

tian. Until the arguments submitted in the *May* number, on pages 67, and 77, are carefully examined and shown to be unsubstantiated by the Oracles of God, I must be excused occupying any space to show that the doctrine of justification by faith alone has been weighed in the balances of the sanctuary and found wanting; but "Condono" is of age, he can speak for himself if he thinks your remarks on the subject worthy of notice. He will see the necessity of being very brief, as our pages are few.

The doctrine of the "utter depravity" of the sinner has called forth many books and sermons, and much controversy, without any thing definite. Many controversialists would grasp each other by the hand, and in theory would be brothers, were they to pause and explain the meaning of the words in reference to which they were about to hold a discussion! You say you believe that the sinner is "*entirely depraved.*" This may or may not be true according to the meaning attached to the terms 'utter' and "depravity." If by them you mean to express your belief that the sinner is entirely cut off from spiritual connexion with God—that he is dead in trespasses and sins—and that without the regenerating influences of the Gospel he must perish everlastingly, I will agree with you: but if you mean that what the words "utter" and "depravity" seem to imply, that every sinner is as bad—as corrupt as it is possible for him to be, I hesitate before I give in my adhesion to such a doctrine. For "wicked men and seducers wax worse and worse," and hence not totally depraved, I presume. I charitably hope that few sinners are as bad as the arch adversary of our race. But some mean by the phrase total depravity, that all a sinner's moral powers are as indisposed to the reception of truth and the obedience of faith, as were the physical powers of Lazarus when he had been *four* days entombed. Nay, some of our modern "divines" say that they differ from Lazarus *only*, in that they are not only dead to all the calls, invitations and motives of the Gospel, but with all their powers they are striving against the Lord, until the Holy Spirit regenerates them by his direct almighty power. Now if this be your definition of *utter depravity*, I hope you will review the grounds of your faith, for I strongly suspect you did not receive your views from the Word of God.

I think, sir, you have not given the principles advocated in *The Christian* a careful examination. I must inform you that there are many thousands in Europe and America who are toiling night and day to induce their fellow men to return to the oracles of God. They wish to sustain no party but that party which the word of God sustains. They wish to see all Christians united. A Christian with them is one who believes in Jesus Christ, and obeys him in all things. They wish to promote *christian* union. They have learned from the New Testament that the first disciples were of "one heart and of one mind." What has been, they think might be again. And to accomplish this they agree to speak of Bible things—the doctrine they would inculcate, and the practices they desire should obtain among the followers of the Lamb—in the language of the word of God. They presume not to coin any new terms to express the doctrine of the Lord. They ask no man to believe what they cannot inculcate with a *thus saith the word of the Lord.*