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REASONS
FOR
WITHDRAWING
FROM THE
NEWARK PRESBYTERY:

BY
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PREFACE.

Paul, in his defence before Agrippa, declares, that the Lord who met him as he was journeying toward Damascus, sent him to the Gentiles commissioned as follows:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me." The Apostle, therefore, regarded himself, as commissioned to preach the doctrine of sanctification by faith in Christ. In perfect consistency with this doctrine which he was commissioned to preach, he prayed for the Thessalonians, that "the very God of peace would sanctify them wholly, and preserve their whole spirit and soul and body blameless, to the coming of Christ," and declared, "faithful is he that calleth you who also will do it."

Like the Apostle Paul, I have felt called on to preach the blessed doctrine of sanctification by faith in Christ; and have declared that he is faithful to sanctify wholly all who exercise faith in Christ, for that blessing; a blessing which every christian so greatly needs.

For so doing, however, I have been thought by my Presbytery to be unsound in the faith. They would have the same reason to consider me unsound, for preaching forgiveness of sins by faith in Christ, as for preaching that men may be wholly sanctified by faith in Christ. But it is declared, that no man can know that he is wholly sanctified, and therefore that none ought to say it. They might as well say that no man can know that he is forgiven, and therefore ought not to say it.

Forgiveness and sanctification rest on the same ground, viz. Christ's atonement,—they are received in the same way, i. e. by faith in Christ; and the evidence of them is the same, viz. "the love of God shed abroad in the heart by the Holy Ghost." The evidence of sanctification, however, is far more clear and satisfactory to the christian who enjoys it, than the evidence of forgiveness, because the sanctified soul is conscious of enjoying far greater manifestations of the Redeemer's love, in connection with his faith, than he who has been only forgiven. He who is sanctified is conscious of loving his Redeemer with an undivided heart, and of hating every thing that is opposed to him. I have been told, that no man can love God with a perfect love, unless he loves God as much more than himself, as God is greater than himself. Of course, then, as God is infinitely greater than himself, his love to be perfect must be infinite. But this is a love which neither man nor angel will ever be able to exercise, because men and angels must for ever remain finite beings. There can be nothing infinite in connection with created beings, except infinite duration of coming existence, and the endless, and in this sense infinite consequences and desert of their actions. Perfect love, is such love as our utmost powers are capable of exercising. This is just what the law of God requires, when it says, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength:" and this moreover, is just

from A. C. Dummer

what God has promised to enable us to do when He says:—"I the Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart and with all thy soul." This promise of God, like every other, is "Yea and Amen in Christ, to the glory of God by us," i. e. sure of fulfilment, like the promise of forgiveness, to all who trust in Christ for it—and hence, forgiveness, and full sanctification are thus coupled together, and placed on the same foundation by the Apostle John:—"If we *confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Is it asked, when a man's sins are forgiven? The reply is easy, viz.—when he exercises faith in Christ to that end. Is it asked, when is a man "cleansed from all unrighteousness?" or in other words, wholly sanctified—the answer is equally plain, viz.—when he exercises faith in Christ to that end.

Such in my view are the doctrines of the bible, and these are what I preach. But these views of sanctification are called great and dangerous error by Presbytery, and I have been admonished to desist from preaching them.

Within a very few days, after I first declared the belief, that God for Christ's sake had given me to enjoy this blessing of sanctification—a member of the presbytery suggested to me, that it would be well for us to pursue the course that Abraham proposed to Lot. On the day that I first opened my feelings to Presbytery, another member of Presbytery expressed to an elder of my church the wish, that both myself and the church would withdraw from Presbytery. The same desire has been expressed to members of our Session at other times, and at the interview had with the committee, last appointed by Presbytery, to confer with me respecting what they consider erroneous in my views, I fully understood them to express the strong desire that I should pursue that course; and they endeavored to enforce it upon me as a duty to do what I could, to persuade my church also to withdraw. In preparing my communication to Presbytery on the subject therefore, I commenced it by saying—"Brethren, having been earnestly requested by members of your body, among whom were the committee last appointed by you to confer with me respecting what you consider erroneous in my views of sanctification, to withdraw, &c." After I had sent my communication to the Moderator, it was brought back to me, with the wish that I would alter the phraseology of that sentence, as it was claimed that no such request had ever been made. Not wishing in the least to misrepresent, I altered the sentence to its present form. I had reflected on the subject of withdrawing previous to my interview with the last committee, and had felt that it might be best so to do; but the grand reason for withdrawing, in my mind, has ever been the full impression, that I and my session have uniformly received, from all our conversations with members of Presbytery on the subject, that it was their earnest desire that I should pursue this course; inasmuch as they neither wished to tolerate me in their body with my present views, nor have the painfulness of separating me from them by an act of ecclesiastical discipline. I have not been conscious of a wish in this whole matter, but to please God, and to be actuated in all my movements, by the spirit of him who has said, "learn of me for I am meek and lowly in heart." I have no other wish at present. My object is to make known, and spread that truth, which I believe the church of Christ most needs, for her own purity of heart, and

through which alone, she is to be sanctified, according to our Saviour's prayer.

This truth has no need of anything for its support, from those who know and enjoy it, but a spirit of brotherly love, and a readiness faithfully to improve all opportunities for making it known, with prayer to God, and a sense of entire dependence on Him, and faith in Him to give it success. - All this I have endeavored and shall still endeavor to do. I know however, that in my endeavors to spread what I believe to be important truth, I cannot expect to please those who regard it as great and dangerous error; but I hope always to act in the fear of God, always to cultivate the spirit of my blessed Saviour, and never to do any thing unnecessarily to offend. I would not needlessly wound the feelings of any. I would carry my heart and my hand wide open to the whole world, and never shrink from any reproach or sacrifice which may fall to my lot, while endeavoring to make known the truth, which I believe to be necessary to make men wise unto salvation, and to advance in the best manner the Saviour's enterprise of redeeming love.

I wish it to be distinctly understood, that I do not withdraw from Presbytery for the purpose of escaping ecclesiastical censure, or the rigor of sentence from ecclesiastical law. I would just as freely suffer that, as anything else, in defence of the truth for which the Saviour laid down His life. For support I lean solely on the Saviour's arm, and in anything in which He will not support me, I have not the most distant wish to be upholden. I had rather fall an hundred times in a day, than be sustained in anything, which will not please my most glorious and blessed Saviour. Had Presbytery never arrayed themselves against me, I would have gone forward with them, and most gladly done all in my power for their spiritual benefit, and the good of the churches under their care. But when they call upon me, to stand where I must deny the faithfulness of my Redeemer, and the completeness of His glorious salvation, and thus rob myself of the richest gifts of a Saviour's love, and withhold from others what I believe to be most emphatically the bread and water of life; and signify to me that it is their wish that I quietly withdraw, that they may be saved all the unpleasantness of farther proceeding against me; I submit. I could gain nothing to my Saviour, and of course nothing to myself, by seeking the gratification of any feelings of self will. I trust I have no such feelings to gratify.

It has been suggested that I ought to withdraw, and assign as my reason for so doing, that I have left the confession of faith. But I believe that that confession of faith has produced separations enough among brethren already, and that such as have felt in all its richness and fulness the purifying, sanctifying peace-giving influence of the Redeemer's love, would never think again of making that book a bone of contention. Let the love of our precious Redeemer melt our hearts to one, so that we are truly one in Him, according to his prayer, and the time will then have come, for dissensions respecting creeds and confessions of faith to cease; for then the church will wear the glory of her Saviour, and the world will know that the Father sent Him.

C. F.

TO THE PRESBYTERY OF NEWARK.

BRETHREN :—

Knowing, from conversation with members of your body, among whom are the Committee last appointed by you, to confer with me respecting what you suppose to be erroneous in my views of Sanctification; that it is your desire that I should withdraw from you; I now state to you reasons which lead me to suppose, that it may be a duty which I owe the cause of Christ so to do.

I. I am fully aware that the Presbytery feel, that they can give no countenance, to views of truth which I believe to be vitally important to the growth of piety in the Church of Christ, and without which I have no expectation that the world ever will or can be converted to the religion of the cross. You have declared these views of truth to be great and dangerous error, and admonished me to desist from preaching them. This I could no more do, than I could wilfully become a traitor to him who has bought me with his blood.

What is the secret of Holy Living, and how shall the church of a crucified Savior, become in the highest degree conformed to his moral image, so as to shed the clearest and broadest light before a benighted and perishing world, are questions of more importance in my view, than any other which now demand the attention of those who profess to follow the Redeemer.

No christian, surely, will deny that the church needs purity of heart.

I suppose that no christian will deny, that for this purity of heart we are to look to the Lord Jesus Christ; since "we know that he was manifested to take away our sins," and "whosoever abideth in him sinneth not."

It is a settled point, in my apprehension, that the christian will no more save himself from sin than from hell.

I suppose no christian will deny, that it is our privilege to look to Christ to save us from sin, since his name was "called Jesus, because he should save his people from their sins."

The question then arises, from how many of our sins may we ask Christ to save us? I believe it to be the practice of all christians to pray that they may be redeemed from all iniquity, and I suppose all will see that it would be greatly inconsistent to ask for less. It would doubtless strike us with great surprise, to hear a christian beseeching his Savior to save him from some sins, and leave him to the commission of others. If then it is right and consistent for us to ask our Savior to

redeem us from all iniquity, is it not right for us to expect that he will answer our prayers? In my view it is mockery, to ask of God in prayer, that which we may not expect Him to grant. I can make nothing less of it than rebellion against God, to ask him to do for me, what I have reason to believe is contrary to His wise and good designs, and which He therefore ought not to do. If, therefore, it is right for me to pray that I may be saved from all sin, it is right to pray in faith, and to expect my Savior to do for me the very thing I ask. To my mind it is perfectly plain, that christians ought either to cease praying to be saved from all sin, or else expect that their prayers will be answered. If, as some say, it is for the good of the christian to commit some sin while he lives, then let him pray to be left to the commission of just as much sin as will be for his good; or if, as some say, it is for the glory of God, that the christian sin while he lives, then let him pray to be left to the commission of just as much sin as will be for the glory of God; and let him cease to pray for that which he does not believe would be for his own good or his Maker's glory. But perhaps for the sake of consistency, such a christian might say, that he neither asked nor expected Christ to save him from sin till at or near the close of life. Then let him always remember when he prays to be kept from sin, that he ought not to expect or ask it till death, and let his public and social prayers always express what he means; that others may understand him. I believe that I am fully authorized by the bible to ask, and expect that Christ will save me from all sin.

When the Apostle Paul, in his 1st Epistle to the Thessalonians, records the prayer:—"The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" He adds, "faithful is he that calleth you, who also will do it." In the chapter containing this text, Paul had been speaking of the time when Christ shall come to judge the world. He therefore declared that God was faithful to sanctify the Thessalonians wholly, and to preserve their whole spirit, and soul and body blameless until Christ should come. Will it be said that Paul did not intend to convey the meaning, that God was faithful to do this until their death? And shall we regard the Apostle as praying that the bodies of the Thessalonians might be preserved blameless after they were dead, and gravely asserting that he who called them was "faithful to do it." And shall I then pray that God will preserve my body blameless after it is laid in the grave, unto the coming of Christ, and believe him "faithful to do it." How gross the absurdity! The Apostle, therefore, was most manifestly praying, that the whole spirit and soul and body of the Thessalonians might be preserved blameless while they lived—and it was that which he declared God faithful to do.

This is what I ask God my Savior to do for me, and this I believe him faithful to do; and I say to other christians that they are authori-

zed to pray for the same thing, and to "judge him faithful that hath promised."

This faith in Christ which I cherish, and preach to others, you pronounce great and dangerous error; and because I cannot give up the privilege of trusting my Savior to preserve my whole spirit and soul and body blameless to his coming, because I believe him faithful to do it, and tell others that he is ready to be faithful in the same thing to them, I am desired to withdraw from your Presbytery. I am also aware that if I were not to withdraw from you, you must either abandon the position that it is great and dangerous error for the christian to trust his Savior to keep him from all sin, or proceed to excommunicate me from your body. This I have been told would be a painful thing, and I am therefore desired to withdraw, to save you the pain of proceeding to such an act. I have not the least doubt, that you all entertain towards me feelings of the utmost kindness, and that it is only because you think me in dangerous error, when I trust my Savior to preserve my whole spirit and soul and body blameless to his coming; that you cannot countenance me in your body, and therefore think that it will be the most quiet and peaceful way of disposing of the whole matter if I withdraw; and I do therefore consent so to do.

2. Another reason for withdrawing I find in the fact that the views which you would have me entertain, rob my own soul, and compel me if I adhere to them, to rob other souls of the richness and sweetness of God's promises.

The bible declares:—"They that seek the Lord shall not want any good thing." Now while I am sure that all other good things which God can possibly give me while I live, are of small value in comparison with that one blessing of being sanctified wholly, and of having my whole spirit and soul and body preserved blameless to the coming of Christ, you would have me believe that this best of all good things on earth, is the very good which I must not expect God to bestow; and that however much I may seek deliverance, I am doomed to sin against my God and Savior till I die.

Again, I am told by my Savior, "Blessed are they that do hunger and thirst after righteousness for they shall be filled." You say not till death, and by that means strip me, if I listen to you, of the dearest joy and expectation of my life. Again, I am told that Christ "was manifested to take away my sins,"—but you would have me believe that he will only take me away from them by death, instead of taking my sins from me, and you therefore doom me again to a life of disobedience against God. Now the richest of all God's promises, are those which pledge me redemption from all iniquity—and you will not allow me to know the sweetness of having these promises fulfilled until I lie on my dying bed. I have valued as highly at least as any man ought, the approbation of the ministers of Christ. But when I cannot have your approbation, without robbing my own soul, and the souls of those

to whom I preach, of the sweetness of God's promises, and the blessedness of being preserved blameless in spirit and soul and body unto the coming of Christ; I must cleave to my Savior for the fulfilment of his promises and encourage others to do the same, even at the expense of a separation from you. While I withdraw from your body, therefore, I do it, for the privilege of believing and preaching that if "we confess our sins, the blessed Savior is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We know that faith is necessary to forgiveness when we confess our sins—and the same thing only is necessary to be cleansed. He whose faith lays hold on Christ for the fulfilment of the whole promise when he confesses his sins, will be cleansed as surely as he will be forgiven. Thus I believe and thus I preach; and because you will not allow me to "judge him faithful that hath promised," I withdraw from your body, that you may be saved the pain of excommunicating me for such a reason.

3. I am induced to withdraw from your body, in view of the difficulties and inconsistencies into which christians must be betrayed, by believing that there can be no salvation from sin till death.

It is a common, and if I mistake not, a universal thing in Presbyterian and Congregational churches, for the members to be required, when they unite with the church, solemnly to covenant in something like the following terms:—"To this one God, Father, Son and Holy Ghost, you do heartily give up yourselves in an everlasting covenant to love and obey Him. You promise, that by the aid of the Divine Spirit you will adorn your profession *by a holy and blameless life*. You promise, that 'denying ungodliness and every worldly lust, you will live soberly, righteously and godly,' 'holily, and unblameably and unrepoveably.' That you will walk in all the commandments and ordinances of the Lord blameless."

It will not be denied, that persons who connect themselves with the churches of which I have spoken, do pledge themselves in solemn covenant to live free from sin. And yet if these persons should say, that they believed that by coming boldly to the throne of grace, for grace to help in every time of need, they were enabled to fulfil their covenant "to live holy and blameless lives," to "deny ungodliness and every worldly lust, and to live soberly, righteously and godly," and to "walk in all the commandments and ordinances of the Lord blameless," that by the help of the Holy Spirit, received through faith in Christ, they did fulfil all that they had covenanted to do, you would hold them up as advocates of great and dangerous error, and warn your churches to avoid them.

To me it appears a most glaring inconsistency, that christians should be required to pledge themselves, as many do, before God, angels and men, to do that which they are told it is great and dangerous error for them to expect to do—to take upon themselves solemn obligations, and then be branded as errorists and dangerous men, just for believing and

saying, that by the grace of God they do fulfil the covenant which they have solemnly made. It seems to me, that candidates for church membership should no longer be called upon to pledge themselves to that, which they cannot expect to do, without expecting to become unsound and dangerous men.

I know that you cannot fail to see the inconsistency, of expecting persons publicly professing godliness, to pledge themselves to any thing less than "by the grace of God to lead holy and blameless lives." Is it not then a monstrous absurdity, to call them unsound in the faith, for believing, that by the grace of God, they may, and do fulfil that, which they cannot consistently refuse to covenant, that they will do?

Another great inconsistency into which you are betrayed by the views which you entertain, is that of exhorting and urging your people to that, which you have no expectation that they will do, and which they cannot think they perform, without becoming in your eyes deluded and dangerous men. Since publishing my views of sanctification I was at a meeting of the ministers and elders of your Presbytery, where I heard several exhortations and several prayers. At the close of the meeting, a minister of your body said to me, "after all, we are obliged to exhort and pray just according to your views." Such is the fact. You exhort your people entirely to renounce the world, and to love God with all their hearts, and to walk before Him and be perfect, and then you pray that the Holy Spirit may be given them to that end—but if one of your people should tell you, that he really believed, that by the grace of God he did live as you exhorted him to live, and prayed God to enable him to live, you would at once call him a deluded man, and set him down perhaps as a reckless fanatic. The truth is, your people are so trained as to know, that you do not expect them to do, what you earnestly, and often forcibly, and eloquently exhort them to do; and that when you earnestly and devoutly pray that they may have grace to enable them to do these things, you have no expectation that your prayers will be heard: and moreover such is the state of things in your churches, that if they should really suppose that you fully expected them to live as you exhort them to do, and as you pray that they may, they would think at once that you had run into the wildness of fanaticism, and that it would be no longer safe for them to listen to your instructions. With my present views, I can no longer rest in such a state of things. I wish to speak only the things I mean, to exhort my hearers to that only which they may reasonably be expected to do, and to pray in their behalf for that only which I may consistently expect God to bestow upon them. How can I otherwise give heed to the injunction of Christ. "Beware of the leaven of the Scribes and Pharisees, which is hypocrisy." When I exhort men, to love and serve God with perfect hearts, and to lead holy and blameless lives, I would have them understand, that all this, by the grace of God, they may and ought to do; and inasmuch as I am made sensible, that I cannot be at

peace in your body, while I expect myself and others truly to be "holy and blameable and unrepensible in God's sight," I think it my duty to withdraw from you. An Israelite indeed, is one in whom there is no guile. This is what, by the grace of God I expect to be, both toward God and man. I must therefore pray for that only, which I can expect God to give, and exhort men to that only, which they ought and may expect to do.

Another evil of your views is, that they keep you and your churches, no small part of the time at least, in a state of spiritual darkness and great destitution of joy in God. That both your ministers and churches, are, much of the time, in such a state, you will not, I think, deny. But Christ says, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. Again—I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." I am fully persuaded, from the experience of nearly my whole life, that the great secret of "living the life we now live here in the flesh by the faith of the Son of God," is neither taught nor understood in the great majority of your churches. Hence the sudden relapse into a state of lukewarmness after seasons of revival. Your churches need to be taught to eat the "living bread which came down from heaven" and to ask of Christ that he may give them "living water to drink," which shall be in them a well of water springing up into everlasting life." This they will never learn, until they learn that Christ was manifested to take away their sins, and that it is their privilege so to abide in Him that they sin not—and that He is faithful to sanctify them wholly, and to preserve their whole spirit and soul and body blameless unto His coming." I can testify to you from my own experience, that there is such a thing for the christian, as having his "peace as a river, and his righteousness as the waves of the sea. Such a thing as being abundantly satisfied with the fatness of God's house, and being made to drink of the river of his pleasures." Such a thing as having the peace of God that passeth all understanding to keep his heart and mind through Christ Jesus, and to rejoice in Him with joy unspeakable and full of glory." All this will be enjoyed by those, who believe all the promises of God to be yea and Amen in Christ unto the glory of God by us, and who faithfully study these promises, and fully rely on Christ for their fulfilment. But I need not enlarge. My views of relying on the Lord Jesus Christ for sanctification are sufficiently before you. In consequence of them, I must submit to be regarded, by those whose good opinion I should greatly value, if I could have it without displeasing God; as an unsound and dangerous man. But I am a servant of Jesus Christ, and I bless his name, that through his grace it has become my choice to please him, though in doing it I should be obliged to displease the whole world; and I know that the time will come, when you and the whole world will see, that I have not mistaken my duty to my saviour, by laboring among men—

"to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness, of sins, and inheritance among them *which are sanctified, by faith that is in Christ.*"

But inasmuch as you are unwilling that I should trust in the Lord Jesus Christ, for the present fulfilment of those promises which pledge me redemption from all iniquity, which exceeding great and precious promises were given me, that through them I might become partaker of the divine nature, having escaped the corruption that is in the world through lust, and that having these promises I might cleanse myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God—and since you are not willing that I should teach others that it is their privilege to have these promises fulfilled to them through the faithfulness of Christ; I do herewith withdraw from you, not to save myself from the pain or the reproach of an excommunication from your body, but as I have been desired to do, to save you the painfulness of proceeding as you would otherwise feel bound to do—to pass such a sentence upon me. I wish you and the whole world to understand, that I do it with feelings of the utmost good will. I feel that God has given me light and peace and joy which are dearer far to me than every thing which earth can afford me, and which I never found so long as I held to such views of sanctification as you now entertain. Since I have received Christ Jesus as "of God made unto me sanctification," I have found a soul-satisfying blessedness in Him, which to me is the pearl of great price, and I can well afford to sell all I ever had on earth to buy it.

And now brethren farewell. May the Lord bless you and keep you, the Lord lift up the light of his countenance upon you and give you peace. I feel that I cannot listen to you without separating between me and my Saviour. To him therefore I cleave, and regard myself as amenable to Him alone.

Yours in Christ Jesus,

CHARLES FITCH.

Newark, April 16, 1840.

Since the foregoing was in the hands of the printer, my feelings have been not a little interested, in reflecting upon the efforts which are made by those who oppose the doctrine of entire sanctification by faith in Christ, to exalt the law of God. I have noticed some recent remarks on that subject, from the editor of the New York Evangelist. Now I would say to that Dear Brother, and to every other Christian engaged in the same work, may the Lord speed you, in every effort you make, to magnify the law and make it honorable. It is better that

heaven and earth should pass away, than that one tittle of the law should fail. Make the law of God just as great, and just as good, and just as glorious as you can. A sanctification which is gained by taking anything from the purity and excellency of God's blessed law, is by no means that purity of heart which the Christian needs, either for his own good, or for the glory of his Redeemer.

But I would also say, when you have made the glorious law of God every thing that it *can* be, or *ought* to be made, just admit that the provisions of God's grace, are coextensive with the requisitions of the law. Does the law say, "thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind? The promise says, "I The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayest live;" and this promise like every other promise of God, "is yea and Amen in Christ, to the glory of God by us." The apostle Paul also teaches us, that what the law of God could not do for us, through the weakness of our flesh, God has done by "sending His own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit."

The new and better covenant also, of which Christ is the Mediator and Surety says; "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people." Hence Christ said "THIS IS MY BLOOD OF THE NEW TESTAMENT" and that blood "*cleanseth us from all sin.*"

Let the law of God be magnified in all its excellency and glory; but let not the riches of God's grace be dishonored, by an attempt to show, that they are not equally great and glorious and extensive, with all the full requisitions of the law.

I would here ask, How is God glorified, by an attempt to show, that His law is so glorious, that the exceeding riches of His grace are not sufficient to bring us into obedience to it? Or in other words, how is God glorified, by an attempt to show, that He is so good, that His grace in Christ Jesus, will not enable us to love him with all our hearts. I can with all my heart rejoice in having the law of God magnified, if while hungering and thirsting after conformity to the righteousness of that law, I may be permitted to hear my Saviour say "Blessed are they which do hunger and thirst after righteousness, *for they shall be filled.*" But when I am told that the law of God is so good, that His grace will not bring me into conformity thereto—it is like saying to my hungry, famishing soul, here is excellent food, the very food you need, but it is so excellent, that you may not expect to be permitted to eat it.

I would again ask, what glory is given to God, or what good is done to man, by saying that God has made a law so glorious, that it surely will not be obeyed.

Say that God has made a law incomparably excellent, magnify it by

all the powers of language, and then say that the exceeding riches of God's grace in Christ Jesus are fully commensurate with all that the law requires, and you then present to the ruined soul of man a salvation just adapted to all the exigencies of his fallen state. It is in applying such a salvation to our souls that our blessed Saviour "is able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us." In doing this "He is faithful to sanctify us wholly, and to preserve our *whole spirit and soul and body blameless to His coming.*" It may be said that all this shall be done for men, but never in this life. But how can He who hath called be "faithful to sanctify us wholly, and to preserve our *whole spirit and soul and body blameless to the coming of Christ,*" but by bringing us in this life, into full conformity to His law—or in other words—by fulfilling His own promise in this life. "The Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul that thou mayest live." He whose heart is thus circumcised is truly alive to God. He has found Christ the resurrection and the life to his soul, by relying on Christ by faith to have his heart circumcised to love the Lord his God with all his heart and with all his soul.

Great then and glorious and exceeding broad is the law of God; it is truly the end of all perfection as the bible declares; but thanks be to the name of God, that equally great and glorious and extensive are "the exceeding riches of His grace in Christ Jesus." Herein is full salvation for ruined man.

"O! for such love, let rocks and hills
Their lasting silence break,
And, all harmonious, human tongues,
The Saviour's praises speak."

I know that this view of things makes the salvation of Christ great and glorious. Such the bible every where represents it to be; and that all, of which I have here spoken, is none too much to expect, I learn from the declaration of the apostle in 2d Cor. ix. 8. "And God is able to make all grace abound toward you: that ye always having all sufficiency in all things, may abound to every good work."

C. F.

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