

truths of the gospel, occupies a very subsidiary place in the scheme of redemption. Some of these points will be discussed by subsequent lecturers.—And now what is the result to which this discussion has led us? Romanists substitute sanctification for justification, and thus they virtually deny the doctrine of justification by faith altogether even when retaining the name. They deny that we are justified by faith alone in the merits of Christ, through their Savior's imputed righteousness, and then the gracious character of the gospel is entirely subverted by a subtle theory of previous dispositions which dispose us for justification, the *enfeebled* will restored to activity and strength, the righteousness of Christ infused, not imputed, and pre-venient grace bestowed by God in order to draw out the good works which slumbered in the heart. All the benefit that we have derived from Christ's death, according to this theory is, that he has put us in the way of saving ourselves. This complex system, calculated to confound and perplex the anxious enquirer, and manufactured in the laboratory of the middle ages, is totally opposed to the simplicity of the gospel. I trust, my young friends, that in surveying such a system, which can impart no comfort in the pilgrimage of time and which can give you no certainty of future bliss, you are disposed to say with Cowper:—

“Oh how unlike the complex works of man,
 Heaven's easy, artless, unencumbered plan!
 No meretricious graces to beguile,
 No clustering ornaments to clog the pile;
 From ostentation as from weakness free,
 It stands, like the cerulean arch we see,
 Majesty is its own simplicity.
 Inscribed above the portal from afar,
 Conspicuous as the brightness of a star,
 Legible only by the light they give
 Stand the soul quickening words—BELIEVE AND LIVE.”