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"The great design of the Apostle in the Epistle to the Romans, is to show the need all mankind had of a righteousness to justify, the nature of that righteousness which justifies a sinner, and the consequences and results of embracing and laying hold of such justifying righteousness; accordingly, in the first chapter the Apostle is principally occupied in showing that the Gentile world, by reason of their horrid wickedness and total moral apostacy, had need of this righteousness. In the second chapter and the opening part of the third chapter, he shows that the Jews, though possessed of greater external privileges, were just in as bad a way as to the attainment of anything like a personal justifying righteousness before God. In the latter part of the third chapter, he explains at large what that righteousness is which justifies the sinner; even the righteousness of Jesus Christ—his perfect obedience unto death, as God manifest in the flesh, and which, being embraced by faith by the sinner, becomes his by imputation. In the fourth chapter Paul proves or evidences his doctrine by the case of Abraham as the father of the faithful, or the justified. In the fifth chapter he shows the consequence of embracing this doctrine, as relates to inward Christian experience, or the communication of peace, and joy, and hope to the believer. In the sixth chapter Paul shows that this blessed doctrine does not tend to licentiousness, as might at first sight appear, and as its enemies have oftentimes represented, but one directly and necessarily tending unto holiness of life. In the seventh chapter he shows that the justified are renewed in the right spirit of their minds, yet are they, at best, but renewed in part; that in the most regenerate there is, through life, a perpetual conflict kept up between the flesh and spirit. But though sin thus harrasses and oppresses them, yet doth it not condemn them, for they obtain the victory over the body of this death through Jesus Christ; so that, as is said in the opening part of the eighth chapter, there is now no condemnation, and therefore no Purgatory, &c., for them that are in Jesus Christ, and who walk not after the flesh, but after the spirit. (Rom. viii. 1, &c.)"

Strictly speaking, we have only to do with Mr. Maginn, and to his part of the controversy we shall confine our extracts.

On the fourth day Mr. Maginn, "lest his reverend