

from God's favour in this life, and the perpetual separation of the whole man from God's heavenly presence and glory, hereafter—For “by one man's disobedience many were made sinners.”

Thus were men lost to the favour of God, who is “of purer eyes than to behold iniquity, and who hateth all them that work wickedness.” Thus, by being the children of disobedience, they became “the children of wrath;” and, by being lost to the sanctifying influence of God's Holy Spirit, “they did not like to retain Him in their knowledge.” They were given over to, ‘vile affections and a reprobate mind,’ and were suffered “to walk according to the course of this world,—according to the prince of the power of air, the spirit that now worketh in the children of disobedience.” Thus forlorn and abandoned, they were without hope, and “without God in the world.” The gates of heaven were barred against them,—no prayers, no intertreaties, no sacrifices, could be made acceptable in the sight of an offended God. In this situation, HE was promised, who came “to save that which was lost. The seed of the woman was to bruise the head of the serpent. As by the offence of one judgment came all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

Christ came to save us that were lost by being “made sin for us, that we may be made the righteousness of God in Him.” He died to make a sufficient atonement, sacrifice, and “propitiation for our sins;” to reconcile us unto God; to make us the “children of grace;” and to make us “joint heirs” with him of the kingdom of heaven;—in a word, to place us in the situation where our prayers would be heard, and where our services would be accepted, through his righteousness; and this salvation extends to *all*. “All men have sinned,” says St. Paul, and “Christ Jesus came into the world to save sinners.” “God,” says St. John, “sent not his son into the world to condemn the world, but that the world through him might be saved.” “God our Saviour,” says St. Paul, “would have *all* men to be saved”—“the man Jesus Christ gave himself a ransom for *all*”—“God hath concluded *all* in unbelief, that he might have mercy upon *all*”—“Christ died for *all*”—and “he tasted death for *every man*.”

But let no man so fatally deceive himself as to suppose, that because “Christ died for *all*” he died for all unconditionally—or that all men will finally be saved, through Christ, let their conduct be what it may. Such a conclusion would go to render all the precepts and exhortations given us by Christ and his apostles of no value. Why should we be exhorted to be “holy as He is holy,” or to be “perfect as he is perfect,” if we must all be finally saved without any exertion on our part? We are placed in a *state* of salvation through Christ—in a state where we may “*work out* our salvation with fear and trembling.” Every person must feel the corruption of his own natural