

again: he says, "By the power which Christ in flesh of sin put forth to condemn the sin in the flesh, we are enabled to fulfil the righteousness of the law, and what is far higher, the righteousness of faith." But, Sir, I ask how could we fulfil, by aid or without aid, a righteousness which was fulfilled, published to the world, and the means of justification to thousands, 1800 years before we were born? How unlike the language of the Apostle, "Christ is the end of the law for righteousness to every one that believeth." "It is unto all and upon all them that believe". "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." "By the obedience of one shall many be made righteous." And surely we had no part in fulfilling that obedience; neither can we possess it, without faith.

6. Your system is unscriptural and dangerous, in calling the life of Christ the accomplishment of his triumph.\* Here your leader again says: "Was his life the complete and unfulfilling accomplishment of his triumph? I answer, Yea, verily I believe it was." The Scriptures, Sir, and all orthodox Christians believe the death of Christ to be the accomplishment of his triumph; so the apostle says, "having destroyed principalities and powers, he made a show of them openly, triumphing over them in it," that is, on the cross. Hence the apostle went every where preaching the cross, and glorying in the cross; and it is from this that our peace, comforts, and hope must flow, or else we believe in vain. In this, Sir, you so far agree with the Socinians, who deny the scriptural doctrine of atonement, and, according to a self-righteous notion of things, make every thing of his life. But be free, Sir: tell the world what you do mean by this triumph in which you so much glory. It is nothing less than a combat between the divinity and humanity of Christ. Here, again, your teacher says, "† The second great head of our Lord's humiliation was his contest with sin in the flesh." Yes, you mean in his own flesh, which your system calls "sinful flesh,"—"sinful substance,"—"liable and inclined to every thing the law interdicted"—"possessed of a diabolical feeling" and "every species of wickedness which hath ever been realized." But he further explains himself on this dreadful doctrine, and we shall clearly see where the combat was; and so he says: "Having met all sin, and all weakness, and all mortality, and all corruption, and all devils, and all creature oppression, and all creature rebellion in his flesh—

in his body, he strangled them there; he resisted, he overcame, he captured them." Here now, Christian reader, mark the region of combat, "*his flesh—in his body.*" Be not mistaken—he adds:—"It is thus that God is glorified by the Godhead contending against sin in the flesh, overcoming it and proving it to be weaker than God in its own region." And to conclude, he says that "Christ's flesh did carry up to him every form of seduction.\*" It might as well be said that Christ tempted Christ, as that his humanity presented to his divinity every form of seduction. Really, Sir, such horrid sentiments are enough to make a person's blood run cold. They surpass every thing that ever I read.

7. Your common sentiment, "that all the world are pardoned and saved already," is a most unscriptural and dangerous doctrine.

(1) It has a tendency to lull careless people asleep in their sins. Thousands believe that their sins are pardoned, when not a fact; and their faith, although of your kind, has no saving influence on their heart. (2) I object to the idea, because it places pardon before faith and repentance, while the apostle would have it after them. "Repent ye therefore, and be converted, that your sins may be blotted out".—Acts iii. 19. "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee."—Acts viii, 22. (3) I further object to the idea, because it virtually says that a man is justified before repentance and faith; for what is justification but a full remission of all sins, and a clearing of the individual from the condemnation of the law, by the imputation of the righteousness of the just dying in the room of the unjust, as the apostle says, "It is unto all and upon all them that believe." (4) The Scriptures, Sir, make a distinction between the saved and the lost in this affair; but you make none. You say, they are all saved already; but the Saviour himself says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Why, Sir, I could hardly believe that you or any other under the name of a Preacher, should ever advance and try to support such a sentiment, so much in the face of all the Bible—had I not the evidence of my own ears, and that to myself personally, on the bridge above Bytown. Yes, Sir, you told me, and that before witnesses, that I was saved whether I would believe it or not, and at the same time told me that "I had the lie of the devil," "and that the love of God was not in me," while you had no provocation for the same, for you expressed yourself offended by my kindness. A salvation, Sir, that would

\* Duncan's Letter, p. 36. † Ib. p. 35--25--8.

\* Duncan's Letter to Irving, p. 36.