

DISCOURSES

DELIVERED IN

MURRAY STREET CHURCH

ON SABBATH EVENINGS,

DURING THE MONTHS OF

MARCH, APRIL, AND MAY, 1830.

BY

DR. SPRING	DR. CARNAHAN
DR. COX	DR. WOODBRIDGE
DR. SKINNER	DR. RICE
DR. DE WITT	DR. WOODS
DR. MILLER	DR. WAYLAND
DR. SPRAGUE	DR. SNODGRASS
DR. GRIFFIN.	

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SOUTHERN DISTRICT OF NEW YORK, ss.

BE IT REMEMBERED, That on the eighth day of November, Anno Domini 1830, in the fifty-fifth year of the Independence of the United States of America, William D. Snodgrass, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

“Discourses delivered in Murray street Church, on Sabbath evenings, during the months of March, April, and May, 1830. By Dr. Spring, Dr. Cox, Dr. Skinner, Dr. De Witt, Dr. Miller, Dr. Sprague, Dr. Carnahan, Dr. Woodbridge, Dr. Rice, Dr. Woods, Dr. Wayland, Dr. Snodgrass, Dr. Griffin.”

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FREDERICK I. BETTS,

Clerk of the Southern District of New York.

DISCOURSE XII.

THE TRIUMPHS OF THE REDEMPTION OVER THE APOSTACY.

But, not as the offence, so also is the free gift.—Rom. v. 15.

To illustrate the perfections of his nature, in promoting the happiness of his creatures, is the ultimate design of God, in all his works, throughout all places of his dominion. And, although an attempt has been made, to defeat this design, in the creation of our race; yet he has interfered, in such a manner, as not only to frustrate this attempt, but, over and above this, to cause the wrath of the adversary to praise him. He would have disappointed the views and destroyed the works of the Devil, in procuring the fall of our first parents, if he had merely restored them to the same condition, in which they were created;—if, after cancelling their obligation to punishment, through the merits of a Mediator, he had reinstamped his image upon

them, and renewed to them the employments and pleasures of the garden of Eden. But, instead of allowing the purpose of his grace to terminate here, he has taken occasion, from the Apostacy of man, to bring out, to the view and admiration of the Universe, a scheme of Redemption, by which, the ruinous consequences of sin are MORE than repaired ;—by which, his own character is rendered more glorious, in the view of his creatures, than it was before sin entered into the world ;—and, by which, a higher degree of dignity and happiness, is conferred upon man, than appertained to him, in the place of his primitive abode.

In conformity with this view of the subject, we here find the Apostle Paul, running a parallel between the FALL of man, as occasioned by the transgression of Adam ; and the RECOVERY of man, as brought about by the intervention and the sacrifice of Christ. The sin, which Adam committed, in his public character, as the representative of his posterity, he denominates “THE OFFENCE ;” because, it is the one great act of rebellion against God, which has brought all the millions of his sons and daughters into a state of condemnation and death. And the blessings, which are introduced into the world, through the mediation of Christ, he denominates “THE FREE GIFT ;” because, they are undeserved, on the part of man, and flow spontaneously, from the sovereign grace of God. Having set these two things in opposition to each other, he alleges that there is A DIFFERENCE between them,—that they are NOT

ALIKE, in the extent of their operation,—that the benefits of the one are MORE than sufficient to counterbalance the injuries and losses, which have been sustained, by the other. “NOT AS the offence, so also is the free gift.”—Or, as the same truth is otherwise expressed, in the twentieth verse, “Where sin abounded, grace did MUCH MORE abound.”

By the spirit of the passage, then, as thus explained, we are led immediately to the subject, which claims our attention, at the present time,—which is, THE TRIUMPHS OF THE REDEMPTION OVER THE APOSTACY. And, we shall endeavor to set before you, a part of the reality and glory of these triumphs, by inviting you to contemplate the Redemption

I. In its bearings upon THE CHARACTER OF GOD ;—in glorifying those perfections of his nature, which the Apostacy had dishonored, as well as, in bringing to light other views of his character, of which there were no indications before the Apostacy occurred. And

II. In its influence upon THE CHARACTER AND HAPPINESS OF MAN ;—in exalting him, to a degree of dignity and enjoyment, superior to that, of which the Apostacy deprived him.

I. In the first place, then, we invite you to contemplate the Redemption, in its bearings upon THE CHARACTER OF GOD ;—in glorifying those perfections of his nature, which the Apostacy had dishonored, as well as, in bringing to light other views of his character, of

which there were no indications before the Apostacy occurred.

How far, and in what light, Jehovah had manifested himself, in other parts of his empire, before the creation and fall of man, is a question, perhaps, to which we have no means of furnishing an adequate answer. It is sufficiently manifest however, that, in every thing appertaining to that department of his works, to which we belong, he appeared as a being of infinite perfection and loveliness. Placing ourselves, in imagination, by the side of our first parents, while they remained in a state of innocence—whether we lift our eyes to Heaven, and consider those works of his fingers, which move through the wide expanse ; or look abroad over the earth, and survey the multitude and variety of creatures, with which he has peopled the air, the earth, and the sea—we are every where arrested, by obvious traces of his wisdom and power.—At the same time, we cannot resist the conviction, that he is a benevolent being ; because, in addition to the fact, that he can have no possible motive to be otherwise, there are convincing proofs of his goodness to be seen throughout all his works—especially, in the nature, and endowments, and condition of man. If the Creator had brought him into being, with a malevolent design, this design would, doubtless, have been so far accomplished, as to have rendered his existence a source of misery. But, instead of this, Adam no sooner became a living soul, than he rejoiced in his existence as desirable, and as constituting

a proper ground of thankfulness to God. In the formation of his body, as well as in the image and attributes of his soul, there were unequivocal marks of a disposition to make him a happy being. And the same disposition, was evidently acted out, in arranging all the external circumstances, in the midst of which he was placed. A garden, of exquisite beauty and fruitfulness, was planted for his accomodation ;—the sun, moon, and stars were fixed in the firmament of Heaven to give him light ;—the whole inferior creation, were placed under him, as their lord, and gathered around him, to contribute to his enjoyment ;—his life and happiness were suspended, upon the easy condition of avoiding the tree of the knowledge of good and evil ;—and, this condition complied with, he had no reason to anticipate any thing, which would either molest him, or make him afraid.

But, when we have surveyed this scene of beauty and glory, from a point of time anterior to the Apostacy, let us transfer ourselves to a subsequent period, and see what a dark and mysterious cloud was drawn over it, when this event occurred. The noble structure, on account of which, the fabric of the material system had been built, is now lying in ruins ! The upright and excellent creature, whose head had been crowned with glory and honor, and on whose breast God had impressed the image of his own perfections, has been permitted to abuse his exalted privileges—to divest himself of the distinguished rank assigned to him in the

scale of being—and, by his follies and crimes, to degrade himself to a state of pollution, and infamy, and eternal abandonment from the favor of his Maker! How is the gold become dim! How is the most fine gold changed! And, what shall we now say, of the propriety of creating a world, which was to become the theatre of such a catastrophe as this? Why were the wisdom and power of God employed, in making such extensive preparations, for the accommodation of a creature, who was so soon to despise his birthright, and bring himself down to a state of utter degradation and despair? Or what was there, in the momentary pleasures, which he enjoyed before his fall, to compensate for the shame and everlasting contempt, which he is now doomed to suffer?—It is not a satisfactory answer to this inquiry, to say—that the fall of man was his own voluntary act, and that the character of God should not be “evil spoken of,” on account of his conduct in destroying himself,—that the wisdom and benevolence of the Creator, are not less to be admired, because the creature has chosen to forfeit the blessings and privileges, which these attributes have conferred upon him—and, therefore, that all the darkness and horror of the dispensation is attributable to man himself, and not, in any measure, to the Author of his existence: Because, we are here met by the reflexion, that God seeth the end from the beginning—that he foreknows, because he foreordains, whatsoever comes to pass. Without stopping, at present, to discuss the

question, which relates to the nature of this ordination, we may safely affirm, that, when he spread out the Heavens, and stretched his line upon the foundations of the earth, he had the fall of man distinctly before his infinite mind. He saw, that the system, which he was about to create, would, without any peradventure, be darkened and defiled, by the introduction of sin. And therefore, the question still returns, encumbered with all its difficulties, why did he not refrain from originating and unfolding a scheme, which was to lead, with infallible success, to the production of this result?

At this point, in the progress of our reflexions, the scheme of the Redemption comes in, and exonerates the character of God, by informing us, that the hopeless condemnation of man for his apostacy, was no part of the eternal purpose, which he had purposed in himself;—that, before the fall of man occurred, he had determined to engraft upon this event, a new system of operations; and, thereby, to convince the whole intelligent creation, that, as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life.—As the Author and Finisher of this scheme, he draws near to the scene of the Apostacy; and, contemplating the condition of the fallen creature, until his bowels of compassion begin to move, He takes him up, with all his guilt and pollution upon him—delivers him from the curse of the law—changes his heart, from the love of sin, to the love of holiness—purifies him from all filthiness of the flesh and spirit—and, finally, translates

him to another and more delightful part of his dominions, there to be confirmed, in the enjoyment of an exceeding and eternal weight of glory. And, when we review his character in the light of this consummation—when we see the creature, whom his wisdom permitted to fall, restored, by his compassion and grace, to a higher and more delightful habitation, than he occupied before he fell—when, instead of suffering for his sins, or even reposing amidst the groves of an earthly garden, we behold him walking over the green pastures, and beside the still waters of the heavenly Paradise—we are prepared to surrender all our unworthy suspicions; and to exclaim, without any reservation, “Thou art worthy, O Lord, to receive glory, and honor, and power!”

As interfering with this view of the subject, it may indeed be said, that the Redemption takes effect, only upon A PART of the apostate race,—that millions of the human family live and die, without an interest in its promises,—and therefore, that, however the character of God may be justified, in the case of those who are saved, his benevolence is still impeached in the case of them that are lost. The force of this objection, however, may be done away, by remembering, that the only reason why the administration of this scheme is accompanied by the condemnation of any, is, that they perseveringly refuse to acquiesce in the method of salvation which it proposes. It proclaims to all those, to whom it comes, that God has NO PLEASURE AT ALL,

in the death of those who reject the offers of his grace,—that WHOSOEVER WILL may take of the fountain of the water of life freely,—and that he WOULD RATHER that the wicked would turn from his evil way and live. And if men are so depraved, as to resist the tenderness of this appeal, and force their way to destruction, in opposition to the means which are thus used to reclaim them, they can have no reason to call in question his goodness, or to complain of his severity. He has offered them forgiveness and eternal life, as a free gift, and they are unwilling to receive it;—they have undervalued and despised his compassion, as well as transgressed his law;—and therefore, it behooves him, as the wise and righteous Governor of the universe, to punish them, in such a manner, as will show, that, while he is “abundant in goodness,” he “will by no means clear the guilty.”

Nor let it be supposed, that the benevolence of God, as recovered and set forth in the scheme of Redemption, is at all obscured, by the fact, that a large proportion of the human race are enveloped in the darkness of HEATHENISM;—and, therefore, have no access to the knowledge and offers of salvation. To those who reply against Him, by urging this objection, methinks I hear him condescending to say, “what could have been done more to my vineyard, that I have not done in it? I revealed the method of grace and salvation, to your first parents, before any of their children were born; and, thus, afforded them an opportunity of transmitting

a knowledge of its existence and blessings, to all the families of their posterity. After the light of this knowledge was lost, amid the growing wickedness of succeeding generations, I interfered, in righteous judgment, to prevent the multiplication of those who were born in ignorance ;—I sent the waters of a deluge, to sweep away the race of the ungodly ;—and caused the earth to be re-peopled, by a family, the head of which was ‘a preacher of righteousness,’ and all the members of which had enjoyed the benefit of his instructions. And, that all may be still farther convinced that I am good and gracious, I have resolved to interfere once more—not by destroying those, who are sunk in ignorance and guilt, and again reducing the human race within the compass of a single family—but, by selecting and sending forth ambassadors, who shall circulate the tidings of salvation, until a knowledge of my ‘good-will to men,’ ‘shall cover the earth, as the waters cover the sea.’ In addition to this, there are other views of this subject, to be presented to the consideration of the intelligent universe, at a future time : ‘what I do, thou knowest not now, but thou shalt know hereafter :’ the day of the revelation of my righteous judgment is coming on apace : and, in the clearer light and more extensive discoveries of that day, every knee shall bow and every tongue confess, that wisdom and benevolence, as well as justice and judgment, are the habitation of my throne.”

Returning from this digression, we proceed to remark, that the Redemption, not only brings out the character of God, from behind the cloud, which the apostacy had interposed, but discloses NEW VIEWS of his nature, of which there were no indications, in any of his previous works. It is in the constitution and developement of this scheme alone, that Jehovah comes forward, to the view of his creatures, in the great mystery of his existence, as FATHER, SON, and HOLY GHOST. And through the medium of this discovery, increasing and overpowering rays of light break in upon his character from every quarter. The attribute of MERCY, makes its appearance, for the first time, and assumes a conspicuous place. The riches of his FORBEARANCE and LONG-SUFFERING are brought into visible existence. And the demands of his law, are shown to be consistent, with the claims of compassion. The Father appears, in the character of Lawgiver and Judge, as entertaining an inflexible resolution to punish sin, and yet, as cherishing an unquenchable love for sinners : in his wisdom, he finds out a method, by which his mercy and truth can meet together, in saving them from destruction : he so loves the world as to give his only begotten Son, to perform the work of a mediator, between him and his fallen creatures : he proclaims his willingness to accept of his obedience and sufferings, as a substitute for their punishment : and he declares, that all who believe in him, as the appointed Saviour of them that are lost, shall be par-

doned and restored to favor. At the same time, the Son is brought before us, as descending from the Eternal Throne, and assuming the form of a servant, in order to accomplish the work which the Father has given him to do: exclaiming with cheerfulness, "Lo I come, (in the volume of the book, it is written of me) to do thy will O God," he enters the world in the character of a man of no reputation: he submits to the temptations of the devil, and the contradiction of sinners: he endures the ignominy and agonies of a painful and accursed death: and he resists every temptation to abandon this work, before it is finished, by saying, "The cup which my Father hath given me, shall I not drink it?" And while the Father and the Son are thus revealed, the Holy Ghost is also manifested, as employing his influence in the furtherance of the same general design: he inclines the heart of fallen man, to accept the pardon, which the Father offers, through the sacrifice of the Son: he renews and sanctifies the soul, which has been depraved and polluted by sin: and he dwells in the heart of the new-born creature, as a Comforter and Guide, until he arrives at the end of his pilgrimage, and is translated to the place of his eternal rest.

And besides eliciting these views of the character of God, which are *entirely* new, the Redemption also throws a stronger light upon those attributes of his nature, which were *partially revealed*; and adds to the revenue of praise, which they are worthy to receive.

Contemplate this remark, in its application to his WISDOM and POWER. Obvious traces of these attributes were to be seen, in the field of creation, which was open to our first parents, when they were brought into being; but how is our admiration of their glory increased, in view of his marvellous and mighty works, "in bringing many sons unto glory!" Survey the wondrous scheme of salvation, either in its contrivance, before the foundation of the world, or in its execution, in the fullness of time: think of the difficulty of punishing sin, and yet saving the sinner—of inflicting the curse, and yet dispensing mercy—of magnifying the law, and yet remitting its penalty—of maintaining the honor of the divine government, and yet restoring the rebel against its interests to happiness and Heaven: fix your attention especially on the character of the Mediator—on the wonderful constitution of his person and on the variety and manner of his triumphs over the power and policy of Satan: see him, adored by the angels from Heaven, and by the wise men of the East, though born in a stable, and lying in a manger: behold him, surrounded by a few fishermen and publicans, and, thereby, confounding the wisdom of philosophers and abasing the pride of kings: think of him, spoiling principalities and powers, by means of his apprehension and crucifixion as a malefactor—conquering death and disarming it of its sting, while wrapped in a winding sheet, and laid in a tomb—and, after he arose, employing the persecution of his followers, as the in-

strument of lifting up the standard of his cross, in every land: think, again, of the natural character and condition of those who are saved, and of the variety and power of the measures, which are employed, in preparing them for Heaven—in subduing the enmity of their minds, and bringing them to repentance—in convincing them of their guilt and leading them to “the Lamb of God which taketh away the sin of the world”—in sanctifying them through the truth, sustaining them under their afflictions, and bruising Satan under their feet: think, moreover, of the difficulties and effects, of extending the knowledge and benefits of the Gospel to every creature—of casting down every high thing, which exalts itself against the progress of its truth—of confining the adversary to the bottomless pit, that he may no longer deceive the inhabitants of the earth—of converting the swords of all the nations into ploughshares, and their spears into pruning-hooks, so as to produce abundance of peace, as long as the earth remaineth—and of, thereby, turning the wilderness into a fruitful field and causing the desert to rejoice and blossom as the rose: and, finally, think of the resurrection both of the just and of the unjust—of all that are in their graves hearing the voice of the Son of God and coming forth—of the Heavens departing with a great noise, and the earth encircled by the fires of a universal conflagration—of the wicked consigned to everlasting punishment, and the righteous exalted to life eternal. And, in view of these exhibi-

tions of divine wisdom and power, you may well confess, that all previous manifestations of these attributes have “no glory, by reason of the glory which excelleth.”

The same remark will apply, with equal propriety, to the HOLINESS and JUSTICE of God. Evidences of these attributes were to be seen, before the fall, in the character in which man was created—in the properties and penalty of the law, under the operation of which he was placed—and in the arraignment and condemnation of the angels “that kept not their first estate.” But how is the brightness of these manifestations increased, when we bring before our minds the prominent events, which occur under the mediatorial reign of Jesus Christ,—when we go back to the old world, and see it overspread by a deluge of water, because the wickedness of man was great in the earth—when we visit the plain of Sodom, and see the fire and brimstone descending from God out of Heaven,—when we go up to the summit of Mount Sinai, where God spake with a voice, and delivered his law, while the noise of the trumpet waxed louder and louder,—when we enter the abodes of the lost, and contemplate the end of them that obey not the Gospel,—and, more than all, when we advance to the scene of the crucifixion, and behold the victim of Divine Justice, expiring as a sacrifice for sin. As a person of the Godhead, he was a Son whom the Father loved; and yet, when he offered himself, as the friend and substitute of sinners, there was no mitiga-

tion of the requirement, or penalty of the law: the wrath of God was poured out upon him, until his sweat was, as it were, great drops of blood falling down to the ground,—until he asked, with strong crying and tears, “O MY FATHER! IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME,”—until he exclaimed, in the agony and bitterness of his feelings, “MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?”—Here is an event, which proclaims, with a voice a thousand times louder and more impressive than all others combined, that the Lord our God is holy, and that he “will by no means clear the guilty.”

Moreover, the Redemption has an extensive effect, in enlarging and elevating our conceptions of the TRUTH and FAITHFULNESS of God. In the primitive condition of the world, these attributes appeared, in fulfilling the threatened curse upon the fallen angels, and also, in bestowing all the good which was promised or implied, in the covenant which was made with our first parents. But who can recount the number and variety of cases, in which the same perfections are revealed, in those works of providence, which belong to the administration of grace? We might bring before your minds a long catalogue of predictions, and promises, and threatenings: we might refer you to the prophecies, which relate to the advent of the Messiah—to his character and condition, during the period of his humiliation—to the circumstances attending his death—and to the glorious triumphs of his resurrection and ascen-

sion : we might tell you of the pledge which the Father has given to the Son, that he shall see of the travail of his soul and be satisfied, and that he shall reign until all enemies are put under his feet : we might remind you of the numerous engagements of God to his church and people, that the gates of hell shall never prevail against them, as a body ; and that all things shall work together for their good, as individuals : and we might direct your attention to a thousand judgments of his mouth, respecting the punishment of the wicked, both in this world, and in that which is to come. And having done this, we might say in regard to all these particulars, as far as the time of their fulfilment has arrived, that “not one thing hath failed”—that “all are come to pass.”

But the limits of this exercise will not allow us to pursue the illustration of this part of the subject any farther : nor is it necessary in reference to the main point, which we have in view. We have followed the Triumphs of the Redemption far enough to see, that, while it redeems and re-establishes the character of God, in those respects in which it would otherwise have been dishonored by the Apostacy, it also brings to light a variety of other and more glorious views of his nature, of which there were no traces in any of the previous works of creation or providence.

We now direct your attention,

II. To its influence upon THE CHARACTER AND HAPPINESS OF MAN ;—in exalting him, to a degree of

dignity and enjoyment, superior to that, of which the Apostacy deprived him.

In entering on this topic, my hearers, I do not forget, that, as partakers in the benefits of the Redemption, "it doth not yet appear what we shall be;"—and therefore that, for the present, we must content ourselves with knowing and prophesying "in part." At the same time, I also remember, that, as in the natural world, there are first fruits of the ground, which cheer the heart of the husbandman, inasmuch as they exhibit a sign and a pledge of the approaching harvest, so, in the moral world, there are "first fruits of the spirit," which point us to the consummation of all things, and afford us some idea of "the glory which shall be revealed in us, when "that which is perfect shall be come," and "that which is in part shall be done away."

Even in the present life, there are graces and virtues brought into existence, by means of the Redemption, which place the recovered sinner on a much more lofty eminence, in some respects, than was occupied by Adam before he fell. That he was a perfectly holy being is not, indeed, to be denied. All the affections of his heart, and all the actions of his life, were in perfect conformity with the will of God. But his views of the Divine character were comparatively limited and obscure; and therefore, he had fewer objects of faith presented to his mind, and less important considerations to excite his love. He was acquainted with God as Creator and Preserver; but he knew him not, in the great

mystery of godliness, as the Saviour of them that were lost. He was ignorant of the Father, as loving a world of inexcusable rebels, and giving his only Son to die for their salvation;—he had never heard of the Son, as bearing our sins in his own body on the tree, and therefore had never been made conformable to his death, or felt the power of his resurrection;—and he had no information of the Holy Ghost, as proceeding from the Father and the Son, to open the eyes of the blind, and turn them from darkness to light, and from the power of Satan unto God. The consequence is, that the humblest saint on earth, believes in God, in a variety of respects, in which our first parents had no faith at all, and entertains an affection for God, on account of a variety of important and affecting reasons, which were never brought to bear upon their minds.

And while the subject of redeeming grace has more *faith* and *love* than belonged to Adam in a state of innocence, he has the advantage, in regard to that numerous class of virtues and graces, which are taught in the school of *affliction*. Before sin entered into the world, there was no theatre on which these virtues could be displayed. For how could there be firmness and fortitude, where there were no dangers to be encountered, and no foes to be conquered? How could there be meekness and patience, where there were no injuries to be forgiven, and no sufferings to be endured? How could there be self-abasement, where there was no transgression?—resignation, where there was no bereave-

ment?—pity, where there was no distress?—charity, where there were no wants?—or a trial of faith and hope, where there were no temptations to unbelief and despair?—And, as these ennobling emotions of the human soul had no dwelling-place in the paradise of bliss, neither could they have been brought into existence, if the fall of man had been a final measure, and all the race had been sentenced, without hope, to a state of endless despair. Here, therefore, the Triumphs of the Redemption are visible and glorious. It allows those sufferings, which are the consequence of the Apostacy, in some measure, to continue; and yet overrules them, as the means of exalting the moral character of them that are saved, and raising them to a higher and more dignified station in the scale of being.—To form some idea of the important and extensive bearings of this remark, look, for one moment, at the character of an individual, who is BORN AGAIN under the administration of Divine grace, and see what an assemblage of high and heroic qualities are gathered around him, to which he must always have been a stranger, if sin and suffering had never been introduced into the world. Look at the father of the faithful, wandering as an outcast from his native land—dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise—binding his only son upon the altar of sacrifice, and lifting up his hand to plunge the instrument of death into his bosom—accounting that God was able to raise him up, even from the dead. Look at

Moses, after floating in his ark of bulrushes on the waters of the Nile, coming to years of discretion, and spurning all the honors of a court, for the sake of his country, and for the honor of his country's God—forsaking Egypt, in the exercise of faith, not fearing the wrath of the king—and choosing rather, to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season. Look again at Gideon, and Barak, and Samson, and Jephtha, David also, and Samuel, and the Prophets, subduing kingdoms—working righteousness—obtaining promises—stopping the mouths of lions—quenching the violence of fire—escaping the edge of the sword—waxing valiant in fight—and turning to flight the armies of the aliens. Look at Paul, the messenger of God to the Gentiles—troubled on every side, yet not distressed—perplexed, but not in despair—persecuted, but not forsaken—cast down, but not destroyed—trusting in his Redeemer, while surrounded with danger—and exclaiming, in view of the things which were to befall him at Jerusalem, “None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus.” Or, to come still nearer to ourselves, look at the Martins and Brainerds of modern times—submitting to privation and fatigue, in all their forms, for the sake of Christ and the advancement of his kingdom—entertaining a love for the souls of their fellow-men, and for the glory of God, which is stronger than death

—leaving father and mother and brethren and sisters and houses and lands, to preach among the Heathen the unsearchable riches of Christ. In each of these cases you behold the “new-creature,” which the Redemption has formed out of the ruins of the fall. And while we trace the lines of dignity and beauty, which he exhibits, even in his present unfinished state, is it saying too much to affirm, that we have before us, a higher style of character, than was seen in the person of Adam, as he came from the hands of his Creator? Adam was a servant of God, in conformity with the inclination and tendency of his holy nature, and without any inducement or temptation to be otherwise; but the heir of salvation is a servant of God, against flesh and blood, against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places:—Adam was resigned to the will of God, in the midst of uninterrupted and unchanging prosperity; but the follower of Jesus Christ exclaims, “Father! not my will, but thine be done,” in tribulation and distress, in weariness and painfulness, in hunger and thirst, and in cold and nakedness:—Adam was beneficent in all his actions, while every thing around him was calculated to favor his purpose; but the soldier of the cross goes about doing good, in the face of ingratitude and reproach, yea, moreover, of stripes and imprisonment, and dungeons, and death. In short, all the virtues of the first man were cherished without opposition, while all the graces of the new-creature

are brought into exercise amidst obstacles, from within, and from without. And, when we behold him going forth, in view of these obstacles, conquering and to conquer,—when we see him advancing, with a steady pace, amidst hardships and dangers, to the rest that remaineth for the people of God—rejoicing in hope—patient in tribulation—and holding fast the beginning of his confidence unto the end; we cannot but confess, that, in the features of his character, there is a dignity and greatness, which did not belong to our first parents, while they remained in a state of innocence.

At the same time, it must be confessed, that there is one respect, in which the subject of the Redemption always remains inferior to the first Adam, while he continues in the present world. Amidst all the new and higher virtues, which improve and elevate *the style* of his character, the most eminent saint on earth is sanctified only in part: there is a law of sin, in his members, which wars against the law of his mind—sometimes bringing him into captivity—and often inducing him to exclaim, O wretched man that I am! who shall deliver me from the body of this death? And therefore, in order to have an adequate view of the Triumphs, after which we are now inquiring, we must cross the line which separates time from eternity, and look at the condition of the redeemed, as inhabitants of that place, into which nothing shall enter that defileth; neither whatsoever worketh abomination, or maketh a lie. Having washed their robes, and made them white

in the blood of the Lamb, they have nothing more to do with the defilement and difficulties of sin : this corruptible has put on incorruption, and this mortal has put on immortality : death is swallowed up in victory : all tears are wiped away from their eyes : and, in view of the positive sources of happiness, to which they have access, we are authorized to say, that all the enjoyments of Adam in Paradise, were not worthy to be compared, with the portion, which they are appointed to receive.

To illustrate the truth of this position, I remark, that the inhabitants of Heaven, will have a much more extensive view of THE WORKS OF GOD, both in Creation and Providence, than was enjoyed by Adam in his primitive state.—I know it has been the opinion of some, that, while he continued in innocence, his eyesight was so acute and penetrating, that distant objects were seen by him, which are rendered visible to us, only by the aid of a magnifying power. In support of this opinion, however, there is neither the dictate of reason, nor the authority of the word of God. It is natural to believe, that the objects which lay within the circumference of his vision, were the same objects, which might be seen by any of us, if we were placed in the same situation ; such, for example, as the trees and flowers which surrounded him in every direction, —the living animals, which were reposing in quietness and contentment in the shades of the Garden,—the Sun, as he held his daily course through the skies,—

and the Moon and stars, as they gilded the vault of night, and enlightened and cheered the place of his abode. But, instead of having their vision thus confined to a remote corner of the Universe of God, the subjects of the Redemption are informed, by the Great Prophet himself, that they "shall know hereafter" all that he is now doing and concealing from their view. Elevated to a seat with the Captain of salvation upon his throne, a scene of greater wonders will be unfolded, than has ever entered into the heart of man in his present condition: millions of other worlds, which now exist and of which we have no knowledge, may pass in never-ending succession before their eyes: new objects of their Maker's creation may come forth, in countless multitudes, in the progress of their eternal existence: works of Providence, also, which are now unknown, will be brought to light: dark and mysterious dispensations, will be explained and justified: and the universal agency of the Father of lights will be seen, diffusing life and joy throughout the boundless extent of his holy and happy creation.

In connexion with this idea, it is worthy of special remark, that, in Heaven, there will be A CLOSER UNION AND MORE INTIMATE FELLOWSHIP WITH GOD HIMSELF, than was ever enjoyed amidst the delights of the terrestrial Paradise. It is true, indeed, that Adam enjoyed all the intimacy, which naturally arose out of the moral relation which he sustained to God, as his Creator

and Preserver. But, as this moral relation will be different in the case of the redeemed, both in its nature and extent, it follows, that their access to the fullness of the Godhead, will be different also. In addition to the fact, that God is their Maker and Upholder, they are his peculiar offering, by virtue of his regenerating and adopting grace: they are "joined," in such a sense as to be "one spirit," to him who is "the brightness of the Father's glory and the express image of his person:" God manifest in the flesh is the head of that body, of which they are the members: He is the vine and they are the branches: He is the elder-brother, and they are the joint-heirs: and as they are "members of his body, of his flesh, and of his bones," they must be partakers of that glory which was given to him. "The glory," says Jesus, "which thou hast given me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." Of the nature of this mysterious union, I pretend not to speak, in the language of description. I lay it before you, in the simple and expressive words of Him, by whom it is promised; and I leave it with you to imagine, what an addition it will make to the inheritance of the saints in light. It is a principle of universal application, that union and communion exist together and are co-extensive. And, if so, it is too much for the tongue of man, or even the lips of an angel, to tell what God has prepared for

those, who shall see him face to face, in the intercourse and endearments of the heavenly world.

Again : it is obvious that the principle of CONTRAST will have a peculiar and powerful influence, in rendering Heaven more sweet and precious to the redeemed, than it could have been, if they had never had any experience of the guilt and miseries of sin. Who has not read with interest the history of the prodigal son, as recorded in the Gospel ; and observed the operation of this principle, in increasing the amount of his happiness, after he returned to his father's house, in which there was "bread enough and to spare?" Who does not know, that a haven of rest is much more delightful to the feelings of a mariner, who has been delivered from the dangers of shipwreck, than to the feelings of an individual, who has never encountered the horrors of a storm? Or who is unacquainted with the fact, that a pardon, granted to a malefactor at the place of execution, is a thousand times more welcome, than the continuance of life to a person, who has never been condemned to die? On the same principle, then, the happiness of Heaven, even if it were not superior in other respects, must be more exquisite to the redeemed, than the joys of the earthly Paradise were to Adam. His happiness was without the knowledge of sorrow ; but theirs is enjoyed, in the remembrance of miseries endured, and enemies conquered, and dangers escaped. They were dead and are alive again, they were lost and

are found: they have entered into the haven of eternal rest, after being exposed to a storm, the horrors of which, no imagination can paint, and no tongue can describe: and they are exulting in the possession and prospect of a life, which shall never end, in full recollection of the fact, that once they were sentenced to a death, which shall never die.

It should also be distinctly remembered that the happiness of the redeemed will be greatly increased, by reflecting upon THE LONG AND COMPLICATED SCHEME OF MERCY, which has brought them to its possession. The happiness of Adam was conferred by a simple act of creating goodness, and was, therefore, a part of his original constitution. But theirs is a gift, which did not belong to them by nature, and is the result of an extended plan of undeserved and sovereign grace,—a plan, in the execution of which all the perfections of God are employed,—and which has given rise to a train of events, which is to instruct, and astonish, and enrapture all the holy creation. Allow your imaginations, for one moment, to annihilate the time and space, by which you are separated from the company and employments of the heavenly world: see the glorified company, sitting down upon the banks of the river of life, and recounting to each other the prominent occurrences in the history of their salvation: they go back to its origin in the eternal counsels of the Sacred Three, and trace its gradual developement through every dis-

pen- sation since the creation and fall : they talk of the preparatory institutions and events of the Old Testament œconomy,—the appointment of sacrifices,—the calling of Abraham, and the history of his seed in the line of Isaac and Jacob,—the delivery of the moral law, and the typical ceremonies of the Tabernacle and Temple,—the ministry of angels,—the predictions of Prophets,—and the frequent appearances of the angel of the Covenant, in the form of a man : they, then, refer to the wonders, which have fallen out, under the dispensation of the Gospel,—the union of God and man, in the person of Jesus Christ,—his birth in a manger,—his life of poverty and sorrow,—his ignominious and painful death,—his glorious resurrection,—his triumphant ascension,—his intercession at the right hand of God,—and the mission of the Holy Ghost, with all the signs and miracles which have followed : and last of all, they expatiate upon the practical operation and benefits of this system, as exemplified in their own experience, while in a course of preparation for Heaven,—the washing of regeneration, and the renewing of the Holy Ghost,—sanctification through the truth,—support and consolation in view of the promises,—angels sent forth as ministering spirits,—afflictions working out the peaceable fruits of righteousness,—death deprived of its sting,—the body delivered from the corruption of the grave,—and the way thus prepared for the whole man, to be perfectly and eternally happy, in the presence and enjoyment of God. At

the conclusion of this detail, their immortal voices break forth into a new song—as the voice of many waters, and as the voice of a great thunder—and “no man can learn that song, but the hundred and forty and four thousand, which are redeemed from the earth.”

I only add, that the happiness of the glorified subjects of the Redemption will be UNINTERRUPTED and ETERNAL. How long Adam remained in a state of innocence, we are not informed. But the result has sufficiently proved, that the constitution, under which he was placed, was of such a nature, as to admit the possibility of his fall, from the estate, in which he was created. In an unguarded and fatal hour, he approached the tree, which he had been commanded to avoid; and, in consequence of this transgression, was banished from the presence of his Maker, and from the enjoyment of his favor. But no such reverse as this will ever occur among the ransomed inhabitants of Heaven. Their life, from the moment of their conversion on earth, has been hid with Christ in God: instead of being committed to their own keeping, it is laid up, as a sacred deposit, in the hands of Him, who is able to save unto the uttermost: and, because he lives, they shall live also. By virtue of his promise and power, their kingdom, is an everlasting kingdom—their crown, a crown that fadeth not away—their salvation, an eternal salvation—and their life, an everlasting life. No tempter will ever enter their dwelling-place, to seduce them from their allegiance to God: no cloud of sorrow

will ever darken the prospect of happiness, which lies before them: no unexpected and unavoidable calamity will ever interrupt the perpetuity or perfection of their bliss: "there shall be no more curse:" "they shall reign for ever and ever."

In confining your attention, in this discourse, to the operations of grace, in glorifying the character of God and improving the condition and happiness of man, I have not intended to intimate, that these are the only Triumphs of the Redemption over the Apostacy. Besides other fields, for the display of these victories, which may be revealed to us hereafter, the word of God, if I do not mistake its meaning, allows us to believe,—that **THE MATERIAL SYSTEM ITSELF**, which has been the theatre of the Apostacy, will be delivered, by the Redemption, from all the effects of the curse, and restored to more than its pristine beauty and glory. Else, what is the meaning of that promise, which invites us to look for "new Heavens and a new earth," after "the first Heaven, and the first earth" are passed away?—and why are we informed, that this promise will be fulfilled on "the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?" For one, I love to stand, in the light of this promise, and indulge the expectation, that, as Jerusalem is to be trodden down of the Gentiles only until the times of the Gentiles be fulfilled, so the earth will remain under the bondage of corruption only until the time of the restitution of all things.

Then it will be purified by fire, and will appear, in something like the resurrection state of the redeemed themselves. It is sown in sin, it will be raised in righteousness: it is sown under the curse, it will be raised under a blessing: it is sown in sorrow, it will be raised in joy. Instead of bringing forth thorns and briars, the trees of life will spring up spontaneously upon its surface, like willows by the water courses: instead of waiting for the returns of autumn, it will yield its fruit every month: and, instead of resounding with the mourning and lamentation of its children, the redeemed will come to it, in their eternal excursions of pleasure, with songs and everlasting joy upon their heads. Yes, my hearers, for aught that appears to the contrary, the earth, as thus purified, will ever continue to be a delightful place of resort to the nations of them that are saved. There is no absurdity in believing, that they will revisit the places of their former abode, and linger, with feelings of unbounded delight, around the scenes of their former labors and sufferings,—that they will walk around Gethsemane, and over the summit of Mount Calvary, with an increasing sense of their obligation to Him, who loved them and gave himself for them,—and that their united voice will be heard, in every part of what is now the wilderness and solitary place, exclaiming, “Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and

hast made us unto our God kings and priests : and we shall reign on the earth.”

In view of what has been said, I remark,

1. *That GOD'S END in creating the world, was WORTHY OF HIMSELF.* If our first parents had never fallen, it would then have appeared, that his only design, in forming the heavens and the earth, was to provide a place of accommodation for them ; and in doing this, to make such a display of his own perfections, as these works of nature were calculated to exhibit. But, having before our eyes the recorded Triumphs of the Redemption over the Apostacy, we ascertain that, when he employed his wisdom and power in creating the world, he had an ulterior and more important object in view,—that he was erecting a stage, for other and grander exhibitions than appeared in “the things which were made,”—that he was preparing a nursery, not for a single pair of intelligent creatures, who were destined to no higher employment than cultivating the garden of Eden, but for “a great multitude which no man can number,” who were to be trained up for immortality and prepared to shine as stars in the firmament of his glory for ever and ever,—that he was laying out a field, on which the contest between himself and the adversary, who had already raised the standard of rebellion in Heaven, was to issue in a decisive and final victory,—that he was fitting up an apartment, which was to be the birth-place and the abode of HIM, by whom the jarring interests of his empire were to be reconciled and

adjusted,—and that he was erecting a building, from which, the highest lessons of instruction, on the subjects of his manifold wisdom and superabounding grace, were to be sent forth to the farthest limits of the intelligent universe.

2. *All complaints against the providence of God, in permitting sin to enter the world, are as UNREASONABLE as they are impious.* The same wisdom, which permitted the Apostacy, has devised the Redemption: the same Being, who declares that “the wages of sin is death,” announces that “the gift of God is eternal life through Jesus Christ our Lord:” the same sentence, which reports that “by one man’s disobedience many were made sinners,” reiterates the assurance, that, “by the obedience of one shall many be made righteous.” It is, therefore, the fault of every sinner himself, if he remains a sufferer, in consequence of the fall. Nothing else than his own wilful rejection of the overtures of pardoning mercy and boundless grace, can prevent him from receiving the forgiveness of sins, and becoming a joint-heir with Jesus Christ, to an inheritance, as far surpassing the first paradise, as the heavens are higher than the earth.

3. *How aggravated will be THE CONDEMNATION OF UNBELIEVERS!* In refusing to avail themselves of the blessings of the Redemption, they are not only guilty of the crime of self-murder, in the highest degree; inasmuch as they are rejecting an offer of deliverance from impending ruin, and of restoration to the

most exalted happiness, which is enjoyed among finite beings:—but they are turning away, with cold and contemptuous neglect, from the capital measure, which God has devised, for revealing himself to his creatures, and, thereby, filling the Universe, with sources of unbounded admiration and joy. As far as the influence of their example is concerned, they are proclaiming to all around them, that there is nothing in the glory of God, as it shines in the face of Jesus Christ, which ought to command their attention and sway their affections,—that there is nothing in the love of the Father, in sending his Son to be their Saviour, and in the compassion and condescension of the Son, in dying for their sins, for which they ought to be grateful—that the Heaven, which God is offering to believers, in the room of the first Paradise, has “no form or comeliness” in their estimation, and “no beauty that they should desire” it,—and that more important matters, than all these, are demanding their attention, in the daily employments, in which they are engaged—in the “farms,” which they are cultivating—in the “merchandise,” in which they are dealing—or, in the civil and social duties, which they are required to perform. On this account, they are adjudged to be guilty of the highest and most daring of all the acts of rebellion, which have ever been committed, against the “King of kings and Lord of lords;”—and, in proportion to the magnitude of their crime, will be the measure of their

punishment. "It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for them." And if so, who can dwell, with that "devouring fire," which is prepared for them, in the world to come!—and how impressive the language, which is addressed to them, by the spirit of the Prophets, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little!" "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you!"

4. *Let all the upright on earth and in Heaven, sing unto the Lord* A NEW SONG; *for he hath done MARVELLOUS THINGS: his right hand and his holy arm have gotten him* THE VICTORY." Great events, and especially important triumphs, have usually been attended with public rejoicings. When the system of creation came forth, in its primitive beauty and glory, "the morning stars sang together and all the sons of God shouted for joy;"—when David returned from the slaughter of the Philistines, the women came out of all the cities of Israel, with singing and dancing and instruments of music, answering each other, as they played, "Saul hath slain his thousands and David his ten thousands;"—when "the First-begotten" was brought into the world, the command was given, "Let all the angels of God worship him," and, in obedience to this command, a multitude of the heavenly

host were heard, exclaiming over the manger at Bethlehem, "Glory to God in the highest, on earth peace, and good-will to men :"—and, when the victories of the Gospel, over the policy and power of Antichrist, shall be complete, a loud voice will be heard, in the midst of Heaven, saying, "Fear God, and give glory to him ; for the hour of his judgment is come—Babylon is fallen ! is fallen !" Great events, and glorious triumphs, have been occupying our attention, in the preceding discourse. We have been surveying the victories of redeeming love, from their commencement in eternity to their consummation in the fullness of time ;—and, therefore, in retiring from the sanctuary of God to night, it eminently becomes us to say, while we endeavour to catch the spirit of the exclamation, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever : and let the whole earth be filled with his glory ; Amen and Amen.