

THE  
**NEW-JERSEY PREACHER:**  
OR,  
**SERMONS**  
ON  
**PLAIN & PRACTICAL SUBJECTS.**

---

BY SOME OF THE MINISTERS OF THE CHURCH  
RESIDING IN THE STATE OF NEW-JERSEY.

---

**VOL. I.**

Edited by  
1847

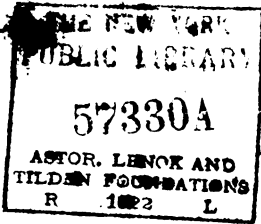
---

Now then, we are ambassadors for Christ, as though ~~we were~~  
you by us; we pray *you* in Christ's stead ~~to be~~  
to God....2 Cor. v. 20.

---

PUBLISHED BY D. FENTON, TRENTON,  
AND  
CHARLES D. GREEN & CO NEW-BRUNSWICK.

DEARE, PRINTED



*District of New-Jersey, ss.*

**B**E IT REMEMBERED, that on the thirty-first day of March, in the thirty-seventh year of the Independence of the United States of America, George S. Woodhull and Isaac V. Brown, of the said district, have deposited in this office, the title of a book, the right whereof they claim as proprietors, in the words following, to wit :

“The New-Jersey Preacher, or Sermons on plain and practical subjects. By some of the ministers of the gospel residing in the State of New-Jersey. Vol. I. Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ’s stead, be ye reconciled to God.— 2 Cor. v. 20.”

In conformity to the act of the Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned ;” and also to the act, entitled, “ An act supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints.”

**ROBERT BOGGS,**

*Clerk of the District of New-Jersey.*

## PREFACE.

---

**T**HE present state of the world presents a prospect, highly interesting to the philosopher and statesman—and not less so to the real christian. The encouraging and gloomy scenes are so mingled together, as alternately to excite emotions of hope and fear. When the christian looks abroad on the earth, he discovers, comparatively few, who profess to believe and practice the precepts of the gospel.\* The extensive continents of Asia and Africa are almost wholly immersed in the darkness of Pagan superstition and idolatry, or led away by the delusions of Mahomet. Europe has for many years been a *field of blood*; and our own beloved country has lately engaged in a sanguinary conflict with a powerful nation.

In the midst of this gloom and confusion, there is still something that gives to the christian an animating hope

\* The following ingenious calculation will serve to shew of what small extent the christian religion is, when compared with those many and vast countries, that are overspread with Paganism or Mahometanism. Supposing the inhabited world to be divided into *thirty parts*, only *three* of those parts are possessed by christians of the Protestant and Roman Catholic communion—*two* by christians of the Greek church—*six* by Jews and Mahometans—and the remaining **NINETEEN** by Pagans.

It is to be observed that this calculation was made before the late discoveries of the north west part of America, the north east part of Asia, the vast tract of New-Holland, New-Guinea, and the numerous other islands in the Pacific ocean.—How much greater then must the numerical difference appear at the present day between that part of mankind who enjoy the light of christianity, and that part who are now groping in Pagan darkness!

*Miss Hannah Adams' view of religions, p. 496.*

that the time is not far distant, when heavenly light and peace will be diffused through this dark and troubled world.

The increasing number of young men who are willing to devote themselves to the work of the gospel ministry—the numerous Missionary and Bible Societies that have been established in G. Britain and America within a few years past—the lively interest taken in our own country in the establishment of Theological seminaries—the spirit of liberality that has been manifested by all denominations of christians, in sending the Scriptures and a preached gospel among the Heathen—the avidity with which books on religious subjects are sought for and read, give us reason to hope that the dawning of a brighter day is near at hand.

Surrounded by such scenes, it surely becomes the duty of professing christians, and more especially of the ministers of the gospel, to be diligent and zealous in promoting the interests of the Redeemer's kingdom. There is no object of greater magnitude—there is nothing on which the peace and happiness of mankind so much depend as the diffusion of the knowledge of a crucified Saviour. The universal practice of the truths and precepts of the gospel would put an effectual stop to fraud and injustice—to deadly feuds and animosities between nations, and individuals, and make this world a peaceful abode where the great Creator would delight to dwell with the workmanship of his own hands. It is the gospel of Christ that raises man to that dignity in the scale of beings for which his nature is designed—it is this that throws light on the darknes of the grave, and cheers us with the enlivening prospect of a glorious immortality,

To spread the knowledge of divine truth ; to concentrate the exertions of many in holding forth the *word of life* in a plain, forcible and engaging manner ; to give (if possible) some check to the progress of iniquity ; and to stir up professing christians to diligence and fidelity, are among the great objects that have induced the editors to engage in the publication of this volume.

We believed that a work of this kind, consisting of sermons, by ministers of the gospel residing in the State of New-Jersey, on practical and important subjects—adapted to be read in families or in religious societies—preserved free from useless and unedifying controversy—and recommended by its novelty and variety to the laudable curiosity of individuals, could not fail to excite a lively interest through the churches in this state, and contribute largely to the edification and improvement of christians.

Our devout and humble prayer is, that the great Head of the church would give a blessing to this work, that it may serve to promote his glory, and the salvation of our fellow-men.

We cannot close these observations without returning our thanks to our Reverend fathers and brethren, who have so promptly complied with our request, in contributing materials for this volume.

If sufficient encouragement be given, to warrant the undertaking, we hope at no distant period to present to the public another volume of the “New-Jersey Preacher.”

GEORGE S. WOODHULL, } EDITORS.  
ISAAC V. BROWN, }

NEW-JERSEY, July 24, 1813.

#### ERRATA.

- Page 49, line 8 from the bottom, for *creation* read *creature*  
57, line 14 from the top, for *healing* read *feeling*  
66, line 8 from the bottom, for *feint* read *faint*  
do. line 3 do. for *perfect* read *perfect*  
68, line 4 do. for *purse* read *pure*  
96, line 7 do. for *intrusted* read *instructed*  
164, line 4 from the top, for *promise is* read *promises are*  
174, line 16 do. for *tenfold* read *twofold*  
185, line 3 from the bottom, for *few* read *many*  
298, line 15 from the top, for *victorioies* read *victories*  
359, line 1 on the top, for *earl* read *early*  
362, line 11 from the top, for *difficult* read *defective*  
365, line 8 do. for *corrupt* read *correct*  
348, line 2 from the bottom, for I. read II.

# CONTENTS.

## SERMON I.

Faith the principle of a holy life.—1 Cor. xiii. 13.—And now abideth *faith*.  
By Samuel S. Smith, D. D. L. L. D. Page 9

## SERMON II.

On Experimental Religion.—Psalm lxvi. 16.—Come and hear, all ye that fear  
God, &c. By John M'Dowell, A. M. Pastor of the Presbyterian congrega-  
tion of Elizabeth-Town. 29

## SERMON III.

An Ordination Sermon.—Rev. ii. 10.—Be thoughtful unto death, &c. By John  
Woodhull, D. D. Pastor of the Presbyterian congregation of Freehold. 51

## SERMON IV.

The influence of faith in producing holy obedience.—Heb. xi. 17.—By faith  
Abraham when he was tried, &c. By Amzi Armstrong, A. M. Pastor of  
the Presbyterian congregation of Meudham. 75

## SERMON V.

On attending the public worship of God.—Eccles. v. 1.—Keep thy foot when  
thou goest to the house of God, &c. By James Richards, A. M. Pastor of  
the first Presbyterian congregation of Newark. 89

## SERMON VI.

The sinner blinded to truth, &c.—John xii. 39, 40.—Therefore they could not  
believe, because Esaias said again, &c. By Samuel S. Smith, D. D. L. L. D.  
105

## SERMON VII.

The disciples of Christ, the light of the world.—Matt. v. 14.—Ye are the light  
of the world, &c. By Robert Finley, A. M. Pastor of the Presbyterian  
congregation of Baskingridge. 131

## SERMON VIII.

The Smitten Rock.—Exod. xvii. 6.—Behold I will stand before thee there up-  
on the rock in Horeb, &c. By Solomon Freligh, D. D. Professor of Divin-  
ity, and Pastor of a Dutch reformed congregation in Hackensack and  
Scraalenberg. 151

## SERMON IX.

On the Sacrament of the Lord's Supper.—1 Cor. xi. 28.—But let a man exam-  
ine himself, &c. By Charles H. Wharton, D. D. Rector of St. Mary's,  
Burlington. 167

## SERMON X.

The danger and folly of indulging a covetous temper.—Luke xii. 20.—But God  
said unto him, thou fool, this night thy soul shall be required of thee, &c. By  
James Richards, A. M. Pastor of the first Presbyterian congregation of  
Newark. 187

## SERMON XI.

On the benefits of affliction.—Rom. vii. 28.—And we know that all things work  
together for good, &c. By Thomas Pierson, A. M. Pastor of the Presby-  
terian congregation of Westfield. 201

**SERMON XII.**

On Resignation.—Psalm xxxix 9.—I was dumb, I opened not my mouth, &c.  
By John M'Dowell, A. M. Pastor of the Presbyterian congregation of Elizabeth-Town. 215

**SERMON XIII.**

Justification, with some of its precious fruits.—Rom. v. 1, 2.—Therefore being justified by faith, &c. By Peter Studdiford, A. M. Pastor of the Dutch Reformed church of North Branch. 229

**SERMON XIV.**

The true and false grounds of religion.—Phil. iii. 7, 8, 9.—But what things were gain to me, those I counted loss for Christ, &c. By Joseph Clark, D. D. Pastor of the Presbyterian congregation of New-Brunswick. 241

**SERMON XV.**

The same subject continued. By the same. 265

**SERMON XVI.**

On a death-bed repentance.—Matt. xxv. 10.—And while they went to buy, the bridegroom came, &c. By Samuel S. Smith, D. D. L. L. D. 295

**SERMON XVII.**

Warning against self-deception.—Matt. vii. 24, 25, 26, 27.—Therefore, whosoever heareth these sayings of mine, &c. By Uzal Ogden, D. D. 313

**SERMON XVIII.**

The same subject continued. By the same. 327

**SERMON XIX.**

On the dissolution of the world.—2 Pet. iii. 11.—Seeing then that all these things shall be dissolved, &c. By Thomas Picton, A. M. Pastor of the Presbyterian congregation of Westfield. 348

**SERMON XX.**

The excellence of the knowledge of Christ.—Phil. iii. 8.—Yea doubtless, and I count all things but loss, &c. By Enoch Burt, A. M. Pastor of the Presbyterian congregation of Lamington. 359

**SERMON XXI.**

The benefits resulting from being found in Christ.—Phil. iii. 9.—That I may be found in him, &c. By Robert Finley, A. M. Pastor of the Presbyterian congregation of Baskingridge. 381

**SERMON XXII.**

Destruction of the wicked. Prov. xiv. 32.—The wicked is driven away in his wickedness. By Samuel Fisher, Pastor of the Presbyterian congregation at Morris-Town. 399

**SERMON XXIII.**

Triumph of the righteous.—Prov. xiv. 32.—But the righteous hath hope in his death. By the same. 413

**SERMON XXIV.**

Wisdom resulting from numbering our days.—Psalm xc. 12.—So teach us to number our days, &c. By Amzi Armstrong, A. M. Pastor of the Presbyterian congregation of Mendham. 429

**SERMON XXV.**

Joy in heaven over a repenting sinner.—Luke xv. 7.—I say unto you, that likewise joy, &c. By Enoch Burt, A. M. Pastor of the Presbyterian congregation of Lamington. 441



---

---

**SERMON XXI.**  
**THE BENEFITS RESULTING FROM BEING  
FOUND IN CHRIST.**

Phil. iii. 9.

That I may be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

**BY THE REV. ROBERT FNLE Y, A. M.**  
Pastor of the Presbyterian Congregation of Baskingridge.

---

---

## NEW-JERSEY PREACHER.

---

---

### SERMON XXI.

Phil. iii. 9.—That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

**T**HE methods which men take to make their conscience easy are very various. The law of God being interwoven with our nature, *judgment* and *eternity* are sometimes realities to the most inconsiderate. Something therefore must be done, and men in every age and nation have sought a ground on which to build their hope of happiness. The Heathen rely upon their superstitions. The ancient Jew rested on the name of Moses. The despised tribes of Israel still believe that they have Abraham to their father, and are strong in the hope of heaven. The men of this world depend on their charity, their equity, and their being free from gross violations of the law of God. But the true christian, renouncing all things else, depends upon *the merits of the Saviour*. He denies himself, and after his best obedience, counts all things but dross and dung in comparison with Christ. Of this we have a striking and instructive instance in the words before us. The apostle boldly affirms that he had claims as strong as any other man to legal righteousness; and that if any man had whereof to boast, he had more. Early brought into relation with God, in the covenant of circumcision; descended from that stock, whose were the promises; rig-

orous even as a Pharisee in fastings and prayers; and possessed of a zeal warm and glowing, he might have made some pretensions to that righteousness which is of the law. Instead of this, he renounced his righteousness, (and well he might,) as filthy rags. He cast it all away, as one would cast the useless dross, or the offensive dung. The excellency of the knowledge of Christ his Lord engrossed all his thoughts, and his desires were absorbed all in one, "that he might be found in him."

Our text contains,

I. A renunciation of human righteousness as a means of life, and the reason of that renunciation.

II. A desire to be in Christ, and the benefits of being found in him.

I. A renunciation of human righteousness, and the reason of that renunciation.

The inspired writer describes it as a garment, uncomfortable in itself, and not pleasing in the sight of God. He distrusted it and sought a better; because *it was of the law*. He had been alive without the law once, but the commandment came, sin revived, and he died to all self-confidence. He died because the law had ceased to be a way of life—because even a perfect obedience to its precept could not cleanse his heart nor atone for sin—and because its demands were beyond his power.

1. *The law has ceased to be a way of life, and therefore obedience to it can never avail to eternal happiness.*

There was a time and state wherein obedience had the offer, and human merit the assurance of eternal bliss. Then were all the rich promises of God tendered to mankind through the covenant of works. "Do this and live," was the counterpart of that fearful threatening; "In the day thou eatest thereof thou shalt surely die."

Perfect righteousness was the gate which opened into the upper paradise. But the law being broken, through disobedience, the covenant was dissolved on the part of God, and all the promises of peace, joy, hope, and everlasting life that were annexed to it, were withdrawn. It remains only the *law of sin and death*, discovering to man the greatness of his guilt, and threatening him with misery and endless pains. It still contains its curses and all its terrors; but not a single promise for him that is out of Christ. The dreadful mount of God where the moral law was repeated, as a rule of life, was a lively representation of the covenant of works in its broken state. The thunders and lightnings, the clouds, the thick darkness, and the sound of the trumpet which waxed louder and louder, were not mixed with any voice, or circumstance of comfort. So terrible was the sight, that Moses said, "I exceedingly fear and quake." The instructive scene was designed to teach us, that he who flees to Sinai for a refuge, comes to a mount that burns with fire, and which if he only touch, his deceitful hopes shall be thrust through with a dart. In our weak and miserable condition, we need a gentle light to lead us, and words of peace and promise to support our fainting hearts. But in all the law and its righteousness, there is no word nor voice of consolation; nothing that declares to man, this is the way, walk therein and thou shalt live forever.

2. *The law cannot renew the heart, nor make atonement for sins.* We do not now stand upon the same ground that Adam did before the fall, in seeking for salvation. Nothing was demanded of him, but to persevere in the course of rectitude in which he was created. The restoration of the lost image of God is now requir-

ed, and satisfaction in order to the remission of sins that are past. The law cannot cease to command the sinner to make to himself a new heart, nor be satisfied with an obedience short of that which man could have paid in his first estate. But how shall a sinner restore his nature? The whole head is sick. The whole heart is faint. The whole man is polluted and destroyed, nor is there any virtue in legal righteousness, to cure the sickness or repair the ruin. The disease is of such a nature that no earthly balm can heal it, and the stain so deep, that neither flood nor sea can wash it out. We have destroyed ourselves, and there is no help from earthly power. Every awakened sinner is sensible of this. He finds a law in his members that wars against the law of his mind, and brings him into bondage. His earnest strivings only make him feel the more, how guilty and how vile he is, and how dead in trespasses and in sins. Nor does the wrath of God cease to terrify him, till by the renewing of his heart through grace, he receives the spirit of adoption.

Neither does the righteousness of the law propose any method of satisfaction for sins that are past. God not only now requires a perfect conformity to his will; but he did so from the beginning of our lives. *Thou shalt love the Lord thy God with all thy heart*, is, and ever was, the tenor of the law. If, therefore, in our striving for salvation, we could attain to perfection, still possessing the iniquities of our youth, we should be strangers to true peace. Justice would not cease to say, "Pay me what thou owest." Man is laid in prison, whence he cannot come till he has paid the whole debt. The divine law and justice are inexorable, not as being angry or implacable; but as being eternal and immutable in their

nature. The punishment that is due to every sin, was proportioned by perfect wisdom. It can therefore be no more remitted without a propitiation, than the unchanging God can alter.

3. *The law demands more than fallen man can give.* It insists on universal and perfect obedience, while in many things we all offend and come short of the glory of God. We are debtors to do the whole law, and yet transgress in thought, in word, and deed. If we owe ten thousand talents they must all be paid. If the law pronounce curses on every offence, it will see that they are executed: and every sin "shall receive its just recompense of reward." Well, therefore, may the awakened sinner cry, Whither can I go? What shall I do? Well may the terrors of the Lord affright him, till he obtains a sight of the righteousness which is of God through faith. The dread of God's offended majesty, the fear of death, and the solemnity of the world to come, urge him to such a trial of his strength as to convince him that he must perish under a law that requires perfection.—Amazed at the discovery of his sinfulness, he cries with the apostle, "wretched man that I am, who shall deliver me from the body of this death." To give ease to the guilty bosom, satan has put it into the hearts of some to believe and teach; that through the coming of Christ the law is new modified, and softened in its demands, requiring not as before, a perfect obedience, but an evangelical or sincere obedience, that is, such an obedience as the sinner can pay. This is one of the devices of the enemy of souls, to keep men from Christ. For though it is true that the world is placed under a new law; yet it is far from being a new modeling of human righteousness. It is the law of the Spirit of life which makes

us free from the law of sin and death. It was then with the greatest reason, that the apostle renounced his own righteousness, desired to be unclothed, and clothed upon with the Saviour's merits.

II. A desire to be in Christ, and the benefits of being found in him. Happy is the man who shall find himself in Christ at death. Happy he who in the day of judgment shall appear in him. There are some who suppose that the words in which the apostle expresses his desire are only a figure, Christ being compared to the ark in which Noah and his family were saved, Gen. vii. 23; or to the city of refuge whither the man-slayer fled and remained in safety, Deut. xix. 3, 4. Nor can it be doubted that the scripture, in representing the security of the believing sinner, sometimes compares the Saviour to the ark in which Noah was preserved, and to the city of refuge where he was kept secure that fled from the avenger of blood, 1 Pet. iii. 20, 21—Heb. vi. 18. But though there is great beauty in these figurative representations of the Saviour's power to protect, and of the soul's security when interested in him, yet this is far from all that is meant by the apostle in his desire "to be found in Christ." He repeats the sentiment in his epistles so frequently, with such variety of expression, and utters it with such pleasing vehemence, that we are constrained to believe that he trusted in Christ as a covenant head, and that he had placed his hope in him as his righteousness and strength. He delights, therefore, to speak of being *baptized into the death of Christ*, and of having *put on Christ*, of being *crucified and dying with him*, of being *buried with him*, and in him *rising to newness of life*, and the well founded hope of heaven. The Son of man having been wounded for sin, and taken up-

on him the chastisement of the sinner's peace, having been smitten of God, and endured the sanction of the broken law, was made by the appointment of God a covenant head, to cover by his righteousness, and save by his blood, every one that believes in him. This great point will come up more fully to our view, while we are considering the benefits of being found in Christ. The benefit is double.

1. Thereby believing sinners are made partakers of "the righteousness which is through the faith of Christ."

2. "Of the righteousness which is of God through faith."

If he may partake of these, his fears are gone, and his soul is safe.

1. *Thereby believing sinners are made partakers of the righteousness which is through the faith of Christ.* Afraid to trust any longer to himself, he turned his eyes on every side for some better hope, nor was any seen, till Christ appeared "the end of the law for righteousness to every one that believeth." Great is the excellency of faith. To it are attributed all the powers of the new birth, of justification, and of growth in grace. Inasmuch that without faith it is impossible to please God. Nor is it that God hath fixed on this method of dispensing mercy, by an arbitrary constitution. The way was chosen because there is no other, by which men can be saved. Saints of ancient years and late days have been saved on no other terms. In *faith* Abraham saw the Saviour's day and was glad. In *faith* Job viewed the Son of God, and in him the resurrection of the dead. David beheld through *faith* the body which was prepared for our surety, in which he was to endure the wrath that was due to sin. The prophets spake of *faith* in a Medi-



ator's death, and were filled with hope and joy while they apprehended him as bearing their iniquities in his own body on the tree. Jesus preached that God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him might not perish, but have everlasting life. *Faith* is therefore a great and vital principle which runs through the scheme of man's redemption, the want of which leaves the soul in darkness and in death. Nor is the faith of the scripture a charm, a watch-word of party, or an enthusiastic feeling, producing its effect by mechanical operation on the human mind. It is more: it is unspeakably more. For though faith simply sympathizing with a suffering Saviour, may melt the heart to tenderness and love; or exploring the terrors and glories of the world to come, may excite in the soul of man a feeling of amazement or vehement desire; yet in all this there is nothing of that quickening and purifying power which is attached to it in the word of God. The faith of which we speak is nothing less than that by which, and in the exercise of which, man receives the Spirit of Christ to make him alive from his spiritual death, and unite him to Christ. "God hath sent forth the spirit of his Son into your hearts, whereby ye cry abba Father," Gal. iv. 6. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God," Gal. ii. 20. That Spirit of Christ, that seed incorruptible is placed in the heart, in the moment, when the sinner urged by the law, fleeing in vain from its sentence, and sinking in despair, cries to the Saviour, "Lord, help me, I perish;" that is, in the moment when with his heart he *believes in the Son of God for salvation*. Christ, by his obedience to

the precept, and through suffering the full penalty of the law, hath thereby abolished the covenant of works.—Henceforth the soul that was dead in sin is made alive to God by “the law of the Spirit of life,” and is made righteous by union to Christ, in such a great and sovereign constitution as that by which the posterity of Adam would have stood in him and obtained security through his righteousness; or by such a constitution as that wherein they “sinned in him and fell with him in his first transgression.” “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous,” Rom. v. 19. The apostle, therefore, having no righteousness of his own, rejoiced greatly in the discovery of the Saviour’s merits, and wished with intense desire to be found in him at death, and to appear in him in the day of judgment.

*The second benefit of being found in Christ, is, that thereby we partake of the righteousness which is of God.* The righteousness which is by faith was planned in the wisdom of the eternal councils, wrought by the labours of the Son of God, and is fully equal to the demands of the law of God.

1. *The scheme was laid in heaven and formed in infinite wisdom.* “But of him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, sanctification and redemption,” 1 Cor. i. 30. None but God had power to dissolve the covenant of works and bring in the better righteousness revealed in the gospel. It was his own law, which he alone could alter. None had wisdom to propose a new way, and it was his sovereign right to accept or to refuse a substitute, even if it had been proposed. But which of the morning stars that sang together when the world was formed could have

conceived the plan? Even now that it has been displayed in the sight of both worlds, the angels desire to *look into*, rather than fully understand, that wondrous scheme where truth and mercy meet together. Christ in himself precious to the sinner, is still more precious, because he is the *elect of God*.

2. *It was wrought by the only begotten Son of God, who was the brightness of the Father's glory.* Faith triumphs, the sinner knows whom he has believed, and he rests in hope, while he beholds the Lord of angels, employed in the work of his redemption, and crushed in the wine-press of divine wrath, and filling up the vast outline sketched by redeeming love. How certain is our salvation, since we obtain the forgiveness of our sins, through the blood of one "who is the image of the invisible God, the first born of every creature; by whom were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, and who is before all things, and by whom all things consist, Col. i. 14—17. We admire, we adore, we believe and are confident; we rejoice sometimes with joy unspeakable and full of glory, when we see him who was in the form of God, assuming the form of a servant, and made under our law, that he might redeem us that were under the law. "It is God that justifieth," even Jesus who is the Lord our righteousness, God over all, and blessed forever.

3. *It is fully equal to the demands of the law of God.* The sacred writers delight to tell us, that whatsoever justice required at the sinner's hand, the Saviour paid, and whatsoever the law demanded, Christ fulfilled. "For he hath made him to be sin for us who knew no sin, that

we might be made *the righteousness of God in him,*" 2 Cor. v. 21. The Holy Ghost assures us, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life hath made us free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that *the righteousness of the law* might be fulfilled in us," Rom. viii. 1—4. Not only is something done, but all things are prepared, and the invitation freely given, may be confidently accepted. If justice demands the sinner's blood, the Saviour shews his own. If God requires a spotless obedience, the Saviour answers, "Lo I come to do thy will; thy love is in my heart," Psal. xl. Well, then, might our sacred poet sweetly sing the feelings of the believing sinner.

But speak, my Lord, and calm my fear;  
Am I not safe beneath thy shade?  
Thy vengeance will not strike me here,  
Nor satan dares my soul invade.

Yes, I'm secure beneath thy blood,  
And all my foes shall lose their aim;  
Hosannah, to my dying God,  
And my best honors to his name.

### IMPROVEMENT.

1. *Let us build our hope of heaven on a crucified Saviour.* Other foundation can no man lay than that which is laid in the gospel; and woe to that man who in the day of trial is not found in Christ. The vain hopes of men will be blown away like chaff, and their refuges of lies shall disappear when God shall come in judgment.

Neither hay, nor wood, nor stubble, nor gold, nor precious stones, can endure the fire that shall try all things. No mention will then be made of sincere but imperfect obedience; nor of doing as well as we can and committing the rest to the mercy of God. If such things as these could have availed, Christ had never wept before the gates of Jerusalem, nor in the garden been exceeding sorrowful, nor on the cross endured the pains of the second death. Could any human righteousness, however sincere, have reached to the forgiveness of sins, angels had never seen their Lord expiring, nor the sun hid his face, while Jesus was forsaken of his Father. Seeing, then, that Christ is slain as our passover, let us labour to be sprinkled with his blood, lest the destroying angel find us. Men cannot be saved simply because Christ has died. They must *receive him, and rest upon him alone for salvation as he is offered in the gospel.* To profess a reliance on his merits, and yet neglect to apply to him for righteousness and atonement, what is it, but to mock God and deceive ourselves. The very death of Christ may and must increase the condemnation of thousands "who going about to establish their own righteousness, have not submitted themselves to the righteousness of God." For this is the condemnation, that light has come into the world, and men have loved and chosen darkness rather than light; nor will they come to Christ that they may have life."

2. *Let us examine ourselves whether our faith be true, and such as God requires.* The faith of the gospel is not a fancy. The faith of Christ is not a cold speculation, neither is the apprehension of the Saviour a dead and passive act. Faith in Christ may seem a fancy, to those who have never seen the holiness of God, which like a

devouring fire will consume the unbelieving and impenitent. It may appear a visionary system to those who were never convinced of sin. It may be dead in those who have only learned Christ as a name or head of party. But to those who have seen and felt that they were sinners, exposed to the wrath and curse of God; to whom God has appeared a judge, and his name vengeance; to such, faith in a Saviour "bearing our sins in his own body on the tree," becomes a reality—a *reality*, *O! how precious!* To them it is "the substance of things hoped for," the pardon of their sins, "and the evidence of things not seen," the opening door to heaven. There is, indeed, a wide difference in men's constitutions, education, and modes of thinking. But can there be a constitution so cold, an education so defective, or a mode of thinking so unhappy, as to hinder the faith which is produced by the baptism of the Holy Ghost and fire, from melting the heart with love, kindling up the honorable zeal of a renewed mind, and raising the heart to God? Or can that which unites to Christ, and is accompanied with the spirit of adoption remain a dead, inactive principle? Impossible. As well might the sun remain and yet cease to warm, as the soul be made partaker of true faith, and yet know nothing of what the apostle felt when he wrote, "Whom having not seen ye love, in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory," 1 Pet. i. 8. It will overcome the world in some measure, and give the victory over sin.

Lastly, *Let all take encouragement to seek that salvation which is of grace through faith.* It is a broad land of wealth unknown, where millions may obtain mercy, peace, and eternal reconciliation. None so old, so

stubborn, so sick or discouraged with sin as not to find here a remedy suited to their case. There is help laid on one that is mighty and able to save unto the uttermost; and it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Whosoever will, let him come and take of the water of life freely. It was dearly purchased with blood; but it is offered without money and without price to all who need it. The door, though straight, stands open night and day to every one that wishes to enter. O! could I dispel the fear of the weak and trembling, and help them to believe it would give them peace. Could I bring to Christ the laboring and heavy laden, he would give them rest. O! could I reach a true conviction to the careless heart, and lay it pierced at the cross, I might then open the Saviour's bleeding wounds, and pour upon the mourning sinner the streams of life and joy. Let the ends of the earth look to him and be saved. Let sinners come as a cloud; there is room; and when *they* have come *there still is room*. We testify in the name of Christ that the crimson sin shall be purged away, and the scarlet dye shall be washed out, in the fountain that was opened for sin and uncleanness. The Saviour stood on earth, and cried, "If any man thirst, let him come to me and drink." From heaven he declares the same saying, *that he has no pleasure in the sinner's death*.

Hark! wandering sinner, he calls to you. Hark! wretched child of man, he calls to you. Wherefore go, and *fear not to go*. Christ died for *sin*. He died to *melt the sinner's heart*. He died to be a *refuge and a righteousness*. His wounds are open whither you may flee. Flee with *believing speed*. The robe of his *righteousness*.

ousness is prepared to cover you, and place you spotless before your God. May each of us be found in Christ, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever.—AMEN.

*for ever — — —*  
*Eternity*