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## CHRIST CRUCIFIED, THE SUM OF THE GOSPEL:

Introductory Sermon, preached by Rev. R. B. C. Howell, D. D. in entering on the pastorate of the Second Baptist Church in Richmond, Virginia, April 28, 1850.

*"I determined not to know any thing among you, save Jesus Christ, and him crucified."*—1 Cor. ii: 2.

*"Jesus Christ, and him crucified."* In this form of language is described the satisfaction to divine justice, made by Messiah on behalf of sinners, of which the *great central act* was his crucifixion. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." This is the sum of the gospel, as taught by the apostles, and by every true minister in all ages. In its unspeakable excellencies and glory, the soul of Paul was ever wholly absorbed. "I came not to you," said he to the Corinthians, and his manner was the same everywhere, "I came not to you with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God." The arts of rhetoric, the skill of the philosopher, the management of the trained logician, with *such* a subject, what are all these

appliances? I dared not to dazzle you with the learning of the schools. I long since determined to know nothing of all these, but in the simplest manner, to hold up before you "Jesus Christ, and him crucified." This was Paul's privilege; to this he had devoted his life; nor would he allow himself to become entangled in any worldly interests or pursuits, that would retard or embarrass the great work.

It is no less *our* duty than it was that of the apostles and primitive ministry, to preach, and with the same simplicity and directness, "Christ crucified; to the Jews a stumbling block, and to the Greeks foolishness; but to them that are called both Jews and Greeks, Christ the power of God and the wisdom of God." Upon no other power or wisdom can the hope of blessing be safely predicated. Through him only, we are reconciled to God, sanctified by his Spirit, and rendered "meet to be partakers of the inheritance of the saints in light." The ministry that does not so present the gospel, is destitute of either energy or vitality. It is cheerless as the arid desert, and must lead to ultimate disappointment and disaster. God forbid that I, or that you, should ever look to any other source for hope and salvation. About, in compliance with your unanimous invitation, to enter upon the duties of the pastorate of this church, with the history of which I am so familiar, and with many of the older members of which I was formerly so intimately associated, I may, as I trust, without presumption, adopt the language of Paul in the passage, and from this pulpit thus solemnly declare for myself, that "I [have] determined not to know any thing among *you*, save Jesus Christ, and him crucified."

"Here is firm footing, here is solid rock,  
All is sea besides, sinks under us,  
Bestorms, and then devours."

"Jesus Christ, and him crucified!" In what aspects shall I preach to you this great doctrine? But for *our sins*, his sacrifice would have been unnecessary. Holy beings need no Redeemer. We are all, however, sinners against God. We are corrupt in heart and transgressors of his laws. Jehovah might, in justice, as he did in the case of fallen angels, have left us to the destruction which we had thus wickedly brought upon ourselves. Why he determined to save us or any other human beings, we know not. We

know only that in this work of infinite benevolence, he was impelled by love: for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Perdition is the natural consequence of sin, since sin and misery are inseparable. They are never apart from each other in this world or in the next. The only means, therefore, by which we can possibly reach happiness, is found in the pardon of our sins and our restoration to holiness. But how can this be done? Can man for himself accomplish it? Impossible. As well might we attempt with our individual strength to heave the earth from its orbit. Nor can our deliverance ever come from God, to whom alone we can look, unless at the same time his justice is honored and his righteousness exalted. A third person, it is very evident, must interpose, who has the ability to achieve these glorious results. In the covenant of salvation, therefore, (the grace, and wisdom, and glory of which, who can ever adequately conceive!) Jesus Christ undertook this great work. He became our Mediator, and voluntarily assumed the obligation to redeem and save us. In accordance with this amazing fact, we are instructed that "There is one God and one Mediator between God and men: the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." In this gracious arrangement, as in one rich fountain, all the powers are included by which we "miserable offenders" are brought back from corruption and crime to a state of holiness, fitted for communion with God, and raised to perfection and glory in heaven.

But was not Jesus Christ *God* or *man*? How in either case, could he have secured the end proposed? In the former he would have been the party offended, since it is against God that we have all sinned; and in the latter, he would have been the party offending, and therefore justly obnoxious to punishment. In neither case could he have been our deliverer. He must possess to this end a peculiar character. The gospel accordingly makes known to us the great fact, that Jehovah, who is one God, has, in the work of our redemption and salvation, revealed himself to us as the Father, the Son and the Holy Ghost, one in essence and equal in divine properties, but distinct persons in the adorable Trinity. *God* the Son, became the *man*

Christ Jesus. He took upon him our nature, and "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is not, therefore, God exclusively, since he unites humanity with his divinity; nor exclusively man, uniting as he does divinity with his humanity. He is God *and* man. "In him dwelleth all the fulness of the God-head bodily." He is, therefore, in the covenant, a different person both from God on the one hand, and from man on the other. He was, consequently, fully prepared to approach the Father on our behalf, and by offering the required satisfaction to secure our salvation.

The necessity of the united divinity and humanity in the person of Jesus Christ, demands a moment's consideration.

Jesus Christ *must be God*, because our life demanded his death, which, had he been less than divine, he would have had no right to give. Those who are subject to another, cannot dispose of themselves, or their services, at their own option. All men are the property of their Creator. They are in every respect subject to his commands. Their life is his gift; is to be employed for his purposes; and they are not at liberty to dispose of it but in accordance with his instructions. They *might* voluntarily offer to give their life; they might propose to gain by *its sacrifice* immeasurable good; but it *does not* belong to them; to offer it up would, therefore, be sin. None but God has absolute power over himself. But Jesus Christ has absolute power over himself, and has exercised it in our behalf. When about to go to the cross, he said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." As God, he is the source and fountain of all law, and necessarily controlled by no superior. It was competent for *him* to stoop from his dignity in any way, and for any purpose, his wisdom and benevolence might suggest. Having, in the exercise of infinite grace, assumed our nature, he had an undoubted right to employ it as he might think proper, to secure the purposes of his government in consonance with the purposes of his grace, in the salvation of man. He did, therefore, accordingly give his life a ransom for our pardon and deliverance. For these and many other rea-

sons, the *divinity* of Christ is essential to our redemption. His perfect *humanity* was equally indispensable to the same great work.

The redemption of man was something more than a mere act of power. Shame and suffering must also be endured. Such was the decision of infinite wisdom. "Christ must suffer." He was "delivered [crucified and slain,] by the determinate counsel and foreknowledge of God," because "without the shedding of blood, there is no remission" of sin. No being, other than man, can, so far as we know, die, in the sense of the law. The expiation for sin must be made in the nature that sinned. He was, therefore, a partaker of our nature, sin only excepted. He felt even its temptations and infirmities. Thus we are instructed by the divine word—"Forasmuch as the children are partakers of flesh and blood, he himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." His humanity was, therefore, necessary. He assumed it with direct reference to his suffering upon the cross, that by his blood he might cleanse us from all sin. In his human nature, as well as in his divinity, he is our Prophet, our Priest, our King; he, in a word, performs all the offices of our adorable Mediator.

The *union of divinity and humanity*, in the person of Messiah, was of the utmost consequence on many accounts. Especially was it requisite to give him the necessary influence with both God and man, to secure the purposes of his grace. With the Father, the influence of the Son is boundless. What has he ever denied him? What can he ever deny him? Indeed, all power and judgment, in heaven and on earth, are committed to him. And what influence can he not exert over men by means of his word and Spirit? When Jesus Christ thus solicits us to life and glory, who can resist?

Such I understand to be the character of our blessed Redeemer, who is presented before us in the gospel in all his love and mercy. To him we, sinful as we are, may ever have the freest access. Into his communion we may at any time enter without hesitation or fear. Every encouragement is offered us to throw ourselves into his embraces, and trusting in him in all things, to commit ourselves to his guidance.

He is our brother; he loves us beyond our conception; he sympathizes with us in all our conflicts and sufferings; and he will never leave us nor forsake us.

*This* is the glorious being who was crucified. "In the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Pursued by the bitter malice of the priests and rulers, whose envy and malignity were more cruel than the grave, he was ultimately betrayed into their hands. They abused and denied him in the presence of Pilate; they scourged and mocked him; they nailed him to the cross. There he bled, and groaned, and agonized; and amidst sufferings and miseries unspeakable, he expired. Even the physical universe was not unaffected by the scene.

"Nature from her seat, eighing through all her works,  
Gave signs of wo."

The glorious sun in mid-heaven hid his face; darkness spread her mantle upon the skies; and convulsions heaved the trembling earth. It was the Prince of life who there suffered. It was the Lord of glory that they crucified. They took him down from the cross and buried him. The third day he arose from the dead. He mingled after his resurrection, familiarly, with his disciples. Ultimately from Olivet, he, in their presence, "ascended up on high, leading captivity captive, that he might give gifts unto men." There he remains at the right hand of the Father, our great High Priest, who "ever liveth to make intercession for us." These were the acts which constituted mainly the work of our redemption.

I may now inquire, what we more particularly gain by the crucifixion of our Lord Jesus Christ.

To this great transaction the minds of men, from the very infancy of the world, had been constantly directed, by prophecies, by sacrifices, and by all the types of the Mosaic economy. The deed was now done; and by that "one offering he hath perfected forever all them that are sanctified." The efficacy of the oblation is infinite. When under the law, the worshiper brought his victim to the altar, he thereby acknowledged his sins and accountability to God; when

it was slain by the priest, he confessed that his own life was forfeited to the claims of justice; and he offered the life, and blood, and body, a substitute for his own, and a supplication for his pardon and acceptance. All this was effective, however, only as it was expressive of reliance upon "the Lamb of God, which taketh away the sin of the world." Jesus Christ in his life of holy obedience, fulfilled perfectly all the obligations of the law. He *then* assumed our sins, and bore their penalty. His life is violently destroyed; his blood is poured out; and he himself, the priest as well as the victim, offers upon the cross, the pain of which was prefigured by the fire of the altar, his life, his blood, his body, his soul, his divinity, as one sacrifice to infinite justice, a supplication of boundless power to the Father, for our pardon, sanctification and salvation. It is enough. It is complete. It can never fail to save all who trust in him. "If the blood of bulls, and of goats, and the ashes of an heifer (only the types,) sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ (the reality,) who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God."

"Heaven wept that man might smile; heaven bled  
That man might never die."

From the cross bursts forth a perpetual flood of light, and glory, and immortal life. O 'tis for man a theme of unending thankfulness and joy! As a christian, as a minister of the gospel, among you, or in any place, "I have determined not to know any thing, save Jesus Christ and him crucified."

But are men saved as a matter of course because Jesus Christ died? Far from it. If we are saved by him, Christ must be formed *in* us, the hope of glory. There must be a personal application of the merits of his atonement to cleanse us from pollution and qualify us for heaven, or Christ is to us of no avail.

"God is reconciled by the death of his Son;" but without repentance and faith in him, we are not "reconciled to God." A satisfaction is made in our behalf, but we still remain under sin and condemnation, until we personally and upon the terms prescribed by him, accept and embrace it.

The great act by which this is done is faith. Hence we are taught, that "without faith it is impossible to please God." But on the other hand, it is said, "Believe in the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." By faith, then, we accept the salvation offered and receive "all the benefits of the death of Christ." Faith unites us to Christ, and according to the divine constitution, makes us, in the estimation of the law, one with him. We are, therefore, regarded as having lived in his life, died in his death, and risen again in his resurrection. All this *we* are regarded as having done, since *he*, by whom it was *really* accomplished, is *one with us*. He represents us; and what is done by our representative, is done by ourselves. These are the great truths perpetually held up before us in the ordinances of the gospel. Because Jesus Christ died for our sins, was buried, and rose again from the dead, we who are dead to sin are buried with him by baptism into death, and like as Christ was raised up from the dead by the glory of the Father, even so we also arise, to walk in newness of life; and since his body was broken, and his blood shed for our deliverance, we, in the Lord's supper, receive their appointed symbols, the bread and the wine, and in such a manner that they become physically incorporated with our very being. Thus is strikingly portrayed that spiritual union which every believer has with our Lord Jesus Christ by faith.

And further, through our Lord Jesus Christ, who gave his life for our life, and who died to save us from death, we have the word of God to enlighten and direct us, and the Holy Spirit to regenerate, to sanctify, and to fit us for the glory of heaven. How rich are these favors! Without the oracles of divine truth, what could we know? Here is that

"Bright candle of the Lord;  
Star of eternity; the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely."

And the Holy Spirit! Without him we should be utterly helpless. He it is who reproves the world of sin, of right-

eousness, and of judgment; he it is who quickens us into life, purifies our nature, and gives us the requisite holiness; and by him only, the blood of Christ is applied which cleanses us from all sin.

Such is an exceedingly brief sketch of the aspects in which it is my purpose to preach to you "Jesus Christ, and him crucified;" not as saving all men by his death, irrespective of their moral character; nor as delivering them by calling their minds to a better law, and leading them by a purer example; nor as having placed them under the gospel by compliance with the institutions of which they may, if they will, save themselves. Each of these, and every other similar hypothesis, is degrading to the gospel. Those who rely upon any of them, will find themselves at last deceived and lost. No; God's plan is, as we have seen, infinitely more exalted. "Repentance towards God, and faith in our Lord Jesus Christ," are essential to benefit from his death, and for all those who have these spiritual endowments, he becomes salvation. "He bore our sins (their punishment) in his own body on the tree." "He was made sin (a sin offering,) for us, that we might be made the righteousness of God in him." "He gave himself for us, that he might redeem us from all iniquity." Truly may it be said of all who do now, or ever will, shine amid the radiant ranks of Cherubim and Seraphim on high, "They have washed their robes and made them white in the blood of the Lamb." These vital truths I shall, God being my helper, hold up before you perpetually, in public, in private, and from house to house. I shall exercise a proper respect for the opinions of others, and I shall cherish that courtesy which is due to all men; especially shall I seek, with earnest assiduity, the union and co-operation of all those who love our Lord Jesus Christ; but I shall turn aside from my principles for no considerations whatever. In the performance of my duties I shall not be careful for excellency of speech, or of man's wisdom, anxious only to preach the gospel in demonstration of the Spirit and of power, "knowing nothing among you, save Jesus Christ, and him crucified."

In conclusion, I remark,

1. That no other subject like this has power to move the heart of the sinner and bring him to repentance.

Talk to him of the miseries he is bringing upon himself

and others, he feels not. Point him to the wrath of an offended God, he remains callous. Speak of an eternal hell, he hears you but answers not. Such appeals may momentarily alarm his fears, but they are soon lost in the excitements and gratifications of life. But who can resist the message that comes from the cross, "Jesus Christ, and him crucified?" It is "the goodness of God that leadeth men to repentance." This moves and subdues the soul. The sinner thus arrested, ceases to rebel, and exclaims,

"Nay, but I yield, I yield,  
I can hold out no more;  
I sink, by dying love compelled,  
And own thee conqueror."

Beloved friends, for you Jesus Christ bled, and groaned, and died. O, will you not look to him, repent, believe, and be saved? Do not, I entreat you, destroy yourselves. "I pray you in Christ's stead, be ye reconciled to God."

2. To the penitent seeker of religion this great truth comes like the light of day upon the bewildered traveler.

"Christ crucified" is his hope, his only hope, and, blessed be God, his sufficient hope. To him you may go freely. His own language of invitation is, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." He gives you every proof that he will never reject you. Renounce yourself, and every earthly dependance; submit your will wholly to God, and fear not. He will save you.

"Let not conscience make you linger,  
Nor of fitness fondly dream,  
All the fitness he requireth  
Is to feel your need of him."

Remember, "They that trust in the Lord shall never be confounded, world without end."

3. Finally, my brethren, how boundless are our obligations to him who, for us, submitted to be crucified!

All the hopes, and blessings, and prospects of the gospel, are ours. We glory in the grace of God through Jesus Christ our Lord. Let us, therefore, devote our souls and bodies "living sacrifices, holy and acceptable unto God,

which is our reasonable service." As pastor and people, we have been brought together under most favorable auspices. Our interests, our motives and our objects, are the same. We seek alike the glory of God, the honor of divine truth, and the salvation of men. Let our motto be, *fidelity*—fidelity in all things, at all times, in all circumstances, and until death shall terminate our labors. Let us show ourselves not unworthy of the profession we have made of the religion of our Lord Jesus Christ. For success in all "our works of faith and labors of love," our dependance is, and must be, upon the presence and blessing of the Holy Spirit. "Paul may plant, and Apollos water, but God [only] giveth the increase." To him, therefore, having in the several stations to which providence has assigned us, "performed faithfully our whole duty, let us look for grace, and blessing, and ultimate victory, and eternal life, through Jesus Christ our Lord. Amen.

#### THE WAY OF SALVATION.

It can scarcely have failed to be observed, by any experienced traveler, that explicit directions from one place to another are by no means easily given, even by those who are intelligent and perfectly acquainted with the way. Not one citizen, perhaps, in five hundred, even in the city in which he has been born, and may have spent all his days, can give to an enquirer directions to a place a mile distant, so unambiguous and clear, that he may certainly find it without further interrogations. He can show you the way by going with you: but his description of it may mislead you by its inaccuracy, its deficiency, or its very redundancy. We do not remember but one instance in our whole life, not a short one, in which we received in such a case, perfect, unmistakable instructions. These were given by an old gentleman two generations ago, and accompanied by an exact map of the whole road, and of all the principal objects along which it lay.

We offer this as a brief and very imperfect apology for the very inadequate notice we incidentally took in our April No. of Dr. Howell's late work, entitled "The Way of Salvation."

Nor do we at this time introduce it again to the attention of our readers, because we have any design either to recommend or to review the work. If it needed our recommendation, cheerfully would we give it, but it does not. It will be read, and will be the means of great good. But our business is to *preach*, not to *review*. In this case, however, Dr. Howell's book falls exactly within the range of our profession. And we refer to it again because we desire that our readers should precisely understand what we think of a subject which, more than all others, affects their interests. We would so speak, not only that we may be understood, but so that we cannot be misunderstood. And this may subject both ourselves and our friends to the inconvenience of apparent tautology.

We have said that the phrase, "The Way of Salvation," may mean either of two things. It may mean God's method of saving; or it may mean the course taken and pursued to the end by those who are saved. The former includes the latter. On the part of the individual saved, the former is a matter of understanding and of faith; the latter of conduct only, including the internal as well as the external.

1. God's method of saving. In this aspect of the subject, it is necessary to distinguish between the methods by which God has *proposed* to save, and *that* by which he *does* save. Of the former, there have never been but two: obedience to law, and faith in Christ. Both have been universally rejected wherever the offer has been made, except in those cases in which, by the superintention of *that* method by which he *does* save, they have been made willing in the day of his power. The same depravity that disobey the law, disbelieves the glad tidings also. Hence the necessity of grace: or the coming in of a special, preternatural, unmerited, unsought, and although resistible (for it is always resisted,) yet effective agency, by which the sinner, he voluntarily concurring, is turned from the world and sin to God and holiness. God's method by which he *does* save, includes instrumentally his law; the gospel; the dispensations of his *providence*; all those scriptural means used by some, with a view to the salvation of others; and even the conduct of the individual saved, whether designed by him to this end or not. This is all as true of those saved under the law, as of those saved in the time of the Messiah's personal presence on earth.

In no one particular is the distinction between the Calvinian theory and the Arminian more obvious, than in the *beginning* of the course of the returning sinner. And in no one particular is the former more perfectly sustained by scripture, sound philosophy, and universal experience, while the latter does equal violence to all. The Arminian, in every respect in which he differs from others to his advantage and their detriment, makes himself to differ, and is always beforehand with God; the Calvinian, in every such instance ascribes the difference to God, and considers his own movements effects, not causes. True the Arminian admits that God gives him the *means* and the *power*: but he maintains that these are equally given to *all*, and that some improve the grace given and others do not. In vain do we allege in reply, that inasmuch as it would be unjust to command impossibilities; the grant of *power* is not grace, but justice: and that to claim the credit of *disposition* to improve, and *improvement* itself, is to claim precisely what sovereign, distinguishing grace, itself in its efficacious influence, and it alone, produces. As regards what God *proposes* to do, or *does*, for us: to believe this is a part of faith. As regards what we do, however influenced thereto, this is obedience and involves our agency and accountability. All this comes under the second view we took of the subject, which is,

2. The course taken and pursued to the end by the saved. To illustrate and enforce this latter, is the great object of the gospel ministry. Prayer moves God; preaching, man.

We have before said, and we repeat it with great earnestness, that on this latter subject, we are anxious to see a well written tract, either from the pen of Dr. Howell, or some other competent and powerful pen.

As regards the course, after the beginning, pursued to the end by the saved, there is between the Arminian and ourselves, in some respects, little difference. With both it is the path of obedience. The two material points of difference are: that with him it is self-moved and contingent; with us divinely controlled and certain. In other words, we believe in the *final perseverance*, not *inactivity*, of all believers; and that were our perseverance dependant upon us, we should all be certainly lost. Of course the very word perseverance implies the most determined fidelity, as-

sidiuity and zeal, which may be all perfectly voluntary. Yet were there no special, gracious influence moving thereto, other than what is true of those not saved, we should certainly be no better nor safer than they.

\* The point, then, to which this article, already extended beyond what we at first contemplated, is reduced, has regard to the *beginning* of our course—our *commencing* to be the servants or children of God.

Suppose we were to admit, for the sake of reducing the argument to the lowest possible point, that the sinner in turning to God, and the believer in his future course, goes every step voluntarily. There is a *state* anterior to the volitions which decides their character, and that state in the sinner cannot meet the divine approval, if the awful doctrine of total depravity be true. But whether in their incipency there be any voluntariness in the exercises of the awakened sinner, demands a doubt. The first impressions are convictions of guilt and sense of danger on account of it. Against such convictions, every faculty and power of the man rises in its most potent energy. The happiness and safety of conscious innocence are among virtue's strongest safeguards. The heart revolts against the remotest apprehension of guilt. Who, without pain, can think of a verdict against his life or reputation, in a court of justice, where the gallows or the penitentiary must be the forfeit? But here men are supposed to be *seeking* to be found *guilty* in the court of high heaven, with the penalty of interminable anguish threatened, and certain, if cast. Hence all our self-righteousness, and palliations, and excuses, and even our charges against God, both as regards the exactness of his requirements, the inequalities of his providences, and the severity of his punishments. Whether man is *ever* voluntarily found guilty, we say, demands a doubt, and this is not only not even the first step in religion, but is properly a *state anterior* to any step. In fact, we do not believe the law to be holy, or the gospel to be gracious and true, because *we will* to do so, but because we see that such really is their true and unquestionable character. And who ever loved any object because he first *willed* to love it? In truth the whole Arminian scheme from first to last, of *seeking* religion, is a momentous humbug, of which the world and the church ought to be disabused with as little delay as pos-

sible. The doctrines of grace termed Calvinian, are as clearly taught in the Bible and sustained by the experience of every man, as are indicated in the world of nature the laws of chemistry or of natural philosophy; and the opposite of them as certainly doomed to share the fate of tyranny, sorcery and witchcraft. The architectural beauty of the most magnificent temple may be marred by the strokes of an axe or a hatchet, and its proportions may be concealed by collections of cobwebs.

Our limits allow us to cite only a single passage, which may serve for both illustration and proof of the position we have taken. We maintain that *grace* not only institutes the race-course, prescribes its laws and conditions, and awards its honors to the successful: but that *it takes each competitor by the hand and puts him at the starting point into the course*. "Not as though I had already attained (le but, or reached the goal,) either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii: 12–13.

The Greeks used the word Katalambanein here rendered *apprehend*, "that I may apprehend" to mean, to reach the goal, to touch the mark; and the word Kalalambanesthai here rendered *apprehended*, "for which also I am apprehended," to mean, to be led by the hand into the course at the place of starting. "All this discourse," say Beausobre and Lenfant, "of St. Paul's is figurative, and his terms appear to be taken from the games of the Greeks." They used Katalambanein to mean (toucher le but,) to touch the mark; and Katalambanesthai to mean, to be led by the hand (etre introduit dans la carriere,) into the course or career. In a word, Paul the Apostle represents that in his conversion and salvation, and he is a fair type of all, not only was he not seeking the favor of God or improving any grace given, but wandering from Christ and opposing him; and that he was graciously and powerfully seized hold of by him and led to the track, and placed in the course which he was then running with all the eagerness of a Grecian racer.



P. S.—We are glad to be called on by the compositor for an additional page of material, inasmuch as it affords us an opportunity to meet one prominent objection which may be alleged by some, against the views we have above submitted. If the doctrines contained in the foregoing pages be true, what becomes of the rational, moral, free, agency of the sinner, in repenting and believing, or remaining impenitent and unbelieving, as the case may be? The answer is, that our accountability involving our rational, moral, free, or voluntary agency, does not depend upon any acts or states of the soul, but upon the relations it sustains to God, and the capacities with which he has endowed us. He has endowed us with the faculty of loving, and has revealed himself as infinitely lovely. He has endowed us with the faculty of believing, and he has established the claims of his revelation beyond any reasonable doubt. He has endowed us with moral sense; in other words, with heart and conscience, and susceptibilities of sorrow and regret; and that we have been guilty of violating the best code of laws in the universe, is indisputably true. Hence our obligations to love, repentance and faith. The possession of a disposition to comply with these requisitions, has no necessary connection with the obligations to comply. In other words, obligations do not depend upon dispositions. If they did, there would be as much virtue in the world as there is duty: that is, men would be under no obligation to be any better than they are. The manner in which we do become possessed of the right disposition has, therefore, nothing to do either with our obligation or of our ability, which is of course always commensurate with it. The bestowment of the disposition is an act of grace, to do which God is under no obligation in order to make him just in requiring obedience. The supervision of this abounding goodness is provided for neither in the authority, exactions and penalty of the law; nor in the invitations of mercy through the mediatorship of Messiah. It is the coming in of a subsequent provision, which avails itself of the use of the law to convince us that we are sinners in having transgressed it; and of the use of the gospel to convince us that we are sinners of an aggravated class, on account of our having rejected its gracious overtures of pardon.

ED.