

H. P.

No. 31.

O the depth of γ riches both of γ wisdom & knowledge of God! how unsearchable are his judgments & his ways past finding out. For who hath known γ mind of γ Lord? or who hath been his counsellor? or who hath first given to him & it shall be recompensed unto him again? For of him, and through him & to him are all things: to whom be glory for ever. Amen.

Rom. XI. 33-36.

In γ opening chapters of this Epistle γ apostle takes a survey of γ moral state of γ world. He first turns his attention to the Gentiles, then as now constituting γ vast majority of our race. - He beheld & described them as alienated from God - given up to a reprobate mind - a prey to malignant & sensual passions, hateful & hating one another, without understanding, without natural affection, implacable, unmerciful. Such was & such still is, the state of the heathen world.

The apostle turns from this appalling spectacle to the Jews, the peculiar people of God, to whom had been committed the divine oracles

, to whom pertained γ adoption, γ glory, α γ cove-
nants, α γ giving of γ law, & the service & the promi-
ses. This highly favoured nation, though con-
fident that they were a guide to the blind, a light
of them who were in darkness, an instructor of
babes, did not teach themselves, nor govern their
own lives by the rules they prescribed to others.
None understood, none sought after God, all
had gone out of the way, there was none that
did good, no not one. Their throat was an open
sepulchre, their mouth full of cursing, their
feet swift to shed blood, there was no fear of
God before their eyes. -

Such was γ condition & character of the
whole human family, as it revealed itself to
 γ eye of one divinely enlightened. - From this
view of the condition of men, the apostle drew
two inferences. First, that γ whole world is guilt-
ty before God - i.e. condemned. not only worthy of death,
but under that dreadful sentence of endless pre-
dication. Second, that from this condition of sin &
misery, they could not by any possibility deliver

themselves. The law under wh. they were placed, though holy, just & good, could do nothing more than convince them of their just exposure to the wrath of God - It could neither impart strength to deliver themselves from γ inward power of sin, nor could it free them from the condemnation under wh. they groaned. All mankind, therefore, the world, γ whole world, were in this dreadful state of helpless sin & death. - This was not their original condition - God created man in his own image, in knowledge, righteousness & holiness. The only solution of the question, how this fearful change had been brought to pass, given by the apostle, is that it was by one man. By one man sin entered into the world, & death by sin, doo death passed on all men, for all sinned. It was by the offence of one, that the many died - it was by one man's disobedience that γ many were made sinners. This epistle opens ^{therefore} with a representation of a world of rational, circumstantial creatures, ruined by the sin of one man - brought by that sin into

of condition of pollution, condemnation and
helpless misery, wh. of apostles describes as the
actual state of all mankind.

Having thus exhibited the last state
of the world, the apostle presents the pro-
vision made for its salvation. - The eternal
Son of God, through of great love wherewith he
love us, condescended to be made of a woman,
to be made under the law, to fulfil all right-
nesses, to be made a propitiation for our
sins, to satisfy divine justice, so that God
can be just, in justifying the ungodly. This
perfect righteousness of Christ, of wh. the law &
the prophets alike spoke, is in of gospel reveal-
ed for ^{our} acceptance; men are called upon
to acknowledge their sinfulness, the justice of
their condemnation, to renounce all confi-
dence in their own righteousness, & to submit
themselves unto this righteousness provided
for them by God of free offered to them in the
gospel. All who do this are freely pardoned, and
^{regarded as}
~~considered~~ righteous in of sight of God, on account

2.
of the rights of the Church imparted to them & received by faith
alone.

They are thus free from the law - delivered
from its sentence of condemnation, and from the
obligation to fulfil its demands in their own
person, as the condition of their acceptance with
God - and notwithstanding their personal un-
worthiness are enabled & authorized to rejoice
in the assurance of the favour of God, whose love,
or the assurance of whose love is shed abroad
in their hearts, by the Holy Ghost given unto them.

Being thus justified in virtue of their uni-
on with Christ, & reconciled to God, they become
partakers of his life - The union between them
& Christ their head is not merely a moral union
of gratitude & sympathy, nor is it a mere fede-
ral or legal union, but it is spiritual & vital,
analogous to that which exists between a vine
& its branches, or the head & members of the same
body. They are thus delivered from inward
dominion of sin, & transformed into the image of God,
not by any mere natural or moral process of

reformation through the energy of their own will, or
the objective power of the truth, but by the indwelling
of the Holy Spirit derived from Christ, who is an abiding prin-
ciple of a new spiritual life. Of this life, the body no
less than the soul, is a partaker, so that he that raised
Christ from the dead, shall also quicken our mortal bodies
through his Spirit that dwelleth in us.

Those thus united to Christ & led by his Spirit are the
sons of God, & if sons he is, joint-heirs with Christ; Be-
ing partakers of his life, they are partakers of his glory
& of his kingdom. Nothing can ever separate them from
his love; for whom he predestinates, he calls; whom
he calls, he justifies; whom he justifies he glorifies.
It is thus, that as by one man's disobedience con-
demnation, corruption & death have come upon
all men; ^{descended from Adam} so by the righteousness of one, justifica-
tion, holiness & eternal life come upon all who are
united to Christ. Our union with Adam is a natu-
ral & federal union established in the wise, sovereign
mysterious counsel of God; our union with Christ
is, in one important sense voluntary, effected by faith
& is, therefore, with all its benefits confined to believers.

The apostle having thus set forth the plan of salvation, comes in the next place, to speak of its administration. The main design of God, he teaches us, in ^{the} mode of administration of the plan of salvation, is to exhibit it in its true as gratuitous. As we are saved by grace, every thing is done to make that grace conspicuous & acknowledged - It is of grace 1. God interposed at all for ^{the} salvation of men - he was not bound to do it, as a matter of justice. Of course it rested entirely with him, whom & how many he would save. The terms on wh. he saves them are the renunciation of all claims founded on their own merits, & ^{placing their} confidence in ^{the} merits of Ch. The power by wh. they are renewed, sanctified, preserved, & finally ^{brought to heaven} ~~saved~~, is grace i.e. an influence flowing fr. a source out of themselves, & to which they have no claim, & on wh. they are entirely dependent. To make all this apparent - God acts as sovereign in ^{the} administration of ^{the} economy of redemption; ^{It was at first revealed very obscurely, & when; knowledge of it seemed likely to perish, he} he called Abraham; from all his kindred, he ^{to himself} chose Isaac, instead of Ishmael; Jacob instead of Esau,

in order to draw 1. he would have mercy on whom
he would have mercy, and compassion on whom
he would have compassion. When it came, it was
only a remnant according to the election of grace
who were called from among the Jews, the rest
of the nation was cast off - & the gospel was
given to the Gentiles - when preached to them,
it was not the wise, the mighty, or noble whom
God called, but the foolish, the weak, the des-
pised - in order that no flesh should glory in his pre-
sence. - And when he has thus in his sovereignty
gathered a people from among the Gentiles, he
will turn to his long forgotten, persecuted,
& down trodden people - and bring them back
into his kingdom - Before the advent the Gentiles
were given up to unbelief; when it came the
Jews were thus cast off; and the Gentiles called
hereafter the Jews though our mercy are to
obtain mercy. Thus God hath concluded, or give
over all to unbelief, first the Gentiles, then the
Jews, that he might have mercy upon all, &
that his dispensations towards all may be a

manifestation of his sovereign undeserved kindness.

It is in view of this whole exhibition, of this representation of God's dealings with our race, of γ moral state of man, of γ plan of salvation, and of its administration, that γ apostle exclaims O γ depth of γ riches both of γ wisdom & knowledge of God! how unsearchable are his judgments & his ways are past finding out. For who hath known γ mind of γ Lord, or who hath seen his counsel, or who hath first given to him & it shall be recompensed unto him again? For of him, and thro' him, and to him are all things; to whom be glory for ever. *Amos. 3.*

There are certain characteristics of the dispensations of God in reference to γ human race, ^{here referred to} on which it may, with γ divine blessing, be profitable for us to meditate. *as*

I. Their mysteriousness. In considering how God had dealt, & was still dealing with men, the apostle exclaims, How unsearchable are his judgments & his ways are past finding out.

It seems to be a law of ^{our} γ minds to seek for unity

consistency in all our knowledge. We are not content with knowing that things are, but are instinctively led to ask, how truly they are, & how they can be reconciled, harmonized one with another. To this law of our nature & progress, compact & order of human knowledge ^{are} in a great measure to be referred. So strong is this tendency, so uneasy is the mind under the necessity of receiving apparently inconsistent facts, such is its craving not only to know but to understand, and such alas! its pride of intellect, that it spurns & shapes under the limitations imposed upon it; exalts itself into the position of a judge, refuses to submit to receive as true, even on adequate evidence, what it cannot harmonize with other truths, & renounces the allegiance due from the lowest of finite intelligences to the infinite wisdom & rectitude of God. In other words, the natural tendency of man is to Rationalism; to making his own understanding the source, the judge & standard of all truth; receiving nothing on authority, nothing on trust, nothing which it cannot prove for itself, & so understand as to be able to clear from

difficulties & reduce into system. No man under y^e do-
minion of this spirit can be a Christian. God's judgments
are unsearchable this way is past finding out. We must
either consent to bow down before him in silent ac-
quiescence in y^e truth of his declarations & in the justice
of his dispensations, on the simple ground that ^{they} are his,
& he is God, & therefore must be true & just, or we must
renounce the Bible. We cannot set our compasses more
out the bounds within which God's word & providence
must move. We cannot reduce all his revelations &
all his doings to y^e within the grasp of our understand-
ing. Clouds & darkness are round about him. Touch-
ing y^e Almighty we cannot find him out. Great con-
fidential facts are plain as facts, and as far as they
concern our conduct are sufficiently intelligible. But
y^e moment we attempt either to trace them to
their source in order to account for them, or to
bring them into harmony with other facts we
are arrested by impenetrable darkness. We may plunge
into it but we cannot dissipate it.

We may take for illustration the first of the
great facts to wh. y^e apostle Paul in this epistle

refers. viz. the universal, [&] total, ~~&~~ ~~total~~ depravi-
ty of man, & his consequent condemnation & help-
lessness. As a fact nothing can be more certain.
H. consciousness & observation unite their testimony
only in its support. No man can turn his atten-
tion to the state of his heart or to his life, with-
out the conviction of sin forcing itself upon his
mind. He may assume a lowest moral standard his
conscience can tolerate, and he will find that, if
judged even by that rule, he is a sinner, and being
a sinner worthy of death. And he will find too, in
close contact with this conviction of sin, a consci-
ousness of such weakness, that he can neither adequately
atone for the past, nor keep his conscience free
from defilement for the future. Entirely irrespec-
tive of a question how he came into this state
of sin & helplessness, and independent, & even inde-
spite of any theory of responsibility he may have
formed, he cannot free himself from this sense
of guilt & weakness. His own heart condemns & God,
he is well aware, is greater than our hearts and
knoweth all things. — What consciousness thus affords

with regard to ourselves, observation proves to be true with regard to others. We have never seen a ^{man} free from sin. History preserves ^{no} record of nation, tribe, or family. ~~of~~ Or if contrary of history of the world is little else than of history of him. To these sources of evidence we have of infallible authority of Him who sees of heart, who has declared with regard to the race that there is none good, no not one. As to the fact therefore there can be no doubt. But when we attempt to account for this appalling fact; or to ask how it can be reconciled with of absolute supremacy, of infinite goodness of God - or with his severe denunciations agst an evil wh. not one of all of millions of ^{has created} men, we are enveloped in clouds and darkness. No ^{solution} ~~account~~ of this great great mystery has ever ^{been} discovered. It is now as profound a secret as it was a thousand years ago. The solutions wh. have been proposed only increase of difficulty. They either deny sin, or they deny God. They either destroy our sense of of universality, perpetuity & power of the evil or they confound all our ideas of a holy & infinite God. Still of fact remains, and God remains. Almighty, holy,

a world of sinners. We can deny neither. We can reason
neither out of existence, nor out of our faith. We cling in-
stinctively to our confidence in God - we know he must do
right, though his judgments are unsearchable, & his ways
past finding out.

Or if we turn to the plan of redemption, we shall
still find the footsteps of God enveloped in impene-
trable darkness. The very person of the Redeemer, God & man,
& centre, ^{without wh. it is a corpse} core & essence of our faith, our confidence, joy
& life, the belief of wh. alone makes us Christians,
& without wh. it would be useless to be a Christian; the
person of Ch. is the greatest of all mysteries. It is the great mys-
tery of godliness, that God is manifest in the flesh. Having
from our infancy been accustomed to think of the two things
in connexion - of divine & human nature - we are not fully
sensible of the infinite distance between them; & what a
mystery it is that they should be united in one person. This however
is but the initial word of redemption. The substitution of
Christ in the place of sinners, ^{his} vicarious obedience & suf-
ferings, the nature of his union with believers, by which
his righteousness becomes available not only to their par-
don but their justification, & they become partakers of
his

life, are all matters of faith and of sight; matters
^{which} must be received upon the authority of God, and which
cannot be brought within the grasp of our understanding.
The judgments of God in reference to the whole
nature of the plan of redemption, are unsearchable
this way past finding out. —

Seeing however that God has ~~so~~ thus permitted
the apostasy and ruin of our whole race, & seeing that
he has made such mysterious provision for its
recovery, what a relief it would be to our minds
struggling under the pressure of so much that is incom-
prehensible, if the economy of redemption were only
administered on some intelligible principles; if
we could only ^{see the} reasons ~~why~~ of God's dispensations, &
could reconcile them with our conceptions of his
character. No one, we presume, will hesitate to admit
that as to the administration of the plan of salvation,
God's thoughts are not as our thoughts nor his
ways as our ways. We w^d not have conferred for 4000
years if know. If there was to be a Redeemer to one
& that among the smallest, of the nations of the earth.
We should have so ordered things that when the

Redeemer appeared, instead of being despised and re-
jected, every ~~tongue~~ ^{tongue} would have bowed before him,
every tongue confessed that ^{He} was Lord, the Son of God
& Saviour of γ world. And instead of allowing the
gospel to draw itself by imperceptible degrees about
 γ world, we would have sent γ glad tidings on
angels wings to every human family & given it a
glad reception in every human heart. God has done
the reverse of all this. - He left γ world in darkness
& sin for 4000 yrs. When it came, he was rejected by the
whole Jewish people, save a chosen remnant, & since
that time, he has sent the light of truth first to one
people, then to another according to his sovereign plea-
sure. And among those to whom it is known, he allows
it to be to thousands a savour of death. Here & there it
takes effect. Those who experience its power know, as well
as they know their existence, that it is of God & not of them-
selves that they are γ worshippers of it, instead of being blas-
phemers and persecutors. - The only solution of all this, is
even so, Father for so it seems good in thy sight. -

Now when the Rationalist comes & tells us there ^{is} ~~are~~
no difficulties in all this
~~no mysteries in γ bible~~ - that God's judgments are not

unsearchable, nor his ways past finding out; when he undertakes to make every thing perfectly plain & intelligible, and admits nothing as truth which he cannot thus reduce to reason; when he professes to account for the origin of sin & its universal prevalence, to make the person of Christ & the work of ~~Christ's~~ redemption so simple that nothing of mystery remains about them; and to show that the dispensations of God towards nations & individuals, are all determined by perfectly intelligible laws of moral government, we feel that the relief he professes can be obtained only at the expense of our faith in the gospel; that to get rid of difficulties we must get rid of truth, for the doubts wh. Paul taught, were so beset with difficulties that his only relief was confidence in God. - When we ~~turn~~ look on the heavens at night every thing to the eye of sense is disorder & confusion, a meaning ^{less} map of luminous spots, to the eye of ^{an} ~~the~~ ^{enlightened} faith they are ordered worlds, moving to a hair's breadth in their prescribed paths. When a pedlar comes with ^{seen & understood however only within narrow limits, all beyond is nebulous darkness.} his planetarium & tells us that is the universe, & makes it all intelligible to the understanding of a

child, we bid him take away his toy & leave us to wonder & worship where we cannot understand. It ^{is} only by ~~that~~ reducing the great truths & facts of the S. to ~~of~~ narrow limits of ~~our~~ human reason, i.e. by destroying their very nature, that men endeavour to get rid of mysteries. If God is infinite he must be incomprehensible; if his wisdom & knowledge are infinite his judgments must be to us unsearchable & his ways past finding out. And if ~~the~~ gospel is a revelation of that wisdom, it must be like ~~the~~ universe perfectly plain & intelligible as far as is necessary for our guidance, while it stretches out in every direction far beyond the grasp of our feeble powers. — The man therefore who acts on ~~the~~ principle of believing nothing wh. he cannot prove, or which he cannot explain & reconcile, cannot be a Christian. —

II. The scheme of doctrine unfolded by ~~the~~ apostle is not only characterized by its profoundness & mystery, it is as opposed to bald rationalism — but by ~~the~~ absolute supremacy & sovereignty wh. it ascribes to God. Who hath known ~~the~~ mind of ~~the~~ Lord, ^{or} who hath seen his counsel ^{or} ~~or~~ who hath first given to him & it shall be re-

compressed to him again?

The truth here contemplated is presented under two aspects. 1.^o God is absolutely independent of his creatures. 2.^o We can in no way place God under any obligation to us. - When it is said that God is independent of his creatures, it is not meant merely that they are not necessary to his perfection or happiness, but that in his knowledge, determinations & acts, he needs no counsellor & receives no aid. He does not derive knowledge from his creatures, He does not know things because they are, but they are, because he knows & determines them to be. His determinations ^{also} are ^{not} suspended on the acts of his creatures, but the acts of the creature on his determinations; for he foreordains whatsoever comes to pass. This is ~~only~~ saying that the concatenation of events is not determined by fate, nor by blind unconscious nature, nor by chance, nor by the wayward ~~and~~ finite knowledge of man, but by the infinite intelligence, wisdom goodness & power of God - who governs all his creatures & all their actions

in a way consistent at once with their nature and his own perfections. And finally, he is independent of his creatures because his ultimate ground or reason of all his acts, is in himself & not in them. The final ground of all he does is the good pleasure of his will; that will however is his own of all wisdom & excellence. In saying, therefore, that the grounds of God's acts are in himself & not in the creature we only say, they are determined by infinite wisdom & goodness.

And when, in reference to the other aspect of the truth here contemplated, we say, that men can please God under no obligation, it is not meant merely that they owe their existence & all their powers to Him, but that they can merit nothing, and of themselves do nothing wh. pleases God under any obligation to grant them his favours. It is not of him that willeth, nor of him that meriteth but of God that sheweth mercy. — Of these two truths — the independence of God & the dependence of man, — or of the one comprehensive truth — the supremacy and sovereignty of God — the scheme of doctrine unfold.

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6.
in this epistle is a perpetual illustration. The same truths before referred to as exhibiting the mysterious character of the judgments ways of God, may no less appropriately be cited in proof of his supremacy & sovereignty. - Why did Adam permit-
ted to fall? Why did his apostasy involve his whole race in ruin? Why was salvation provided for man, when $\frac{1}{2}$ fallen angels were allowed to perish? Why was the knowledge of salvation for ages confined to the Jews? Why is the gospel now given to one nation & not to another? Why were we born in a christian & protestant country, not among the heathen or papists? Why are our names enrolled among the worshippers of Christ instead of ^{our} being among those who trample on the blood of the covenant as an unholly thing? There is but ^{one} answer to all these questions, & that is found in $\frac{1}{2}$ sovereignty of God. It was not because Adam was worse than ^{those} $\frac{1}{2}$ angels who kept ~~their~~ their first estate, that God left him to the freedom of his own will; it was not that apostate men were better than apostate angels, that salvation was provided for

the one snot for the other. It was not because the Jews were better than other nations, or Europeans than Asiatics, that saving truth was given to the former snot to the latter - And surely it is not because we are better than our neighbours that we are in the church & they out of it. The reason of all these dispensations must be sought in the Supremacy & sovereignty of God, who gives to every one severally, as he wills. - He is at once just & gracious. Those whom he strikes by, ^{suffer} ~~receive~~ nothing but what is in strictest equity deserved - ^{while} ~~and~~ those whom he visits with his grace, find nothing in themselves to account for his distinguishing goodness.

Again, the nature of the scheme of redemption as unfolded by the apostle is an illustration of truth that we cannot place God under obligation. It is a provision for the undeserving & the helpless. The grounds on which it professes pardon & acceptance exclude the idea of merit. It sets forth the righteousness of Christ as the only ground of justification before God; that ~~merit~~ righteousness cannot be accepted, without

a renunciation of all dependence upon any thing in ourselves. It represents even as dead in trespasses & sins; it holds forth the Holy Spirit as given for Christ's sake & through him, as the only source of holiness & life. It declares of faith & repentance to be gifts of God; meekness, temperance, hope, love and all other Christian virtues as graces, i.e. the fruits of a undeserved divine influence on our hearts, so that the Christian is what he is, not in virtue of any thing in himself but by the grace of God. By the grace of God, says the apostle I am what I am. There is no characteristic of the gospel more prominently presented, or more strenuously insisted upon than this. And there is no purpose of God more distinctly avowed than not to permit any man to glory in his presence. He that glories must glory in the Lord. To him he must ascribe the provision & revelation of salvation; to him that he has become acquainted with the truth; to him not to his own merit that he is pardoned & accepted. To his grace not to his own will that he is a penitent & a believer, & to the undeserved

continuance of that grace, that he is preserved fr. apostacy & ruin. So that absolute ~~dependence~~ dependence upon God & entire indebtedness to him for our salvation, are taken for granted in the whole scheme of redemption. He is every where represented as Supreme & sovereign & men as ~~the~~ undeserving & helpless. Recipients of the blessings which he in his wisdom and grace sees fit to bestow. — He does all things after the counsel of his own will. For who hath known the mind of γ^c Lord? or who hath been his counsellor? or who hath first given to him & it shall be recompensed to him again?

III. A third characteristic of γ^c scheme of doctrine developed by γ^c apostle is, that it makes God all in all. For from him, through him & to him are all things; & to him be glory forever. Amen.

Every thing is, in the first place, referred to God as the great first cause — He devised the whole scheme of creation, providence & redemption. It had its origin in the ^{eternal} councils of his will. To his power all things creatures owe their existence & their powers. Nothing is, but because he determined it to be.

In the second place, it is by his omnipresent power & wisdom that all things, are carried on & controlled. And in the third place, it is to him, to the manifestation of his glory, that they all tend as their last & highest end. — As this is true of the universe as a whole — so it is specially true, of the plan of redemption. It was the unsuggested counsel of his own will. It was a purpose hid for ages or from eternity in God. He devised the whole plan — & gradually unfolded it to the admiration of principalities & powers in heavenly places, by the dispensations of his grace. In the execution of this plan every thing is through him; it is by his sovereign power & authority every thing is done; & his efficiency ^{gives} ~~bestows~~ success to all the means of his own appointment. And to him & to him alone, the infinite God, the Father, Son, & Spirit, the glory consequent on the consummation of this plan, must accrue. He is the last & highest end. It is not therefore either of happiness or the holiness of his creatures, which God has proposed as the great object either of creation or redemption, but

his own glory; the outward manifestation of his ~~own~~
inward excellence. This is the highest conceivable end of all
things; that to wh. all creatures are directed to strive;
that wh. the blessed Redeemer always proposed to him-
self; and which from the fact that it is the highest
& the best secures ~~also~~ comprehends within itself
all other right ends. —

The doctrines discuped by the apostle in this e-
pistle, concerning the apostasy and moral state of
man, the plan of redemption, & mode in which
that plan is administered, filled his mind with
~~an~~ adoring wonder. He saw that they transcended hu-
man reason, that they could not be brought down,
snapped off, or dissected into a regular logical system in-
telligible to the understanding. They appeared to him as
manifestations of a Being whose judgments are un-
searchable & whose ways are past finding out. He
saw in them the exhibition of the supremacy
& sovereignty of God & the dependence of man. And
he repaired to ^{acknowledge} recognise that they set forth God as
all in all — the begining & the end, the Alpha and
omega, from whom, through whom & to whom

are all things.

If y^e exposition of the text now given be correct it may I. serve as a test of character. The S^t. teach that y^e effect of conversion is to bring y^e mind into conformity with truth. The renewed soul just in position in wh. it is enlightened sees y^e excellence & propriety of y^e representations of y^e Bible concerning y^e character & ways of God. Sympathy, therefore, with divine truth is evidence of conversion, & repugnance to that truth is evidence of an unrenewed heart. This of course is true only of what really belongs to y^e word of God, & is true in reference to all the doctrines of that word in proportion to their importance. There are certainly ^{clearer} few indications of a sinner's being unreconciled to God, than an malignant opposition to what God declares himself to be, or to what he claims as his rightful prerogative. If therefore it is true that God's judgments are unsearchable & his ways past finding out; if he claims to be a sovereign in the distribution of his favours, to be independent of his creatures & especially of sinful men; if he has presented his glory as the highest end of all things, & held it up as the great object at wh. we should aim, then a rationalistic spirit is

an unchristian spirit; then that hard, logical, uncompromising Temper, wh. follows out a principle to all its results, in despite of y protest of our moral nature & the authority of y word of God, making both bend to the remorseless authority of y speculative understanding, feeble as it is, is y very opposite to that child like Temper wh. vt. declares to be necessary for admission into y kingdom of heaven. Then too a spirit of self-justification, and of self righteousness, & self dependence; a disposition to claim pardon, a grace or heaven as due to our merits or our efforts, is opposed to the gospel, wh. represents man as undeserving & dependent of God as rightfully a sovereign in the distribution of his favours. And then also, then especially, if y glory of God does not appear to us y highest & most worthy object, to which all others must be made subordinate, & to wh. they sh^d be made to give place, we are out of sympathy with God & Christ & with all holy beings.

II. This subject is no less a test of doctrines than of character. ^{As} y conformity with y truth is an evidence of conversion, & repugnance to y truth an evidence of an unrenewed heart; then ^{so} the conformity or opposition of any

particular doctrine with leading principles of the St.
~~must~~ ^{is} be a criterion of its truth or error. If a doctrine
 purports to do away ~~too~~ with all that is mysterious in
 religion - to bring ~~it all within~~ adjust it all to the
 standard of common sense, bring it all within the
 grasp of g. understanding; or if it militates with the
 gratuitous nature of salvation; or g. sovereignty of God;
 or if its tendency is to ~~ob~~ exalt man dead him to place
 confidence in himself, it is out of keeping with g. St. & can
 not be true. →

III. If the doctrines above stated are true their practical
 effect must be good. It must be healthful to the soul
 to be brought under their influence. It must tend to sub-
 due pride, & every other sin, & to promote humility, reverence
 confidence in God & all other Christian graces to be brought
 into contemplation the unsearchable ^{of} judgments & way
 to God; to look up to Him as a sovereign on whose grace we
 are entirely dependent, & to regard his glory as the highest
 possible object of desire & pursuit. And further if these doc-
 trines be true they must furnish safe & proper rules for
 the guidance of those who desire to be saved. If salvation
 is ~~of~~ ^{of} grace, it must be sought as a gift, which

may be righteousness withheld, and not as a matter to be re-
sisted or ~~earned~~ earned. If God is a sovereign in dispensing his
grace, then he must be acknowledged as such by those who
would obtain his favour. If men are not only condemned
but helpless, then their first step towards salvation is ful-
ly to feel & acknowledge their true condition. In short the
state of mind wh. these doctrines are adapted to produce,
is a very state to wh. God promises eternal life. Instead
therefore of quarrelling with the ^{imp} mysteries of the gospel; or
with the sovereignty of God; or with the gratuitous nature of
salvation; let us submit to all God's demands & consent to
be saved on his own terms & to his glory. If we thus yield
ourselves to him, he will glorify himself in our salvation.
For he saves all who are willing to be saved on the terms
which he has proposed.

Preached in the Chapel Jan^y 2d. 1847.

D^r Cuyler's - March 21st 1847.

D^r Potts N. Y. April 25th 1847.

D^r Krebs N. Y. Feb. 20th 1848.

Second Church Perseus June 1848

D^r Davidson N. B. Feb. 25. 1849.

D^r Phillips N. Y. March 11th 1849

W^m Schenck Vt. 28. 1849.

Laurencville June 9. 1850.

W. Lee, Rahway Jan. 26. 1851.

Chapel Feb. 16. 1851.

Second Church, Princeton, July 31. 1853

D. Magee July 30. 1854.

Seminary Chapel Feb. 24. 1856.

Seminary Chapel Oct. 14. 1860.

Seminary Chapel Sep. 5th 18.69.

✓
 Hymn 12. Ps. 113. Ps. 100
 22
 Hymn 4. Ps. 106. Ps. 97. Hymn 9
 32

85 / 100

12

I have been thinking of you
 so often the past, how much
 I shall enjoy, surely, to see you
 again, I hope.

456

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