

that melts him, and draws him to himself. The power of the cross crucifies the old man with his affections and lusts, Rom. 6, 6 ; Gal. 6, 14 ; John 12, 22. Every one that believeth that Jesus, the Christ, died for his sins according to the scriptures ; that he was buried, and that he rose again according to the scriptures, and continues in the truth, (otherwise he believes in vain,) shall be saved, Mark 16, 16 ; John 8, 31 ; 1 Cor 15, 1, 2, 3 ; Acts 13, 39 ; 16, 31. The divinity, death and resurrection of the Lord Jesus procure our pardon. Though our sins are many and mighty his blood can take them all away. Although we have broken and dishonored the divine and holy law ; yet a divine person in our nature has fulfilled, and made it honourable. God is perfectly satisfied with what he has done for us, and with us also when we come unto him through Jesus Christ.

A. If, as the Apostle says, (Rom. 1, 16 :) the gospel of Christ is the power of God unto salvation to every one that believeth, does it not give every information necessary to save the sinner, without the addition of Moses' law or any other system ?

B.—Most certainly. If the sinner believe the gospel it convinces him of his sins by leading him to behold Christ dying for his sins. It also unites his affections and himself to Christ. We will suppose, for illustration, that we lived in poverty and want, from which we could not relieve ourselves. Near us lived a great king, who was mindful of our distress, and stood ready at all times to supply our every need ; and only required in return our gratitude and esteem. On a certain occasion we had it in our power to injure the government and reputation of the king, and readily enlisted all our energies against him. It was his hand that supplied us with the blessings of life ; but that life was a series of unprovoked indignities. It is not difficult to conceive how we would be so filled with guilt and shame, as to seek every opportunity to avoid meeting the king. We would be afraid of him, and would naturally hate him, though he never injured us. Our thoughts that he would punish us, and the justice of that punishment would make the false impression on our mind that he was our enemy, and his presence would be intolerable. What method would that king adopt to slay our enmity and reconcile us to himself ? If he sent an officer to bring us to justice, this might slay us, but would not slay the enmity. If he sent others to tell us of power, and admonish us to return to our allegiance, it would only terrify us. Suppose the king's only son laid aside the robes of royalty, came amongst us, and sought every opportunity to