

are sinners, and that, as sinners, they are *in themselves* debtors to Divine justice. But then, they say, Christ has paid for all men the debt which they owed, and justice can have no further demand upon them. Hence they conclude, that no man's salvation at all depends on his repentance, faith, obedience or any thing done by him, but is alike sure to every man, what ever his character may be ; and that a wicked and impenitent life will expose no man to future punishment.

This is a total perversion of God's grace. The gospel nowhere teaches us, that Christ has paid our debt to God's justice ; or has bought us out of its hands, that we might sin without danger, and be saved without repentance. But it teaches us, that " Christ has been set forth a propitiation for sin to declare the righteousness of God in its forgiveness, that he might be just, and the justifier of *them who believe.*"

The Redeemer has introduced and established a gracious covenant, which offers blessings on certain terms or which promises pardon and eternal life on repentance, faith and abedience. If we reject these terms we are as certainly exposed to condemnation as if no covenant were established, and no Saviour were appointed.

To say, that Christ has paid the debt absolutely for all without distinction, whether penitent or impenitent, is to adopt a language very dissonant from that of the gospel. Christ has purchased salvation. This is offered freely ; and all who accept it by repentance and faith are interested in it. But for those who remain impenitent no debt is paid. They are under condemnation. They are debtors to justice. And believers are debtors to Christ, bound to live, not after the flesh, but after the Spirit. To such there is no condemnation.

3. They who embolden themselves in a course of sin from the declarations, which God has made, of his mercy ; and conclude that they shall escape punishment, because God has no pleasure in the death of the wicked, turn the grace of God into licentiousness. They make the grace of God which is the great motive, and the only encouragement to repentance,