

other" than Christ; and that "there is none other name under heaven, given among men, whereby we must be saved."—And further, there is not a word in Scripture, to intimate that any mental or moral sentiments or feelings, or external profession, or conduct, will be of the slightest avail towards obtaining the regeneration and salvation of the soul, independent of the possession and influence of that divine spirit mentioned in the text.

Here it becomes requisite to ascertain and define the true meaning of the words—"the spirit of Christ." In other Scripture passages we find the expression—"the mind of Christ," which to some may appear to be of the same import and meaning. But it is in nature and reference widely different. The expression—"the mind of Christ"—seems to relate to the human mind and character of the blessed Saviour, as originated and proceeding from the union of the *divine* with his *human* nature. But the words of the text—"the spirit of Christ," most certainly mean, the Holy Spirit, the third person in the united, eternal, and glorious Deity. The following are passages of Scripture similar to the text—"the spirit of life in Christ Jesus"—(Romans viii. 2). In the same verse as the text the spirit of Christ is called—"the spirit of God." Also, "God hath sent forth the spirit of His Son into your hearts, crying Abba, Father"—(Gal. iv. 6.) "The supply of the spirit of Jesus Christ"—(Phil. i. 19.) "Searching what, or what manner of time, the spirit of Christ which was in them did signify"—(1 Peter i. 11.) "Having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear"—(Acts ii. 33.) These last words were a part of the address of the Apostle Peter to the Jews on the day of Pentecost when the Holy Ghost descended in such plenary and rich effusion on the assembled Apostles. The Holy Spirit is most appropriately named, "the spirit of Christ," because His gracious influences, for the quickening and thorough regeneration of human souls, have been purchased by the obedience, sufferings, and death of the Lord Jesus Christ; for the Scriptures declare, "He was made a curse for us;"—"bare our sins in his own body on the tree;" and thereby became "a propitiation for the sins of the whole world."

Some consideration may next be given to the grounds and reasons