
FROM FAITH TO FAITH.

ROMANS i. 17.

THE apostle declares himself a “debtor both to the Greeks, and to the Barbarians; (i. e.) both to the wise (refined), and to the unwise (unrefined).” So, a debtor to all classes; to the whole human race everywhere, so far as he could have access to them; and by his voice and writing he has paid his great debt in vast instalments; having reached millions, and now continues

the payment to millions of one generation succeeding another. But how different is his language from ours ! We, the ministry of this day, seem to think that the people are indebted to us ; and sometimes we complain that they are very slow in discharging their indebtedness. Perhaps did we feel as Paul, holding the debt to be on our part, we would feel so uneasy about meeting our own obligations, that we should feel less distressed about the tardiness of our congregations in this respect. Paul had been entrusted with precious words for sinners ; held them in trust, always ready to meet their demand upon him ; and at his death, it was found, that he had so invested the principal, that his creditors have been receiving immense dividends ever since ; and will continue so to do to the end of time.

“ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.” It was modest in the apostle to write, “ as much as in me is ;” but to us who are familiar with his history and writings, what an amazing force, ability, does this imply ! We are far in the rear of his noble capacity, but if we each can say truly I preach “ as far as in me is ;” we may as he did, say “ I am pure from the blood of all men.” Being debtor to all, he cannot but number those at Rome among his creditors ; and, therefore, to them also he desired to preach the gospel. He did not desire to get a papal crown, a cardinal’s hat, or princely benefice : there were no such things at Rome, in his day ; nor would such things have been known there, ever, had the gospel he preached been adhered to and obeyed. Had the gospel really taught, or permitted, such things, Paul’s next utterance had never been heard.

“ For I am not ashamed of the gospel of Christ :” he understanding by “ the gospel,” the proclaiming of Jesus to be the Christ ; the anointed of God to fulfil the promise to Adam ; renewed to the three patriarchs ;

typified to Moses in the Law ; declared by the Prophets ; crucified by the Gentiles at the instigation of the Jews ; risen from the dead, as testified by the chosen witnesses, among whom was Paul himself ; ascended into heaven, in proof of which was the presence of the Holy Ghost wherever Jesus was preached, to seal the faith of the believer by the sweet influence of love to God, shed abroad in his heart. There seems to be no propriety in the insertion of the word, Christ, here ; and, in fact, the oldest codices, and some of the most capable editors omit it. The gospel does not proclaim Christ, a title only, of the great *Erchomenos* (the One to come) ; but that Jesus is he ; and to him does the title belong.

He is not ashamed of this gospel ; for though Jesus was rejected by "his own," and died as a malefactor, in the company of malefactors, and overwhelmed with maledictions ; yet the gospel that he was and is the Christ of God, "is the power of God unto salvation to every one that believeth ; to the Jew first and also to the Greek (the gentile)." In this gospel, then, somehow resides "the power of God," omnipotence, though we can have but little conception of what that word signifies ; for the finite has no extent along the awful line of the infinite ; and we must content ourselves with the idea, that whatever power the most desperate case of sinful man needs for salvation, it is not only in the gospel, but abounds in it : at the least, we may say fearlessly, and believe assuredly, that omnipotence, "the power of God," is equal to every emergency. Besides, let God be praised ! this omnipotence saturating the gospel, so that the gospel is said to be omnipotence, is "unto salvation to every one that believeth ; both Jew and Greek ;" every one : "for God sent not his Son into the world to condemn the world ; (that was what we deserved ;) but that the world through him might be saved (which was what we needed)." The gospel is the power of God

unto salvation to every one ~~ne~~ that believeth : and every one must have an opportunity to believe ; for Paul, one of those to whom the dispensation of the gospel was committed, declares himself bound to dispense it to every one, both Jew and Greek (gentile).

He proceeds to explain how this gospel is God's power unto salvation to every believer : " for therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith." We have now arrived, at what we understand to be the key to the phrase " from faith to faith," as will appear in this, the apostle's, explanation of the manner, in which the gospel exhibits itself to be " the power of God unto salvation to the believer." The gospel, he says, contains a revelation ; " for therein is revealed : " and, it must be borne in mind that divine revelation is the object of faith. What a man sees, handles, hears, etc., he knows. The senses bring us knowledge. When a man sees snow, he does not believe that it is white ; he knows it : when he touches it, he does not believe that it is cold ; he knows it. When Thomas refused to believe the revelation of his brethren, " We have seen the Lord ; " and said, " Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe ; " *John* xx. 25 ; he was not aware that he was confounding faith with knowledge : for when the kind, condescending Lord appeared, and said to him, Thomas reach hither thy finger, etc. ; the cry of the apostle gazing on the person and wounds, and hearing the voice of his Lord, " My Lord and my God ! " was not the cry of faith, but of knowledge ; and what he believed was not that Jesus had risen, for he knew that ; there was the Lord seen, touched, heard by him ; but he believed now that this recently crucified, and now risen, living Jesus, was " both Lord and Christ." So, when the Lord spoke again, we

are to understand him as signifying, "Thomas, because thou hast seen me (known that I am risen and living) thou hast believed (that I am the Christ, revealed, as to come, to the past ages) : blessed are they that have not seen (known by their own senses that I rose from the dead, and am alive again), and yet have believed" (the resurrection upon the report of my witnesses, the apostles, and therefore that I am the Christ of revelation). *John* xx. 29. We must distinguish between faith and knowledge.

Inspiration informs us, that "the faith (*hee pistis*) comes by hearing (*ex akoees*, report), and hearing by the word of God." *Rom.* x. 17 : and as this is Paul's own language, it gives us a clear idea of what he means by faith ; a cordial belief in divine revelation, the word of God ; as in *Rom.* x. 10, "For with the heart man believeth unto righteousness," etc. So, here, in our passage, the apostle says of the gospel "therein is revealed : " something then is in the gospel which the hearer is to believe. And what is that ? In sum, "The righteousness of God by faith (*ek pisteos*) : " the method of God's declaring a man to be righteous, just, in a state of peace with God ; and treated as such ; i. e. treated as a good subject of his government and entitled to and enjoying his protection : which method is "Believe and thou shalt be righteous ; " shalt be saved ; shalt live. We render *ek pisteos*, "by faith," as it is rendered in the same *ver.* 17, at the close ; "as it is written, The just shall live by faith (*ek pisteos*) ; " for there is no sufficient reason for rendering *ek pisteos* "from faith," in the first instance, and "by faith" in the second ; especially as the second is given in illustration of the first.

This gospel, then, reveals to us, that whatever may have been God's method of declaring a sinner to have become righteous, in the past ; in Eden, or under the Mosaic Law ; he now requires faith, a cordial belief in

the word of God, the gospel sent by his Son; which presents Jesus slain for us, bearing our sins, dying in our stead, rising for our righteousness, ascending to take his place at the right hand of the majesty on high, able to save to the uttermost all who come unto God by him, sending forth the Holy Ghost, to aid us in comprehending these glorious truths, and in our effort to trust abidingly in them, sending men of like passions with ourselves, who can understand us and sympathizingly teach us; this gospel inspires the very faith on which our salvation is suspended: for the feeling of the sinner hearing this gospel *in his heart*, for it goes down into the poor aching heart so soon as permitted, is Who can resist SUCH a gospel! Therefore, the revelation contained in this precious gospel comes to us, who are aided ever by the Holy Ghost if we ask his assistance, so winningly, so tenderly, like the soft south winds to the frozen earth, melting and mellowing, that we gladly believe such a wonderful plan for the salvation of sinners: so that in the gospel is revealed the righteousness of God by faith, unto (the production of) faith (*eis pistin*).

As to the use of *eis* in this sense, we cite Matth. xv. 24; "I am not sent but unto (*eis*) the lost sheep of the house of Israel." But unto these he was sent, and short of reaching them his mission would not have been fulfilled. *Matth.* xxii. 4; "Come unto (*eis*) the marriage." Certainly, the invited were expected to start for the marriage, and proceed *unto* the place. *John* xi. 31; "She goeth unto (*eis*) the grave to weep there." And, *ver.* 32, "Then when Mary was come where Jesus was, and saw him, she fell down at (*eis*) his feet, saying," etc. In our passage, we have "it is the power of God unto (*eis*) salvation," i. e. producing, resulting in salvation. So, *Rom.* iv. 5, "his faith is counted for (*eis*) righteousness:" his faith values up to righteousness, produces a condition in which the believer is regarded as being

righteous. In these examples we see the force of *eis*, to be progress toward and arrival at a certain point. Thus *eis pistin* in the passage is to be understood. The blessed revelation of salvation by faith comes to, and wins the sinner's astonished ear, and explains to him the wonderful love of God in giving his Son, the wonderful love of Jesus in suffering in his stead, and the wonderful love of the Holy Spirit in coming for his quickening into new life through the blessed word of life; thus winning its way into the springs of his being, unto the creation and sustenance of a faith that saves. The gospel tells the story of love, until the sinner believes, and is saved. It does not tell the story to faith, but, to the sinner, that he may believe and live; that he may experience the springing up of the faith that saves the soul. "The gospel is the power of God unto salvation to every one that believeth; for therein is revealed the righteousness of God by faith, unto the production of the faith required; as it is written, in the old covenant, the type of the new, The just shall live by faith." Under the Law, it was "Do this and thou shalt live:" but, under the Gospel, it is "Believe and thou shalt be saved." The Law did not work in the sinner the obedience by which he was to live: but, the Gospel does produce in the sinner the faith by which the sinner is saved. So, while the ministration of the Law was glorious; the ministration of the Gospel is still more glorious. Paul had no need to be ashamed of the gospel; he resisted atrociously, until he found it hard to resist it longer, yielded, believed, and "preached the faith which once he destroyed." *Gal. i. 23.*

THE LAW OF FAITH.

ROM. iii. 27.

LAW is the *expressed, uttered, pronounced* Will of the Sovereign. The Laws of Nature are God's Will, for the existences, movements, combinations, changes in the natural world. Moral Law is his Will declared (in S. S.) to his moral creature, man, for his rule of life, inwardly, outwardly. Ignorant of his Will, we could only do it, if at all, accidentally: never intelligently.

II. The divine law, proclaimed to Adam, was simple, precise, intelligible, and could have been easily obeyed: subjecting Adam to no hardship; and requiring of his noble nature, in its excellent condition, but an easy self-denial. In him, was his whole race: it was a grand responsibility; which he was every way competent to fulfil. Gratitude to God, and parental concern for his posterity, demanded it of him imperatively. He fell: brought sin into the world; and death by sin: the sin and death passing upon all men. Rom. v. 12.

III. Then came the law by Moses. A heavy law, impossible to enfeebled humanity. One remarkable nation, Israel, Jews, descendants of Abraham, was placed under it; with every possible advantage of miracle, prophets, angelical visitations, the direst threatenings and the most splendid promises; a carefully prepared priesthood; the most expressive types, symbols, ceremonies, tabernacle, temple, synagogue, the divine Oracles, containing their history, laws, liturgy. No greater advantages could have been asked for: yet they sinned after the similitude of Adam. The human race, except the Jews, have not sinned after the similitude of Adam: men sinned in Adam; as in a somewhat similar sense Levi paid tithes in Abraham.

The Jews, placed under the law, under every possible advantage, and failing; demonstrated that a Law of Works, could not give life, Gal. iii 21: no such law being observable by us, on account of our weakness, incapacity, Rom. viii. 3. It could not give life to them; it cannot give life to any of Adam's race. Yet this revival of the Law of Works, has accomplished an important and beneficent purpose; having shown us, that we cannot be put back, with any hope, under a Law of Works: Adam, in the very glory of our nature, having failed; and the Jews, with every advantage possible to our weakened nature, having failed; it is clear, "that by the deeds of the Law, by any Law of Works, no flesh can be justified." It is a fearful truth, that whoever attempts it, does so in vain.

And, it should be borne in mind, that the Jews, when placed under law, had the benefit of mediation and pardon, in the provision of sacrifice, lustrations, atonement, and pardon: type of the final and perfect plan, promised in Eden, kept in memory through the agency of the Abrahamic covenant, and exhibited to the world, at the appearing of the long-expected Seed of the woman.

IV. The Second Man, or Adam, came to fulfil by his suffering the Adamic covenant, including its temporary re-establishment by Moses. Crowned with glory and honor, he *tasted death* for every man: if he came to lead us to glory, it was of necessity, that he should first descend into the gloomy realm of death, to find us, release us, and lead us upward to life, righteousness and heaven: it was only by the suffering of death, that he could become a perfect, complete, sufficient Saviour to us: to pity us; to know the price of our redemption; to be able to pay that price; was much; but the payment, *that* was the completion, the perfection needed in the case: no pity that stopped short of paying the

penalty, could be of avail for us. The First Adam, arose from the dust, and amid the propitious surroundings of Eden, failed us; lost his position of being a *living soul* to us; was not an *everlasting father*; lost his crown of glory and honor. The Second Adam, came down into the dust of death, to which we had returned, and there, having life in himself, he was a *quickenning spirit*; and having *quickenned* us, we arose with him to a life of righteousness; as he exclaimed, "Behold! *I* and the *children* which God hath given me." HALLELUJAH! We were "crucified with Christ;" we "were buried with Christ;" we "arose with Christ;" we "live with Christ;" we are "one with Christ;" our "EVERLASTING FATHER," who will never fail us, nor be discouraged, able to save us now and forever!

And now, the "priesthood, head, everything having been changed, there is made of necessity a change of the law." The Law of Works has been fulfilled: it is no more: as a part of the old creation; relating to the First Adam, the living soul, the one who began with life, and was to send that living influence upon us all; it found its end, its result, in the Second Adam, *the quickenning spirit*, who descended into our death, imparting life, and bringing us, in this new creation, under the blessed and omnipotent Law of Faith: a law possible to us; every way suited to our condition; intelligible; practicable; our righteousness; an energetic law, working by love, purifying the heart, assimilating us to Christ, making us a blessing to one another, and preparing us for heaven. Our duty now is TO BELIEVE: for it is now the Will of God; that is, his Law; that every one that seeth his Son, and believeth on him, should have everlasting life: "and I will raise him up at the last day." John vi. 40. The object of our faith, belief, is not visible to our eyes; but he is visible to us in the gospel: where the great facts of his redeeming

love and power "are WRITTEN, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name;" by his authority, his offices.

Into man, in the old creation, came the breath of God, and he lived. So, in this new creation the breath divine penetrates humanity: the living air is everywhere: air for the human lungs is not in excess of the air for the human soul: the Holy Ghost gives life, with its capacities and energies; but life being imparted, then the activities of life are required of us. So, vitalized as we are by the Holy Ghost, we must look into the Scriptures, or listen to the Scriptures, and believe their holy, inspiring, glorious testimony. We cannot perform the functions of the Holy Ghost; but we can and must perform our own: he gives the capacity; we are to exercise it, make the proper use of it: and thus believing the record God hath given of his son, our Saviour, our Second Adam, we see that he bore our sins in his own body on the tree; that the chastisement of our peace was upon him; and that by his stripes WE ARE HEALED: so, we are free from the law of sin and death: our faith is counted to us for righteousness; because it *is* righteousness; it is conformity to the Will of God; and it is ensued by peace, hope and love: Jesus is precious, having become our all in all; we shrink back from evil, and begin to do good. Our old sinful ways have lost their charm: how strange that we could have found delight in such impure, frivolous, unsubstantial things! How pleasant now the communion of saints! The company of an intelligent, experienced, sympathizing Christian, what a privilege it is! How delightful to hear of the gospel triumphing! To hope for the day when it shall have proved to be the power of God unto salvation, to the very ends of the earth! We have proved, or experienced, that "faith comes by hearing;" that we "have

peace in believing ;” that it has been to us “ according to our faith.” A dim perception of the gospel, results in a dim faith, and scarcely any, if any, peace. A clear perception of the gospel, brings to the sincere inquirer, clear faith ; and clear faith is ensued by a peace unutterable. The Holy Ghost never neglects his gracious offices ; but our part is faith : he that believeth, by that very act does the Will of God, and is accepted and saved. A human being when born, is born with a relation to Christ : is his : redeemed by his most precious blood : is under the Law of Faith. It cannot be true that any one born into this world, has no relation to the Second Adam : and so is merely related to the First Adam, and under the wrath of God. In that case, what would become of the infants, who are cut off, according to that hypothesis, in their sin and guilt ? There are none such. Jesus, himself, declares of little children, that, “ Of SUCH is the kingdom of heaven.” The Second Adam claims them as his : he stations the loving parents by them as their trusted guardians : he deposits with those guardians, the gospel and its institutions, as appliances and surroundings ; bidding them to “ train up the children in the way they should go :” while the Holy Ghost inspires the little ones with spiritual life and its capacities. Parents neglecting themselves and their children, the wise and kind Second Adam, the “ Everlasting Father,” has provided the Sabbath School ; a blessed institution, where the children learn and sing the sweet old story of the love and care divine. The Almighty Spirit helps them, in their struggle to do right, and many a brave little heart wins the victory. Properly speaking, wicked young people are backsliders, apostates, miserable prodigals, gone away from the abundance of the homestead : wretched swineherds, starving and like to die, as the result of their ingratitude and folly. Every child belongs to Christ, and is a

member of his Church. He is born with face heavenward ; and woe to him "who offends, causes to stumble, one of these little ones." If the wrath of God be on these little ones, where is the reconciliation, wrought "by the death of his Son?" Does the child dying in the wrath of God, ascend to heaven? There is no wrath of God upon such : there can be none, if "of such is the kingdom of heaven." The express command is, "Suffer the little children to come unto me ; and forbid them not." They are of the travail of his soul. He has redeemed them by his blood. He is entitled to them. It would be heartless treachery in us, to hand them back to the lineage and keeping of the First Adam.

Can it be so, that Christ does not die for us sinners, until we repent and are converted? No : it cannot be so : he died once for all : and what did his death accomplish, if not the purging away of our sins? And what did his resurrection accomplish, if not the restoring us to a state of righteousness? And what has the Holy Ghost come for, if not to be our breath, our strength, our life, that we may have capacity to hear the gospel, and believe its joyful report? And when we have cordially, gladly believed the gospel story of his love to us, we love Him : and "he that loveth is born of God." That is the witness of the Holy Ghost ; we are conscious that we love God ; and the Holy Ghost testifies that, in such case, we are the children of God. We cry Abba, Father. It is not our belief, that we are born into this world, with a nature that has no evil in it ; so that the life imparted to us by our Second Adam, the Quickening Spirit, finds nothing in us to resist, oppose and stifle it. Holy Scripture clearly affirms the contrary, even in an advanced state of grace and experience. "The flesh lusteth against the Spirit, but the Spirit against the flesh : but these oppose one another,

that ye should not do the things that ye would." Gal. v. 17. This seems to be the literal rendering of the passage. The original does not authorize the reading, "So that ye CANNOT do the things that ye would." *Conybeare and Howson* come nearer the meaning, in their rendering, "and this variance tends to hinder you from doing what you wish to do." But, the true sense is, that the flesh struggles to hinder us from doing right, and the Spirit struggles to hinder us from doing wrong; each endeavoring to control our will: and our consolation is that the Spirit is almighty; quite able to help us carry out our will to do right: while our wisdom is to walk, consort, with our almighty helper.

It remains clear, though, that the flesh principle exists in the case of one in an acknowledged state of grace; a subject of the new creation; one who has been born again; a child of God by faith in Christ Jesus; and of whom it is affirmed that, "old things are passed away; behold all things are become new." So, admitting the infant to have received the life-giving influence of the Quickening Spirit; to be in a state of grace; absolved from the law of sin and death; purged from sin, by the precious blood that was shed, when Jesus, who was crowned with glory and honor (constituted the Second Adam) for the suffering of death, tasted that death for every man; a subject of Christ's kingdom; a living member of his Church: it is no more astonishing, that all this is in connection with a carnal principle, that tends to evil; and unless mastered and kept under restraint, will develop in evil; than in the case of an adult, in an undeniable state of grace.

And, that children are able to keep the Law of Faith, is evident. They are remarkable for it. How soon they accept the gospel; the narrative of the life and sufferings of their Saviour. The blessed Spirit warms their yielding hearts, as the gentle mother teaches the

story of the divine love ; and how implicitly they kneel and learn to pray ! Yes, there is life in the infant soul ; life that comes from the death of the pitying Jesus ; who descended to the dreary dust, to which our First Adam dragged us down, and diffused through its blackness of desolation, the life, the glorious, all-penetrating life, that was in himself, and was the light of men ; light of the dawn of the new creation ; light of hope, peace, joy, bliss eternal.

When our Lord, at the tomb of Lazarus, cried "Lazarus, come forth ;" life penetrated the dead, and he did come forth ; but, "bound hand and foot with grave-clothes : and his face was bound with a napkin." It was not faith, that recovered him to life : it was the power of the Quickening Spirit : and when he came forth, he came encumbered with the cerements of death ; but, now, he is to conform to the law and activity of life ; or we shall soon see him languishing in the way leading back to death.

Faith is not life. Jesus, the Christ, is life ; the only, but abundant, all-sufficient source of life to otherwise dead humanity. The infant derives life from Christ, and is placed under faith, the law of life. Made capable of receiving the true record God has given of his Son, the plain, simple, intelligible gospel ; it must be told to him : and how implicitly, reliantly, he accepts it ! How his heart melts at the narrative of his Saviour's love ! How wet is his soft cheek with tears ! The mischief in the case of children is not that they reject the gospel, but that their parents do not teach it to them ; do not train them up "in the nurture and admonition of the Lord ;" do not illustrate to them, the precepts of the gospel, in their own lives. We lead the little feet astray. We hide Jesus from their eyes. We withhold the gospel from their ears. Instead of their finding in us kind, loving, careful teachers of the Word, by which faith

comes ; we are treacherous to our trust, neglectful of our principal parental obligation ; and lead the poor children to think that they are to "live by bread alone," and not by "every word that proceedeth out of the mouth of God." Poor, dear little ones ! their Saviour bids us to bring them unto him, but we refuse.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3. That is we read in the Bible, "In the beginning God created the heaven and the earth" Gen. i. 1. We believe it, and so we understand that wonderful fact of the old creation. But, we read again, "Therefore, if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ." II Cor. v. 17, 18. That blessed Son, the Second Adam, who "by himself purged our sins ;" Heb. i. 3 ; "whose blood cleanseth us from all sin ;" I John i. 7 ; who "loved us, and washed us from our sins in his own blood ;" Rev. i. 5 ; who "tasted death for every man." Heb. ii. 9. We believe this, and so we understand the wonderful fact of the new creation.

But this belief, this faith is active ; it brings peace to the troubled conscience ; joy to the aching heart. Believing that God is reconciled to us, and is waiting for us to be reconciled to him ; we have hope : we have love ; loving him so soon as our faith perceives that he has first loved us. So, our faith having led us into hope, and love ; here are the Christian triad, faith, hope, love ; and what this love will enable us to do, may be seen in I Cor. xiii. 4. "Love suffereth long and is kind ; envieth not ; vaunteth not itself ; is not puffed up ; doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth

not in iniquity, but rejoiceth in the truth ; beareth all things ; believeth all things ; hopeth all things : endureth all things ; never faileth."

So we see, clearly, what a power faith is, and what a blessedness it is, that we have been placed under this law. We see, also, how the "ambassadors," the preachers of the gospel, should confine themselves to the gospel, and exert themselves to proclaim it in its simplicity and distinctness, that it may be intelligible ; for "faith comes by hearing, and hearing by the word of God ;" Rom. x. 17 ; the gospel : that is by believing the gospel, and understanding, that the Second Adam has washed away our sins, with his own blood, and that we should peacefully, hopefully, lovingly confide in that sufficient, accepted atonement ; assured, that whatever will be needed to our spiritual life shall be freely and fully given to us.

The sinner finds himself in a damp, dark, dreary dungeon. Of what use are his eyes ? He can see nothing. Of what use are his hands and feet ? They are heavily fettered. Of what use are his ears ? Satan assures him that his case is hopeless ; there is no possibility of escape ; there is nothing left him but to despair and die. Poor wretch ! He forgets that Satan is a liar ; and so, trusts him ; lies down to die. But, lo ! the "ambassador for Christ" comes in through the prison doors, whose bars the Saviour has broken, with the blessed torch of truth in his hand : Satan skulks off into his beloved darkness : "Poor brother," says the ambassador, lifting up the torch, "look at those heavy bonds, and see that they are broken, and you may shake them from your weary limbs : see that your prison doors are unbarred ; and you may come forth with me to the pure air, and the beautiful sunlight ; where all necessary things are in abundant provision for your future happy life." "Ah, these are good tidings, indeed," exclaims the astonished

man. "Why what a fool I have been to lie here in this wretched place, believing Satan's lies, that the fetters were indissoluble, the doors fast barred, and escape impossible. O blessed gospel light, that enables me to see that the way of deliverance is open; and blessed news is it, that I may go out this instant, and secure the abundant necessities, so kindly and liberally provided for me, by that loving one who sent you with the torch and the tidings to me, a miserable, deceived prisoner of Satan. I would like to shave, wash, dress, to go out to my loving friend; but, there is no help for it, I must go just as I am: and, in fact, he knows exactly what I am, and how I am, and will neither be disappointed nor displeased at my appearance.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!"

Now, this is common sense. Let the great and glorious truths of the gospel be plainly stated to the listening sinner; and let the listener believe and live. Show him the great Law of Faith: explain to him, that feeling is not faith; that he is not to feel so and so, and then believe; but that he is to believe the glorious gospel, and he will find peace in believing. His duty is to believe the gospel statement, of what the Saviour *has done, is doing, and will do*, for him: and believing *that*, he will necessarily be happy. He will not fail of divine help: the Holy Ghost is with him, or he would have no interest in such things: but it is not the Holy Ghost who is called upon to believe the gospel: it is the sinner's part to do that; God is working in him to will and to do; let him obey the divine injunction. If God doth not impute his trespasses unto him, is he wiser than God, that he should impute them to himself? Surely, the

Infinite in wisdom understands his own plan ; and if that be his plan not to impute our trespasses unto us, let us consent to it, rejoicing that *he* found a ransom, and bids us come to him, that he may prepare us for, and admit us to, heaven.

Again, "If ye then be risen with Christ" — "For ye are dead, and your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with him in glory." Col. iii. 1, 3, 4. The gospel affirmation is, "Christ was delivered for our offenses, and was raised again for our justification." Rom. iv. 25. Thus, in the Second Adam we die, crucified with him, entering into him by faith, and paying the dreadful penalty: then rising with him, the penalty paid, we rise righteous; the law having exacted its penalty, we are free from its claim; we are just. This great fact is as true of one man as of another: he tasted death for every man; there is no difference in this respect. Christ was humanity, as Adam was: it was precisely in this respect, that "he trode the wine-press alone;" of the people, there was none with him as a helper, but we all were with him as his burden; and he bore it, and sank with us heavily down into the horrible abyss of death. Then it was, that having life in himself, he quickened humanity, himself; quickened us; and arose with us; we with him; "his own arm brought salvation." Isai. lix. 16, lxiii. 5. All these blessed facts are as true of one man, as of another: yes; but to him that is not solicitous concerning them; cares not to understand them; will not believe them; they are as nothing; as though they were not. But their unbelief cannot make the word of God, to be of none effect; and the believer finds his faith to be as a basis sustaining all these precious hoped for things; and as a conviction of the existence of all these glorious facts which are quite invisible to sense.

Under the power of this Law of Faith, as it concerns the First Adam, the old man, he, the believer, admits that he has been put to death, crucified ignominiously as a felon; so, the felon must disappear; he has no right to live; and everything in connection with that felon must be kept in a state of mortification, death. If he appear now, it must be in connection with the Second Adam, the Quickening Spirit. He did once wear "the image of the earthly;" but now he can wear only "the image of the heavenly." When Christ, his life, appears in his conduct, his words, then *he* appears with honor, credit, glory: though not in the eyes of men, the world; for the world cannot see and honor the image of Christ, as it could not see, know, honor Christ himself; who was to them "a root out of dry ground; nor was there any form of comeliness in him, that they could admire him." Still, while such a life is hidden from the world, it is visible enough to God, the angels, and the saints; and it will be crowned with immortality in the final day.

What is the relation of the Law of Faith, to holiness, sanctification? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." I John iii. 1. Yes, Christ is the Son of God, and if Christ is we, and we are he, then we are entitled to the same appellation; and we are as unknowable to the world, as he is unknowable to the world: so we must be very separate from the world, if we be beyond the cognizance of its sense: and he whom the world knows as some one like itself; living by its maxims, walking in its ways; must be one without the spirit, mind, image of Christ, and properly belongs to the world. Poor deluded man! perhaps deceiving himself with the mere form, but denying the power of godliness.

But, this sonship, this being in Christ, and so being in filial relation to God, all this seen, embraced, rejoiced in by faith in the word of God; separates from the world, unto God, which is the true idea of sanctification, or holiness; which does not relate to quality, so much as to position, or, possibly, character. A church might be built of the most precious materials, at immense cost: another, of the poorest materials, though the best that the poor people building it could procure, at a very small cost: yet, the latter, would be as holy as the former; and under such circumstances, as those of the widow's mite, would be greatly more acceptable to the Holy One. Faith accepts the word, the gospel, the truth, and it is the truth that sanctifies. John xvii. 17. And the truth is, in part, certainly, that "now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he (IT) shall appear, we shall be like him; for we *shall* see him as he is. And every man that hath this hope in him, (Christ,) purifieth himself, even as he is pure." I John iii. 2, 3. Faith lays hold on such revelations. We are the sons of God, but it is not revealed to us, what the entire particulars and sum of the inheritance shall be: though it is revealed to us, that we shall see our Christ, our Second Adam, as he is, there, in that heavenly bliss; and, also it is revealed that we shall wear his image. To this very end does the Spirit lead us by the sanctifying word against the flesh, the world, and the devil; armed as we are in the divine panoply, from head to foot; and assured of the victory. "Not as though we had already attained, either were already perfect: but this one thing we do, forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 12, 13, 14.

When faith's keen eye, "in the light" of the word, sees that "the blood of Jesus Christ his Son cleanseth us from all sin:" I John i. 7, it brings peace to the conscience of the believer; and enables him to look steadily at the Decalogue; perceiving it to be "holy, just, and good;" and that while "the letter killeth, the spirit giveth life;" and while he cannot fulfil the letter, he does fulfil the spirit which is love; "for love worketh no ill to his neighbor," and is the fulfilling of the Law. Faith in the gospel statement, relative to the cleansing blood of Jesus, gives us to see that we are not under the condemnation of the Law: we being now under the Law of Faith, which produces hope, and the love which is the fulfilling of the great object and end of the Law. If the Law of Works were now in force, then no flesh could be justified: but under the Law of Faith, requiring us to believe the gospel, every one who hears has the opportunity to believe, may believe, and should believe; and such believing is righteousness; it is the will of God, which he is commanded to do.

If we mistake the Law of Works to be the standard, by which we are to be judged; and have no knowledge of Christ, then, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John i. 8: but when we believe Christ to be our life, and that we are under the Law of Faith, which leads us to love; then, we understand, that, "Whosoever is born of God doth not commit sin." I John iii. 9. He keeps the Law of Faith; he is just with God; he feels the power of faith, working by love, and purifying his heart and life; separating him from the world: so that he "walks with the Spirit, and does not fulfil the lusts of the flesh." Gal. v. 16. Like Enoch, he walks with God, and has the testimony that he pleases God. "The life that he lives, is by the faith of the Son of God, who loved him, and gave himself for him; by his blood, cleanseth him from all sin."

Nothing in favor of antinomianism is intended ; not faith without works ; not living in sin, and pretending to have peace by believing the gospel. No such man believes the gospel. There can be no faith without works. Faith without works is dead, is nothing. Faith cannot exist without working, any more than the body can exist without breathing. He that believes the gospel does not wish to commit sin ; and if temptation weakens his faith, and he be overtaken by sin ; he would fall into despair, but that the gospel reminds him, that " If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." So, that faith revives, and recovers him under its law and power. Blessed Law of Faith ! May we understand it better, and prize it more highly !

Here is a fitting illustration of faith as being a cordial belief of the gospel, taken from the *British Evangelist* :

There was an old man of Dartmoor, who for many years obtained his livelihood by looking after the cattle distributed over those wild moorland hills. At last, through infirmity and old age, and the constant and continual exposure to all kinds of weather, his sight entirely failed him, so that he had to seek an asylum in one of our west of England infirmaries, to end his brief remaining days. While there he was frequently visited by one of his grand-daughters, who would occasionally read to him portions of the Word of God.

One day while this little girl was reading to him the first chapter of the first epistle of John, when she reached the 7th verse, " And the blood of Jesus Christ his Son cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with great earnestness, " Is that there, my dear ? "

" Yes, grandpa."

" Then read it to me again ; I have never heard the like before."

The little girl read again, "And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure."

"Then take my hand and lay my finger on the passage, for I should like to feel it."

So she took the old blind man's hand, and placed his bony finger on the 7th verse, when he said, "Now read it to me again."

The little girl read with her soft, sweet, gentle voice, "And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are sure that is there?"

"Yes, quite sure."

"Then if any one should ask how I died, tell them I died in the faith of these words, 'And the blood of Jesus Christ his Son cleanseth us from all sin.'"

And with that the old man withdrew his hand, his head fell softly back upon the pillow, and he silently passed into the presence of Him whose blood cleanseth us from all sin.

Now, dear reader, may I ask, if you were called to die, would your testimony be that of the old blind man of Dartmoor? Are you resting on the precious blood of Christ? Have you your sins forgiven? It is blessed to know this at the last hour of man's dissolution; but more blessed to be *living* in the conscious enjoyment of sins forgiven through faith in the atoning blood of Christ, so that, whether living or dying, we are enabled to say to any one who may ask, I *live* as well as die in the faith of these words: "The blood of Jesus Christ his Son cleanseth us from all sin."