and blasphemed the God of heaven, *because of their pains, and their sores.*’ Here is sound philosophy, which the errorist has not learned, and cannot comprehend. For it gives the lie to all his theories and prejudices.

“And, my children, let me, with deep solem-

nity, here add to this mournful list of human miseries,—that we have neither the WILL, nor the POWER to extricate ourselves from this present condition. We have, I grant, all the powers of the soul ; but there is a *spiritual* and paralyzing death in them. Hear the testimony of God Almighty, ‘ We are dead in trespasses, and sins.’ We have, alas ! not the *will* even to attempt it. Our Saviour has settled this point,—‘ Ye *will not* come unto me.’ And we have not the *power* to do it. We want the *spiritual* power ; and by *natural* powers, we can no more do *spiritual* actions, than we can, with our natural eyes, see invisible spirits ! This utter and mournful inability is also clearly settled by the testimony of God, in spite of all our usual prejudices. Hear this testimony, my darlings, and yield your faith to God. It is this : ‘ TO DO GOOD WE HAVE NO KNOWLEDGE.’ ‘ NO MAN CAN COME UNTO ME, except the Father who sent me, draw him.’ John vi. 44. I charge you, Charles, to fix these ever memo-

rable words in deepest remembrances of the heart and memory. You see, now, my dear ones, that it is quite evident that we are utterly lost, unless we find ourselves in holy union with Him who is ‘mighty to save,’ and who will ‘work in us both to WILL, and to DO of his good pleasure.’ But, here, let me pause. I must not burden your young minds, elastic though they be, with a too heavy, and a too long tax on your attention and time. Adieu for the present : away to your youthful amusements : Charles will lead the way.”

## CHAPTER III.

“ Weigh good with evil, balance right with wrong ;  
With virtue vice compare, hatred with love ;  
God’s holiness, God’s justice, and God’s truth  
Deliberately and cautiously compare  
With sinful, wicked, vile, rebellious man ;  
And see if thou can’st punish sin, and let  
Mankind go free.— ”

NEXT day, the happy group met on the sunny bank, under the lofty elm : the children being delighted to hear, and the parents prepared to gratify them with the pleasing details. Mr. Torwood began :—“ Now, my dear children, we have arrived at a point in our instructions, which I am very anxious to impress on your young minds.

“ From what has been shown you, I trust, it is very evident, that, unless the guilt of *original sin*, and the guilt of all our *actual sins*, be taken away, we never can enter into the kingdom of heaven. That unendurable load will sink us

into 'the bottomless pit :' we shall sink, and for ever sink ;—the pit has no bottom !

“ I have shown you, what you, and all other sinners are, in the presence of God. Lift up, now your eyes to God, and see what he is. His JUSTICE keeps watch at the gate of heaven : it demands reparation due to the law, and the holy government of God. It is a devouring fire. It consumes the guilty who approach it, just as certainly, and as necessarily, as the raging flames consume the dry stubble that is swept into them. Then, behold, there is God's supreme HOLINESS, that also keeps watch at the gate of heaven. It declares that nothing that is polluted and filthy, can enter there. Suppose a detestable and abominable criminal, overwhelmed with the atrocious guilt, and pollution of countless crimes, in rags and filth, were to approach a company of virtuous and holy people—suppose such a vile, polluted being were to approach an assembly of pure spirits, and angels in heaven—how would he

be received? Overpowered by the flood of light and glory, and overwhelmed by his own vileness, he would recede, and fly from them as from the fiercest gleams of the lightning of heaven. Infinitely less could he approach the throne of JUSTICE and HOLINESS! 'For our God is a consuming fire.' There, too, keep watch at the gate of heaven, the divine FAITHFULNESS, and OMNIPOTENCE, and all the glory of the divine attributes, which are inaccessible by sinful man.

“Now, my children, who can remove the load of his guilt? Who can meet the overwhelming claims of justice on account of it? Who can remove the hard heart, and give himself a new heart? Who can take unto him nitre and much soap, and wash himself in snow water, and make himself clean enough to meet the eyes of infinite purity?”

Charles.—“But, Father, will not God give us a gratuitous pardon?”

Father.—“Yes, my dear; God pardons in

rich grace. But let me beg your earnest attention here. A criminal among men may obtain a pardon from the Executive. But a human pardon is always granted and given at the expense of justice, and the righteous claims of law. In fact, every human pardon of the guilty criminal, is the positive suspension of law and justice, for the time! Now, no such pardon can be issued in God's government. There 'is forgiveness with him.' But it is forgiveness vouchsafed in such a manner, that 'he may be feared.' God *will not*, and his honour *cannot* pardon any one at the expense of his justice. If we shall ever obtain a pardon, it must be only in a manner as satisfactory, and honourable to divine justice, as to divine mercy itself.

“Hence, my children, no pardon can be looked for, from the just and righteous Ruler of the world, but such as shall come as much from the throne of justice, and be uttered on us, by justice, as from the throne of grace.

Yes, my dear children, ‘truth must meet with mercy :’ justice, righteousness, and peace must mutually embrace each other ; honouring, and being honoured, before all heaven, and all on earth, and all in hell !

“ Therefore, as I trust you clearly see—no pardon can come to us without the most perfect satisfaction rendered to divine justice. And divine justice must be admitted to be sole judge of what is satisfactory. Yes : divine justice alone can be allowed to say—‘IT IS FINISHED.’

“ This is not all, my children. An entire freedom from the POLLUTION of sin, is in all respects, as necessary to our salvation, as is a pardon for our GUILT. Listen to me : you must all understand this. You all remember that bad man, who robbed the mail, and committed various enormities ; and finally, was guilty of murder. By some means or other, he obtained a pardon, at the expense of law and

equity. He was turned loose on society, to roam at large."

Children.—"Oh! we saw him: he was at our door, last week."

Father.—"Well, my dear ones, he was pardoned by the Executive: he was set free from the pains of death. But, follow him from house to house; is he admitted to visit any decent family? Does any good citizen admit him to his table; or to mingle with his sons or daughters? No: he is shunned as vile, and polluted, and loathsome. The pardon has relaxed the punishment of death. But that pardon, as you perceive, cannot wash him clean. It cannot undo all the past, and restore him to decent society, to honour, and peace, and happiness."

Charles.—"But, dear father, cannot repentance do this before God?"

Father.—"No, my dear boy, repentance, the most sincere, can remove neither the guilt, nor the pollution of sin. The common sense of mankind will declare this against all who in-

dulge this vain hope. I carry you to the observation of facts. Will repentance satisfy for a debt? Will repentance, the most profoundly sincere, satisfy human law for robbery, murder, or even petty larceny? No, no. You remember the poor mulatto, *William Hill*, who was condemned to die for killing the captain and the mate of a vessel, on board of which he had been dragged, into captivity, to be sold into a Southern sickly clime. Never, perhaps, was man more penitent. You remember, my dear children, I was with him in his cell; and I was with him, and stood by him, when he was executed on Gallows Island. Two of us administered consolation to him. He was, I firmly believe, a true Christian, and penitent. He died in peace. But repentance was no reparation to the law of man. Neither is repentance any reparation to the law and justice of God. This is the dictate of reason and common sense. If repentance can be a satisfaction for crime, and disobedience, in what is

*past*, then, by a parity of reason, it can be a satisfactory substitute for all crime, and all manner of disobedience *in time to come*. So that a sinner whose repentance has blotted out all the past, need only say, I have sincerely repented of all the future, and then rush on with impunity, into all manner of sin and enormity!

“No, my dear children—let me impress this on you. Repentance is a duty we owe to God; and we will honestly exercise it if we be true believers. But repentance can neither be an atonement for *the past*, nor a satisfaction for *future* crimes. There are many silly and scandalous mistakes on this. I am anxious to guard you against them all, carefully,

“There can be no real satisfaction to divine law, and justice, WITHOUT DEATH. Hear God’s solemn assurance :—‘WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION OF SINS.’—But, come, let us retire into the house.”

“It is the same case precisely with the pollution of sin,” said Mrs. Torwood, when they

were all seated. "We must be cleansed by the blood of ONE, who can shed his blood for us; who can lay down his life, and can take it up again. Unless such A ONE take away our guilt, and our pollution, we can never see the face of God in mercy! Hence the necessity of salvation from One who will, and can be our substitute." Here the discourse was interrupted by an extraordinary arrival.

END OF BOOK I.

# THE WAY OF SALVATION.

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## BOOK II.

### PART I.

Salvation by a Substitute—Reality of Substitution—  
The finished work of our Substitute.

#### CHAPTER I.

——“Man having disobeyed,  
Die he, or justice must; unless for him  
Some other able, and as willing, pay  
The rigid satisfaction,—death for death.”

“CAN I believe mine eyes? Or is it a dream of one awake?” exclaimed Mr. Torwood, as he hurried to the window, to look at a carriage hastily driving up in front of the house. In a moment the whole family was crowded together in the piazza. “It is the family carriage of

my friend Jeffray, whom I saw on board the packet. The same horses, the same careful old John, the pious black, in the same blue livery, but much brightened up: there—it is my old friend himself—he descends from the carriage; there, too, are the children,—all of them; then, lastly, there comes an old and venerable man, with hair as white as snow.”

They now hurried out to embrace them. Mr. Jeffray fell upon the neck of his friend, Mr. Torwood, and wept; being incapable of utterance for several minutes. Mr. Torwood conducted him into the house, while Mrs. T. escorted his aged companion, and the children, all of them being agitated with extraordinary emotions.

As soon as he could compose himself, Mr. Jeffray presented his aged companion to Mr. and Mrs. Torwood. “This is my venerable and beloved father-in-law, Judge Douglas, to me doubly a father. By his most unexpected interference, I am all, my dear Torwood, that I

have been—with the exception of that beloved being—now a saint in heaven! We have merely called to return you our thanks for all that you wished to do. I am on my way to take possession again of my splendid estate. There is that noble-minded and most generous of men, who has restored to me the mortgaged and lost inheritance.”

“Have done, my dear son,” said his father-in-law hastily; “and let us hasten to take the possession—time speeds its course.” And he walked out to make arrangements for instant departure.

“Most generous of men and best of Christians!” said Mr. Jeffray, as his eyes followed him—“he was confined by a dangerous illness in the far distant South, when the intelligence of our overwhelming misfortunes reached his house. For a long time the physician would not permit any one to mention it to him. But as soon as he was convalescent, he set out, and hastened to bring us relief. He reached town

just one hour after you bade us adieu. He hurried on board, and got us all instantly re-landed. And he did not permit himself to rest, until he had regained the possession of all that had been taken from us. No pains, nor money was spared to accomplish his object. And here we are, in full view of regaining the peaceable possession of our beautiful inheritance. ‘Goodness and mercy have followed me,’ my dear friends, ‘and my cup runneth over.’ But, come, children ; our best friend waits. Adieu, my loving associates ; we shall meet often, and constantly, in the communion of kindred spirits ; God bless you all.”

It was a season of heartfelt pleasure to all parties. Mr. Torwood’s whole family ascended the eminence in the rear of his house, whence they could see the beautiful seat, and rich fields, and forests, of their friend, now restored to him, by the generosity of a father, and a kind Providence. They followed the returning family, with their eyes, until they reached the avenue

leading up to the mansion-house ; and they could distinctly hear the loud cheerings of the old household domestics, and their assembled children, welcoming them back again to their own dear home. The very dogs expressed their wild joy on the occasion ; while the deep baying of old Tray, the favourite bloodhound, was pre-eminent in the tumultuous gratulations.

“ Here, my children,” said Mr. T., “ we have another instructive lesson. Our good friend was utterly ruined. He could not retrieve the forfeited inheritance. His near kinsman, suddenly, and unexpectedly steps in ; and by purchase, and the fruits of his generosity and love, Jeffray is restored to home, and riches, and honours, and happiness. This, Charles, suggests to me the last grand topic, on which I promised you my instruction and counsel ; namely, THE WAY OF SALVATION ; or, how the mortgaged inheritance lost by the fall, is regained with glory, honour, and a blessed immortality.

“ But, come, let us descend ; the dinner bell summons us ; come, little Joseph, and 'Melie, give me your hands, and walk with me.”

## CHAPTER II.

———"That when they see,  
Law can discover sin, but not remove,  
Save by those shadowy expiations weak,  
The blood of bulls and goats, they may conclude  
Some blood more precious, must be paid for man ;  
Just for unjust." MILTON.

THE next day, the conversation was renewed, as our happy group was sitting under a shady arbour, which excluded the burning rays of the sun; while a delicious breeze from the Bay was playing around them, amid the rustling of the broad leaves of the Catalpa, and the limber branches of the vine.

Mr. Torwood began.—"Now, my dear children, I think you must admit, from what I have taught you, of our lost, and miserable estate, by the fall, that if ever we be saved, it must be by a **SUBSTITUTE**. We are taught to look to God, and devoutly to confess this:—  
‘O Lord, it is not in man that walketh, to direct

his steps : the way of man is not in himself.' 'Enter not into judgment with thy servant ; for in thy sight shall no man living be justified.'"

Charles.—“God has commanded us to make unto ourselves ‘a new heart ;’ and he also says ; ‘return unto me, and I will return unto you.’ ‘Repent ye, and so sin shall not be your ruin.’ ‘Turn ye, turn ye, why will ye die.’ When God does command us to do a thing, it surely implies that we *can* do it. Will God mock us, by sternly commanding us to do what he knows we cannot do? No ; that would be a tyrant’s act, if I may be allowed to express an opinion.”

Father.—“You are quite too fast, Charles, in hurrying to your conclusions, before you consider and weigh well your premises. Beware of the leaven of the Pelagian errors, my dear boy. Permit me frankly to tell you, *First*, that your objection is learned in the Pelagian school. It is based on a false and dangerous assumption, an assumption which tears

down, from its place, one of the most prominent doctrines of the Gospel. It is based on the supposition that man is NOT a ruined and helpless being by his own voluntary and inexcusable apostacy ! It is based on the denial of original sin !

“Now, nothing is more evident than this—that every thing which God enjoined on man, in his primitive and holy estate, man *could* fully do, even to perfection. But that power he has lost, utterly, by his own crime. But, that being the case, unquestionably Almighty God cannot lose his right and authority over man, to continue to lay on him his commands, even when the guilty rebel has, by his criminal conduct, lost all his primitive power to obey. I put it to you, Charles, to say, whether any candid person can conceive such an absurdity, as to suppose man’s apostacy does really annihilate God’s right of dominion, and authority over him. Will a Christian give utterance to such an imagination ? Will any sober-minded

man declare, that man's rebellion does actually tie up the hands of the Almighty ; and set aside the eternal law of his government, which never ceases to demand obedience from every man ?

“ But, *second*,—It is a historical fact that God does lay his commands on men who *cannot* be conceived able to obey. He said to the impotent man, who could not move,—‘ Arise, take up thy bed !’ To the man with the withered hand, he said,—‘ Stretch forth thy hand !’ Did these commands imply that these persons were able of their own unborrowed power, to obey God's command ? By the instruction of the Almighty, the Prophet Ezekiel addressed a solemn discourse to *the dry bones* of the dead in the valley of vision. ‘ O ye dry bones, hear the word of the Lord.’ Now, could these dry bones *hear*, and *listen*, and *receive* divine promises by their own power ?”

“ *Third* :—The truth is this,—as it regards human transactions, *man* never can, without absurdity and tyranny, command *a man* to do

what he knows he cannot do. But as it regards the government and works of Almighty God, the matter is entirely different. Now, attend to me carefully, and I shall explain it, my dear children. When the Almighty God of nature, and of grace, issues a command to man, there goeth forth, whenever his sovereign will pleases, 'a virtue from him,' a divine and healing influence, which enables the man to obey. So, in the cases alluded to, the moment the words of Christ fell on the ears of the impotent man, and on him with the withered hand, and on the dry bones (the souls of the house of Israel), there went forth divine virtue and healing influence, which gave life, and faculty, and ability to obey him promptly.

“So, while the pastor, like the prophet of old, utters the commands of Christ to ‘the dry bones,’ ‘the impenitent, and dead in sins,’—there goeth forth from our God, the Holy Spirit in his life-giving power. He makes us alive. This life is followed by all the graces ;

and by power, and growing capacity to do what God commands. The sinner is thenceforth willing and able to obey, and do his duty. God says, 'Arise from the dead.' By this life proceeding from God's spirit, they do rise up. God says, 'Believe and repent.' They do believe and repent, at his command, and by the power of his grace, sending ability and willingness into the dead soul. For God 'works in us both to will and to do.'

"You perceive now, I trust, all of you, that the point here in debate, is not about the fact of our having the will and the power to obey God. I do insist upon it that *we have the will and the capacity to do his will*. The real point in debate is, whether we originate that power in ourselves; or whether it comes from God. Now, we crown him Lord of all. We insist on it, that we no more can originate this will and capacity, than did the impotent man, or the dry bones, even the spiritually dead souls of

the house of Israel, originate life, and will, and power in themselves.”

Charles.—“ We thank you cordially, for this seasonable explanation. I shall not forget it. We really have the will and the capacity to obey God : but we have them of his rich grace, who does ‘WORK IN US BOTH TO WILL AND TO DO of his good pleasure.’ ”

Father.—“ Now, hear, my children, the maxim which I often repeat to you on this subject. Keep it carefully in mind. And, I assure you, that being guided by this maxim, you can remove these difficulties, and solve these superficial objections usually made on this doctrine. The maxim is this:—GOD NEVER COMMANDS ANY MAN, TO DO GOD’S WORK : BUT HE COMMANDS EVERY MAN TO DO HIS DUTY.

“ Apply this, Charles, to the above. For instance, ‘Make ye to yourselves the new heart.’ Now, do not confound here, the *work* of God with man’s *duty*. God takes to himself

the honour of giving the new heart,—‘I will give you the new heart.’ He does it the moment that the Holy Ghost creates us anew, and makes us alive, in Christ. God says,—I give you the new heart, and life in Christ. Man responds by exercising these new powers, and working out the developement of the graces of the new heart. Thus, in one word, God gives all the grace ; and man, with new powers and capacities, which grace gives, promptly obeys. God receives all the glory : man is laid under very solemn responsibilities to do his duty. ‘God works in us both to will, and to do.’ Man ‘makes to himself a new heart,’ and ‘works out his salvation with fear and trembling.’ This he accomplishes in the way of doing his duties, through the aid of the Holy Spirit, in developing the real existence ; and putting forth the real exercises ; and working out the clear evidences of the new heart, by the grace of God vouchsafed to him.

“But, Charles,” continued Mr. T., “all this has a reference to the work of our sanctification. There is a previous point, which we must not omit. For we must be freed from GUILT, and DEATH, as well as from the IMPURITY and POLLUTING sin.

“If ever we be saved, it must be by A SUBSTITUTE. If this be doubted by any one,—then, for the sake of argument, my dear children, we shall suppose that a man stands up as his own vindicator, and surety before the Almighty, the immutable justice, and the holiness and the faithfulness of God. Now, the first thing required of him in order to achieve his own salvation, would be this,—to restore to God’s holy majesty that pure nature which he lost by his fall in Adam. We must admit this, or we must show that there was no sin, nor criminality in wantonly throwing away, and losing this glorious crown which God gave. But this, man can never do. Sooner may the Ethiopian change his jet-black hue; or the

leopard his spots, than he that is accustomed to do evil can learn to do well. The Holy Ghost alone, can create us anew.

“*Second.*—He must next give, in this spotlessly pure nature, the most perfect obedience to all God’s laws, without the least delinquency in desire, passion, affection, thought, word, and action. And, let me add, this perfect obedience must be rendered to the Holy One, from our cradle, to the dying bed. This is utterly impossible on the part of man. Yes, there is a double impossibility here!”

Charles.—“But, dear father, if man do his best, can God ask more? Will he not, like a creditor, forgive him, and accept what he can get from him?”

Father.—“My dear boy, I am well aware that what you mention, is one of the most popular, and common objections of Deism. It is, in fact, one of the every-day maxims of *infidelity*. Mark me, children, I say deliberately,—this is a common maxim of *INFIDELITY*. Some,

it may be, who are very ignorant, not having studied the Holy Bible, fall into this mistake. But, notice, I beseech you, this fact,—they confound what is required *by way of righteousness*, for our justification,—with what belongs to *the duties and doings* of sanctification. When we have been justified, and pardoned, and placed under the new law of liberty, under the care of our Dear Lord and Master Christ, in our obedience, our God accepts our poor imperfect services, and our persons for the sake of the merits of Christ. But, I implore you, my dear ones, by the salvation of your souls, to remember, that this is the case with those ONLY who have been justified by the blood of the atonement. Our obedience is the obedience of gratitude, and praise, and glory to God ; and by no means, the meritorious obedience, absolutely necessary to our justification. Carefully preserve this distinction between justification and sanctification.

“ While, then, God accepts in our sanctifica-

tion, our poor imperfect services and obedience to his law,—it is quite a different matter—an entirely distinct thing, as to the nature of the *meritorious* obedience required by law and justice, in order to obtain personal justification, and the pardon of our sins.

“That obedience which we must render, on the supposition that each man stood up at the bar of God, for himself, must be *absolutely perfect*, as I have just said. Here are the reasons. The standard and measure, is the law of God;—not my opinion, or yours. The obedience must, in all respects, be just what the law and justice of God require; otherwise it is not the obedience, *in kind*, that is required. Hear the law uttered by our God:—‘Cursed is every one that continueth not in ALL things, written in the book of the law to do them.’ If you fail in mind, in word, in action, during life, your obedience is imperfect. And it is an axiom of truth, that an *imperfect* obedience is, in God’s pure eyes, nothing short of an insult

on his justice, purity, and sovereignty. It is not obedience to his law at all. Hence, it can never be accepted.

“There is another reason to confirm this. You said ‘God will accept it as perfect, and forgive the rest of the debt.’ This is plausible with men of superficial minds, who know not the Scriptures. To this sophism, Charles, I reply, it may be a popular maxim in business. But, sin is one thing, and debts against a man, are another. And there is an infinity of difference between them. *First*, God cannot, in truth, pronounce, or consider that to be *perfect* for our justification, which is actually *imperfect*. He cannot utter a lie.

“*Second*.—His law is, in reality, nothing else than God himself speaking. That law, we see, requires absolute perfection in all parts, body and soul, and over all time. Now, if he did really accept of an obedience that is imperfect; then is he just saying, that he requires one thing, peremptorily, and just as

peremptorily is he saying, that he accepts another—which is defective and polluted! This impeaches his honour. He is thus represented as saying one thing, and doing another. That is, it deprives God of his veracity and honour. It impeaches his holiness. He requires perfection by his justice; but his holiness takes up this imperfection, and dishonour? I trust I have answered you, Charles.”

Charles.—“Yes, dear father, I am struck dumb. And I was just thinking, as you went on with your argument, what a poor, blind, wilful, and selfish creature man is. We strive to adjust matters in our selfish theories of religion, to suit *our own* caprice, or our safety. But we do shamefully and criminally overlook God’s claims, and honour, and purity, and unsearchable sovereignty!”

Father :—“I thank you, Charles, for these sentiments. And let me add, that the most daring and unblushing of all the sons of men, cannot say that this is a hard requirement.

Had God merely told you the truth, and left you there, he would have done an awful act of glory to his sovereignty and justice, as he did toward the fallen angels. But you, O children of men, you,—he tells you, publicly, and with a flood of glorious evidence poured around you, that there is ONE, who has entered the arena, and placed himself as a servant under the law, to obey for us, in his vicarious life and actions. Hence man must blush, and be ashamed to make objections, and utter a murmur as if ‘God were reaping where he had not sowed.’

“No, no ; my dear children, God uttered his law from Sinai. He still utters it on our ears to convince us that we never can be our own deliverer, and our own saviour. He proclaims his pure and terrible law, in his own terrible manner, ‘to shut us up to the faith of the Gospel.’

“But this is enough, my dear, for the present,” said Mr. T. to his wife. “We must never burden our children, nor make a task of

the pleasant conversations on the love of God, and the redemption of our souls, by our Redeemer's death, and the grace of the Spirit. Conduct them to refreshments, and amusements. Adieu."

## CHAPTER III.

“ In such righteousness  
 To them by faith, imputed, they may find  
 Justification towards God, and peace  
 Of conscience ; which the law by ceremonies  
 Cannot appease, nor man the mortal part  
 Perform : and, not performing, cannot live.”

MILTON.

CHARLES proposed the renewal of the conversation after dinner : and as the children placed themselves with smiles of pleasure and happiness, in a circle around their parents, not without many grave exhortations from little Joseph to keep the peace, and observe good order,—Mr. Torwood went on, after he had resumed the substance of the preceding conversation.

“ But, my children, on the supposition that there is no SUBSTITUTE who is willing to be our Saviour,—there is a third impossibility in our way of being our own saviour. We must enter the arena of public *satisfaction*, as well as of obe-

*dience.* We must suffer for the guilt of sin until divine justice release us, and say,—‘IT IS ENOUGH!’

“But sin is an evil of infinite immorality. It is the breach of infinite obligations. It is the violation of God’s most holy will; and hence, being opposed to his infinite holiness, it is an infinitely vile thing. This is not all. Sin is a self-perpetuating evil. It goes on unceasingly growing, and accumulating, for ever and ever, after man’s death. And therefore, to meet the infinite claims of justice, he must suffer ETERNALLY. Yes; were man capable of satisfying for the past, yet, still the satisfaction, and the suffering must go on, commensurate with the duration of sin. But man goes on sinning, and for ever sinning. Hence, he must suffer, and for ever suffer, for his guilt! That is, were his sufferings even meritorious, he could, nevertheless, never reach an end of his hell; and never reach heaven! The pit in which he sinks is the bottomless pit.”

Charles.—“ You astonish me : I had always concluded in my mind, that every man ceased from sinning, after death.”

Father.—“ You have been carried away, then, by one of those vulgar errors that float in society, without evidence, and without examination. Now, listen to me. Man cannot of himself cease from sinning. Sin is a second nature with him. It is an incurable habit, so far as human power and will are concerned. It cannot be doubted that the soul is as active after death, in its disembodied state, as it was in this life. Our Lord has presented this clearly in his parable of the rich man and Lazarus : and in the holy visions of John when he beheld the ransomed in all their activity and enjoyments in glory. Now, then, if the soul is untiringly active, it must act according to the principles, and reigning causes *in* it. It is, therefore, active in holiness in heaven : or, it is active in sin, in hell !

“ There is a double reason to establish this

*self-perpetuating power* in sin. First: No degree of torment can ever convey a change of heart in man, or implant new, gracious, operating principles. This is self-evident. Second: Torment and continuous pain can only call out, into operation, the principles and habits of the soul. But there are only *evil* principles, and vicious habits, and dispositions, in the souls of the unconverted, and impenitent. Hence the soul *can*, and *will* do nothing but sin, and blaspheme God, for ever and ever.

“Hence man makes his own hell absolutely eternal. For Divine justice will continue to burn, and consume, and torment the guilty, and will do so as long as man is guilty, and still adds everlasting heights to his mountains of sin. Hence he never can reach an end of his wo: he never can see the face of God in love!

“David, you are following me with marked attention, I see. Turn up that passage of holy writ in Revelations xvi. 10 and 11.”—David

read as follows :—‘ And they,’—the tormented by God’s justice,—‘ gnawed their tongues with pain : and blasphemed the God of heaven, because of their sores, and their pains ; and repented not of their deeds.’

“ Now, my children,”—continued Mr. Torwood,—“ it is of no consequence whether this refer to the torments inflicted on the wicked in this world, or in the next world. The principle is here manifest. No degree of pain, or torment can implant in man’s soul a new principle of life, or awake a sinner into genuine penitence. Hence, by the way, the principle on which Universalism is based, is contradicted by reason, Scripture, and the common sense of all mankind. When violent inflictions of pain will beget love in evil men : when the unmitigated and dreadful torments inflicted by justice on the impenitent, will awaken esteem and love in the soul of the impenitent toward the author of the infliction,—then

will these maniac tenets find favour among sober and reflecting men.

“Behold, my dear children, what a holy and just One we have to do with. He is terrible in his justice to the guilty and impenitent.

“And now you see, I trust, that there can be no salvation, nor hope to guilty man, but through a **SUBSTITUTE**. There is no name under heaven, given among men, whereby we must be saved, but the name of our **SUBSTITUTE**.

“But it is time to break up; for little Joseph, and 'Melie will go to sleep unless they have some relaxation.”

“No, Pa, we won't go asleep,” cried Joseph with great simplicity; “but some of those things you tell us, are too deep for us. We can't follow you, dear Pa, in all of them.”

“I know it, my dear little ones. But some of you do follow me; and do also understand me. It is so with other branches of science. You cannot yet understand them. But in in-

fancy I must impress these deep things of the gospel in your *memory*. Your young minds must be filled, and possessed with them. And when fixed in the memory, and cherished there, depend on it you will, by the aid of the Holy Ghost, in the progress of life, clearly understand, and, I trust, firmly believe. Meantime I shall go over these precious truths of Christ so often, and so regularly, that by God's grace, you shall 'all know them, from the least to the greatest.' ” Then uncovering his head, Mr. Torwood uttered this prayer, as the members of his little flock kneeled around him.

“ O Heavenly Father, I commit to thee this dear flock,—my wife, and my children, whom thou hast given us. Oh! God, we feel the very solemn responsibility we are under, to train up these young immortals for thee. Blessed and dear Shepherd, thou didst lay down thy life for the sheep, and the lambs also. Oh! gather these lambs in thine arms; and carry them in thy bosom; bring them into the green pastures,

beside the still waters. Oh! bring them back from all places into which they have wandered in the cloudy and dark day! Let none of the wolves of this wilderness, break in upon them, to devour them. And, oh! most merciful and Almighty God, grant of thine infinite grace, that no one of this, my little flock, be lost. Through thy rich and abounding grace, may we all meet in heaven—as a family entire—no one of us being lost, or strayed in this wilderness. And glory shall be thine in Christ Jesus, for ever. Amen.”

## CHAPTER IV.

“ If there be sent to him a messenger,  
An interpreter, one among a thousand,  
To show to man, what is his duty ;  
Then will God be gracious to him, and say,  
Deliver him from going down to the pit ;  
I have provided an atonement.”

DR. BUTHROYD'S version of Job, xxxiii. 23, 24.

NEXT morning, as the whole of our happy family were seated under a beautiful catalpa, in full blossom, at the head of the lawn—a position commanding a full view of the Bay, Mr. Torwood directed their attention to a vessel in full sail—always a beautiful and sublime spectacle—passing before them. It seemed to direct its course close in upon the shore ; it was beating up against a fresh head wind, and came near the shore before it changed its course. Every eye of our group was upon it ; while the youngsters repeated the busy sailor's shrill piping cries, as each stood at his post, with his rope ; and the deep intonation of the

Captain, as he sung out, "pull hard a lee." At that moment they saw an object fall from the yard-arm. It was a young sailor, who had missed his foot-hold, and was plunged headlong into the foaming waves. With an involuntary shriek, each one started to his feet, and bent forward with silent and intense interest to watch the prompt measures taken to save their poor struggling comrade.

"My life for your life, Jack ; keep up heart until I reach you !" sung out a warm-hearted brother sailor, as he hurried to the vessel's side, and stripping himself, plunged, and dived for the exhausted youth. A hearty cheer was sent forth by the whole ship's crew, and as heartily re-echoed by our sympathising group, when they saw the sailor hoisted up, grasping in his arms the half-drowned youth.

"That was life for life," said Mr. T. ; "yea, it is, as it were, life from the dead ; for he will be brought back from his insensibility into life." Meantime the stately ship bounded over the

waves, and disappeared behind the adjacent promontory.

“I think that young sailor,” said little Joseph, “will feel very thankful to his deliverer all his days; I’m sure I would, Pa.”

“Oh yes; and what an instructive lesson is here given us, my dear ones,” said Mr. T., as they all resumed their places on the grassy sofa under the catalpa. “And it leads me to what I promised to-day, in our discussions on  
THE WAY OF SALVATION.

“Like that young sailor, man was sweeping thoughtlessly over the waves of time. He fell; he was plunged into the dark waves of death. And he would have ‘slept the sleep of death eternal,’ had not ONE, even a near kinsman, plunged into the dark waves for the redemption of his life.

“Now, there are some points to which I wish you, my children, with the greatest earnestness, to direct your minds. *First,—Did the peremptory threatenings of God leave room*

*for the intervention of a substitute?* The threatening is this:—‘In the day thou eatest thereof, thou shalt surely die.’ ‘The soul that sinneth, it shall die.’ ‘He will by no means clear the guilty.’ Law and justice *must* and *shall* have their course. It is utterly impossible that the Sovereign and Holy One can utter *one* thing on the ears of all intelligent beings, and *do another* thing before their eyes. As certainly, therefore, as God is truth and faithfulness, on his throne, shall the sinner be constrained to satisfy law and justice by death. **HE MUST DIE!**

“But, it is a principle clearly, and certainly involved here, that this denunciation, strict as it is, has left room for the intervention of a substitute. This is established by facts exhibited in the ever-blessed gospel of Jesus. Had the law’s rigorous denunciation—and had presiding justice admitted of no substitute, then assuredly the voice of a Saviour had never greeted our ears! No promise, no hope, no pity, no Sab-

bath days, no sanctuary, no ministry, no sacraments had ever been heard of. But the existence of all these, perpetuated from the days of the fall, to this hour, have established the fact beyond gainsay, that a door was left open for a substitute.

“And there is no sacrifice of principle here. Divine law and justice *must* roll on in their unimpeded course. They *may* roll on in some new and unusual course. But roll on they *must*, without let or hindrance; and that, too, in their full and overflowing flood of glory! And so they do roll on, through the intervention of the Holy and Sinless One, our substitute. This extraordinary course was adopted, in perfect keeping with the primary end of penalty and punishment.

“For, the *grand and primary end* of penalty and punishment, is not the destruction of the subjects of God’s government. Punishment does, we admit, terminate in the death of the sinner. That, however, is the *secondary end*

of punishment. The *primary* end of the *infliction* of the penalty, is, of course, the same as that of the *penalty* attached to the promulgated law. But, assuredly, it cannot be said that the penalty of the law is designed *primarily*, to destroy those who are under that law. The grand primary end of penalty, is to enforce the law, by exhibiting, in a terrific manner, the consequences of disobedience ; and, thereby, to sustain the divine government in its purity, and power.

“Hence, my dear children, when the great and primary end can be obtained, by visiting the punishment upon the head of a willing and capable substitute, instead of the original transgressor, it is perfectly consistent with the law’s denunciation, and the most holy administration of the divine government, to admit of a transfer of persons, and of punishment. And when a willing and capable substitute can be found, who can throw a lustre of ineffable glory around the throne of justice, and ‘magnify the law,

and make it honourable ;' and, thence, display the spotless purity of the divine government—the end is attained in the highest, and most glorious manner. And all the principalities, mights, and thrones of heaven ; and all those distributed over all worlds, are invited to admire, and adore the wisdom, and inflexible justice reigning in the divine empire. And every holy intelligence, throughout his vast dominions, is, thence, bound closer than ever in love, worship, and obedience to their glorious Creator and Ruler. The following sublime passage I shall quote to you, in confirmation of this, out of Ephesians iii. 10, ' To the intent, that now unto the principalities and powers, in heavenly places, might be known by the church, the manifold wisdom of God ; according to the eternal purpose, which he purposed in Christ Jesus our Lord.' ”

## CHAPTER V.

——“ He who comes, thy Saviour shall re-cure,  
 Not by destroying Satan, but his works,  
 In thee, and in thy seed. Nor can this be,  
 But by fulfilling that which thou didst want,  
 Obedience to the law of God, imposed  
 On penalty of death ; and suffering death,  
 The penalty to thy transgression due ;  
 And due to theirs, which out of thine shall grow.  
 So, only, can high Justice rest appaid.”

MILTON, PAR. LOST, Book xii.

MR. TORWOOD resumed his conversation.  
 “ We have seen the evidence of the grand gospel doctrine, that in the rigid threatening of the law of God, room was left for a substitute to hasten for our deliverance. I now beg your attention to a *second* leading doctrine. It is this :—*What was incumbent on this substitute to be by him achieved on our behalf?*”

“ This we must learn out of the Holy Bible, in order that we may know the truth, and appreciate the value, of the work of the mighty

and competent substitute, 'the Great God, our Saviour.' Now, I cannot be too earnest in impressing on you all, my children, the following.

“*First.* The substitute must be one who is *the son of man*. He must be ‘bone of our bone, and flesh of our flesh.’ An angel, or any spirit cannot be our substitute. It was *man* that sinned; and *man* must make good the satisfaction. ‘Forasmuch, then, as the children are partakers of flesh and blood; he must also, himself,’ who offers to be the substitute, ‘likewise partake of the same.’

“*Second.* The substitute must show himself to be pure, and spotlessly innocent. For *two* things, according to the word of God, must he do, to achieve the work of man’s redemption. *First*; he must, before the infinitely Holy One, present himself, as one possessed of a perfectly holy nature, in our name, and on our behalf; saying,—here I present that same holy nature of man, which he lost by the fall. *Second*; he behoved to be perfectly free of all stain by

actual, or by original sin; so that he should not be called upon, by law and justice, to make a satisfaction on his own behalf. Were the substitute we speak of, guilty of any sin, by nature, or by practice, it is easy to see, my dear children, that the law and inflexible justice of God would instantly lay hold on him, as an ordinary and guilty son of Adam, and say to him,—‘Pay me what thou owest, before thou canst pretend to satisfy for others.’

“*Third.* The substitute must not only present, on our behalf, a holy human nature, he must also give guarantee, such as God will accept, that WE ALL shall, in due time, be put in possession of such a holy and sinless nature as will be satisfactory to God. The evidence of this is exhibited by the fact declared in the Holy Bible,—Jesus came ‘to save his people *from* their sins,’ not to save them *in* their sins. Hence, we are assured, that ‘when he shall appear, we shall be LIKE him.’ 1 John, iii. 2.

“*Fourth.* The substitute must be one who is

absolute and independent lord over his own life. No mere man has a right, without a warrant from God permitting him, to take his own life, and to do with it as he pleases, by throwing it away ; or laying it down for another. Man's life, even every *mere* man's life, is the property of Almighty God. It is not man's property. It is a treasure of immense value, deposited with man, to be rendered back only at the express call of its maker and owner, the Almighty God. What call you the man, Charles, who, being entrusted with money and jewels to an immense value, embezzles and squanders them without leave given by their owner ?”

Charles.—“He is named by every most opprobrious and atrocious epithet, which our language can furnish to virtuous indignation,—a thief, a robber !”

Father.—“True, Charles ; what then must he be, in the eye of divine sovereignty, and impartial justice, who dares throw away his

own life wantonly, or who shall, unbidden by the Almighty, lay down that life for another? A great deal of sentimentalism and poetry may, indeed, be expended on these acts, by ill-informed men. But, after all, he is nothing less than an embezzler of God's property; he is a robber, a plunderer in God's government?

“Hence, he who can be our substitute, must be one who has ‘power to lay down his life for us, and power to take it up again.’ In other words, he behoved to be SON OF MAN, and SON OF GOD in one person. He behoved to be ‘the Great God our Saviour,’ as well as ‘the man of sorrows.’ He must come up to the character of him of whom Zion sings; ‘As for our Redeemer, our Goel, that is, our kinsman Redeemer, the LORD of Hosts is his name.’

“*Fifth.* Being thus constituted, according to the requirements of law and justice, the substitute must render exact obedience to all the laws of God. It behoveth him ‘to fulfill all righteousness.’ God's sovereignty and wisdom

must be honoured by an exhibition of the fact, before all intelligences, that the law of God is holy, wise, reasonable, and good ; that it *can* be obeyed ; and that it *must* be obeyed, by all his subjects, under the heaviest penalty.

“ *Sixth.* Our substitute must not only render this perfect obedience, but must also give a guarantee, which God our Father will accept, that all his ransomed ones shall infallibly be brought, in the due progress of holiness, to render to God an exact and cheerful obedience to God’s holy law ; that this obedience on every Christian’s part, shall be done here, according to our measure of holiness ; and in heaven at last, in perfection. This, the substitute must pledge his divine fidelity, to see done in us, and by us, infallibly, through his rich grace.

*Seventh.* Our substitute must be one who can pledge himself to see our sentence of condemnation reversed, most righteously, before the throne of justice ; and to conquer sin *in* us, and the world, and Satan, and death, the last

of all our enemies. He must have **THE REAL AND PROPER MATTER** of a sacrifice to offer up for us, to divine justice ; and he must be '*the one mighty to save,*' 'even to the uttermost,' from all enemies.

“For there are *just* claims against us ; these he must meet by obedience and death. There are *unjust* claims put in by the usurpation of Satan ; these he must meet by the infinite might of his power.

“And now, my children, it becomes us to praise and thank our God, that we have not, like the Athenians, to erect an altar to the *Unknown God*. For we know **HIM**, who has presented himself 'between the living and the dead, to cause the plague to be staid.' We do know **HIM**, 'whom to know is life eternal ;' even Jesus Christ, '**GOD MANIFEST IN THE FLESH.**' ”

# THE WAY OF SALVATION.

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## PART II.

Christ exhibited as our voluntary and all-sufficient substitute—He entered the arena—He stood up between the living and the dead, to stay the plague—He fully achieved all that was required of him on our behalf.

### CHAPTER I.

“OH! love divine! immeasurable love!  
Stooping from heav'n to earth, from earth to hell,  
Without beginning, endless, boundless love!  
Above all asking,—giving far, to those  
Who nought deserved,—who nought deserved, but death!  
Saving the vilest! Saving me! O Love  
Divine! O Saviour God! O Lamb, once slain!  
At thought of thee, thy love, thy flowing blood,  
All thoughts decay; all things remembered fade!”

POLLOK.

ON a delightful Sabbath evening, after he had conducted his family twice into the house of God, Mr. Torwood resumed the discussion

of this all-absorbing subject. In addition to the members of his own family, he had invited into the parlour, his farmer, his gardener, and their families, and all his labouring men, old and young, neatly clad in their Sabbath day clothes.

It was a beautiful spectacle. And happy is the man to whom God has given wealth and influence, and a heart to do all the good he can, to those around him. There sat our venerable friend, like Abraham, in the midst of his family and dependents. And, there, he is imitating the example of the father of the faithful, on whom the Most High pronounced his choice blessings, as he commended his example to all generations in his gracious plaudit,—“I know him, that he will command his children, and his household after him; and they shall keep the way of the Lord.” Mr. Torwood thus went on.

“The eternal and well-beloved Son of God is our substitute. To the amazement, and

utter confusion of the inhabitants of hell, who were moved by malicious sympathies; and the delighted astonishment of all the pure intelligences of heaven, who stood in deep and awful suspense, looking for the certain destruction of our guilty race,—HE stepped forth, and presented himself between the throne of justice, and our trembling world. He lifted his eyes to his Eternal Father, and said,—‘Lo! I come; I delight to do thy will, O my God!’ ‘I will restore that which I took not away.’ ‘Deliver from going down to the pit: I have found a ransom.’ And He lifted up his voice, and said to us:—‘Hearken unto me, ye stout-hearted, that are far from righteousness. I bring near my righteousness, it shall not be far off: and my salvation shall not tarry.’ ‘Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else!’ ‘A just God, and a Saviour: there is none beside me.’

“Now, my dear children and neighbours, let us see whether he did meet all these requisi-

tions, which I lately set before you, in the character of a competent substitute.

“ *First* : Christ was SON OF MAN, as well as SON OF GOD. He was actually ‘ bone of our bone, and flesh of our flesh.’ ‘ God sent forth his Son, made of a woman, made under the law.’ ‘ He took on him the form of a servant.’

“ Now, Charles, I beg your attention to this wonderful text : and look at the double character of Christ, here set forth. ‘ He took on him the form of a servant.’ You know that every *creature*, by virtue of his creation, is a servant of God. But, here is ONE who TOOK ON HIMSELF the form of a servant. Therefore, he is no creature ; therefore, he is Creator, God over all, as well as a servant and a man !

“ As Son of man he hungered, and thirsted ; as son of God, he turned water into wine ; and fed thousands by a few loaves multiplied into many by his creative power. As Son of man, he was asleep in the vessel : as Son of God, he rebuked the tempest, and hushed the turbu-

lent elements into a calm. As Son of man, he bled, and died on the cross; as Son of God, he saved by his almighty grace, the poor dying penitent that hung by him. As Son of man, he was laid in the grave; as Son of God, he arose by his own power from the dead.

“*Second*: He presented on our behalf, a human nature, spotless in purity. We have the testimony of Scripture, and of fact, to this all-important fact.

“The testimony of the former is explicit; ‘He was a high priest, holy, harmless, undefiled, and separated from sinners.’ ‘He did no violence nor sin: and there was no deceit nor guile in his mouth.’ Is. liii. 9. 1 Peter, ii. 22. And his Father’s voice from the excellent glory, declared him **THE SINLESS ONE**. ‘This is my beloved Son, in whom I am well pleased!’ And the **FACT** of the union of his *humanity* to his *divinity*, confirms this. ‘The holy thing born of Mary,’ that is, his human sonship, ‘was called the Son of God:’ for these **TWO** made **ONE**

PERSON. And it is declared 'that God purchased the church with his own blood.' That is,—God and Man were united in one person. The blood of the Son of man was possessed of infinite value, from its union to the person of the Son of God.

“Now, then, attend to this fact. The human nature,—that is, the soul and body of Christ,—never existed one moment out of their union to the person of the Son of God. It was the Són of God's human nature, every moment of its existence. Hence, his human nature never was represented by Adam. The Son of God, even the Great God, our Saviour, COULD NOT BE REPRESENTED BY MAN. Hence, it did not *sin* in Adam; it did not *fall* in Adam. It had, therefore, no ORIGINAL stain; no pollution, no guilt.

“And he had no ACTUAL sin, as we have just proved. Hence he presented a human nature on our behalf, pure and sinless.

“But, *Third*: His holy humanity was not to set

aside the necessity of our purity of nature. He did give his divine guarantee that all the ransomed should, in due time, be possessed of a holy nature, like himself. There is the divine testimony:—He is called Jesus, because he saves his people *from* their sins. He chose us that ‘we should be holy and without blame before him in love.’ Eph. i. 4. He makes us ‘partakers of the divine nature,’—that is, ‘of a divine nature, even the new and holy nature conferred on us, in regeneration.’ ‘He will fashion us like unto his glorious body.’ ‘When he will appear in the great day, we shall be LIKE UNTO HIM.’ And, finally, in his intercessory prayer, he uttered these memorable words, fully confirming the truth we are speaking of,—‘For their sakes I sanctify myself, that they also might be sanctified through the truth.’ John xvii. 19.

“*Fourth*: Our Lord Jesus Christ was the only Son of man that ever appeared on earth, who was sovereign Lord over his own life. Hence

he could offer his life for us, in sacrifice, without wronging any one. Now, Charles, open that Bible, in your hand, and read us out of the book of God, on this matter, our Lord's testimony in John, ch. x. 17, 18."

Charles opened the Bible, and read as follows:—"My father doth love me, because *I lay down my life, that I might take it up again.* No man taketh it from me : but I lay it down of myself : I have power to lay it down ; and I have power to take it again."

"And these wonderful claims he made good in the certain fact that *he rose from the dead* by his own power. Hence the disciples exclaimed—"The Lord is risen indeed, and hath appeared to Simon." And hence, the other repeated testimonies that he rose. Rom. xiv. 9. 'Christ both died, and rose, and revived.' 1 Cor. xv. 4. 'Christ was buried, and *he rose* the third day, according to the Scriptures.' Hence he was in a perfect capacity, without wronging any one, to give body for our bodies, and his soul

for our souls, as the substitute of God's choice and acceptance.

“*Fifth*: Being thus ‘constituted, and set up’ as our representative, he did give a most perfect obedience to God’s law, for us. His holy soul was in exact conformity to the holy law. He had perfect truth in the inner man. In no instance did he ever manifest one evil desire, one unholy passion, one impure emotion. He was the holy one of God. He never forgot his work; nor relaxed himself in his labours of love. He never murmured, never repined, under the pressure of his services, and toils of love, among a thankless nation. No opposition could drive him from his work. ‘He gave his back to the smiters, and the cheek to them that plucked off the hair.’ What spotless purity in word, in mind, and in life! What purity of doctrine dropped from his lips! ‘Which of you,’ said he, in his appeal even to the enemy, ‘convinceth me of sin!’ What a uniform, untiring, ardent, and pure devotion in

prayer! What a holy contempt of the world, its ease, and pleasures, and honours, and glory! He trampled it under his feet. What benevolence and love, in all his actions to his people! What pity, and compassion, and divine forgiveness of his enemies! ‘Father, forgive them, for they know not what they do!’ He was holiness personified. He was the king of truth, walking forth, exhibiting, in the living reality, a perfect model of obedience to all God’s requirements.

“Now, you cannot but observe, my dear children, that this obedience to God’s law was not given on *his own* account. The Son of God placed himself under the law. Hence the law had no claims,—as it could not possibly have any claims,—on him, as a divine person. Of course, all this painful labour, and submission, and unwearied obedience was VICARIOUS. It was for us they were all offered up to God. ‘He was made under the law, to redeem them that are under the law.’

“But, *Sixth*: While our divine surety rendered this obedience as an essential portion of the mediatorial work, in finishing the atonement,—this was not to set aside the NECESSITY of a holy obedience from *each* of his ransomed ones.

“This follows necessarily from the fact of Christ’s giving us a NEW NATURE like unto his own. This is not given to lie dormant in the soul. It is given in order to a laborious life of holiness, and good works. Hence our sanctification, and steady growth in holy obedience, is as certainly secured by our Lord’s death, as is our justification. Accordingly, he pleads in his intercession for us, ‘Sanctify them through thy truth; thy word is truth.’ And the entire end of all his work, from our election to our final salvation, is, that ‘we may be holy, and without blame, before him in love;’ and, in order that he might present each one of us as a chosen member of his church, ‘without spot, or wrinkle, or any such thing.’ And to attain this grand end, he ‘sanctifies us in soul,

body, and spirit.' In one word, Paul enjoins it on us to be 'careful to maintain good works for necessary uses.' And these uses, the apostle James declares to be so essentially necessary, that our faith is dead without these good works of new obedience. 'Without holiness we shall never see God.' This is the constitutional and eternal law of God's kingdom.

“*Seventh.*—Our blessed Lord gave a complete satisfaction to divine justice on our behalf. That he suffered all the evils of life, you know, my children, from the brief memoir of him in the gospels. 'Reproach broke his heart.' Can you conceive, any one of you, how a delicate, pure, refined, and most innocent person would suffer, if shut up in a States' prison, among ruffians, robbers, and assassins! Who can conceive the sufferings of the perfectly holy Jesus, when mingling among the wicked Romans and Jews, when reproach from words, and infamous deeds, 'broke his heart!' He suffered in body and soul, the extremity of the law's

curse. For he 'was made a curse for us.' The powers of hell and of earth, combined to inflict ineffable torments on him. The exactions of God's holy justice, made him taste the horrid pains of hell! His sweat was, as it were, great drops of clotted blood, rolling down on the ground! 'If it be possible,' cried he, in his agony, 'let this cup pass away from me! But not my will, thine be done?' He was, the while, beaten and mangled by the scourgers, crowned with thorns; nailed to the cross, and there left to expire a slow, lingering, horrid, and cursed death! But it was the terrible exactions of justice on his holy soul, which surpassed the whole. He expired amid the pains of hell, exclaiming, 'My God—my God—why hast thou forsaken me!'

“Here is a wonder of wonders! Come and see it! A spotless, holy, and sinless One, suffering what never fell to the lot of humanity in this world! A perfect, holy One, dying in unutterable torments, and the pains of hell!

“ But, it is an immutable principle of Divine Justice, that Almighty God will never allow one entirely without sin, to suffer. It would be a stain on the divine government, equal, to say the least, to his allowing the guilty traitor to go free, and even be rewarded ! Hence our Lord must have been involved in sin. But he had no sin of *his own, personally*. Hence it must have been our sins imputed, and laid to his account, as our mediator, who possessed the *real*, and the *proper*, matter of a sacrifice for us.

“ This is precisely the state of the case. Christ, by a voluntary act, put himself under the law, in our stead, by and with the consent of law and justice. He assumed our guilt, he took it on him, and was made the curse for us. *Our* sins being thus *his*, by their assumption, the Father, acting as judge and vindicator of law and justice, did righteously **IMPUTE** them to him. Hence the Judge dealt with him, in all respects in punishing him, even to the death, as if he had been the original guilty one. ‘ **HE**

was wounded for OUR transgressions, HE was bruised for OUR iniquities ; the chastisement of *our* peace was upon HIM ; and by HIS stripes are WE healed ; the Lord made to meet upon HIM, the iniquities of US all.'

“And that this atonement was complete, and in all points divinely perfect, is evident from these facts. He himself, whose lips never uttered a falsehood, said aloud on the cross—‘ IT IS FINISHED !’ His resurrection from the dead was the crowning evidence of this. For had he not completed his satisfaction to divine justice, that same perfection, which will never allow the guilty to escape, nor enter the gates of heaven, would never have allowed the dead Redeemer to pass out from the gates of death ! Had the atonement not been absolutely and infinitely perfect, the dead Redeemer would have been retained a prisoner for ever ! Besides, the *moral* works of God cannot be otherwise than spotless and perfect ; and the atonement of God-man, our mediator, being a *moral* work

of God, it cannot be otherwise than what is most worthy of our Lord's presenting; and of our heavenly Father's accepting.

“And, in fact, my children, the existence of the gospel, and its effects, the existence of the Sabbath day, and of our sanctuaries, and of the holy ministry, and all the divine ordinances of God's grace, together with the existence of every saint in heaven, and every saint on earth—all, all proclaim, in a voice of complete demonstration, that the perfect atonement of our blessed Substitute has been given, and has been accepted by ‘the Judge of all the earth.’

“This exhibits to you, my children, **THE WAY OF SALVATION**, as it is opened up to us by the holiness, obedience, sufferings, and the death of Christ. One thing, only, yet remains to be explained to you by me, namely, *how* we have brought into this new way, and living way of salvation. But, adieu, for the present; you are dismissed.”

# THE WAY OF SALVATION.

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## PART III.

Our introduction into this new and living way—We must be freed from guilt, and pollution—Our utter inability as sinners—We have ability, but that is given to us—God's right to command those whom guilt has disabled—God's work—Man's agency in duty—Regeneration—Faith—Justification—Manner of it—Sanctification—Two parts of it—The agent of it—The means of it—Appeal to the conscience—Prayer—Hymn.

### CHAPTER I.

“And from above the thunders answered still,  
‘Ye knew your duty, but ye did it not.’” POLLOCK.

“I HAVE something now peculiarly interesting to tell you, my children,” said Mr. Torwood, as he placed himself in the midst of the youthful group, under the vine arbour, on a de-

lightful afternoon. In an instant, all were seated around him, and their mother.

“ My children, there was a certain prophet of old ; and his name was Ezekiel. He was blessed with holy visions, and revelations, from God, although in a land of captivity and distress. On a certain day, he was carried forth into an extensive valley, where, it is probable, some sanguinary battle had been fought. He went round about, over the breadth and length of the valley, and, lo ! it was full of dry bones, very many ; and they were very dry, being long bleached in the rain, and sun.

“ And as the prophet looked on the mournful spectacle, a voice came from the excellent glory, and said to him—‘ Son of man, can these dry bones live ?’

“ The prophet did not say, as some probably would have said,—‘ yes, Lord, they can live, and move, and make themselves to stand up, whenever they please.’ On the contrary, he replied to the Lord, as a sensible and discreet

Christian would,—‘O Lord God, thou knowest!’

“After some suspense, and a solemn silence, the prophet heard the voice again from heaven, saying—‘Prophesy upon these bones; say unto them, O ye dry bones! hear the word of the Lord.’ Now, my children, what could this mean? These dry bones, primarily represented the state of the withered, and ruined house of Israel. But, they symbolically represented, also, the condition of the whole house of Adam,—slain, corrupted, dead in sins and trespasses! How could dry bones hear? How could dry bones rise up? How can dead sinners hear, and rise up, and minister to the Lord?”

Charles.—“We were formerly on this important point. But, I recollect, an objector has urged this,—will God, at any time, lay a command on sinners—his own subjects, to do that thing, which he knows we cannot do? When I am commanded by God, to do this thing, and that, does it not plainly imply that I am able

to comply ? If I am not, is God not mocking my misery ? Let me again hear you explain this vexed point of doctrine ; nothing can be more reasonable.”

Father.—“ My child the objection *is* correct, and it is *not* correct. I will explain. God never laid a command on an angel, nor on Adam, but they were perfectly able, and willing to obey him. Here is one answer. But, in reference to fallen man, in his present state of discipline, and preparation for eternity, the question requires a more delicate discussion. When a subject makes himself a guilty and wicked criminal in the civil community, does his disobedience, or his incapacity, take away the magistrates’ power over him, to command him just as much as ever ? No. Well, then, can a sound philosopher, or a Bible scholar, imagine that man’s rebellion,—that man’s ‘death in sin and trespasses,’—that his utter inability even to direct his own steps, (Jerem. x, 23.) can really abrogate, and take away Almighty

God's right of authority over man, to demand obedience of him as much as ever? If any man will hold this plausible opinion, that God will not call on any man to do that which he knows man *cannot* perform, then on his principles, he must hold and teach, that a sinner's rebellion annihilates God's authority, and power to continue his command, and to reign over his own rebellious subjects! This, in effect, represents man's successful rebellion as causing God to retire from his throne, before rebels!

“Guard, my children, against superficial, and plausible opinions:—

‘Errors, like straws, upon the surface flow;  
He who would search for pearls, must dive below.’

Think deeply and closely. Now, attend to me. God utters this voice—‘Awake thou that sleepest, and arise from the dead?’ Eph. v. 14. Because God commands the dead to arise, does this imply that the power to rise is in them? When the man with the withered hand stood before Jesus, he said to him, ‘stretch forth thy

hand!' And he stretched it out. Did this command of Jesus, imply that the man had the power in himself to stretch out the hand? If he had, then his hand was NOT withered. Or did the command of Jesus mock the poor man? No. There was power to stretch out the hand, but that power was not lodged in him; it was GIVEN to him. When the impotent man lay utterly without ability, at the pool, and could not stir himself; and when Jesus said to him, 'Rise, take up thy bed and walk!' Did this imply that the man could rise, and could carry his bed? If so, then he was not *impotent*. Or, did this command, laid on him by Christ, while he knew that he could neither rise nor walk, actually mock the poor man? No, he had power to comply. But that power was not in him; it was *given* to him. When our Lord stood before the sepulchre of Lazarus, who was buried, and in a state of corruption, Jesus cried with a loud voice—'Lazarus, come forth!' Did this imply that Lazarus could obey the com-

mand here laid on him? Or, did Jesus mock the dead, by calling on him to come out, when he knew that he was dead, and utterly unable? No, for Lazarus had power to obey, but that power was not in himself; it came from the Lord God of life!

“Now, my dear children, the plain matter of fact is this: God has an inalienable right still to reign over rebels, and, therefore, still to command obedience, although man, by his guilt and rebellion, has lost the power he once had to obey. Had man been impotent in any other way than by his own guilt, then no command could have been laid on him which he could not obey. But, his spiritual death, in other words, his inability and impotency are his crime. He did voluntarily make himself so. And the necessary effect of a voluntary crime, is no excuse for a man’s not doing his acts of obedience to God.”

## CHAPTER II.

“ Nor think that any, born of Adam’s race,  
In his own proper virtue, entered heaven.  
Once fallen from God, and perfect holiness,  
No being unassisted, e’er could rise  
Or sanctify the sin-polluted soul!  
Oft was the trial made, but vainly made !”

“ Now, let me carry you back to the Valley of Dry Bones. The Prophet, by the Divine command, prophesied to them, and taught, and commanded them. ‘ O ye dry bones ! hear the word of the Lord.’ And as he used the divinely appointed means, in a dependence on God, ‘ there was a noise ; and behold a shaking ; and bone came to his bone ! And, lo ! the sinews and flesh came upon them ; and the skin covered them from above !’ There they lay, ‘ *hewn into shape*’ by the words of the prophet. But, there was no life in them. You cannot but perceive, that the moral tendency of means, and the common operations of the

Holy Spirit, may go a wonderful length. There it is pictured out by the prophet. But, without saving power, and special grace, there can be NO LIFE in these persons, adorned as they may be, with merely the moral decencies of virtue.

“Hence, another message from the throne of God came to the prophet.—‘Prophesy to the wind, (the Spirit) and say to the wind (the Spirit), Come from the four winds, O breath of the Lord!’ O thou Spirit of the Lord! ‘And breathe upon the slain, that they may live!’ The prophet did so. Divine power, and invincible grace accompanied the means resorted to, and those dead stood up on their feet, an exceeding great army!

“Now, recall to your memory, and apply the plain maxim which I have always endeavoured, my dear children, to impress on you. It is this,—  
GOD NEVER COMMANDS ANY MAN TO DO GOD’S WORK; BUT HE COMMANDS EVERY MAN TO DO HIS DUTY, WITH ALL THE POWERS HE HAS, IN

THE USE OF THE PROPER MEANS. Another maxim is this,—ALL LIFE, OF EVERY KIND, IS FROM ALMIGHTY GOD ALONE. Man cannot communicate life to the withered flower. He cannot raise the dead animal into life. He cannot raise a dead human being into life. Infinitely less can man create himself anew, by raising himself from the spiritual death of his soul, to the living and eternal communion with God.

“ Agreeably to these fundamental truths, we discover *two* classes of texts in the Holy Bible, relative to this matter,—namely, the giving of a spiritual life, usually called regeneration. On the one hand, I would request you to put down in one column, those promises, or assurances of God, that HE will give us the new heart. Such as the following :—‘ A new heart will I give unto you.’ ‘ You hath HE quickened, who were dead.’ ‘ Arise from the dead, and Christ shall give you light.’ ‘ To you it is given, in the behalf of Christ, to believe.’

God hath granted repentance unto life.' 'God worketh in us both TO WILL, and TO DO of his good pleasure.' 'Lord,—thou also has wrought all our works in us.'—Eph. ii. 1, 2.—v. 14.—Phil. i. 29.—Acts xi. 18.—Phil. ii. 13.—Isai. xxvi. 12.

“ On the other hand, put down, in another column, those commands laid on the sinner by the sovereign will of his Creator and Redeemer. ‘Turn ye, turn ye, from your evil ways, why will you die?’ ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ ‘Repent ye, and be ye converted.’ ‘Cast away from you all your transgressions: make ye a new heart, and a new spirit.’ ‘Awake thou that sleepest, and arise thou from the dead.’—Ezek. xxxiii. 11.—Acts, xvi. 31.—iii. 19.—Ezek. xviii. 31.—Eph. v. 14.

“ Now, Charles, to reconcile these, apply the maxim which I have laid before you. In all these declarations, GOD NEVER COMMANDS MAN TO DO GOD’S WORK: BUT HE COMMANDS EVERY

MAN TO DO HIS DUTY. To God it belongs, by a creating act of his grace, to give us the new heart. He conveys a real principle of life into our dead souls. I know not what life is: I know not what that life is, in this hand, by which I move it, and act. But I know this,—that it is a real principle from the Author of all life. Even so, while I possess all the physical faculties of my soul, they are, by nature, as dead, that is to say, as destitute of *spiritual* life in them, as a babe is dead, which lies before you, with all its physical members, and yet wants the vital principle. This spiritual life God breathes into our souls, as he did breathe it into Adam. Hence, Christ Jesus, using a significant symbol of his infusing grace into the soul, ‘BREATHED on his disciples, and said, Receive ye the Holy Ghost.’ Hence, he is said to create us anew in Christ Jesus. He makes us ‘alive in him.’ ‘He quickens us.’ ‘He begets us again.’ And we are said to be ‘born again,’ and ‘made new creatures.’

“ This principle of life, breathed anew, spiritually, into our souls, ‘ makes us alive from the dead.’ This life instantly puts itself forth in motions. We thence, obtain a lively disposition, and will to obey God : ‘ HE WORKS IN US TO WILL.’ We also derive thence, real powers and capacities to believe, to repent, to obey. For God works in us TO DO, as well as TO WILL. I cannot tell the point where the living new creature begins to work, as well as to believe. But we, on our part, are called upon, in seeking this quickening, and converting grace, to employ all the powers we do possess. We must call in the aid of all divine means. We must read ; we must study ; we must hear the word ; and fervently implore divine grace : we must not relax one item of the utmost degree of human agency, and diligent activity in all the appointed means. We must use these means as diligently and painfully, as if we were to be saved by our own efforts, and activity, in the means of grace.

At the same time, we must rely so humbly, so completely, and so uniformly on the grace of God, and our Lord's merits, as if means could do nothing. Hence, this combination of grace, and human agency, in the dutiful use of means is strikingly laid down to us in these divine words : — ' Work out your own salvation with fear and trembling ; for it is God which worketh in you, both TO WILL, and TO DO, of his good pleasure.'

“ Thus, we accomplish *two* objects of vast importance. We crown free grace, and our Lord Jesus, Lord of all. We place the crown and glory of our salvation where it should be,—even on the head of the HOLY ONE ! And thus, we place man, with all the physical and moral powers he has,—‘ dead in sins,’ as he is, until he be quickened,—under the deep, and solemn responsibility under which every human being acts, who has a rational freedom of the will.”

## CHAPTER III.

“Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him, with burnt-offerings? With calves of a year old? Will the Lord be pleased with thousands of rams; or with ten thousands of rivers of oil? Shall I give my first born for my transgression? The fruit of my body for the sin of my soul.”

MICAH.

“Now, my children, follow me, while I here lead you to the main point of application.

“From the damning guilt of sin, we must be delivered; or we must perish. Now Christ, our blessed Redeemer, as I showed you, has accomplished the one all perfect atonement. When he stood forward as our substitute, he was identified as ONE with us before law and justice. Hence he said,—‘Deliver from going down to the pit, I have found a ransom:’ and hence, when he rose from the dead, it was announced that ‘he was raised again for our justification.’ Now, follow me, my dear children,

while I show unto you, how we receive the benefit of this atonement.

“Being renewed by the Holy Ghost, the first elements of grace in us, in operation, are knowledge to see our real condition, and to see the only remedy. While in a state of awful grief, and terror, as men ‘broken in the place of dragons,’ the soul obtains a glimpse,—a sight of Christ, and his all-sufficient work. Faith springs forward to him : the whole soul lays hold of him, as our only and all-sufficient Saviour. This faith does exactly correspond in our exercise thereof, to the Gospel offer of Christ, by our heavenly Father. That is a particular, personal, and free offer : corresponding to this,—faith is a particular, personal, appropriating act of Christ, as *the* Saviour not only, but *our own* Saviour. And let me notice another element in its essence. Inasmuch as we do receive Christ, and believe in him, on the ground of God’s infallible, and most certain testimony,—so, there is this kind of assurance in the very

essence, and act of faith,—not an assurance that *I am truly a Christian*,—but an assurance arising from the divine testimony, and promise of God, namely,—I am assured, that upon my believing, and accepting of Christ in the Gospel offer, I shall certainly be saved, according to the infallible promise of his grace.

“Now, trace the *immediate* fruit of this saving faith. By it are we united to Christ, so as to be one with him before the throne of law and justice. ‘We abide IN him, and he IN us.’ This you find in John xv. 4. 5. 6. —Hence, ‘he is the head,’ we are ‘the members of Christ.’ Yea, ‘we are members of his body, of his flesh, and of his bones.” Eph. v. 30. Yea, so certain, so mysterious, so indissoluble is this union of Christ and us, that he speaks of it, as resembling that between himself and the Father. He thus prays,—‘that they all may be one, even as we are one: I *in* them, and thou in me, that they (the ransomed,) may be made perfect in one.’ John xvii. 22. 23.

“And being thus united to him, and made legally one with him, all that he did, and suffered,—in short, his atonement and righteousness are now ours. They were designed for us, by the Father. They were wrought out for us expressly, by our surety. And are now through this union applied to us by the Holy Ghost. And these being thus REALLY and ACTUALLY ours, they are justly imputed to us; and placed to our account. Instantly, upon this being the case, all our guilt, original and actual, is forthwith, and for ever, blotted out. We are accepted as righteous in God’s sight. We are brought into a state of peace, and reconciliation with him. Let me read to you out of Romans, chap. iv. 3. 23. 24.—‘It was accounted (imputed) unto him for righteousness: now, it was not written for his sake alone, to whom it was imputed; but for our sakes also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.’

“This is the mode of our JUSTIFICATION through faith. And the fruit thereof is, PEACE of conscience, JOY in God, and a RIGHT to the heavenly inheritance, and certain SECURITY that we shall reach glory. This is an act, purely, of God’s grace. It is done in an instant; and it never is revoked. In this act, you will particularly observe, WE ARE FOUND RIGHTEOUS IN CHRIST, AND ARE PRONOUNCED RIGHTEOUS IN HIM BY GOD OUR JUDGE. We are, henceforth, adopted into the family of God. We are joint heirs with Christ. And nothing, therefore, shall ever separate *us* from *his* love, or *his* love from *us*.—I request you to read frequently the eighth of the Romans.”

## CHAPTER IV.

“ O goodness infinite ! O goodness immense !  
That all this good of evil shall produce,  
And evil turn to good ; more wonderful  
Than that which by creation first brought forth  
Light out of darkness !”

MILTON.

“ BUT we need something besides Justification, and pardon. You will remember the distinction we made to you, my children, when describing your sin, and misery. The pollution of sin, and every disqualifying trait and defect in the soul, must be thoroughly removed in order to our being ever with the Lord. This is the law of his kingdom,—‘ without holiness no man shall see the Lord.’

“ A criminal in the civil community, is doomed by the guilt of his crime to suffer punishment. This sentence, you know, may be relaxed, and a pardon issued. He can return into society, and no man dare disturb him.

But, that criminal, though fully pardoned, would not be received into this circle among us. No virtuous family would allow him to approach their domestic associates. Now, what is that which excludes him ?”

Children.—“Why, Pa, he is vile and polluted ; blood is on his hands, and on his soul. He is stained with ‘corruption,’ as we have heard you often say.”

Father.—“That is precisely correct. And that is *THE THING, IN SIN*, which will keep a man out of heaven, as long as God is holiness itself ; and as long as all his angels and servants, there, are holy.—Besides, he must be qualified, and made meet for the company of heaven. He must have all the gifts, and graces, and divine accomplishments necessary to render him fit to commune with God ; and to mingle with saints and angels, in all the associations of eternity. All that is earthly, carnal, and sensual, must be completely done away. And every thing that is pure, elevated,

and holy, must spring up in his soul, to adorn and qualify him for God's presence.—For, I repeat it emphatically,—‘without holiness, no man shall see the Lord.’

“Now, this is the blessed work of **SANCTIFICATION** I allude to. It consists in the carrying out into exercise, and thence the perfecting, of all those holy principles, habits, dispositions, and powers, which were implanted by the Holy Ghost, in the soul, in our regeneration.

“And let me impress it upon your minds, my dear ones, that we are indebted for this inestimable gift of holiness, to the **TRIUNE GOD**. The **PROCURING** cause of it, is our Heavenly Father's **LOVE**. The **MERITING** cause, is **THE BLOOD** of Jesus Christ. That is to say, by his merits, and in consequence of his finished work, we are divinely united to him, as the Lord of life and holiness: and he expels death and sin from our souls and bodies. And let me add,—the Holy Ghost is the only **EFFICIENT** cause of holiness. By his presence

dwelling in us, and by his invincible power, he mortifies all sin, by causing the vigorous growth of all the graces in us.

“ I cannot tell you, my children, *how* God’s power infuses the principle of life into our bodies, or into animals, or into plants. We know only the fact by evidence. Neither can I tell you *how* he conveys life spiritual into the powers and faculties of my soul. The fact we do know from evidence of God’s testimony, and from the actings and motions of the holy soul toward God.

“ In like manner, *how* God nourishes, and strengthens the members of my body, I cannot tell. Or, how he nourishes, ripens, and invigorates the spiritual life in my soul, I cannot tell. The facts I do know. We grow in bodily strength. We feel it. ‘ We grow in grace.’ We feel it, and exult in it, while we grow up ‘ unto a perfect man, unto the measure of the stature of the fulness of Christ.’ Eph. iv. 13.

“ All this is done under the efficiency of the

proper means. In the natural world, my life and strength are sustained by THE MEANS OF PROVIDENCE ; namely, by food, drink, heat, clothing, and medicine. How these do this, under God, I know not. It is enough that I do know the *fact*. In the spiritual world, the life of God in my soul, is sustained, and advanced in steady growth. This is effected by THE MEANS OF GRACE ; such as,—divine reading, meditation, prayer, the faithful preaching of the Gospel, and the holy and believing use of the blessed sacraments of Baptism, and the Lord's Supper.

“ And here, let me trace out to you, something of this process. My dark mind, he illumines by his light and truth. My knowledge is feeble ; by these means of grace he leads me into a growing acquaintance with the doctrines of his word ; and thus, he expels ignorance, by the diffusion of knowledge. My feeble and wavering faith, he strengthens and confirms, by exercising me in his gracious promises, and

by proving me in the furnace of affliction. I am, thence, drawn nearer and nearer to him; and I, thence, take a firmer grasp of his divine promises, and power, and faithfulness. Hence, my faith grows more vigorous. And thence, by a growing faith, I expel unbelief and doubts. He opens up in his word, and providence, his wonderful grace, his overwhelming goodness, and the adorable love of the Father; and of the Son; and of the Holy Ghost. This, by the laws of his love, draws out my love to him. Hence, I love him not only with the love of moral excellence, but with the love of pure gratitude. I love him, for what he is in himself. 'I love him, because he first loved me!' This growing and ripening grace drives out the love of the world, the love of sin, the love of earthly objects. He sets impressively before me in his law, and gospel, the fearful nature of sin; its terrific guilt; its inexpressible tendency to dishonour God, and to ruin souls.—I am, thence, led deeply, and more deeply, with pungent sorrow, to

repent of all my sins, daily. And as repentance deepens, so holiness grows. I have nearer fellowship with my God. I become more and more disentangled from the world: and, thenceforth, more and more heavenly-minded; and I steadily ripen for heaven.

“ You perceive, then, I trust, the reason why sanctification necessarily consists of *two* things. *First*:—It consists in our living unto righteousness, in the diligent cultivation of holy, and new obedience to the law of God. And, *Second*:—It consists in our dying constantly, more and more, unto all sin. And, just in proportion as we grow in grace, do we die unto sin, and to the world, and the Evil One’s flattery, and all his alluring slavery. And just in proportion as ‘God works graciously in us, both to will and to do,’ shall we, my children, be diligent in working out our salvation with fear and trembling.’ And just in proportion as we feel ourselves knit together in the unity of love to Christ, and feel that we are

kept infallibly by him, through faith unto eternal life, shall we labour with an ever-growing diligence, and activity, in the perseverance of grace and duty, to the end. ‘Who shall separate us from the love of Christ!’”

## CHAPTER V.

“This is the path, the good old way.”      JEHOVAH.

“THUS, my dear children, I have shown you THE WAY OF SALVATION. I am well aware that I have been speaking many things, that your young minds cannot yet fully take up. But, some of you do apprehend them, I humbly trust. And your dear mother, and I, shall not cease to stir up your minds, by way of remembrance, to these things, ‘which belong to your everlasting peace.’ And as the continual dropping of water will wear even through the hard rock, so shall the dropping and distilling of our doctrine, wear traces and marks, holy and divine, in your minds. And, if by diligence, the tyro in letters and figures, rose up from a child in science, to be a Sir Isaac Newton; so, I trust, you all,—even little Joseph there, and even the ambitious and greedy little Jamie,—will all

‘grow up to the measure of the stature of the fulness of Christ,’ in due time.

“But,”—and he made a long pause, while every eye was fixed on him, as he cast his eyes mournfully around the little group. “O my dear children, it has been alleged, in family traditions, and the sayings of the hoary headed, that there is, usually, some strayed sheep or lamb, in a flock, that will be lost. Now, oh! who is to be that strayed sheep in my little flock?” The parents covered their faces, and wept.

The scene that followed, was somewhat like that which took place in our Lord’s family, when he made the appalling revelation to them, “verily, one of you shall betray me!”—But, there was this difference; there seemed to be no Judas in our little flock. Each youthful eye ran rapidly round on brother and sister; and each emotion was deeply quickened at the sight of the tears, which fell in heavy drops, on their father and mother’s laps. Little Joseph

first broke silence. "It ain't me that is meant, dear Pa and Ma. I won't wander from you, when you guide me, Pa." And the little boy climbed up on his father's knee; and gently wiped off the tear drops that were pacing down his cheeks.

"It won't be me, dear Ma," said Amelia, as she climbed the grassy sofa, and threw her arms around her mother's neck, and kissed her wet cheek.

"Nor shall I be the straying one," cried David, with much emotion,—“my hope is in the Lord God of my fathers!”

"Nor am I the strayed lamb," cried Agnes; "for Jesus has said, 'suffer the little children to come unto me; and forbid them not.' He will guide me,—will he not, dear Pa, to his heavenly kingdom? Speak to us, dear Ma, and do not weep any more!"

"I shall not be the stray lamb, nor make you cry, dear Pa and Ma," said little Willie; "Pa told me t'other day about the good

shepherd, who laid down his life for the sheep, and the lambs also. I think he will not let me be lost. I love that good shepherd."

"Nor shall I be among the missing, by the grace of God," said Charles, with deep emotions. "I *have* vowed to the Lord my God, already ; and, God helping me, I will not turn back from following the Lord, all the days of my life." And so said every one in the group.

"Well, they have all answered but you and I, my dear," said Mr. Torwood, as he looked to his wife, with a smile of delicious gratulation.

"Well," said she, in reply, with a sweet smile in the midst of her tears ; "as for me, whither thou goest, I will go ; and where thou lodgest I will lodge ; thy people shall be my people, and thy God shall be my God !"

"Amen !" replied Mr. Torwood,— "And may the Lord God of our fathers, be our God, and the God of our children.

"And, now, let us unite our hearts in prayer, to our covenant God," said Mr. Torwood.

And they all kneeled down, in the close retirement of the shady arbour, while the husband and father poured out this *prayer* before the throne of God.

“ Oh! Lord God of Zion! Thy church is bought by the ransom price of the blood of the Son of God. And none of thy ransomed ones shall be lost. Glory and praises be to thy name for ever. Thou didst, in the days of our first father, raise up man from his miserable state. Thou didst constitute thy church in his family. And ever since that day, thy church has existed, unaffected by the lapse of time, or by the change of individuals. And thy church, moving on in life and beauty, amid all the tumults, and wars, and downfall of nations, has ever had the joy and honor to sing this song. ‘ Lord, thou hast been our dwelling-place in all generations!’ And, adored be the riches of thy grace, O Lord our God, which called us, the seed of the Gentiles, into thy fold. We were as sheep gone astray. But thou, Great Shepherd, ‘ didst seek

us out, and bring us back from all places into which we had wandered, in the cloudy and dark day !' The Gentiles—and such were our forefathers—were withered and dead branches. They lay trampled in the dust. Glory be to thy sovereign grace. Thou, O Lord, didst lift up the withered and dead branch ; thou didst graft it in, upon the stock of the true olive tree, from which thou hadst cut off the branch of Israel ; which thou hast, for a season, cast from thee. Thou hast caused our branch to bud, and blossom, and bear much fruit. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and shall be, world without end ! For thou hast visited and redeemed us, thy people. 'Thou hast opened up unto us a door of hope in the valley of Trouble.' Thou hast set before us the new and living way ; and 'shut us up to the faith of the gospel.' What *shall* we,—Oh ! what *can* we render to the Lord our God, for all his benefits to us ! We will ever glorify

thee by coming daily, and hourly, to receive out of thy inexhaustible fountain, further supplies of grace to help us, in every time of need. The more we receive of thee, the more welcome we are to come for more. For thou art glorified by those who devise liberal things at thy hand.

“And blessed, O Lord, be thy wisdom, thy goodness, and mercy, in that thou hast divided the great kingdom of the Church, into separate and distinct households. And these households, thou hast committed, in solemn charge, to the parents, the heads thereof. How rich is the divine goodness! Thou hast, O Lord, combined our duty, our pleasure, and happiness, with thy own supreme glory! In the household, thou hast united parents and children; thou hast knit them by the tenderest, and strongest ties. And by all these ties, and obligations, thou commandest, and movest, and constrainest us, to train up our dear children in the nurture and admonition of the Lord!

In training up these dear ones, whom thou hast given unto us, thy servants, we have the pleasure of pleasing thee through faith; and of preparing those who are our flesh and blood, to meet thee in glory; and to be our own glorified associates in heaven, for ever and ever. Thanks to thee, O Lord, for all thy mercies to us!

“Blessed be thy divine goodness, O Lord, for this my dear companion, whom thou didst bestow on me. And blessed be thy name, O my God, for each one of these our dearly beloved children, whom thy love gave unto us. And blessed, and adored be thy most holy name, for the dear little ones, whom thou didst give, in a brief loan; but whom, O Lord, thou hast taken home, to be saints in glory. We yielded them up, O divine Sovereign! to thee. Thine they were—to us—only loaned, for the brief season of their few, and fleeting days!

“Now, dear and most merciful Father, look thou in sparing mercy, and love, on those whom

yet thou continuest in loan, to us, for training. We place them before thee, O Lord, at the foot of thy throne,—each one of them, from our dear Charles, around the whole circle, to little Joseph. Most compassionate and faithful Redeemer, accept from us, this renewed vow of surrender of them all to thyself—to be thine—wholly—and thine only—and thine in all eternity! We heard thy voice uttered by reason, by the holy scriptures, and by thy unerring providence, on our parental ears—‘TAKE THESE CHILDREN, AND NURSE THEM FOR ME!’ Here, O Lord, we humbly profess to accept the honour, and the pleasure, of such a duty, over such a dear charge—and to such a dearly beloved and adored Redeemer! And grant thou to us, O most gracious God, in thy grace, ‘our wages:’ the pleasure of pleasing thee still more and more, through faith; the honor of advancing thy divine glory; the inexpressible satisfaction, and joy of parents’ hearts, in seeing their dearly beloved ones growing up, as

among the grass, and as willows by the water courses—full of knowledge, and wisdom ; and fast ripening in piety, and true holiness !

“ Bless, therefore, O Lord, these instructions ON THE NECESSITY OF SALVATION ; and on THE WAY OF SALVATION, which we endeavour, humbly, in our weakness, but through thy grace, daily, to impress on their young and tender minds. Oh ! hear a father’s and a mother’s prayers ! Guide each of these dear lambs through the wilderness. And, oh ! Lord God of our fathers ! when time closes with us, individually, grant us, we beseech thee, O God, for his sake who died on the cross for us, Oh ! grant, we do implore thee—that we may ALL meet in heaven ! Oh ! forbid it—dear and most merciful One—forbid that any one individual of this dear flock should be found straying, and lost. Oh ! let each one of us, here in this circle, let each one of us be found on our own dear Redeemer’s right hand, in the great day of judgment ! And take all the praise, and

the glory, and honour, to thyself—Father, Son, and Holy Ghost—our God in the everlasting covenant. Amen, and amen.

“Now we conclude the whole, my dear ones, by singing the

### CORONATION ODE.

All hail ! the power of Jesus' name,  
 Let angels prostrate fall :  
 Bring forth the royal diadem,  
 And crown him, LORD OF ALL !

Crown him, ye martyrs of our God,  
 Who from his altar call :  
 Extol the stem of Jesse's rod,  
 And crown him, LORD OF ALL !

Crown him, ye heirs of David's line,  
 Whom David Lord did call :  
 The God incarnate—man divine !  
 And crown him, LORD OF ALL !

Ye chosen seed of Israel's race,  
 Ye ransomed from the fall :  
 Hail him, who saves you by his grace ;  
 And crown him, LORD OF ALL !

Sinners, whose love can ne'er forget,  
The wormwood and the gall :  
Go, spread your trophies at his feet,  
And crown him, LORD OF ALL !

Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball,  
To him all majesty ascribe :  
And crown him, LORD OF ALL !

Oh ! that with yonder sacred throng,  
We at his feet may fall :  
We'll join the everlasting song :  
And crown him, LORD OF ALL !

## THE CONCLUSION.

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“I will establish my covenant between me and thee, and thy children after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy children after thee.”—JEHOVAH to Abraham.

THUS, courteous reader, I have presented to you a specimen of the mode of instruction, pursued from time to time, in “THE CHRISTIAN FATHER’S FAMILY.” The scenes here detailed, happened to be enacted during a season of school, and college vacation, when all his surviving children were at home.

Mr. Torwood’s family had once rejoiced in the number of TWELVE children. But, when the above scenes were enacted, God had taken home to himself four of them ; namely, two in the early bud of life ; and two, who fell asleep in

their youth, but mature in Christian faith. One of them I can yet distinctly remember, through the vista of past years. His name was Thomas. A scene occurred in his last hours, which made an impression on my earliest remembrance, which time can never efface. He awoke, one Sabbath morning, from a short but sweet slumber, with a countenance beaming with joy. He had been dreaming, he said, that he was in the house of God, above; and that he was uniting in the triumphant song of the ransomed. He then repeated the twenty-third psalm with deep pathos. And I can never forget the emphasis, and beaming countenance, with which he repeated the fourth verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for THOU art with me; thy rod and thy staff, they comfort me."

Over his cold remains were pronounced the affecting words of the epitaph written by Pope;

and which, for aught I know, were engraven on his tomb-stone.

“To this sad spot, whoe'er thou art, draw near,  
Here lies the son most loved, the friend most dear ;  
Who ne'er knew joy but friendship might divide ;  
Nor gave his parents grief—but when he died !”

Mr. Torwood had sold his paternal estate, and immigrated into our happy country, in the early part of this century. Latterly he had planted himself down on the charming spot, where he trained up his family ; as has been detailed.

Time has rolled on, and has made its mighty changes in this family. Mr. Torwood, and his accomplished Christian lady, are no more. She, “the mother most dear,” departed first into her rest. Five years after, Mr. Torwood, who never ceased to lament her death, fell asleep in peace. They both died in the calmness and lustre of the Christian triumph, in the presence of all their children ; having uniformly carried out, in a bright example of faith and practice, what they had taught their children

to believe, and practise, in life. They sleep side by side, within the same enclosure. I have visited the sacred spot. A neat monument, reared by the affection of their sons and daughters, record their many virtues.

My readers may wish to know something of the future lot of their children, which befell them after their departure. These faithful and devout parents could say, what comparatively few could say,—but it was all of the grace of God,—“Every one of our surviving children is a fearer of God.” They lived, in fact, to see the divine promise graciously fulfilled, which is subjoined to the precept laid on all parents: “Train up a child in the way he should go; and when he is old, he will not depart from it.” Prov. xxii. 6.

CHARLES was graduated a few weeks after the time, at which our narrative closes. He became, in process of time, an eloquent and very faithful minister of Christ. He finished his course in the pulpit. The last intelligible

words he uttered were in public prayer to his Creator and Redeemer. He fell at his post, in the act of prayer. He went from the pulpit,—to heaven. His son is a faithful, ardent, and pains-taking young minister ; walking in the footsteps of his father.

DAVID commenced the study of the classics with fair prospects. But he threw aside Virgil's charming pages, to test the truth of his eulogies on the happy life of the farmer. He is now an opulent agriculturist : and has his full share of olive plants blooming around his board.

JEAN, remarkable for her beauty and sprightliness, married the elegant youth, who had long been the choice of her young heart : having obtained, at last, the consent of her father, the Laird, after he had exhausted his persuasions, and schemes to prevent the match. Years of happiness, and trying vicissitudes passed over her. But her trust in God, like that of her excellent husband, was ever unsha-

ken. She is now a widow ; residing on her own domain, with her dutiful, and kind-hearted children about her.

AGNES was a blooming beauty. After many vicissitudes, she became the wife of a worthy man, who is a fearer of the Lord, and an exemplary elder in the house of God. Their estate is one of the richest and handsomest in the beautiful valley of Cumberland in Pennsylvania.

ALECK grew up to be a shrewd, active, and driving man of business. His domain, lying on one of the smaller branches of the Ohio, is a splendid inheritance, of something like a mile square. His crops, and his merinos have few rivals in that quarter.

JOSEPH was, for years, given up to waywardness and folly. His parents trembled for him. The most anxious fears were entertained that, after all, he would forget his early instructions and solemn vows ; and prove the "stray lamb" of the flock. But God, in rich

grace, plucked him as a brand out of the fire. He died in the presence of "wife, children, and friends," after a life spent in Christian usefulness, and honour. His last moments exhibited a triumph of divine grace. He died praying, and confessing the Lord Jesus Christ.

Little WILLIE, who professed his confidence, so warmly, in THE GOOD SHEPHERD of Israel, after many changes, and tossings to and fro, still continues to labour indefatigably in the Gospel ministry; and is rather conspicuous than otherwise, while he dwells in the presence of all his brethren.

AMELIA, the youngest daughter, and the pet of the family, gave her hand in early life, to one who was, like herself, an eminent young Christian. A few short years of happiness, without alloy, rolled over their heads. But the day of heavy affliction came. Her blooming husband, "the desire of her eyes," was hurried into an early grave. He died uttering his blessing on his wife, and sweet little babe!

That young heiress of her father's estate lived to see blooming seventeen,—the renovated image of her mother :— she descended into her grave at eighteen, leaving her little babe, and her young husband utterly inconsolable !

Such, courteous reader, is the present condition of “THE CHRISTIAN FATHER'S” family.

And it may not be improper here, to say, that with them there are abundant materials of instruction in abeyance ; and that there are those in the “Christian Father's” family, who can give them form and consistency.—Meantime, Christian and courteous reader, I bid thee heartily, FAREWELL.

THE END.