

The
Old and New Covenants;
or the
ETERNAL LAW,
and
EVERLASTING GOSPEL.

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For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. Hebrews 7. 19.

London:

PRINTED BY J. HODSON AND CO. AT THE AVRORA PRESS, UP. 15, CROSS-STREET, HATTON-GARDEN:

And may be had of the Author, Dunstable; Mr. Rushmore, Luton; Mr. Mullis, Wilston; Mr. Rawlew, Westoning; and at the Vestry of Mr. Bradford's Chapel.

1801.

Edited and republished in 2024

TO THE READER

Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day, Acts 15. 21; and indeed the Scripture saith, John's Gospel 1. 17, "The Law was given by Moses," (but the much sweeter part of truth contained in that part, seems by most to be neglected, namely). That "Grace and Truth came by Jesus Christ." For the same awful things as of old are both to be seen and heard, namely, subverting of souls, saying you must be circumcised, and keep the Law; which command, Scripture declares, neither came from the apostles, nor yet from the Holy Ghost; "for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden, than these necessary things; that ye abstain from meats offered to idols, from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well, fare ye well!" Acts 15. 28, 29. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creatures and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God," Galatians 4. 15, 16.

Reader,—God bless you 1

Yours to serve with such as I have,
F. HEWS.

EDITOR'S NOTES

When I began to edit this work, it had been over two hundred and twenty years since Hews had written it. I have made some changes to the archaic language to improve readability and improve accuracy of machine translations. Additions or major alterations are marked in square brackets: no significant changes were made from the text I received originally, but this has not been cross examined with a scan of the original publication. Therefore, some minor differences from the original may be found.

The Old and New Covenants;
 BEING THE SUBSTANCE OF
 TWO SERMONS
 On Heb. 12. 24.

And to Jesus the Mediator of the New Covenant.

The preceding verses in this chapter evidently show the design of the inspired penman of this Epistle, was to open to the minds of the believing Hebrews the greatness of their privileges, being delivered from the old covenant given on Mount Sinai in Arabia, and by grace enabled to come to Jesus, the mediator of the new covenant of grace; where he describes them as being allured into the most honorable and divine connections with the best companions and relations, and rising into the most sublime converse with all the best and brightest beings in heaven and earth. In the 22nd and 23rd verses he saith, *Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.* The spiritual birthday of every believer brings him into this state, on which account the angels of God rejoice at the conversion of a sinner's soul unto God, Luke 15. 10, "and such honor have all his saints."

My present design is the same with the Divine Author of this part of Scripture; namely, to set before enlightened minds the old and new covenants; that if the Divine Spirit should see good to bless it, they may discover the glory and goodness of that truth that saith, *When the fullness of the time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* And may the Immortal Spirit bless it to the soul's benefit of as many of the chosen of God as are held in legal bondage; into whose hands it may ever fall, that they may come forth into that liberty wherewith Christ makes his chosen free, and stand fast therein.

In opening the words of my text, I shall observe the following leading ideas: 1st, The old covenant. 2dly, The new one, of which Jesus is mediator, and unto whom all true believers come. Lastly, Make some improvement of the subject, and so conclude.

First, in opening unto you the old covenant, by which I understand that divine law given by Almighty God unto Moses on Mount Sinai, I shall first observe its legislator, who appears in the most evident light, to be the perfectly holy, the strictly just; the inconceivably glorious, the omnipotent Jehovah, the God of the spirits of all flesh, invested with the highest right in exercising legislative authority, and enjoining on his creatures such precepts as are most agreeable unto his own mind. We read in the 18th verse of the chapter out of which my text is taken, of a mount that might be touched, meaning the Mount Sinai in Arabia; which was a carnal sensible thing exposed to feeling, and was that on which God came down for the promulgation of his righteous and eternal law unto the Israelites. We read of *the mount burning with fire*, a full proof of the eternal God being there, as the Divine Legislator, or giver of his holy and righteous law unto that people. The fire fitly represented the justice and severity of God's nature, his jealousy against sin and sinners; but there leaves us exposed unto his displeasure without relief from that covenant; and as a full proof that there could be no comfortable access unto God that

way, nor safety for souls in that covenant, we read verse 20th, *that they could not endure that which was commanded; and if so much as a beast touched the mountain it shall be stoned, or thrust through with a dart unto fire.* The Apostle adds, *blackness and darkness and tempest;* which blackness and darkness most probably was caused by thick clouds and smoke that covered the mount. This darkness was a type of the utter darkness of hell, which every transgressor of that law deserves, and into which they must inevitably fall, without an interest in Jesus Christ: showing also the impossibility of a sinner's approaching unto the Lord, without a mediator; while the eternal God appeared to show that justice and judgment were the habitation of his throne, when clouds and darkness were round about his feet. It follows, *Ye are come to the sound of a trumpet* (formed in the air by the ministry of angels) signifying the near approach of God, and as a legislative trumpet summoning the people to appear before God as their great and divine legislator: showing also the certainty of a judicial trumpet being blown to summon transgressors of that law, so living, and dying unpardoned, before the judge of quick and dead, at the great day of accounts, to receive the sentence of eternal damnation. After the trumpet followed the voice of words, by which we understand the voice of God, in a terrible manner promulgating the law out of the midst of fire, in a language understood by that people; which voice was loud, majestic, and terrible, like thunder. Thus from the Almighty's giving the law we learn the spotless purity of his nature, the inflexible nature of his justice, the infinite dignity of his character) and may well say with Paul, *it is a fearful thing to fall into the hands of the living God.* On the terms of this covenant it is so indeed. Having considered the law, as issuing forth from the mouth of God, I shall now consider the voice of words, or the law itself.

And first, its dignity, solemnity, and severity may be considered. The speaking of it by the great God was attended with the most sensible and alarming effects, as we read in the 26th verse of the chapter out of which the text is taken. Whose voice then shook the earth, and not only the earth but the hearts of the people, and filled them with such dread and fear as caused them to cry out, in a way of entreaty, that the voice might cease, as it is written, *Which voice they that heard entreated that the word should not be spoken to them any more,* v. 19. And so terrible was the sight, that Moses said, *I exceedingly fear and quake.* Nor can any one on earth make it appear from scripture, that any of the fallen race of Adam, are any more capable of having to do with God in that covenant, than Moses or the Israelites were, *for all have sinned, and come short of the glory of God.* The law is a transcript of the Divine Mind, the breathing forth of the pure soul of the great Jehovah, *and is holy, and every commandment holy, and just, and good.* Rom. 7. 13. It calls on every sinner to produce a pure and spotless nature, a holy and spiritual principle of pure love to God, and an unblemished life in thought, word, and action. This it calls for from every son and daughter of Adam's race born into the world. And how plain doth it appear from this, that by the deeds of the law, no soul can be saved, seeing our nature is wholly corrupt. Ps. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Thus comes all the human race into the world, tainted with the dire contagion of original corruption, as saith the Prophet Isaiah, chap. 1. 6. *From the sole of the foot, even unto the head, there is no soundness in it.* The law calls for a perfect heart, but unerring testimony saith, *the heart is deceitful above all things, and desperately wicked.* Jeremiah 17. 9. And that person that can put trust in it gives full proof of being a stranger unto divine teachings, and is called a fool, Prov. 28. 26. *Thou shalt love the Lord thy God with all thy heart,* saith the law. But this corrupted thing hates the infinitely amiable, because the carnal mind is enmity against God, for it is not subject to the law of God,

neither indeed can be. Rom. 8. 7. A perfect spotless life is required. For *there is not a just man upon earth that doeth good and sinneth not*, Eccles. 7. 20. Consequently not a single soul but is under the curse of the law, and if grace doth not prevent, must finally perish; The terms of this covenant are, *Do this and live*; but the law affords no assistance unto fallen sinners to do any thing, or keep one single precept written therein; it can make no allowance for the fallen creature's inability to keep it; but curses for every failure. It has in it no provision either for holiness or happiness; nor can it show one single ray of mercy, however much needed by the guilty soul; neither is there place found for repentance here, nor can the law accept of any, though it were ever so sincere; it passeth by no defect, nor can it ever forget or forgive a single sin, from the sinner's first entrance into life unto his dying hour, if found under it; but curses him for his corruption of nature, his depravity of principle, and imperfect life; and will continue so to do for ever, if dying under it. It bids us continue in all things written in it to be done; but could we continue in a course of perfect obedience unto our life's end, from this time, it would still follow with its eternal curse for past sins, which it hath no power to remit, nor can it accept of our best obedience, though it can do no other than continually call for a continuance in all things written in the law, to do them, *seeing no clean thing can come forth of unclean ones*. The just requirement of the law of God is perfect continual universal obedience from the whole soul, and from a principle of true supreme love to God. Mark 12. 30. *And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength*. The law is spiritual, and its spirituality both commands and condemns. It requires truth in the inward parts, and this David well knew, when he saith, Ps. 51. 6. *Behold thou desirest truth in the inward parts*. The spirituality of God's law condemns our purest thoughts, our best words, our most righteous actions. A view of this will cure a soul of all Arminianism, and its supposed perfections, as it did David, Psalm 119. 96. *I have seen an end of all perfection, but thy commandment is exceeding broad*. The law condemns our souls for sin, but can impart no holiness unto us; finds continual fault with our principles but cannot give us new ones; shows our souls lost to all intents and purposes, but can discover no ground of hope; nor hath it any faith to give, nor in it any foundation for faith to rest upon, or object for it to look unto, as saith the Apostle, Gal. 3. 12. *And the law is not of faith, but the man that doeth them shall live in them*.. It appears plain from these things, that holiness is called for continually by the law, and that without it the righteous holy law of God will eternally prevent our seeing the face of God in heaven; even that perfect holiness the law requires to be produced by us, which is agreeable to its spiritual righteous precepts in their fullest extent. Matt. 5. 48, *Be ye therefore perfect, even as your Father which is in heaven is perfect*. Heb. 12. 14, *And holiness, without which no man shall see the Lord*. Shall we then direct souls to a covenant of death for salvation? or to a killing letter for life? No, our heavenly teacher, the Lord Jesus Christ, doth not preach salvation by the deeds of the law, in whole or in part; but from the woeful situation of sinners under the law, cursed by it in nature, principle, thought, word and deed, he takes occasion to preach the necessity of the new birth, and saith, *Except a man be born again, he cannot see the kingdom of God*, John 3. 3; and gives encouragement to persons concerned about their souls to pray for the holy and blessed spirit of God, with a positive promise of the praying soul being answered. Luke 11. 13, *If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask it*. We will also consider the voice of the law.

Hear the voice of the law, ye that desire to be under the law; as many as are of the works

of the law ye are under the curse, for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them*, Gal. 3. 10. Nothing but curses is the present portion of that soul that is under the law; nothing but eternal curses hereafter if dying in that state; for that *no man is justified by the law in the sight of God*, it is evident; for *the just shall live by faith*, Gal. 3. 11. The curse of the law is continually on the soul that is under it, and therefore our Lord saith, *He that believes not the Son, shall not see life, but the wrath of God abideth on him*, John 3. 36. Every effort the soul makes that is under the law, to fulfill it, is heaping together sparks of its own kindling; and when the Almighty leaves such a soul to its refuge of works under the law, he saith, *Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow*, Isaiah 50. 11; and when God comes to the soul to fulfill this, *then it shall look unto the earth, and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness*, Isaiah 8. 22. When a soul hath done its all under the law, it is wholly unprofitable, it is come infinitely short of doing what was its duty to do; and the language of Christ is, *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth*, Matt. xxv. 30; and this under the eternal curse of God's most righteous law. Thus have I considered the law and the curse, and the eternal consequence of dying under it, namely, eternal damnation.

No more my soul attempt to draw
Thy life and comfort from the law;
Fly to the hope the Gospel gives,
The soul that trusts the promise lives.

Having considered the law, and its intolerable curse, and the dreadful state of those eternally that perish under it, I shall give an idea or two of its eternity and stability.

First, as to the date and duration of the divine law: it is evidently from everlasting unto everlasting, and in itself unalterably the same; it is a species of the soul of God, and the breathing forth of the spotless mind and nature of the Most High. The infinitely holy God was ever possessed of this in his mind, and ever will, it being essential unto his nature, who is of one mind, and changes not. This law will appear eternally righteous in the ruined state of the damned, and will shine in its brightest splendor and glory, being magnified and made honorable by the work of the great Redeemer, in the salvation of the saints for ever. The stability of the law appears from its own nature, being that which the great God must ever approve of, and from which he can never depart; a single word of which he will never revoke, as it is written Matt. 5. 18, *For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled*. It is established by the life and death of the adorable Jesus, and proved also to stand by the eternity of hell fire, which can never be quenched; and by the gnawing of the worm that can never die, and by the torments of damned souls, and from the denial of the smallest mercy in hell, even a drop of water to cool the parched and tormented tongue there, Luke xvi. 24, 25; and by the remediless state of souls there, their deliverance being rendered impossible, by a large gulf fixed, as it is written, Luke 16. 26, *And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence*. The law and justice calling for

the payment of the last farthing, which can never be, and therefore our Lord saith, Luke 12. 58, 59, *When thou go with thine adversary to the magistrate, as thou art in the way give diligence, that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite.* Thus from the nature of the law, the curse of the law, the duration and stability of the law, we find that by the deeds of the law can no soul be saved; nor was the law ever designed to give life unto the lost and ruined sons and daughters of Adam's race; nor is there any thing about life, but on these terms, *do this and live*; [what purpose then, say some, was] the law? I answer, *It was added because of transgressions, till the seed should come to whom the promise was made*, Gal. 3. xix. The Apostle saith, Rom. 3. 20, *Moreover the law entered that the offense might abound.*

Sin was in the world until the law, but its dreadful nature was brought to light, by the law, and its destroying tendency discovered; and when sent home to the conscience, shows sin to be alive in the soul, and strikes death on legal hope; as saith Paul, Rom. 7. 9. *For I was alive without the law once, but when the commandment came, sin revived, and I died.* He means as to all hopes from that covenant, verse 10, *and the commandment which was ordained to life*, on the terms do this and live (he saith) *I found to be unto death.* And where is that soul that is made rightly acquainted with the law, that can find any thing besides death there? *Without the law*, the Apostle saith, *sin was dead*, Rom. 7. 8, and was not imputed to his conscience, for *sin is not imputed when there is no law*, Rom. 5. 13; but leaves souls to conclude on the goodness of their state, like Paul; but when the commandment comes, discovering sin, for the Apostle saith, *I had not known sin but by the law*, Rom. 7. 7, and bringing revealed wrath into the soul, then the language is, sin taking occasion by the commandment, deceived me, and by it slew me, Rom. 7. 11. The design of the law is to discover sin and condemn for it, and the soul that is under it shall be judged by it. But say some, by what must thou be judged to whom the law was never given? I answer, *As many as have sinned without the law, shall perish without the law*, Rom. 2. 12. Having considered the end of the law being given, I shall now consider who are under it as a covenant of works.

Who are under this covenant? some have said that angels are under it as a covenant. One would think such persons must be totally estranged unto holy Scripture, and almost or quite natural fools. Angels are noble, holy creatures, and all of them in heaven are elect angels, and their eternal felicity is as certain as the eternal salvation of the elect of God, chosen out of the human race. I believe when Lucifer, son of the morning, fell, and the rest of the angels with him, that Almighty God confirmed the rest never to fall; and the angels now in heaven, seeing and feeling the kindness of their maker in preserving and confirming them in bliss, while others of their species fell, are filled with such love to God, that all the services they are engaged in, are performed from and by a principle of love to God, and high delight in executing his pleasure; so that if angels may be said to be under any law, it must be the royal law of love, which I believe now doth, and ever will bind them to their God, and engage them in his services in heaven. Angels then delight in the holiness of God, and render their noblest services unto him from a principle of pure love. Believers here, and saints above, love him, because he hath first loved them, Epistle of John, 4. 19. And from love and faith his people serve him here, and delight in the law of God, after the inward man, Rom. 7. 22, and are not driven by the lash of the law, but constrained by the love of Christ. Some men talk of the fitness of things, but it doth not seem very fit to suppose that the Almighty saith to the angels in heaven, *Thou shalt not covet thy*

neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's, Exod. 20. 17. For men servants and maid servants, and oxen and asses, are things angels have no call for, nor left to any strait about, nor under any temptation to covet; yet this is the voice of God to them, if they be under the law. Absurd to suppose.

Some will say, if angels are not under the law, believers are; to which I answer, if so, the son of God came into this world, and lived and died in vain, for the Scripture saith, *When the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons*, Gal. iv. 45. If believers are still under the law given on Mount Sinai, what law is that which Christ has redeemed his people from? Or are his people redeemed, or are they not? In what sense do you mean, say some, that they are redeemed? I answer, in the sense of complete redemption, as follows:

First, from the curse of the law, so that the law has no voice against them, for what things the law saith, it saith to them that are under it; but believers are in the most honorable way delivered from it, as it is written, *Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangs on a tree*, Gal. 3. 13. This curse was removed that the blessing of Abraham might come on the elect of Gentile sinners through Jesus Christ, and that the promise of the Spirit might be received through faith, verse 11; and this is secured in Jesus Christ, to all the chosen of God; verse 16, *Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ*. And plain enough it is, that if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. And it is a glorious truth to a believing heart, *That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect*, Gal. 3. 17. Paul saith, Rom. 8. 1, *There is therefore now no condemnation to them which are in Christ Jesus*; and verse 33, 34, saith, *Who shall lay any thing to the charge of Gods elect? It is God that justifies. Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God*. Believers are then redeemed from the curse of that law given on Mount Sinai. And *do we then make void the law, through faith, no, God forbid: yea, we establish the law*, Rom. 3. 31. The soul that feels its curse removed by the Lord Jesus Christ, is enabled to approve of all it saith, and to acknowledge its right to condemn, and desire it should stand for ever, and owns it holy, just, and good, *Christ being the end of the law for righteousness to every one that believes*; while others wish the law was abolished, and its power destroyed. But then are not believers under it as a rule of life, say some, and the whole of their walk? I answer No. If that broken covenant is the rule, and the only rule of believer's lives, and nothing to move to the service of God but the precepts of that law, as written words, their souls will be found as destitute of fruit, acceptable unto God, and glorifying unto his name, as the barren fig tree was destitute of fruit which Christ cursed. It is plain from Rom. 8. 3, *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*: verse 4, *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit*. This is from the believer's covenant, God writing his law in their minds, as he saith, Heb. 8. 10, 11, *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them*

in their hearts and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Such as teach souls to look unto the law, instead of the teachings of grace in the heart, and to a killing letter instead of a quickening spirit, a written word instead of a principle of love and faith in the soul, should read that Scripture, Rom. 2. 13, *For not the hearers of the law are just before God, but the doers of the law shall be justified.* Some perhaps will say, O! I perceive what you are; you are a black Antinomian. Am I? If I am my bible has made me so: but sure I am my preaching is quite the reverse of that. I am not an enemy to the law, nor yet to holiness, but am contending for it; not in mere talk, or doctrine, or pretension; but heart feelingly; and which looks most like an Antinomian; he that looks to the mere letter of the law as his only rule, and saith as some have said, that faith and love are no more a rule than a non-entity, or I that say the law is nothing to the believer as written on tables of stone, but as written on the fleshly tables of the heart, by the spirit of the Lord? I believe the letter of the law is not the believer's rule at all, much more his only rule. Paul saith, Rom. 7. That a believer in Jesus hath no more to do with the law, as a covenant of works, than a woman hath with the law of matrimony with a dead husband; and after having shown her release from the law of her husband upon his death, he thus improves the subject, verse 4, *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit, unto God.* None but novices will ever think that the soul's marriage union to the Lord Jesus is an unfruitful union, and none but fools ever dream of fruitfulness of soul without this union. Well, what is the fruit of those souls, and what their services who are dead to the law, and married unto Jesus? Verse 6, he saith, *But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter;* and where is the law as the only rule of life now? Indeed there is nothing in it that tends to life, nor is it so set forth in Scripture; but is said to be the ministration of death, 2 Cor. 3. 7.

The believer is not without law to God, nor without a proper regard to that law the great God has given, but under the law to Christ, Christ bringing it into the heart, and giving the soul to possess the sum and substance of it, and influencing him to delight in it after the inward man. Tim. 1. .5. *Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned.* Love is the fulfilling of the law; and what is there of all the Lord hath spoke in his law that deters or keeps a soul from sin, destitute of the love of Christ in the heart? And what saves his people from sin, his law or his grace? His grace, Rom. 6. 14, *For sin shall not have dominion over you, for ye are not under the law, but under grace.* The law cannot be the believer's only rule of life, for there is no way of life, no justification, no sanctification, no pardon, no divine influence: besides here is nothing about taking up a daily cross, denying of self, a following of Christ; so that if this is the only rule, following of Christ is no part of the Christian's life. The ordinance of baptism, and that of the Lord's supper, concerning which Christ says, *Do this in remembrance of me,* is not in this only rule; besides, the works of saints are works of faith and labors of love wrought in God their Redeemer; they are not said to walk by his commandments, but in them: thus we read of Zacharias and his wife Elizabeth, that *they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,* Luke 1. 6, and David prayed that the Lord would make him go

in [that is, follow] his commandments, Ps. 119. 35. He saith, verse 47, *I will delight myself in thy commandment which I have loved*. Some will say, thus opening the law you open a door for a loose life. This is ignorance indeed. What, is the mere letter of the law more capable of promoting holiness than the influence of grace that teacheth to deny ungodliness? and a broken covenant a better security for holiness than the covenant, fear, and love of God put into their hearts, and his absolute promise that they shall not depart from him, neither will he from them to do them good? If these things will not do, I am sure the covenant from Mount Sinai will not;— but blessed be God they will. What part is there that a person is not liable to break of the law if left of God, destitute of divine influence? And what can make the law good to any one, and cause a soul to love it, but experience of its being written in the heart by the Divine Spirit from the Glorious Mediator? Christ's yoke is easy then, and true his burden is light: And blessed are all they that learn of him, Matt. 11. 29, 30. Do we injure the law then by exalting the Savior and his saving grace? Verily no; for if there had been a law given which could have given life, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given .to them that believe, Gal. 3. 21, 22. The law then is not against the promises of God. But who then is under the law? I answer, not the righteous in Jesus Christ; *Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, and all who allow themselves in any thing that is contrary to sound doctrine*, 1 Tim. 1. 9.

Persons under the law may be known by their legality of spirit, their selfish designs in what they do, the slavishness of their fears, and their desire, like Adam and Eve, to hide themselves from God; their ignorance respecting pardon through the blood of the Lamb, and lastly, their having no rule but the law as a covenant of works. Such are like the young man that came to Christ, who had made the law his only rule of life; and it is to be feared like him incapable of going any farther. And what must be the consequence of such a state when Christ says, that such as shall have treasure in heaven must deny themselves, take up the cross and follow him. I leave my reader to consider, from what has been said, whether we may not lament the state of those men that are desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm? 1 Tim. 1. 7. and how awfully blind must those souls be who are so led, as to the glories of the gospel, as it was of old, 2 Cor. 3. 14, 15, *But their minds were blinded: for until this day remained the same vail, [unremoved] in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts*. O dreadful end of the bond child! The Word saith, *Cast out the bond woman and her son: for the son of the bondwoman shall not be heir with the son of the free woman*, Gal. 4. 30. O blessed and adorable Jesus, loud proclaim thy jubilee trumpet and bid all thy chosen go free, and never more be entangled with the yoke of bondage. Even so Lord Jesus, Amen.

Run, seal run, the law Commands,
But gives you neither feet nor hands;
The Gospel tells you better things,
It bids you fly, and gives you wings.

The New Covenant.

HAVING considered the covenant of works, I shall now speak, of the New Covenant of rich grace, in which the ever blessed God has made a rich provision for the souls of his elect, and rendered their salvation as certain as his own existence. The covenant of grace hath its rise from the eternal favor of the everlasting Father, and is therefore called the everlasting covenant; concerning which I shall first inquire into its author, whom I have said is the everlasting Father. God has loved his people with an everlasting love, Jer. 31. 3, which love is not only from eternity, but will abide for ever. Our Lord says to his Divine Father, John xvii. 23, 24, *Thou hast loved them as thou hast loved me, for thou lovest me before the foundation of the world.*

The covenant of grace springs from this love of God, and is as early as that; the purpose of the eternal mind was, that mercy, love, and grace should be built up forever; and in order to it makes this covenant; the basis and foundation of which are purposes, decrees, and counsels of the eternal mind; for he does all things after the counsels of his own mind; and it is absolutely certain that an affair of such importance as the covenant of grace could not be settled but by him whose counsels of old are faithfulness and truth. The Father laid this purpose of his mind before the Son, and proposed to him to engage as mediator of it, to which he voluntarily agreed; and hence it is written, Zech. 6. 13, *And the counsel of peace shall be between them both.* These engagements were sealed in heaven by the Eternal Spirit, who engaged with the Father, and the Son on his part to meten¹ all the chosen of the Father, and the redeemed of the Son, for the kingdom of glory; and so it is written, 1 Ep. of John, 5. 7, *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost.*

This covenant having that God for its author, whose nature is love, and springing from his love, is therefore composed of love to the elect, and filled with the blessings of it for their happiness in time and felicity for ever. *He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love for the daughters of Jerusalem,* Solomon's Song, 3. 10. The love of God in this covenant is to the elect; they alone now are, or ever will be interested in it, nor can their names be blotted out, or their interest lost, from any or all the events of time: so saith Paul, Rom. 8. 38, 39, *For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Some will then say, it is the fault of God, and not the sinner, that many are not saved, seeing they are not chosen: I answer, the procuring cause of eternal damnation is sin, and on that ground will all be lost that are lost; for no one can prove that any one is lost, or ever was, or ever will be for not being the chosen of God, or not having that grace which is the prerogative of the Lord alone to bestow; nor can any prove that any one soul is worsted that is lost, or any of the fallen race that may be lost by the Almighty's choice of his people: his love is sovereign and distinguishing; and perfectly consistent with all the perfections of his nature, as is displayed in the covenant of grace, and loudly says to the proud fallen mortal that rises against his decrees, *Be still, and know that I am God;* on which account Paul thus argues, Rom. 9. 22, 23, *What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.*

¹ To measure out, dispense; give measure; to mete out (reward, punishment), apportion, appoint.

Thus we see the author of the covenant is God, acting out his sovereign will of love, mercy, and grace towards his chosen people, whom he foreknew.

2dly, Its nature may be considered. It evidently appears from the Word of God, that it is an unconditional covenant, having no motive on the creature's side to induce the Lord to make it; for it springs from the everlasting love of God, and all the blessings it contains flow from the same love and free favor of the eternal Father: This is evident from the purpose of God in the salvation of the chosen before the world was, and the full provision of Grace made for them in the Mediator, exclusive of their works, before they were born, as saith holy writ, *2 Tim. 1. 9, Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began:* and not only was the purpose of the Lord's grace in this covenant independent of any motive in the creature; but the manifestation of it by the appearing of Jesus Christ, and the calling of the souls of the elect by the powerful operations of the Holy Spirit's grace, without any respect to the works of those so saved; and so it is written, *Titus 3. 4, 5, 6, But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior.* But some will say the Lord foresaw who in time would repent and believe, and in consequence thereof chose them, so that repentance and faith are terms or conditions of the covenant! To which I reply, that God has not chosen his people because he foresaw they would believe, but that they should believe, and has made a provision of faith for them in the covenant, as saith the Apostle, *2 Thess. 2. 13, But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;* and these as the Lord's own appointed means, and not conditions.

Repentance is a covenant blessing known only by the Lord's chosen, to whom he grants repentance unto life, and is bestowed on them by the Prince and Savior of Israel, *Acts 5. 31, Him (Jesus) hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins.* We do not read that repentance leads the Lord to do us good, but that the goodness of God leads to repentance, *Rom. 2. 4.* The Lord's grace is bestowed, and the soul effectually called before, repentance, and is the cause of repentance, as saith Scripture, *Rom. 11. 29, For the gifts and callings of God are without repentance;* and if this be denied, let any one tell me that can,

If God don't love till man begins,
How came vile man to hate his sins?
How came the wretch himself to know
From whence doth his repentance flow?

Faith also is a covenant blessing, and is the Lord's gracious gift unto as many as shall be saved with an everlasting salvation, *Eph. 2. 8, For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.* This is not a bare belief of the Word of the Lord as a report, for if that was true faith, Simon Magus must have been in a good state instead of a bad one, for he believed Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ; nevertheless after being baptized with that faith, is told by Peter, who saw and

spoke in the light and power of the Spirit, that he was still in the gall of bitterness and the bond of iniquity, Acts 8. 12, 23. Such is the faith of devils, who have quoted Scripture in the most positive manner, to gain their ends if possible; but such faith appears to be unconnected with salvation in any or all who possess it. What is the faith of the covenant then, say some? I answer, it is the fruit and effect of regenerating grace, and proves them that have it to be the children of God by faith in Jesus Christ. There can be no true faith without conversion, and when that work is wrought such a [person believes as he ought] for then *with the heart man believes unto righteousness, and with the mouth confession is made unto salvation*, Rom. 10. 10. True faith is a living principle in the heart, and is said to be the faith of the operation of God, Col. 2. 12. It may be known by its engaging the heart in love to Jesus, and making Jesus precious to the soul, 1 Peter 2. 7, *Unto you, therefore, that believe, he is precious*. To him it leads the soul as its prophet, priest, and king, and lives in him, being itself kept alive by him, as saith Paul, Gal. 2. 20, *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*. And this covenant faith is evidently a appropriating faith, for he saith, *Who loved me, and gave himself for me*. It is the privilege of God's elect to enjoy this covenant blessing, and so it is written, Acts 13. 48, *And as many as were ordained to eternal life believed*, and no more; nor ever will, but will be damned; *for he that believes not shall be damned*, Mark 16. 16.

Much is said in this day by strangers to the New Covenant and its blessings, of the duty of all men to believe [in a way which saves them], and the power and ability of the fallen creature to believe, and put them upon doing it instead of telling them it is Christ's own work, and sending the inquiring soul to Jesus for it; and so is the work of the spirit eclipsed, Christ robbed of his honor, and the fallen helpless creature propped up in pride and self-conceit. But this will not do nor will it stand, for the Father saith of his dear Son, whom he delights to honor, *that in all things he might have the preeminence*, Col. 1. 18. I read of Jesus, Heb. 12. 2, That he is the author and finisher of faith; and Paul very earnestly prays for his brethren at Thessalonica, 2 Thess. 1. 11, that God would fulfill all the good pleasure of his goodness, and the work of faith with power, which he must have been one of the basest of hypocrites to have done, and the greatest of fools to have believed it was in the creature's power. This faith is called the faith of God's elect, Titus 1. 1; it being peculiar to them, and bestowed on them by their covenant God; all faith besides this can be no more than legal, and can only produce a legal spirit and legal worship; it stands under the rod of Moses, is driven with fear of wrath and hell, takes shelter in the sand bank instead of hiding in the rock, and is supported by lies, Isaiah 29. 15, and 45. 20. A deceived heart hath turned him aside, that he cannot deliver his soul, nor say there is not a lie in my right hand. But true faith believes in Jesus, and is connected with eternal salvation, 1 Peter 1. 9, *Receiving the end of your faith, even the salvation of your souls*. It proves itself genuine, for it works by love, purifies the heart, overcomes the world, rejoices in Christ Jesus, and has no confidence in the flesh, Phil. 3. 3. and such are true believers.

Thirdly, its provision. This covenant is replete with all manner of blessings suited to the fallen circumstances of God's covenant ones. The elect by nature are children of wrath even as others, and dead in trespasses and sins, Eph. 2. 1, 3, but in this covenant they [were ordained in eternity past] to eternal life; by virtue of which they are quickened here, and made alive; *and you hath he quickened who were dead in trespasses and sins*, Eph. 2. 1. Jesus, the Mediator of this covenant, being exalted by the right hand of God, and receiving of the Father the promise of the

Holy Ghost, he hath shed forth this, Acts 2. 23; that by so doing, the Father might show the exceeding riches of his grace in his kindness towards us through Christ Jesus,. Eph. 2. 7; and so preached Paul, for he saith, God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins, hath quickened us, together with Christ*, Eph. 2. 5. And every one that is so quickened, hath in him the spring of eternal life; so saith our divine Lord, *But whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him, a well of water springing up into everlasting life*, John 4. 14. This he spake of the Spirit. Thus the elect are quickened and brought to life by the operations of the Spirit to live by the faith of the Son of God. There is a provision of sanctification in this covenant. God's people being by nature unclean and unholy, and it being impossible for the Lord, from his nature to make a covenant securing salvation that did not equally secure holiness to his people, without which no man can see the Lord; he therefore saith, I will put my laws in their minds and write them in their hearts; I will sprinkle clean water upon them and they shall be clean; I will give them a new heart and a new spirit; I will take away the stony heart and give an heart of flesh, Ezek. 36. 25, 26. The ever-blessed God designed in the eternal predestination of his people, that they should in time bear the image of his Son, 8. 29; and that they may be partakers of his holiness, we read that many great and exceeding precious promises are given, 2 Peter 1. 4. These promises are in the Mediator of the covenant all sure to the chosen of God, that he may be glorified by them, 2 Cor. 1. 20, *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us*; and from this fullness of promise in Jesus comes the believer's inward and outward adoring, 1 Cor. 1. 30; *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*; and well may we say with David, *The King's daughter is all glorious within, her clothing is of wrought gold*. In this covenant there is a full provision for justification also, a righteousness being provided which the Mediator wrought out; Dan. 9. 24, we read of the designed end of the Messiah's being cut off to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness. The Lord imputes this righteousness unto his covenant ones freely, without any prerequisite, Rom. 6. 6; even as David also describes the blessedness of the man unto whom God imputes righteousness without works. The Divine Spirit reveals this righteousness unto the elect, and brings it near, *I bring near my righteousness, it shall not be far off*, Isaiah 46. 18, and enables them to put it on by faith and wear it with infinite satisfaction, without seeking a covering by the deeds of the law; and so we find, Rom. 3. 21, 22; *but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe*. This righteousness is given freely as a covenant blessing of grace, that the chosen may go to the kingdom in this dress, as it is written, Titus 3. 7, *That being justified by his grace we should be made heirs according to the hope of eternal life*; that we might be justified in Christ's righteousness from all things by which we never could be by the law of Moses, we read the Father made his Son to be sin for us who knew no sin (himself) that we might be made the righteousness of God in him. The erroneous Arminian in denying this imputation of Christ's righteousness for his people's justification wholly and alone, denies that Scripture truth without which no soul can be saved; and no doubt but such as receive from this covenant abundance of grace and the gift of righteousness, shall reign in life by one Jesus Christ, Rom. 5. 17. Here is also a provision for the saints persevering to eternal glory.

The perseverance of the chosen appeals plain from their being surrounded with the power of God and kept by it on every hand, as in a garrison; 1 Peter 1. 5, *Who are kept by the power of God through faith unto salvation*; the eternal God being a wall of fire round about them, strength being as so promised equal unto their day, Deut. 33. 25. *And as thy days so shall thy strength be*; so that if they are in the waters they shall not overflow them, or in the fire the flame shall not kindle upon them to hurt them; the Lord hath said, *He will never leave them nor forsake them*, Heb. 13. 5; the eternal God is their refuge, and underneath are the everlasting arms to hold them up, Deut. 33. 27; and in them power of grace to complete its work, and to bring its subjects to glory, Phil. 1. 6, *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ*.

In this covenant we have the blessing of eternal life secured by promises, and made sure to the elect as a free grace gift: so saith our blessed Lord, John 10. 28, *I give my sheep eternal life and they shall never perish, neither shall any pluck them out of my hand*. In this the Lord's people are in hope, nor shall their hope be put to shame for it is upon the safest grounds, God having secured that by promise unto them in the covenant before they were born, as it is written, Titus i. 2, *In hope of eternal life which God, that cannot lie, promised before the world began*. It is hid for them in Christ, and when he appears they will find it there, Col. 3. 3, 4, *Your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory*. Thus we find this covenant contains free and full salvation in all its parts with immortal glory; nor is there any salvation but what is here. Here are also things that accompany salvation, as the spirit and grace of prayer, as saith the Lord, Zech. 12. 10, *And I will* (mark that it is God's covenant language) *pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications*. Souls possessing this are covenant children. Every sincere, praying person has evidence of being in the covenant of grace; and wherever the Lord bestows the spirit and grace of prayer, there he has covenant blessings in design to bestow on that soul, and therefore he has put it upon praying; for we read, *for these things will I be sought unto by the house of Israel*. In this covenant, Omnipotence has purposed to give way to prayer; and so it is that his people wrestle with him and prevail, and the effectual fervent prayer of the righteous [is to much avail]. In this covenant we have also the ministry of the Word. Ministers are covenant blessings, and according to the order of this covenant they are called, qualified, authorized. and sent forth; Acts 9. 15, *For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel*; and Jesus saith, Acts 26. 16, *I have appeared unto thee for this purpose, to make thee a minister*: Such the Lord promises protection to, verse 17, and success verse 18, for they are sent to open the eyes of the blind, *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 me*; and happy for such churches as have elect ministers, for such the Lord will bless and prosper in their labors, and make and keep them faithful in preaching the preaching that he hath bid them, while hirelings with their strange voice can serve none but hypocrites, for the true sheep will not hear them, and their labors will fall as water to the ground, never to be gathered up again but to their ruin. Christ's ministers are not man-made parsons nor [those who are to please men], but soul profilers under God; their ministry they received of the Lord, as saith Paul, Gal. i. 12, *For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ*; and I am as sure I had mine there as ever Paul could be, let mortals think as they may of my saying it: I know what I say, and whereof

I affirm, and can make it plain to any one. The Gospel itself is designed for the profit of the elect, and Paul in preaching it endured all things for their sakes, 2 Tim. 2. 10; and the preached Word is unto them the power of God unto salvation, and Christ revealed in it the wisdom of God and the power of God, I Cor. 1. 18, 24. The true churches of God are of the same stamp with true ministers, they are chosen of God, they are engaged with the Lamb here, *and they that are with him are called, and chosen, and faithful*, Rev. 17. 14. God bids them contend earnestly for the faith once delivered unto the saints, Jude 3. The Lord bids them be faithful unto death, and promises to give them a crown of life, and blessed is that servant whom the Lord when he cometh shall find faithful. Unfaithful churches are not the Lord's: and if one amongst them is found an unfaithful soul it is not right with God. *Behold, saith God, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie*, Rev. 3. 9. Persecution is in this covenant also, and left as a legacy by the Mediator of it. Our Lord tells us there is no man hath left any thing for his sake and the gospel, but shall receive abundance more in this life with persecutions, and in the world to come eternal life, Mark 10. 30. People that are not persecuted are not the Lord's, for he saith, John 15. 19, *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hates you*.

This covenant contains blessings suitable to every case. The chosen are in here. If they are in darkness, Christ is appointed to give them light; Isaiah 42. 6, *And I will give thee for a covenant to the people, for a light to the gentiles*. If they are bowed down under sin and sorrow he promises rest, Matt. 11. 28; if they have but weak desires, he will increase them, Matt. 12. 20, *A bruised reed shall he not break, and smoking fax shall he not quench, till he send forth judgment unto victory*. If they are tempted, he will succor them; and if they fall into sin and despair, he will raise them up again, as Jonah out of the belly of hell, and David out of the horrible pit. There is a parental provision made with fatherly kindness in this covenant, so that if his children break his statutes and keep not his commandments, *Then will I (saith the Lord) visit their transgressions with the rod, and their iniquities with stripes: Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail*. Psalm 89. 31, 32, 33.

Having considered its provision, we will speak of its order. It is said to be a covenant ordered in all things, 2 Sam. 23. 5, ordered in all things to bring eternal glory to the ever-blessed Three in One, jointly concerned therein; the Father's choice being well secured, and his elect put into a sure and certain state of salvation in this covenant. Ordered in all things to secure the glory and praise of the Son, he is herein appointed to build the temple, and bear the eternal praise and glory; the Father chose him for this end as Mediator, set him up in his eternal purpose, Proverbs 8. 23; made him strong for himself, Psalm 80. 17; prepared him a body, as he himself saith, and by the sufferings of death he is appointed to bring the heirs of glory to the rest above. By the order of this covenant he is the Savior of Israel, and the only one, for God would not trust a matter of such great concern with any but his Son; and woe be eternally to them that trust their souls any where else, for God has not revealed any other name, nor ever will, in which salvation is to be found: *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*, Acts 4. 12. All things are ordered for the Spirit's glory equal with the Father and the Son for ever, and Saints will for ever own the life of their souls, their conversion to God, their meetness [or suitableness] for heaven, was not by their might in whole or in part, but by the Spirit of the Lord it is ordered in all things for the good of

the chosen, *And we know that all things work together for good to them that love God, to them who are the called according to his purpose*, Rom. 8. 28.

We will now consider its stability. This covenant is eternally established by the eternal Three. The Son has confirmed it with his own blood, and the Father ratified it by bringing him from the dead, Heb. 13. 20, *Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant*; and the Divine Spirit shows it to the elect, leads them to it, and enables them to trust the grace of it, and to take shelter in it, Heb. 6. 18, *That by two immutable things [God's covenant and oath] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us*; and the eternal Three in One declare, Isaiah 54. 10, *For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the remnant of my peace be removed, saith the Lord that hath mercy on thee*.

Lastly, this covenant hath Jesus for its Mediator; as such he was viewed by the Divine Father from everlasting, and is said to be a lamb slain from before the foundation of the world. As Mediator he laid down his life for the sheep, rose from the dead, and ascended on high, and the elect in Him, as their head and representative; he is entered into the holy of holies, there to appear in the presence of God for us Heb. 9. 24. By him we have access unto God, and enjoy his smiles, delight in his love, and receive forgiveness for all sin, even that eternal forgiveness of the new covenant promised by the Father, Heb. 8. 12, *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more*. From Jesus every want is supplied, and all suitable blessings given: *It hath pleased, the Father that in him all fullness should dwell*, Col. 1. 19, *and of his fullness have all we received, and grace for grace*, John 1. 16. His blood cleanses from all sin, and speak better things than that of Abel's.

From what has been said, how unspeakably happy are the people of God circumstanced by eternal love; what abundant reason to give all the glory to Father, Son, and Spirit, and to say, *Not unto us, not unto us, but unto thy name be all the praise eternal God*. Well may the redeemed of the Lord return to Zion with songs and everlasting joy upon their heads, Isaiah 35. 10, seeing the everlasting love of God in the covenant of grace has made so rich a provision of divine consolation for them. *Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency? and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places*, Deut. 33. 29; *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord*, Isaiah 54. 17.

From what I have said, daubers with untempered mortar, blind guides, hirelings, legalists, universalist, and hypocrites, will spurn and rave against the preacher who enforces the Spirit's work on the soul, that preaches down human merit, will, and power, and insists on the application of truth to the heart by the Spirit of God; and even dumb dogs that cannot bark will growl; but let them all say what they will, Christ says, *The servant shall not abide in the house for ever, but the Son abides ever. If the Son, therefore shall make you free, ye shall be free indeed*, John 8. 35, 36. I add no more; may God add his blessing. Amen and Amen.

*Hail sovereign Love that first began
The scheme to rescue fallen man;
Hail matchless, free, eternal Grace,
That gave my soul an hiding place.*

*When wrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without an hiding place.*

*But thus Jehovah schemed the plan;
In mercy said, arrest that man:
I felt the arrows of distress,
And found I had no hiding place.*

*Indignant Justice stood in view,
To Sinai's fiery mount I flew;
But Justice cried with frowning face,
This mountain is no hiding place.*

*Ere long an heavenly voice I heard,
And mercy from the Lord appear'd:
He led me on with pleasing pace,
To Jesus as my hiding place.*

*On him almighty vengeance fell,
That must have sunk a world to hell;
He bore it for the chosen face,
And so became their hiding place.*

*Should storms of seven-fold thunder roll,
And rend the globe from pole to pole,
No flaming bolt should daunt my face,
For Jesus is my hiding place.*

*A few more rolling suns at most
Will land me on fair Canaan's coast;
There shall I sing the song of-grace,
And see the Lord my hiding place.*