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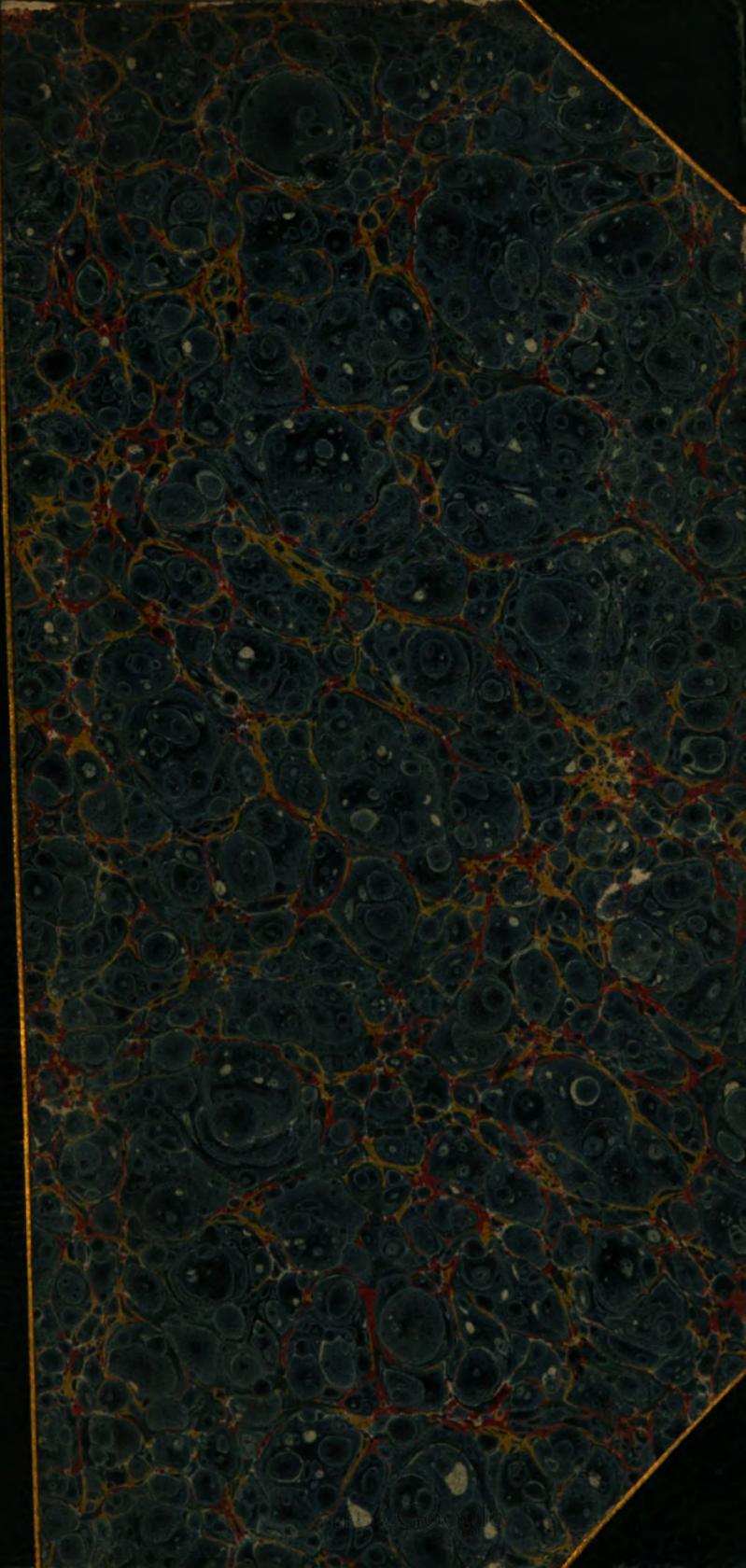
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**“NO CONDEMNATION
TO THEM WHO ARE IN CHRIST JESUS.”**

**A Tract compiled from the Notes of a Lecture
Delivered in Duke Street Chapel, St. James's Park,
April 6th, 1856.**

**BY
BENJAMIN WILLS NEWTON.**

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“NO CONDEMNATION TO THEM WHO ARE
IN CHRIST JESUS.”

Read Romans Eight Throughout.

THE object of the chapter which I have just read to you is to declare, for the comfort of all who believe in Jesus, the *results* of the redemption that He has accomplished for them. Redemption, remember, is now an *accomplished* work. The Lord Jesus *has* died: He has *finished* the work which the Father gave Him to do. He came to accomplish the will of God, and it *has been* accomplished. “Lo, I come to do thy will, O God. By the which will we (*i. e.* all who believe) **HAVE BEEN SANCTIFIED** (*ἡγιασμενοι εσμεν*) through the offering of the body of Jesus Christ **ONCE.**” Thus believers have been sanctified unto eternal life. And are there none that believe on the Lord Jesus? Are all rejecters of Him? Do none confess Him? Are there no souls that have said, “Lord, to whom [else] shall we go—Thou hast the words of eternal life”? Surely there are some who have touched by faith the hem of His garment. And shall they not consider their *attained* blessings—the blessings “which have been freely given to them of God”? Shall they always regard themselves merely as seekers of blessing?

Are they not also to regard themselves as having found blessing, even all fulness of blessing, and that for evermore? All that is needful to bring into the perfectness of eternal glory is granted, through Jesus, to every one that believeth. "All things," says the Apostle, "are yours." "All things are for your sakes." "Ye are filled to the full (*πεπληρωμενοι*) in Him." Such is the fulness which, in Christ, and because of Christ, God hath granted to the feeblest of those who believe. And this chapter is one peculiarly devoted to the revelation of their blessings.

It commences by saying, "There is no condemnation" even "now," even at present. The word "now" is an emphatic word. Some may perhaps say, I believe that *by and by* a time will come when no condemnation shall rest on believers; but observe, this passage does not speak of *by and by*; it speaks not of future time, but of time *present*. It is the solemn assurance of God, addressed to all "who are of faith," that even *at present*, there is to such, NO CONDEMNATION. And why no condemnation? The reason is this—it is because Christ has borne that which was due to the sins of all His believing people. It is the necessary result of Christ having been THE SUBSTITUTE. What means a substitute? Is it not one who undertakes the responsibilities of others—one who undertakes to bear *instead of others* that which is *due* to others? And this is the relation Christ bears to all believers, —not to the world that believe not, (the world reject

Him) but to the family of faith. He has borne all that was due to *their* sins; He bore it on the accursed tree. But does the burden which He there bore rest on Him now? No, the sacrifice is over; the atonement was complete as soon as the great substitute said, "It is finished." Yet He has not ceased to represent His people. He is still their representative, not indeed any longer in suffering and death, but in glory—"In that He died, He died unto sin once, but in that He liveth, He liveth unto God." The same text that tells us that He died for (*ὑπερ*) us, tell us also that He rose for (*ὑπερ*) us. He who, for others, sustained a substitutitional place on the Cross has entered into Heaven to be their Representative there. How could condemnation attach to those for whose guilt Christ has atoned, and for whom He occupieth a place in glory?

Observe too how all they who are thus freed from condemnation are spoken of in this verse as *united with Christ*. "There is, therefore, now no condemnation to them who are IN Christ Jesus"—in other words, all who believe are not only freed from condemnation, but are united with the Lord Jesus their risen Head. Indeed there is no redemption apart from union with Him who hath redeemed. So God hath appointed. We have a natural union with the first Adam, our parent who sinned, and in consequence thereof we are now in a ruined world, suffering unnumbered sorrows—no longer in Paradise, but in an earth that groaneth. Who brought

us into these circumstances? He who first sinned. Guilt, depravity, misery, death, are the consequences of our union with Adam who sinned. But God's grace has appointed One who is "the Second Man" — "the Last Adam." The world are not IN Him; they reject Him. But believers are *in* Him. He is their new Covenant Head; in and through whom they receive righteousness, sanctification, life, glory, as surely as they have received guilt, depravity, misery, and death, through union with the first Adam. If then we be united with One who came from Heaven in order that He might put away sin, and if God has been pleased to give us union with Him as gone into that heavenly country from which He came—then, even as the first Adam brought us out of the earthly Paradise, so in "the last Adam" we are brought into a better Paradise, even into the Paradise of God.

Are these things fables?—or are they the verities of God revealed by His goodness in order that His people might be comforted?—for they need comfort being "often in heaviness through manifold temptations." But some perhaps will say, "I fear that I have apprehended little of these things, and therefore I have no title to the comfort of them." If our title were to rest on the clearness or adequacy of our appreciation, we should indeed have little ground of comfort. There are few things for which we need to be more humbled than the inadequacy of our appreciation of all things. But the blessings which redemption has secured are not made dependent on

the strength of our faith, or on the rightness of our appreciation—they depend on what Christ has been and is. Our *title* is not in ourselves, nor in anything that springeth from ourselves. The wisdom and love of God has made the ground of all our sure and everlasting hopes to be external to ourselves. Have we then *recognised* (I will not say *duly felt*) our own nothingness? Have we recognised that sin has made us unfit for God—that it has made us inwardly unclean and unfit for the purity of Heaven? Have we heard God speak of the completeness of redemption that is in the blood of Jesus, and have our hearts answered and said, "on this, O Lord, I do cast myself according to thy word?" Even *that* may be said feebly. But if it be said at all, then there is faith—faith wrought not in the power of nature but of God. And faith is the link—the appointed link that connects us with all these blessings. This secret utterance of the heart, followed by the confession of the lips, bringeth "unto righteousness," and "unto salvation." It implies reliance on that which God hath provided to be relied on, even the work and perfectness of Jesus. "With the heart man believeth, unto righteousness: and with the mouth confession is made, unto salvation."

Such are IN Christ Jesus, and to them there is no condemnation. But there is a second clause in this verse which is occasionally used so as to qualify, or rather, nullify the former. Some hearts seem to possess great skill in destroying their own comforts—nature (and nature can act even in believers)

having always a perverse satisfaction in undermining the doctrines of grace. Accordingly, many, when in the concluding clause of this verse they find the words, "who walk not after the flesh, but after the Spirit," read them as if they were conditional, and say, "There is no condemnation to those who are in Christ Jesus *if* they walk, not according to the flesh, but according to the Spirit:" therefore, say they, we must first learn to walk after the Spirit, and not after the flesh, and when we have done that, then we may look to Jesus and believe there is no condemnation resting on us. Such is not unfrequently the interpretation given to this verse. It happens, however, that this last clause is, *in this place* (not in the 4th verse, but in *this* verse) an interpolation—that is, it is an addition by some human hand, and does not form part of the word of God at all. But if these words were genuine, they would, even then, speak not of a pre-requisite condition, but of a *consequence* resulting from being in Christ Jesus; just as if I were to say, Christ hath loved and washed from its sins the Church, which, whilst militant in the earth, testifies, by His appointment, the gospel of grace to others. Who does not see that the latter clause speaks, not of a pre-requisite to, but of a consequence of, the blessing spoken of in the former. As a consequence of being His Church, they are employed by Him. As a consequence of being in Christ, they become walkers in new paths. We may walk feebly in those paths—we may stumble in them, but still from the moment we believe, we

belong to new paths in which the world never walk. Look, for example, at the Apostle Peter. He believed; he made a simple though not a very full confession of Christ, and it was said to him, "Blessed art thou, Simon Barjona, flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." He was on the Rock—no condemnation rested on him. He was in Christ Jesus. Great temptation afterward came on Peter, and he sinned grievously. But was he allowed to quit the path of faith? Did he leave the narrow way and go back to the broad way and follow again the mere natural course of thought and feeling that others followed? No, there was One who watched over him with faithful care; One who prayed for him that his faith should not fail. He did indeed deny his Lord and Master, and that at the moment when he ought most peculiarly to have confessed Him; but his faith in Jesus did not fail. He still believed in Him, rested in Him, loved Him, even though, under the power of temptation, he denied Him: and it was shown by this—that as soon as Jesus looked on him, his heart responded to the look. No look—no word of the Lord Jesus melted the unbelieving heart of *Judas*; but as soon as the Lord Jesus looked on *Peter*, his heart softened—"he went out, and wept bitterly." He belonged to a path essentially different from that in which Pilate and Caiaphas and Judas were walking, even though in that path he stumbled. And who is there among all the saints of God that has walked in that path without stumbling? Even

though God's watchful care surely brings His people into a path different from that of the world—though He gives them new desires, new hopes, new employments, yet their faith is often weak—their step feeble. And if of those who are thus tottering or feeble it were asked, have you much joy in walking in these new paths in which the Spirit leads? They might reply, "We cannot say that we do feel much joy or much comfort—nay, we often feel doubtful and tremulous." Well indeed might we all feel doubtful and tremulous, if the ground of our hope was the vigour or steadfastness of our step in the new paths of God. The ground of our hope is not that—but Jesus. It is faith in Jesus that gives us title to say, I belong unto God and to His paths. The having new paths, and the having a shepherd-hand over us to preserve us in these paths, are blessings *consequent*, necessarily consequent, on faith in Him. They are concomitant blessings that accompany acceptance in Him. May we then receive in the fulness of their comfort these words, "Now therefore there is no condemnation to them who are in Christ Jesus."

And being freed from condemnation, we are set free also to *serve* Him, even though "sin in the flesh" remains, and stamps its evil impress upon all that we *naturally* are. No believer that examines himself will find much difficulty in recognising what is indicated by such expressions as these: "the law of sin in my members"; "the law of sin and death"; "the mind of the flesh"; "sin in the

flesh." Fallen human nature has become so infected by and virtually identified with sin, that "sin in the flesh" may be regarded as a fitting title for our natural selves. And even though in the believer there is a new principle—a new and heavenly principle, here called "the law of the Spirit of life *in Christ Jesus*," (because received as a consequence of union with Him,) yet the presence of this new principle of life which tendeth towards God and towards Heaven, only makes more manifest the character of that indwelling "law of sin and death" which always seeks to constrain into paths contrary to God. Every natural power that we have, whether in body, soul, or spirit (for we have a natural *spirit* as well as soul and body—"the spirit," says the Apostle, "that dwelleth in us lusteth to envy") all our natural powers are not only marred, but are so brought under the dominion of SIN that they "*serve*" sin. Every thing, therefore, which results from the exercise of these weakened and enslaved powers, bears evidence not only of imperfectness, but of corruption. And the spring of this corruption is not only internal, but self-acting. It requires no external stimulus. If we were to retire to some lone mountain top, and were there to dwell separate and alone, apart from all the interests and activities of human life, we should still (if we honestly examined ourselves) find that we had within us a fountain of thought and feeling earthy, and not heavenly—contrary to purity, and holiness, and God. The mind of the flesh is not altered by solitude, nor deprived

of its inherent characteristics by restraint. Wherever it exists, it is, in itself, enmity against God. "It is not subject to the law of God, neither indeed can be." The conviction that he has such a principle of evil within him often causes the heart of the believer to mourn. In our holiest hours, wherever we go, whatever we undertake, we feel that we carry about within ourselves something that is not only unworthy of God, but altogether and essentially opposed to Him. Let it be tested thus. Suppose a believer desires to perform any action that he knows to be right and well-pleasing to God. He begins to perform it, but instantly feels arise within himself a hinderance. There is, perhaps, a feeling of reluctance, or inertness, or the suggestion of some unworthy motive, or some feeling of self-complacency or pride. His conscience looking at these things in the light of the holiness of God, cannot but recognise that there is sin in them; and rightly judges that an action performed by any one in whom such activities of evil are, cannot be worthy of God. He sees that it must be tainted, and altogether short of the perfectness of Heaven. He is ready to say, What use is there in seeking to perform any action of good whilst thus hindered and thwarted by evil within? And, indeed, if God were dealing with us on the terms of Sinai, if we were under Law and not under grace, we might well say it is useless to seek to please Him, or to serve Him, because of this sin that dwelleth in us—"sin in the flesh." But what does the verse before us teach us concerning this "sin in

the flesh." It tells us that God has already visited it with damnatory judgment. "God sending His own Son in the likeness of sinful flesh, and concerning sin hath damnatorily judged* sin in the flesh"—*i.e.*, our sin in the flesh—the sin that is in the flesh of His believing people. Do not suppose that Christ bore only that which was due to the committed sins of His people; He also bore that which is due to their sinful selves. God was pleased to visit with damnatory judgment the sin that dwelleth in them when their great Substitute died; and therefore we may see in the Cross of Jesus the judicial end of ourselves—our natural selves. With what thankfulness we recognise this when once we become acquainted with ourselves. How thankfully we see in the Cross the end—not the actual but the judicial end—of our sinful selves. We no longer say that we cannot serve God. Atonement has been made for our indwelling sin. Its guilt, therefore, is not imputed to us; nor its taint attributed to our services, because of the Cross. Our services, done in faith, are not only cleansed, but rendered acceptable through the One sacrifice. The same sacrifice that removes the taint leaves instead thereof the efficacy of its own fragrance. This is as true of our services as of our persons; and thus we are liberated to serve God. May we then thus seek to serve Him. How different the service of the world, and of sin, and of our own corruptions, from the service of the living God.

* *κατεκρίνε*

Multitudes are thinking and speaking of the Cross this day,* but how inadequate are the conceptions even of believers! I speak not of Christendom generally—Christendom generally, nullifies the sacrificial work of Jesus on the Cross. They look on it as having effected no real removal of condemnation, but only as opening a door of mercy—as being merely an *aid* to salvation—as bringing *salvability* indeed, but not *salvation*. Yet even where the Cross is recognized as sanctifying all those who through faith are connected therewith—sanctifying them unto eternal life, according as it is written, "Jesus, that He might sanctify the people by His own blood, suffered without the gate:" and again, "sanctified by the offering of the body of Jesus once:"—even, I say, where this is recognised, there is often feeble apprehension of the truth of our old man having been crucified with Christ; which is only another mode of saying that "sin in the flesh" has received its judicial visitation at the Cross, and was there judicially ended when our sinless substitute bore its guilt. This is what the Apostle means when he says, "I, by means of the law, have died to the law. . . . I have been crucified with Christ." He means that the law virtually smote him—smote him with its wrathful stroke when his substitute died. But there the thunderbolt of Sinai spent its violence—sin received its judgment. The substitute bore the judgment and yet lives; and in Him we are

* Good Friday.

alive also unto God. "Therefore we thus judge that if one died instead of the whole (*i. e.*, the whole of those spoken of, viz. believers) then the whole (judicially) died." 2 Cor. v. 14.

The courts of Heaven have recognised this judicial dissociation of believers from themselves, and this association and union with Him who not only died but rose again for them. Christ has risen as "the first-fruits:" and that word is in itself the pledge that all of whom He is the first-fruits, shall finally rise in the likeness of the same glory. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "Whom he justified, them he also glorified." This is our prospect. But even here, God always views His believing people as being *in* Christ risen. All His thoughts are towards them as thus united with Him and seated in heavenly places in Him. *There* He has judicially fixed them—*there* He knows them. There is therefore no middle ground—no intermediate place between being in the completeness of our own nothingness, or else standing in all the completeness which God has given entirely in Another. The moment we are detached in God's judicial estimate from our own nothingness, we are instantly connected with all fulness. There is no intermediate standing. There are those who remain identified with nature and sin in the flesh, and there are those who, through faith in Jesus, are by God's own judicial act, dissociated from their natural standing, and associated with all the fulness of Christ. And is

this not worthy of God? Does it not magnify His love, His grace, His power, and His appreciation of the value of the name of Him whom He has called "My servant whom I uphold, mine elect in whom my soul delighteth"—"my righteous servant"—"my beloved Son in whom I am well pleased"? The acceptance of believers is to be measured by the acceptableness of Christ. And was not His name always as incense—as ointment poured forth, fragrant with the fragrance of Heaven? Yet this standing in Him is granted to us, and this acceptance made known to us in the midst of circumstances very contrasted with the excellency of the blessings thus given. Not only does "sin in the flesh" still remain, always harassing, tempting, and sometimes ensnaring us—not only are there paths near us against which we have to watch, as paths that lead to death, but we are also in the midst of a creation that groaneth in the bondage of corruption, waiting for the hour of its still delayed deliverance. Not unfrequently, we seek to hide from ourselves this truth of the groan of creation. We shrink from hearing it; we strive to divert our thoughts from it; we would rather think of the earth as a garden, and invest it with the aspect of Eden. Imagination will with marvellous rapidity present us with a deceiving picture when we wish to be deceived—nevertheless, we cannot altogether close the ear of our conscience. The groan will penetrate the labyrinth in which we may have involved ourselves, and conscience will hear it, and compel us to bear witness to the truth

that ALL creation groaneth. The beasts of the earth, the fowl of the Heaven, the fishes of the deep, groan: man, as man, groaneth; and even we who have the first-fruits of the Spirit groan also; for as to our bodies—as to all that is natural in us, we are linked still with the groaning creation. Although the new man created within us is endowed with new and heavenly life—although our souls are made acquainted with the hope full of glory that redemption brings—yet our bodies are not yet brought under the applied power of redemption. We wait for “the adoption, to wit, the redemption of our body,” and therefore as to our bodies and all that is merely natural in us, we are linked to that which groaneth. Yet whilst, as to the flesh, linked for a season with the old creation that groaneth, we are on the other hand, through the Spirit, linked with the new creation of God in Christ risen. We must never forget this duplicate condition of the believer. On the one hand linked with that which groaneth—on the other associated with all glory and all blessing according to God in Heaven. And as there is this duplicate condition, so there is a two-fold character in the groan. First, “we groan, being burdened”—we groan under a sense of present sorrow: but secondly, hope itself when long exercised causeth a groan—the groan, not of bitterness or discontent, but the groan of desire—the sigh after that which we long for—we sigh whilst we wait. Much indeed depends on our recognising this two-fold relation of the believer. Suppose we thought

of ourselves only as linked with that which groans around us, how should we be depressed? And suppose we endeavoured to remove that depression by hiding from ourselves the reality of the groan, would that help us? Would not the voice of conscience break through the delusion and tell us that we were deceiving ourselves by a falsehood? And then if we turned from the scene without to that which is within, and looked into our own hearts and saw "sin" struggling there, what would remain to us but depression or despair—if it were not for the testimony of such a chapter as this?

Then is the time when we should turn to the word of God and say, I know indeed that the whole creation groaneth; I know that, as to the flesh, I am linked with that which groaneth; I know that in this unredeemed body I may learn many a lesson of bitter suffering, but I also know that in Christ, and because of Him, I am linked with all the glory and all the blessedness of the new creation of God. He too has borne all my guilt. In Him I live unto God. To His likeness I am to be conformed in glory. Such is the reasoning of faith—such its use of the word of God. It rests not upon the clearness or adequacy of its own apprehensions. It knows well that they are inadequate and imperfect. But it rests on this—that God hath in His word promised these blessings to every one that believeth: and God is faithful.

Hence the triumphant conclusion of this chapter. "If God be for us, who can be against us?" . . .

"It is God that justifieth. Who is he that condemneth?" It belongs to God to pronounce righteous. It is His prerogative "to impute righteousness without works"—and this He has done for all His believing people. Who then will dare to condemn them? And if we ask the ground of this justification, the answer is this, "It is *Christ* that died." Hence our justification. And He who once died has also risen for His people, and "ever liveth to make intercession for them." What then can separate from such love? Nothing can separate from it: "neither height, nor depth, nor any other creature." There are times when our consciences perhaps may have some apprehension of what such words as "height" and "depth" mean. We may think of depths of condemnation or heights of glory; and at both our *nature* trembles. But neither height nor depth can separate from the love of Christ and of God. It is not our love to God, but God's love to us of which this passage speaks. Our feeble, imperfect, and wavering love to Him would be a poor foundation for our hopes; but when we think of His love to us, granted in all fulness, because of Christ, then we see that there is a strong and abiding ground of comfort—love from which nothing can separate, as this chapter assures us.

Is it then unimportant to trace out these revealed results of redemption? And shall we reject the comfort of these words because our hearts do not realize them as they should? I trust not: but that we may receive them this day to strengthen our

hearts towards God ; that we might be encouraged to cleave to Him and to serve Him, for if that evil principle whithin us—"sin in the flesh" is judicially set aside, why may we not seek to serve Him? We may say perhaps, "All that I perform is so feeble and poor; even if I resist evil, my resistance is so weak"—all this may be true, but does not He who accepts the persons of His people in the name of Christ, receive also their feeblest acts of service in the value of the same name?—so that the most trifling act, the cup of cold water given in the name of Jesus, comes to Him in the worthiness of that name.

May we then use the comfort of this chapter to strengthen our hearts in seeking to serve the Lord our God according to His word, in the separateness of His revealed truth. Such service—such separateness is greatly needed at the present hour. You will not find it a path unattended by trials, but you will find in it compensatory joys; and the trials themselves become the means of exercising what the Scripture terms "endurance." The Scriptures speak often of "endurance": they dwell on it again and again, as if it were a grace perpetually needed—as if every day we should find ourselves called to bear some burden which we would gladly not bear. Yet when we say, "I desire to endure this burden or to submit to this privation for Christ's sake in faith towards God, how is the cup of suffering sweetened! How does it tend to nourish faith towards God—how is the dark scene of trial gilded by a ray of heavenly light when we think of

the "praise of God"—for He is so gracious that He praises in His servants those things which He has a just title to require as duty at their hands. Yet in His grace He praises them even for those things, the neglect of which would have been failure and sin.

If devotedness were the characteristic of the present hour, we should even then need these comforts; but how much more in a season of weakness, when so often the hand hangs down and the knee becomes feeble! There is need at such a time of constant recurrence to the love and grace, and also to the forbearance and compassion of God, who is willing to give liberally, and upbraideth not for the past, who is willing to give increase of grace, who whilst He "resisteth the proud, giveth grace unto the humble." May we then be encouraged to abide in this faith, and serve Him, remembering "the recompense of the reward.

2 SE 56

BY THE SAME AUTHOR.

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