

for any individual. He died for sinners, and every sinner that believes in his atonement for sin as the ground of his acceptance before God, is justified. The atonement of Christ is the propitiation for sin, and to the sinner who believes in his character and work, is his righteousness imputed; that is, the work of Christ, or object of the sinner's faith, is imputed to the sinner, and he is thereby justified. His sins are pardoned, and he is made an heir of eternal life.

Nearly a kin to this is another sentiment on faith, viz. that the gospel includes the promise of salvation to those that believe it; therefore faith say some, includes our belief in our own eternal salvation. I said before that the promise of salvation to those who believe, is not part of the gospel, but a promise annexed to believing it. It is perfectly true that every believer shall be saved, but it is equally true that *all professors are not* believers. The belief of the gospel brings along with it a consciousness that it is the truth we believe, but this consciousness does not amount to the full assurance of faith. It immediately inspires a hope, but does not amount to absolute certainty.— Full confidence needs the proof of the operation of the spirit of God in the soul, and fruit in the life to strengthen the same. But not to anticipate what must come on afterwards, I remark, that the belief of our own interest in Christ is no part of that gospel which Jesus commanded his apostles to preach to every creature throughout the whole world. Their gospel stands a glorious, precious truth, whether we are in Christ or not, and many of those who believe their own interest in Christ, believe a downright falsehood, of which many of them give ample proof in their conduct.

To believe the gospel, or to receive it, is the reception, or belief of that truth testified by the holy Spirit, in the Scriptures of truth, as the record of God concerning his Son. Of this record we have treated above and shewn that it is the testimony of God respecting the character—sufferings—death and resurrection of Jesus Christ, &c. Paul says 1 Cor. 15. 1, 5, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory (mar. hold fast) what I preached unto you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." He who believeth this, or receiveth it as a truth, shall be saved; but he who believeth it not, shall be damned. When Jesus sent forth his disciples to preach the good news of his reign, he said, "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." He then that receiveth the Apostles, as the Ambassadors of Christ, giving credit to *their* message as the truth of God, receiveth the Father and the Son. 2 John 9.