

foundation to support the believer's hope of glory, even when he views the righteous law, in its full extent and unabated purity. This foundation of confidence will support the soul in the view of death, and when on the confines of an eternal world. Nor will it fail (such is its high perfection and sovereign efficacy) in the near prospect of the awful judgment. Here, then, grace reigns, in freely bestowing this righteousness, and in our complete justification by it. As it is the imputed righteousness of Christ, and that only, by which any of the children of men can be justified, let us look to it, rely on it, and glory in it. For it is dignified with every honorable character, and free for our use. Cheering thought! this way of justification is completely fitted to pull down the pride of the self-righteous professor, who considers himself as standing on more respectable terms with his Maker than his ungodly neighbor. Nor is it less happily adapted to raise the drooping spirits of the trembling sinner; of him who has nothing to plead why sentence of condemnation, already pronounced upon him, should not be executed in all its vigor. If, indeed, we were not allowed to look to this unequalled obedience, till conscious of having some righteousness of our own, we might then be discouraged. Despair would be rational, and damnation certain. But, thanks be to God for the unparalleled favor! this righteousness and justification by it, are free, perfectly free for the worst of sinners. For the works of every law in every sense, as performed by man, are entirely excluded from having any concern in our acceptance with God. Since, therefore, it is in Christ alone, as our head, representative, and surety, that we are or can be justified, He alone should have the glory. He is infinitely worthy to have the unrivalled honor. Let the sinner, then—the ungodly wretch, trust in the obedience of the dying Jesus, as being absolutely sufficient to justify him, without any good works or duties, without any good habits or qualities, however performed or acquired; and eternal truth has declared, for his encouragement, that he shall not be disappointed.

Here, sinner, self-ruined and self-condemned—even you that are tempted to execrate the day of your birth on account of your multiplied provocations and utter unworthiness;—here is a complete righteousness revealed for your full relief and immediate comfort. In this righteousness you may read the divine character: "*Just, yet the justifier of the ungodly.*" True it is, if nothing but equity had appeared in Jehovah's name, nothing but misery could have been expected by the guilty. But, when we behold the idea of a compassionate Saviour, connected with that of a righteous Judge, such a character, though supremely venerable, is greatly inviting. For it speaks deliverance, and administers consolation. Yes, disconsol-

ate soul, though you have no righteousness, nor any recommendation, yet the wisdom of God has appointed a way and the infinite riches of sovereign grace have provided effectual means, for your full discharge before the great tribunal, and for attaining that honor and joy which are commensurate to your utmost wishes, which exceed your highest conceptions, and shall render you happy to all eternity. Is my reader oppressed with guilt, and harassed with tumultuous fears of deserved ruin?—wearied with going about to establish his own righteousness, and sensible that he is possessed of no worth, nor any thing that might be a probable mean of recommending him to the Redeemer? Remember, distressed fellow-mortal, that no such recommendation is needful. Nothing is required at your hand for any such purpose. "Come, and take freely," is the language of Jesus. He has all that you want, however impoverished; and He gives all with the most liberal hand. *Grace reigns*: and let that be your encouragement when thinking about acceptance with Christ, and of your justification in Him before the Almighty. — "*The Reign of Grace,*" by Abraham Booth.

The Racers.

"Know ye not that they which run in a race run all, but one receiveth the prize? so run that ye may obtain.—1. Cor. ix. 24."

St. Paul has reference here to the Isthmian games which were celebrated in honor of Neptune on the Isthmus of Corinth. They occurred every fifth year. Great numbers were in attendance. Deputies were sent from all the other countries, each deputation endeavoring to outvie the rest in pomp, magnificence, and proficiency. The competitors entered the stadium determined to do their utmost. A crown was at stake, and the loud huzzas of a multitude; besides the honor of having a statue raised to commemorate the victor's achievement, and perhaps of having a temple erected to rank him divine. These things conspired to render the contest a matter of great moment. Hence the competitors' strength and ingenuity were put to the test. They ran, plied hard for the goal. They strove to the last, every limb was in exercise, every eye was bent forward. Mark them as they run, stripped of every encumbrance!

Reader, we are all on a race-ground. This world is our stadium. Heaven is our goal. Temptations, weaknesses, besetting sins stalk around. The devil is abroad: his emissaries are on the alert. We must outstrip all these if we would obtain the prize. It requires the energy of a Bloudin,—not in body simply, but in mind. We are mortal; mortal strength alone cannot gain the goal. No; it is through Christ. Lord Jesus, aid us! Draw