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No. 5.

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# CHRIST IS ALL:

WITH

A RECOMMENDATORY PREFACE,

BY

DR. PECKWELL.

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A NEW EDITION.

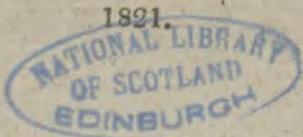
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KILMARNOCK :

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## TO THE READER.

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**W**HATEVER thy situation in life may be, there is but one refuge for thy soul—one sacrifice for thy sins—one advocate with thy God, Jesus Christ the Righteous.

By men of pleasure he is despised and rejected, to the Jew a stone of offence, to the Gentile an object of ridicule; but to them who are called, Christ, the power of God, and the wisdom of God—to them he is made righteousness, sanctification, and redemption.

In him there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but

### CHRIST IS ALL.

That in perusing the following invaluable little Tract, He may become better known, more admired, and more beloved by thee, is the most sincere and ardent prayer of

HENRY PECKWELL.

# CHRIST IS ALL.



IN the Lord shall all the seed of Israel  
 be justified, and shall glory, Isa. xlv.  
 4. 26. It is only the dying of that Just  
 one for us who are unjust, that can bring  
 us to God, 1 Pet. iii. 13. He who knew  
 no sin was made sin for us, that we, who  
 were nothing but sin, might be made the  
 righteousness of God in Him, 2 Cor. v. 21.

Christ is the Father's fulness of grace  
 and glory. He must have the pre-emi-  
 nence. He alone is worthy, who is to  
 build the spiritual temple of the Lord,  
 and to bear the glory. Every vessel of  
 his temple, from the cups to the flaggons,  
 must all be hung on Christ. He, by his  
 Father's appointment, is the foundation-  
 stone, corner-stone, top-stone.

Reader! dost thou profess the name of  
 Christ? and partake of his ordinances?  
 Luke i. 6. Thou doest well. They are  
 glorious privileges. But if thou hast not  
 the blood of Christ, 1 John i. 7. 1 Cor. x.  
 1. at the root of thy profession, it will  
 wither and prove unprofitable.

Many are tossed too and fro, ready to  
 be carried about with every wind of do-

trine, by the slights of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. There are many foundations to build upon that are false, upon which much labour is spent in vain; some are not speaking the truth in love; neither are they growing up into him in all things who is the Head, even Christ, Eph. iv. 15. There cannot be a growing in Christ without an union with him. Without that union, all that we do is accursed.

If thou retain guilt and self-righteousness under thy profession, those vipers will eat out all the vital of it. Try, and examine with the greatest strictness every day, what foundation thy profession and the hope of thy glory are built upon, 1 Cor. iii. 11. whether it were laid by the hand of Christ; if not, it will never be able to endure the storm which will come against it. Satan will throw it all down, and great will be the fall thereof, Matth. vii. 27.

Consider, the greatest sins may be hid under the greatest duties and the greatest terrors. See that the wound which sin hath made in thy soul be perfectly cured by the blood of Christ, it will poison the <sup>pre</sup>sore. Thou wilt find that sin was never mortified truly, if thou hast not seen Christ bleeding for thee upon the cross. Nothing can kill it but a sight of Christ's righteousness.

Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ, is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) to cover the soul's nakedness. Nothing can do it but Christ's perfect righteousness.

If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness in him, every way infinite, far exceeding all sin and misery. If thou hast seen Christ, thou wilt trample upon all the righteousness of men and angels, as to thine acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds, 1 Cor. ii. 2. If ever thou hast seen Christ, thou hast seen Him a rock higher than self-righteousness. Satan, and sin, Psalm lxi. 2. and this rock and defence doth follow thee, 1 Cor. x. 4, and there will be a continual dropping of honey and grace out of that rock to satisfy thee, Psalm lxxxi. 16. Examine, if ever thou hast beheld Christ, as the the only begotten of the Father, full of grace and truth, John i. 14, 16, 17. Come to Christ, and give all diligence to make thy calling sure, 2 Pet. i. 10. Stand upon the rock of ages.

Men talk much about believing whilst whole and sound; few do it—Christ is the



mystery of Scripture; grace is the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine to it, and thou spoilest it, Christ will not esteem it believing. When thou believest, and comest to Christ, thou must leave behind thee thine own righteousness: (O! that is hard!) all thy holiness, sanctification, duties, tears, humblings, &c. and bring nothing but thy sins, thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a perfect Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou will never agree. It is the hardest thing in the world to take Christ alone for righteousness; that is, to acknowledge him Christ.

Whatsoever comes in, when thou goest to God for acceptance, besides Christ, call it Antichrist; bid it be gone; make only Christ's righteousness triumphant. All besides that is Babylon, which must fall, if Christ stand, and thou shalt rejoice in the day of the fall thereof. Christ alone did tread the wine-press, and there was none with him, Isa. lxiii. 3. If thou join any thing to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe—was thy faith ever tried with an hour of temptation, and

a thorough sight of sin? Was it ever put to resist Satan, and to feel the wrath of God lying upon thy conscience? When thou wert apprehensive of hell and the grave, then did God shew thee Christ a ransom, a righteousness, &c. Then couldst thou say, 'Oh! I see grace enough in Christ?' If so, thou mayest say that which is the greatest word in the world, I BELIEVE. Untried faith is uncertain faith.

To believing, there must go a clear conviction of sin and the merits of the blood of Christ, and of Christ's willingness to save a man, considered merely as a sinner. A thing more difficult than to make a world. All the power in nature cannot get so high, in a storm of sin and guilt, as really to believe there is any grace, any willingness in Christ to save.

All temptations, Satan's advantages, and our complainings, are laid in self-righteousness and self-excellency. God pursueth these by many ways, as Laban pursued after Jacob for his images. These must be torn from thee, be as unwilling as thou wilt. With these Christ will not dwell, and till Christ come in, guilt will abide. Where guilt is, there is hardness of heart; therefore much guilt argues little, if any thing, of Christ.

When guilt is raised up take heed of

getting it allayed any way but by Christ's blood; all other ways tend to harden the conscience. Make Christ thy peace, Eph. ii. 4. not thy duties, thy tears, &c. Thou mayest oppose Christ by duties as well as by sins. Look at Christ, and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness. Take heed of having one foot on thine own righteousness, another on Christ's. Till Christ come and sit upon a throne of grace in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is not an evangelic state.—Whoever is afraid to see sin's utmost vileness, and to confess the desperate wickedness of his own heart, suspects the merits of Christ.

However so great a sinner thou art, 1 John ii. 1. make Christ thine advocate, and thou wilt find him Jesus Christ the righteous. In all doubtings, fears, storms of conscience, look at Christ only and continually: do not argue it with Satan, he desires no better; bid him to go to Christ, and he will answer him. It is his office to be our advocate, to answer the law as our surety, Heb. vii. 22. and justice, as our Mediator, Gal. iii. 20. 1 Tim. ii. 5. He is sworn to that office, Heb. vii. 20, 21. Put Christ upon it. If thou wilt do any thing thyself, as satisfaction for



sin, thou renoucest Christ the righteous, who was made sin for thee, 2 Cor. v. 21.

Satan may quote, and corrupt, but he cannot answer Scripture. It is Christ's word of mighty authority. Christ foileth Satan with it, Matth. iv. 10. In all the Scripture there is not a hard word against a poor sinner, stript of self-righteousness. Nay, it plainly points him out to be the subject of the grace of the gospel, and none else. Believe but Christ's willingness, and that thou canst believe; remember it is Christ's work to make thee believe. He works to will and to do of his good pleasure, Phil. ii. 13. By grace thou art saved through faith, and that not of yourself, it is the gift of God. Plead with him for that gift, Eph. ii. 8. Christ is the author and finisher of faith, put him to it. Mourn for thine unbelief, which is setting up guilt in the conscience above Christ, undervaluing the merits of Christ, accounting his blood an unholy, a common, and unsatisfying thing.

Thou complainest much of thyself; doth thy sin make thee look more at Christ, less at thyself, that is right; otherwise, complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at Christ, is self-righteousness, and pitifully looking at them will make thee proud; looking at Christ's

10  
grace will make thee humble. In all thy temptation be not discouraged, James i. 2. These surges may be, not to drown thee, but to heave thee off from thyself on the rock Christ.

Thou mayest be brought low, even to the brink of destruction, ready to fall. Thou canst not be brought lower than the belly of hell, Jonah ii. 2. Many saints have been there. Yet there thou mayest cry, from thence thou mayest look again towards the holy temple, Jonah ii. 4. Into that temple which was built with hands, none might enter but purified ones, and with an offering too, Acts xxi. 26. But now Christ is our temple, sacrifice, altar, high-priest, to whom none must come but sinners, and that without any offering but his own blood once offered, Heb. vii. 17.

Remember all the patterns of grace that are in heaven. Thou thinkest, 'Oh! what a monument of grace should I be!' There are many thousands as much so as thou canst be. No guilt ever exceeded the merits of Christ's blood, no sin could ever conquer the invisible power of his grace. Do not despair. Hope still — When the clouds are blackest, even then look towards Christ, the standing pillar of the Father's love and grace, set up in heaven for all sinners to gaze upon con-

14  
tinually. Whatsoever Satan or conscience  
say, do not conclude against thyself.—  
Christ will have the last word. He is  
judge of quick and dead, and must pro-  
nounce the final sentence. His blood  
speaks reconciliation, Col. i. 20. cleans-  
ing, 1 John i. 7, purchase, Acts xx. 18.  
redemption, 1 Peter i. 18, purging, Heb.  
x. 19. justification, Rom. v. 9. nearness  
to God, Eph. ii. 13. Stand and hearken  
what God will say, for he will speak peace  
to his people, that they return no more  
to folly, Psalm lxxxv. 8. He speaks grace,  
mercy, and peace, 2 Tim. i. 2. That is  
the language of the Father and of Christ.  
Wait for Christ's appearing as the morn-  
ing star, Rev. xxii. 16. He will come as  
certainly as the morning, as refreshing as  
the rain, Hos. vi. 3. The sun may as well  
be hindered from rising as Christ the sun  
of righteousness, Mal. iv. 2. Look not a  
moment off Christ. Look not upon sin,  
but look upon Christ first. When thou  
mournest for sin, if thou dost not see  
Christ then away with it, Zech. vii. 10.  
In every duty, look at Christ; before  
duty, to pardon; in duty, to assist; after  
duty, to accept. Without this it is but  
carnal, careless duty. Do not legalize  
the gospel, as if part remained for thee to  
do and suffer, and Christ were but a half  
Mediator; as if thou must bear part of

mine own sin, and make some satisfaction. Let sin break thy heart, but not thy hope in the gospel.

Look more at justification than sanctification. In the highest commands consider Christ, not as an exacter, to require, but as a debtor, an undertaker, to work. If thou hast looked at thy resolutions, endeavours, workings, duties, qualifications, &c. more than at the merits of Christ, it will cost thee dear. No wonder thou goest mourning: graces may be evidences, the merits of Christ alone without them must be the foundation of thy hope. Christ only can be the hope of glory, Col. i. 27.

If nature had been to contrive the way of salvation, it would rather have put it into the hands of saints and angels to sell it, than into the hands of Christ, who gives freely, whom therefore it suspects. Nature would set up a way to purchase by doing; therefore it abominates the merits of Christ, as the most destructive thing to it. Nature would do any thing to be saved, rather than go to Christ, or close with Christ, and owe all to him. Christ will have nothing, but the soul would thrust somewhat of its own upon Christ. Here is the great controversy. Consider—didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death?

didst thou see this when the burden of sin and the wrath of God lay heavy on thy conscience? that is grace! the greatness of Christ's merits is not known but to a poor soul in great distress. Slight convictions will have but a slight low esteem of Christ's blood and merits.

We apprehend sin too great to be pardoned.—We think Christ doth so, and measure infinite love with our line, infinite merits with our sins, which is the greatest pride and blasphemy, Psalm ciii. 11. 22. Isa. xl. 15. Hear what he saith, 'I have found a ransom,' Job xxxiii. 24. 'In him I am well pleased,' Matth. iii. 17. God will have nothing else. Nothing else will do thee good, or satisfy conscience, but Christ, who satisfied the Father.—God doth all upon the account of Christ. Thy deserts are rejection, wrath, hell.—Christ's deserts are acceptance, pardon, life. He will not only shew thee the one, but he will give thee the other. It is Christ's own glory and happiness to pardon.

Consider—whilst Christ was upon the earth, he was more among publicans and sinners than Scribes and Pharisees, his professed adversaries, for they were righteous ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners. No, He hath the same heart now in heaven, He is God,



and changeth not. He is 'the LAMB of God, that taketh the sin of the world.'— John i. 29. He went through all thy temptations, dejections, sorrows, desolutions, rejections, Matth. iv. 3, to 12. and 27. Mark xv. 34. Luke xxii. 44. Matth. xxvi. 36. He hath drunk the bitterest of the cup, and left thee the sweet: the condemnation is out. Christ drunk up all the Father's wrath at one draught; and nothing but salvation is left for thee.— Thou sayest I cannot believe, I cannot repent; Christ is exalted a Prince and a Saviour, to give repentance and remission of sins, Acts v. 31. Hast thou nought but sin and misery? Go to Christ with all thy impenitency and unbelief, to get faith and repentance from him; that is glorious. Tell Christ, 'Lord I have brought no righteousness, no grace to be accepted in or justified by; I am come for thine, and must have it.' We would be bringing to Christ, and that must not be. Not a penny of nature's highest improvements will pass in heaven, grace will not stand with works, Tit. iii. 5. Rom. xi. 6. That is a terrible point to nature, which cannot think of being stripped of all, not having a rag of duty or righteousness left to look at.

Self-righteousness and self-sufficiency are the darlings of nature, which she pre-

14  
 serves as her life. That makes Christ seem  
 ugly to nature. Nature cannot desire him.  
 He is just opposite to all nature's glorious  
 interest. Let nature but make a gospel,  
 and it would make it quite contrary to  
 Christ, it would be to the just, the inno-  
 cent, the holy, &c. Christ makes the  
 gospel for thee, that is, for needy sinners,  
 the ungodly, the unrighteous, the accursed.

Nature cannot endure to think the gos-  
 pel is only for sinners. It will rather chuse  
 to despair, than to go to Christ upon such  
 terms. When nature is put to it by guilt  
 or wrath, it will go to its old haunts of  
 self-righteousness, self-goodness, &c —  
 An infinite power must cast down those  
 strong holds. None but the self-justiciary  
 stands excluded by the gospel. Christ will  
 look at the most abominable sinner before  
 him; because to such an one Christ can-  
 not be made justification.

Labour after sanctification to thy ut-  
 most; but make not a Christ of it to save  
 thee: If so, it must come down one way  
 or other. Christ's obedience and suffer-  
 ings, not thy sanctification, must be thy  
 sanctification before God. For if the  
 Lord should appear terrible out of his holy  
 place, fire would consume it as hay and  
 stubble. This is religion, 'to build all  
 upon the everlasting mountains of God's  
 love and grace in Christ, to look continu-

ally at Christ's infinite righteousness and merits, to see the full guilt and defilement of sin pardoned and washed away: in these views to pray, hear, &c. knowing thy polluted self, and all thy weak performances accepted continually: in these views to trample upon all self-righteousness, and to be found continually in the righteousness of Christ only, Philip. iii. 9. that Christ alone, as Mediator, may be exalted in his throne, mourning over all thy duties which thou hast not performed in the sight and sense of Christ's love.— Without the blood of Christ on the conscience all is dead services, Heb. ix. 14.

That Christ which the natural man can apprehend, is but a Christ of his own making, not the Father's Christ, not Jesus, the Son of the living God, to whom none can come without the Father's drawing, John vi. 44, 45.

Search the Scriptures daily as mines of gold, wherein the heart of Christ is laid, John v. 39. Watch against constitutional sins, Psalm lix. 5. ; see them in their vile-ness, and they shall never break out into act. Keep always an humble, empty, broken frame of heart, sensible of any spiricual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ im-

mediately. God chargeth sin and guilt upon thee, to make thee look to Christ, the brazen serpent.

Judge not Christ's love by providences, but by promises, Psalm lxxiii. Heb. xii. 1. Eccles. ix. Bless God for shaking off false foundations, and for any way whereby he keeps the soul awakened, and looking after Christ. Better is sickness and temptation, than security and slightness.

Reckon not duties by high impressions, but by low frames and views of Christ.—Tremble at duties and gifts. It was the saying of a great saint, He was more afraid of his duties than his sins—the one often made him proud, the other always made him humble. Treasure up manifestations of Christ's love; they make the heart low for Christ, too high for sin. Slight not the lowest, meanest evidences of grace: God may put thee to make use of the lowest as thou thinkest; even that, 1 John iii. 14. may be worth a thousand worlds to thee.

Be true to truth; but not turbulent and scornful. Restore such as are fallen; help them up again with all the bowels of Christ. Set the broken disjointed bones with the grace of the gospel.

High professor, despise not weak saints. Thou mayest come to wish to be in the condition of the meanest of them. Be

faithful to others' infirmities, but sensible of thy own. Visit sick beds and deserted souls much; they are excellent scholars in experience.

Abide in your calling. Be dutiful to all relations, as to the Lord. Be content with little of the world; little will serve. Think every little of the earth much, because unworthy the least. Think much of heaven, not little because Christ is so rich and free. Think every one better than thyself; and ever carry self-loathing about thee, as one fit to be trampled upon by all saints. See the vanity of the world, and the consumption that is upon all things, and love nothing but Christ.— Mourn to think how many are under baptism and ordinances who are not under grace, looking much after duty and obedience, little after Christ, or grace. Prepare for the cross, welcome it, bear it triumphantly as Christ's cross, whether scoffs, mockings, jeers, contempt, imprisonment, &c. But see it be Christ's cross, not thine own.

Sin will hinder from glorying in the cross of Christ. Omitting little truths against light may harden the conscience, as well as committing the greatest sin against light. If thou hast been taken out of the belly of hell into Christ's bosom, and made to sit among princes in the



household of God—Oh! how should thou live as a pattern of mercy!

Redeemed, restored soul! what infinite sums dost thou owe Christ! With what singular frames oughtest thou to walk and to do every duty! On Sabbaths, what praising days, singing of hallelujahs, should they be to thee! What a heaven is communion with Christ, and angels, and saints! What a drowning the soul in eternal love, is a burial with Christ, dying to all things besides him? Every time thou thinkest of Christ be astonished, and wonder. When thou seest sin, look at Christ's grace which did pardon it;—when thou art proud, look at Christ's grace, that will humble, and strike thee down in the dust.

Remember Christ's time of love: when thou wast naked, Ezek. xvi. 3. 9. then chose he thee. Canst thou ever have a proud thought—remember whose arms supported thee from sinking, and delivered thee from the lowest hell, Psalm lxxxvi. 13. And shout in the ears of angels and men, Psalm cxlviii. and for ever sing, 'Praise, praise: grace, grace.' Daily repent and pray: and walk in the lights of grace, as one that hath the anointings of grace upon thee. Remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength;

thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's new applications of his blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness.

Blessed soul! whom Christ shall find, not having on his own righteousness, Phil. iii. 9. but having his robes washed, and made white in the blood of the Lamb, Rev. vii. 14.

Woeful, miserable professor! who hast not the gospel within. Rest not on the judgment of thy fellow-creatures. Thou mayest be applauded by them, and cast away in Christ's day of trial. Thou mayest come to baptism, and never 'come to Jesus and the blood of sprinkling,' Heb. xii. 24. Whatever workings or attainments are short of Christ's blood, merits, righteousness, (the main object of the gospel,) fall short of the gospel, and leave the soul in a condition of doubtings and questionings. And doubtings, (if not looked into betimes,) will turn to a slightness of spirit, one of the most dangerous frames.

Trifle not with ordinances. Be much in meditation and prayer. Be constant and diligent in hearing Christ's word. We have need of doctrine, reproof, exhortation, consolation, as the tender herbs and the

grass hath of the rain, the dew, the small rain, and the showers, Deut. xxxii. 2.— Do all thou doest as soul-work unto Christ, Zech. vii. 5, 6. as immediately dealing with Christ Jesus, as if he were looking on thee, and thou on him, and fetch all thy strength from him.

Observe what holy motions you find in your soul to duties. Prize the least good thought thou hast of Christ, the least good word thou speakest of him sincerely from the heart. Rich mercy; O, bless God for it! Observe, if every day you have the day-spring from on high, with his morning-dews of mourning for sin, constantly visiting thee, Luke i. 78. Have you the bright morning-star, with fresh influences of grace and peace, constantly arising, Rev. xxii. 16. and Christ sweetly greeting the soul in all duties?—Whatever duty makes not more spiritual, will make more carnal; what doth not quicken and humble will deaden and harden.

Judas may have the soup, the outward privileges of baptism, and the Supper of the Lord; but John leaned on Christ's bosom. That is the gospel ordinance posture, in which we should pray and hear, and likewise perform all duties. Nothing but lying in that bosom will dissolve hardness of heart, and make thee to mourn kindly for sin, and cure a careless spirit,

that gangrene in profession. That will humble indeed, and make the soul cordial to Christ, and sin vile to the soul, yea transform it into the glory of Christ.— Never think thou art right as thou shouldst be, a Christian of any attainment, until thou come to this,—always to see and feel thyself lying in the bosom of Christ, ‘who is in the bosom of the Father.’ Come, and move the Father, for near views of Christ, and you will be sure to speed.— You can come with no request that pleaseth him better. He gave him out of his own bosom for that very end, to be held up before the eyes of all sinners, as the everlasting monument of his Father’s love.

Looking at the natural sun weakeneth the eye. The more you look at Christ, the Sun of Righteousness, the stronger and clearer will the eye of faith be. Look but at Christ, you will love him, and live on him. Think on him continually:— keep the eye constantly upon Christ’s blood, or every blast of temptation will shake you. If you would see sin’s sinfulness to loath it, and mourn, do not stand looking upon sin, but look upon Christ first, as suffering and satisfying. If you would see your graces, your sanctification, don’t stand gazing upon them; but look at Christ’s righteousness in the first place—see the Son, and you see all—Look at your graces in the second place.

In believing, what you first look at you expect stability from, and make the foundation of your hope. Go to Christ, in sight of thy misery, not of thy grace and holiness. Have nothing to do with graces and sanctification—they will but veil Christ—till thou hast seen Him first.— He that looks upon Christ through his own graces, is like one that sees the sun in water,—which wavereth and moves as the water doth.— Look upon Christ only as shining in the firmament of the Father's love and grace:—then you will see him in his own glory, which is unspeakable.

Pride and unbelief will put you upon seeing somewhat in yourself first; but faith will have to do with none but Christ, who is inexpressibly glorious, and must swallow up thy sanctification as well as thy sin; for God made him both for us, and we must make him both, 1 Cor. i. 30. He that sets up his sanctification to look at for comfort, sets up a great idol, which will but strengthen his doubts and fears. Do but look off from Christ, and presently, like Peter, you sink in doubts.

A Christian never wants comfort, but by breaking the order and method of the gospel, looking on his own, and looking off from Christ's perfect righteousness, which is to chuse rather to live by candle light than by the light of the sun. The



honey that you suck from your own righteousness, will turn into perfect gall; and the light that you take from that to walk in, will turn into black night on the soul. Satan is tempting thee, by putting thee to plod about thy own grace, to get comfort from it. There the Father comes, and points thee to Christ's grace, (as rich, glorious, and infinitely pleasing to him,) and biddest thee study Christ's righteousness. His biddings are enablings,—a blessed power—a sweet whisper, checking thine unbelief. Follow the least hint; close with much prayer; prize it as an invaluable jewel; it is an earnest of more to come.

Thou who hast seen Christ all, and thyself absolutely nothing, who makest Christ all thy life, and art dead to all righteousness besides; thou art the Christian, one highly beloved, who hath found favour with God, a favourite of heaven. Do Christ this one favour for all his love to thee, love his poor saints and people, (the meanest, the weakest, notwithstanding any difference in judgment,) they are engraven on his heart, as the names of the children of Israel on Aaron's breast-plate, Exod. xxviii. 21. Let them be so on thine. 'Pray for the peace of Jerusalem, they shall prosper that love thee,' Psalm cxxii. 6.

FINIS.