

and no doubt the vilest of characters, must necessarily have been saved with an everlasting salvation (by faith alone). The second dogma, as he terms it, (what I call the truth of holy writ) is the utter depravity of the sinner. Take a glance at Jeremiah xvii. 9, "The heart is deceitful above all things and desperately wicked: who can know it?" Here is depravity. The heart is here characterized—first, as deceitful, and that above or in all things; secondly, as desperately wicked: in so dangerous, so deplorable a state, as is not to be found out—who can know it? The word in the original, which we translate desperately wicked, signifies a mortal incurable disease—a disease which, seizing on the vitals, affects and threatens the whole frame, and which no remedy can reach. If we look back at our first parents' transgression, whereby man, departing from God, fatally destroyed his soul's health, and sunk into that state so pathetically described by Isaiah, chap. i., "The whole head is sick; all the powers of the understanding disordered; and the whole heart faint; all the springs of the affections enfeebled; from the sole of the foot even unto the head, there is no soundness in it; but wounds, bruises, and putrifying sores: a depraved nature, guilt, sorrow and death extend to all its posterity; the evil growing worse continually, and no help or helper at hand, they have not been closed, nor bound up, nor mollified with ointment. In consequence of this deep-rooted, depraved nature, the heart is deceitful; that is, it deceives us and fails us in every attempt. The prowess of the Romans established altars to fear and paleness: so deeply were they infatuated, so totally lost to common sense, that the apostle Paul's worst enemies could find no more plausible accusation against him in one of the politest cities then in the world, than that he had ventured to affirm they were no gods who were made with hands. And even the great apostle declares in the 7th chapter of Romans, "For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not;" and so on. You see the apostle Paul declares his utter depravity in the flesh. What must then the sinner be? I ask Mr. "Condono" to examine these few portions of Holy Scripture, wherein he will find his utter depravity, unless quickened by God's faith and grace. Perhaps, Brother Editor, will be kind enough to find a small space in *The Christian* for these few lines; likewise his own views on this subject would be highly appreciated by

AN ANXIOUS INQUIRING SUBSCRIBER.

*St. John, June 12, 1847.*

REPLY TO AN ANXIOUS INQUIRING SUBSCRIBER.

*My Dear Sir,*—I have within a few minutes received your note of the 19th instant, disclosing your real name. I shall immediately place your manuscript into the printer's hands. Those who have read "Mr. Condono's" strictures on the articles of the evangelical alliance shall also have the benefit of your criticisms. You express a desire that I too, should give my views of justification by faith alone; and the doctrine of "utter depravity" of the sinner.

In reference to the former doctrine, I conceive it wholly unnecessary to make a remark after what has already been published in *The Chris-*