

straitened in view of a baptism into which he had to be baptized; he suffered an exceeding sorrow and agony in Gethsemane; his sweat there in his agony was as it were great drops of blood falling down to the ground; and afterwards, his sufferings accumulated more and more, until, at the end of the agonies of the cross, he gave up the ghost—he died. These things cannot escape even the slightest observation; but what of positive suffering, physical, mental, and moral, underlay and wrought beneath the outward and visible signs of the agonies of the Man of sorrows, comes within the view of no creature, man or angel.

We have seen that all the sufferings of Christ were penal. If he suffered one undeserved agony—we speak of his deserving agony solely in his representative capacity—he suffered that agony unjustly, or, if he suffered one unnecessary pang, he suffered that pang unwisely, and that, too, according to the determinate counsel, under the government, and by the hand, of God himself. For what, then, was his suffering prolonged? Why were his agonies so multiplied? It is more than conceded that his death was necessary to make an atonement; but if the Divine nature of the great Sufferer gives an infinite legal meritoriousness to the whole of his sufferings, why should not an infinite legal meritoriousness on this ground arise from far fewer and far lighter agonies? Why this piling of agonies from hands that were visible, and from the hand of the awful Invisible One himself? Meritoriousness in the sufferings of Christ, and an atoning sufficiency co-extensively accumulating therewith, are ideas which harmonise with each other, and they are in full harmony with the prolongation of the atoning sufferings of the great Substitute. But can anything be more demonstrative of the foolishness of the supposition of an infinite meritoriousness, in the legal sense, and of an infinite atoning sufficiency, in any sense, in the sufferings of Christ, than is the prolongation of his suffering and the multiplication of his agonies? There is but one answer to the question of the prolongation of the suf-

fering of Christ and the multiplication of his awful agonies, and that answer is supplied here by the apostle; he was thereby *made perfect*. Men may contemptuously denounce all this, if they will, as pitiful trifling; but, against all contradiction, it is the testimony of the Holy Ghost that Jesus suffered many things, and that he was made perfect through suffering. It is a daring thing to speak with contempt of the testimony of God.

In chap. v. 9 of this Epistle, this truth concerning the Surety's responsibility and its discharge is further illustrated and confirmed by another testimony of similar import, but which has a peculiarity all its own. "And being made perfect he became the author of eternal salvation unto all them that obey him." Being made perfect here relates to a responsibility undertaken for the same persons as those mentioned in chap. ii. 10. There they are designated sons from their adoption in Christ. Here they are designated from a particular manifestation of their having received the adoption of sons—namely, their obedience to Christ. Because they were sons, God sent forth the Spirit of his Son into their hearts to lead them into a state of obedience to Christ. Humble souls afflicted with doubt about a personal interest in Christ may, by comparing these testimonies, learn from their obedience to Christ their adoption in him, and their certain salvation by him.

How Jesus was made perfect for them we have already learned. Here we are taught that, being made perfect, he became the author of their eternal salvation. He became the rightful Saviour on the self-same grounds, by the self-same rule, and to the self-same extent that he became the perfected Surety. As he discharged his responsibility as the Surety he acquired his right as the Saviour. It would be well if it could be more generally known among those that show to others "the way of salvation," that the word "author" in this place represents a very different word from that which is rendered *author* in chap. xii. 2, and *captain* in

chap. ii. 10. The word represented by "author" here points unmistakably to the exact *accusation*, or *cause*, alleged by divine justice against the Surety, and the reason in equity of his sufferings; and it proclaims, with a clearness which leaves nothing to be desired, that the perfected Surety became in equity the MERITORIOUS CAUSE of salvation to all that obey him. Made perfect through sufferings, the Surety was discharged from his obligations. Made perfect through sufferings, the Saviour was invested with the merited right of salvation, and was exalted to give repentance and remission of sins, and every other blessing of salvation accordingly. (See Note, p. 76.)

## CHAPTER VII.

### CONCLUDING REMARKS ON THE ATONEMENT IN ITS RELATION TO DIVINE JUSTICE.

III. JUSTICE will reward Jesus according to the right he meritoriously acquired.

A design was determined on. A compact was projected. Terms were settled. Stipulations and restipulations were made. A responsibility was undertaken. The obligations of that responsibility, so far as a valid expiation of sins to the extent of his representative capacity went, were all discharged when Jesus gave up the ghost. A right was acquired. Speaking by anticipation, the Saviour sued for his acquired right in the opening of that wondrous address of his to his Father on the eve of his death. "I have finished"—*perfected*—he said, "the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Jesus had acquired a personal right in his public capacity as Head of the Church. By this right he was raised from the dead. The resurrection of Christ was the Surety's discharge. Men, "when they had fulfilled all that was written of him, took him down from the tree and laid him in a sepulchre; but God

raised him from the dead." This was, doubtless, by an act of power, and according to prediction; but the prediction was given on the ground of a right to be acquired, and the power was exerted on the ground of a right actually acquired, for he was brought again from the dead "through the blood of the everlasting covenant." As it was not possible to relieve him of his obligation, to take away the cup given him to drink, so, in righteousness to him, having drank that cup to its last dreg, it was not possible that he should be holden of death and see corruption. By his acquired right he ascended up on high. When he had discharged his atoning obligation, "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high." It was as beholding Jehovah seated on the throne of justice that "David in spirit" heard and has reported the wonderful saying, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." All power in heaven and earth is given to him for mediatorial purposes, and he won the unparalleled distinction. It is as he destroyed death and him that had the power of death on the behalf of some, that, in respect of them, he holds "the keys of hell and death." His intercession is prosecuted on his right. His style in his intercession is, "Father, I will." He sues not charitatively, as for a favour, but pleads authoritatively as by and for a right. He is on the throne of a kingdom, as Head over all things to his Church, for which he covenanted, and to which he wrought, and bought, and fought his way. He has the right to give repentance, and remission of sins, and eternal life "to as many" as were given to him. In a word, having perfected the work given to him to do, and being himself made perfect, whatever was stipulated to him in the compact he is entitled to as his reward.

But Jesus also acquired a federal right for those who were given to him. By the atonement he made he more than opened a way of repentance to those to whom he is related, and more than formed a channel through which the mercy of remission of sins might

flow to them. He secured repentance to them by meritoriously acquiring the right to himself to give them repentance, and the right to them to have the gift; and he secured to them forgiveness of sins by meritoriously acquiring to himself the right of remission through the shedding of his blood and the right to them to be pardoned. He did not make repentance and remission merely possible as matters of favour to those whom he represented, but he made them certain as matters of right to himself and to them through him. The taking away of the heart of stone and the giving of a heart of flesh, and the healing of the broken heart, are, indeed, pure favours to those who receive them. To them these favours are absolute mercies and unspeakably precious mercies, but they are a righteous reward to Christ. If God is merciful and gracious to the forgiven in the forgiveness of sins, so is he faithful and just to Jesus in their forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The mercy of the Church is the right and reward of her Head.

If, then, the Church is saved from the wrath to come, it is by the right of deliverance therefrom by her Head. If she is delivered from this present evil world according to the will of God, it is because Jesus gave himself for her sins that she might be so delivered. If she is forgiven, it is for Christ's sake. If she is righteous, it is because Christ was made sin for her that she might be made the righteousness of God in him. If she is sanctified, it is because Christ loved the Church and gave himself for it, that he might sanctify and cleanse it. If she is free, it is because Christ hath obtained eternal redemption for her and made her free. If she stands in a filial relation to God openly, it is because Christ hath redeemed her from under the law that she might receive the adoption purposed in him before the world began. If she lives, if she has the elements of life in her existence, it is because Jesus came that she might have life. If she is restored

from her guilty wanderings, it is on the pleading of her Advocate. As she was preserved in Christ before being called, so afterwards she lives, and her life is imperishable, because Jesus lives. The Church lives by the same right of life as that by which her Head lives. There is no more judicial reason that she should die than there is that he should die. There is the same judicial reason that she should live that there is that he should live. If she triumphs over death, she obtains her victory through the Lord Jesus Christ. If she is elevated here to sit in heavenly places, it is in Christ Jesus. If, finally, she enters heaven itself, it is because she is redeemed unto God by the blood of her great Head. Whatever of spiritual good the Holy Ghost imparts to her here is imparted to her in the right of her Lord. Every spiritual sorrow and joy she experiences, every spiritual blessing she enjoys, every spiritual privilege she possesses, every spiritual principle she has and exerts, and all the fruits arising to her from the exercise thereof, come to her from the right of her Head and form a part of his reward. Every favour, in a word, shown to the Church is a stipulation to Christ fulfilled and a right ceded. Herein he is now seeing of the travail of his soul; and is receiving a satisfaction for his obedience unto death.

The complete cession of the Saviour's atoning right and the full reward of his atoning merit will be the absolution and the justification of his people from their sins, together with the legitimate consequences thereof. Then will he fully see of the travail of his soul and will be satisfied.

We have, then, in sum, in the matter of justice rewarding Jesus, a measured representation, a measured responsibility, a measured right, and a measured reward.

Of the extent of the representation we know nothing beyond what the Scripture teaches. Of the reason for its extent we know of nothing but the sovereign will of God. We offer no apology for its being no wider. All apologies of this kind are officious meddlings. Let

him who will dare to put God on his defence. "Woe unto him that striveth with his Maker!" "Shall any teach God knowledge?" To deny the truth of divine sovereignty seems very like a denial of God himself. To defend the ways of divine sovereignty is a gratuitous meddling of audacity and folly. Where the prince of the apostles hesitates and stays, it is not the boldness of courage in another to proceed, but the temerity of ignorance and rashness. For ourselves we believe and adore, and hope for the light above.

The measured responsibility was given and accepted in sovereign love, and was discharged in righteousness. Jesus engaged to save his people from their sins, and he fulfilled his engagement perfectly. He pledged himself to nothing more. He did nothing more. When the purposed, pledged, and predicted things concerning him were accomplished he received his discharge.

The measured right was acquired according to the decision of justice. The Saviour's merit, in the practical sense and worth of it, is the measure of his right. Had he righteously merited more, Justice, to be just, must have given him more accordingly. To the extent that any sufficiency of his merit should be unrewarded, in the same degree his right would be denied to him. No supposable opposing conditions existing in the persons intended to be benefited can release remunerative justice from giving to every one his right. No unbelief of a sinner can discharge Justice from remunerating the Saviour. If every one have not his merited right, there would be in every such case a miscarriage of remunerative justice. In the case of Jesus, is any such thing possible? In his case shall not Justice be as just in its remunerations as it has been in its severities? Is it not as impossible to God to be unjust as it is impossible to God to lie?

The measured reward of Jesus will be the many sinners who are made righteous, and the many sons who are brought to glory by him. Had he merited more in any practical sense, and more were not made righteous and brought to glory, he would not be rewarded according

to his merit. But, against all contradiction and opposition of men, "If God be glorified in him, God shall also glorify him in himself."

IV. Justice, in connection with the atonement of Christ, is manifested in vindicating the justified.

Mainly, it is in this sense that it is "well with the righteous." Under the government of the Just One none ever finally perished being innocent, and no one, being righteous, was ever condemned. What justifies a sinner is righteousness. All justified sinners are made the righteousness of God in Christ on account of Christ being made sin for them. The righteousness of all that are justified in Christ had a substantive being when Jesus was made perfect through sufferings. Some of them who are justified by the righteousness of Christ have lived in every age of this world, and in every age of this world yet to come some of them will live. In every age justice has vindicated them, and will vindicate them. Jesus represented them before he died for them. In due time he discharged for them the federal responsibility he had undertaken, and acquired for them a right. Not one of them that lived before the advent of Christ did justice fail to vindicate. As they were all made righteous by imputation on the credit of the great Surety, so they were vindicated accordingly. They were all called, and justified, and glorified. Since the discharged Surety ascended to the right hand of the Majesty on high the same order prevails. The predestinated are in due time called, the called are justified, and the justified are glorified. Justice rewards the justifying Surety, and vindicates the justified at the same time and in the same way. Every thing requisite in the divine economy to the complete vindication of the many that are made righteous is provided. If it is necessary that they should be regenerated, they are born again of the Spirit. If necessary that they should repent, repentance is given to them. If necessary that they should believe in Christ, the word of faith is sent to them, the principle of faith is given to them, and the power of believing



with the heart unto righteousness is imparted to them. If it is necessary that they should not fall away from the faith, but should endure to the end, they are kept by the power of God through faith unto salvation. And in the great day of God, justice will separate them to the right hand of the Judge, and will complete their vindication by conducting them, "the righteous, into life eternal."

---

## CHAPTER VIII.

### ON DIVINE MERCY AS IT IS MANIFESTED THROUGH THE ATONEMENT OF CHRIST.

By mercy, as it is manifested through the atonement of Christ, we understand that particular phase of the character of God which is made to appear when favour, in an appropriate form, is extended to one who is miserable through being criminal.

It has been the prevailing fashion, the propriety of which we do not question, to personify the justice and mercy of God when speaking of these qualities in connection with the salvation of sinners. But it has been also an almost equally prevailing fashion, the propriety of which we do very much question, to speak of justice and mercy as having dissimilar and conflicting interests. To our mind their interests are identical and harmonious. Salvation is the interest of both, and each has an equal interest therein. Each has, indeed, its own sphere of operation, and a particular interest in its own sphere, but both have the same end. One is helpful to the other, and each, moving in its own sphere of operation, subserves the manifestation of the other. Justice, to be just, must, as occasion is served, punish for disobedience, reward merit, and vindicate the justified. Justice punished for disobedience when Jesus was wounded and bruised for our transgressions and iniquities. Herein Mercy co-operated with justice. "It pleased the Lord to bruise him." Mercy had her pleasure in the bruising as well as Justice. It was the end of the

bruising, not the formal act, which pleased both Justice and Mercy. Justice has yet to reward the merit of the Sufferer, and to vindicate them who are justified by his sufferings. Mercy's province is to relieve those who are wretched through their criminality. Furnished by Justice with the right to do so, Mercy employs her many and various methods to give the knowledge of salvation through the remission of sins. As Mercy, seeking for this right to relieve the wretched, co-operated with Justice in punishing the Surety, so Justice, discharging its obligations to reward merit, and to vindicate those who are made righteous, co-operates with Mercy in relieving the wretched. Both are manifested by the same means. Mercy is manifested in relieving the miserable, and Justice is manifested in rewarding merit and in vindicating those who are made righteous. When Justice wounded the Surety to secure its own particular interests, it subserved the particular interests of Mercy; and when, by relieving the guilty through the atonement, Mercy secures her own particular interests, she subserves the particular interests of Justice in its remunerative and vindicating character. Thus, the common interests of both are promoted by the particular interests of each being served. They have ever been, and are, hand in hand in the salvation of sinners.

Mercy owes her right of display and finds her channel of communication through the atonement. Only as the blood of the sacrificial victims was shed under the Levitical dispensation for an atonement for sin was sin forgiven to the Israelites. Without shedding of blood there is no remission of sin now. Remission without blood would be remission without right. Remission without blood could extend no further than the sentence and the punishment, and the remission of the sentence and the punishment without the remission of the sin itself would be every way unsatisfactory. Remission, to be effectual, must reach and relieve the conscience, as well as exempt from punishment, and open the prison doors. Sin is a moral wrong, and remission, to reach the case, must be a moral release. Mercy, without an

atonement, would be utterly helpless to give such a release. If she liberated, she could not relieve. If she condoned, she could not comfort. If she blotted out the written accusation, the unwritten accusation would remain in unmitigated force. Whatever she does for a criminal convinced of his moral wrong, she does nothing for him to purpose until she removes his criminality from him in righteousness. But she does all this through the atonement. At the cross sinners lose their burden. At the cross they attain to a change of state. At the cross the many who are made righteous by imputation, receive the gift of righteousness from the hands of Mercy and Justice; and, being justified, they are made perfect as pertaining to the conscience, they have peace with God, and they joy in God.

Mercy, through the atonement, is empowered to relieve the miserable criminal with entire freeness. Wholly furnished with the right of remission through the atonement, she hangs none of her precious blessings on any moral conditions. She asks for no moral excellency as a reason for the dispensation of her favours. The one thing needful in order to forgiveness, conviction of sin and repentance for sin, she herself bestows. Some dream of mercy because they are so good, and some doubt of mercy because they are so bad. The dream arises from ignorance of sin and its desert, and the doubt arises from false notions of the atonement and the freeness of mercy. Both the dream and the doubt are groundless. Many, from false notions, may be too good to receive mercy; none can, in truth, be too bad for Mercy to reach and relieve. Through the atonement Mercy is justified in her bestowments of repentance and remission on sinners, comparable to Manasseh for the heinousness of their crimes, and on sinners, comparable to the thief on the cross, for their persistence in their vicious courses to the very last moment of a most criminal existence. Many a justified transgressor, now walking with Christ in white, exemplifies the saying, "A brand plucked out of the fire," with a surprising veritableness. Precious as is this truth

of the free handedness of mercy in every view of it to those who know its value, nothing is more offensive in public estimation. High and low, cultivated and rude, moral and profane alike, find herein one of their most offensive offences. All, naturally, are indisposed to buy in God's market, so to speak, on other terms than those in vogue in human markets. They will not buy Mercy's wine, and milk, and honey, and bread, without money and without price. All will take their counters in their pockets, under the vain imagination that they are coins, and that they must buy for money. Even the wickedest take credit for some moral excellencies and redeeming qualities, and if they accept mercy, they must take it in exchange for some of their imaginary valuable considerations. In fact, they ignore the atonement, and disown mercy. None of these ever really buy any of Mercy's commodities. The terms are beneath them. Neither can they buy. For those who seek mercy must of necessity renounce merit, even as God in showing mercy, must of necessity deny merit. Mercy can only be displayed on principles essential to its display.

Mercy, while dispensing her appropriate favours freely, ever broadly marks, as is necessary, the moral majesty and excellency of the law violated, and the evil of sin forgiven. She does this by dispensing all her favours to her beneficiaries through the atonement. They receive everything through the cross. They find repentance through the cross. Remission is given to them through the cross. They are cleansed in the fountain opened for sin and uncleanness. They are justified by blood. Their consciences are purged with blood. They enter into the holy place with blood. It is through the rent veil that they are conducted into the most holy place. It is through Jesus Christ they are led of the Spirit unto the Father. Thus, the majesty and excellency of the law are proclaimed, and the evil of sin is marked, that a moral awe may be inspired of the law, and a moral dread may be inspired of sin in the mind of every partaker of Mercy's favours.

Mercy ever magnifies Justice in the manifestation of herself.

“Mercy shall be built up for ever.” Mercy’s right of manifestation will, through the atonement, last while the occasion lasts. Jesus suffered “that he might bring us to God.” The atoning blood of the Lamb will retain its forgiving and sanctifying power until the last of the ransomed shall find no further occasion to exclaim, “Oh wretched man that I am! who shall deliver me from the body of this death?” Human forgivenesses, extended on no atonement, are sometimes sought and granted on condition of the offence never being repeated. Were this a condition of divine forgiveness, who, then, could be saved? But it is not; and those who grieve that what they would they do not, and what they hate they do, may, as Paul did, thank God through Jesus Christ, that, through the atonement, Mercy will extend her benefits until they “are saved to sin no more.” Of David’s Antitype and his seed it is written, “My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.” It is not to provoke an occasion, but to meet a continual necessity, lasting as the existence of the regenerate in the body that, through the atonement, it is written, “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” From the very conditions of their existence in the world, the regenerate will be necessitated to petition for Mercy’s favours in every prayer they offer. “God be merciful—*propitious*—to me a sinner!” will be an appropriate petition to all saints while here, and the holier they are the more appropriate will they themselves feel that petition to be to them. But the propitiation abides in

power; the propitiatory is accessible; Mercy, empowered by the atonement, waits to be propitious, and the petition ever finds acceptance.

Reconciliation may be regarded as the ultimate effect of the atonement. Justice and Mercy have ever had this end in view in all their operations. In this end they have ever "met together." Justice has been engaged about the removal of the judicial cause of irreconciliation between the parties, and Mercy about the moral cause. Both causes of irreconciliation are taken out of the way through the atonement. Through the expiatory sufferings of the Surety the sins of those whom he represented were condemned in his flesh, and they themselves were made righteous by imputation. From hence all cause of judicial displeasure against them is removed from the mind of the Lawgiver, and the Lord is well pleased in them for the righteousness' sake of his Son. This part of the great end in view was eminently the province of Justice to bring about. But the people themselves were irreconciled to God from being alienated in the spirit of their minds from the life of God; yea, from being naturally at enmity against God. They were at enmity against God because they were by nature unholy, unrighteous, and evil. The fool's saying, "No God!" expresses just the natural sentiment of aversion which the unholy must feel from the Holy, the unrighteous from the Righteous, and the evil from the Good One. Reconciliation, therefore, could not be effected by simply removing the judicial cause of displeasure on the side of the Lawgiver; the moral cause on the side of the sinner must also be removed. To remove this cause is eminently the province of Mercy; and this cause of irreconciliation, equally with the other, albeit differently, is removed through the atonement.

Regeneration and sanctification are Mercy's great works in the persons of all those that are made righteous, and these works are, equally with righteousness, the fruits of the atonement. He who was made of God unto his represented ones righteousness, was made of

God unto them sanctification by the selfsame means ; and the Holy Ghost gifts them with the precious blessing. The Holy Ghost receives the things of Christ in carrying out the works of mercy, and shows them to the people. Hence, those who were dead in sins are quickened together with Christ, and are raised up together with him from a moral death and entombment. Prisoners held in moral bondage are brought out of the pit wherein is no water, by the blood of the covenant. Gifted with the precious blessing of sanctification, those that were by nature unholy, unjust, and evil, are renewed in the spirit of their minds. They become holy, righteous, and good men. Being regenerated, holiness, righteousness, and goodness are natural to them. This brings them into sympathy with God. They love God. They renounce allegiance to all their former lords, and become the servants of God, and God accepts their allegiance of loyalty and love. God avouches them to be his people, and they avouch him to be their God. As God has received the effect of the atonement in respect to himself—namely, satisfaction ; so they have received the effect of the atonement in respect to themselves—namely, reconciliation. As in the early ages men solemnly passed between the parts of a victim, slain in sacrifice and divided, into bonds of friendship, so, through the expiatory sacrifice of Christ, all differences between God and his people are done away, and they are at peace. Peace is established between the parties, not only on a basis of justice and mercy, but also on that of a natural choice. God takes pleasure in his people, and rejoices over them as the bridegroom rejoices over his bride. He calls them his Hephzibah and his Beulah, his delight and his married one ; and they—Oh, the hallowed blessedness !—joy in God through Jesus Christ by whom they have now received the reconciliation.—A blessedness which, having neither superior nor equal in its kind, can itself be enhanced only by its consummation in the consummation of the atonement, when the reconciled shall realise the perfect bliss of being holy and without blame before God in love for ever.

## NOTE, PAGE 63.

PAUL, writing to Timothy, spoke of some as "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." Incisively biting as these words are, they were, no doubt, demanded; and we think that they are still demanded. A proof of this conviction is served by the licentious and interchangeable use of the words *accountability* and *responsibility* respecting the relation of sinners to Christ. Sometimes we are told that sinners are accountable, and sometimes that they are responsible to believe that Jesus Christ has saved, or will save them; and it is generally added that a failure to discharge the obligation of the accountability or the responsibility, whichever it may happen to be, for the terms are commonly interchanged, will be attended with the penal consequence of a deeper damnation. It may be doubted whether a rebuke given to this wild licence and wretched ignorance may have any curative effect; but however sincere and energetic they may be that so speak, it is certain that they lay themselves open to be regarded as "understanding neither what they say, nor whereof they affirm."

If a sinner is accountable to believe Jesus Christ will save him, his obligation will arise from natural law. Is this so? If a sinner is responsible to believe Jesus Christ will save him, his obligation will arise from a covenant to which he himself is the restipulating party. Is this so? The damnation of a sinner, it is presumed, will be the just penalty of crime. But just penalties are the sanctions of a moral law, and all moral law has its necessary foundations. By what law is it, and on what necessary foundations does it stand, that damnation is awarded to a sinner for not believing Jesus Christ will save him, when he, the sinner, has no personal evidence of the fact? Can that law be holy, just, and good, which, on pain of the damnation of hell, requires an intelligent being to believe anything to be true of which he has no personal evidence? Has a sinner any personal evidence of what he is said to be obliged to believe before he believes what he is said to be obliged to believe? Besides, if these things were so, would not damnation for not believing be the exact antithesis of salvation for believing? And if so, is this a principle of the gospel of the grace of God? Do believers regard themselves as having discharged the obligations of an accountability by believing, and thus to have become entitled to a vindication? Or as having discharged the obligations of a responsibility and thus to have acquired a right? Do they not rather regard their faith as "*the gift of God,*" and themselves as having "*believed through grace?*"