

tance of the subject matter, we feel authorized in giving them something more than a mere passing notice. Let us inquire, in the first place what is meant by the earnest exhortation.

Certainly it does not mean that those addressed had the power, independently of God, to effect their salvation. The whole scope of the discourse, in which the Apostle labored to convince them that there was a Saviour provided *for* them, forbids such an interpretation. It must be understood, like all other scriptures on the subject of man's deliverance from sin and death, in harmony with the fundamental and universal truth, that salvation is by grace; and that there is no other name or means by which any man can be saved but by the name of Jesus Christ. Work, and pray, and think, and feel, as much as any man can, it is invariably true, that "he that hath the Son hath life, and he that hath not the Son hath not life." What then is meant by the injunction, "Save yourselves?"

It is evident that, notwithstanding Christ is a perfect Saviour, he does not save everybody. Thousands of men live and die with the offer of salvation sounding in their ears, and go to everlasting perdition. The reason is because they will not accept of salvation on the terms upon which it is offered. And why will they not? Various reasons might be assigned, if we were to go into a rigid analysis of the whole matter, but the great, controlling and all absorbing one, is that they are under the influence of an "untoward generation." Thus it was on the day of Pentecost. The scriptures of the Old Testament identified Jesus Christ. The rites and ceremonies of the Jews' religion identified him. His own miracles identified him. And now, the perceptible, astonishing, and most significant miracle, upon the heads and tongues of the Apostles, identified him as the Christ, the Saviour of the world. But notwithstanding all this, the great body of that generation believed not. The scribes, the lawyers, the doctors, the learned and influential men of all sects and parties, those who set themselves up as teachers of religion and patterns of holiness, closed their eyes, and ears, and hearts, against all this testimony, and with marvellous perverseness rejected the counsel of God against themselves. They were an *untoward*, that is, a perverse, an ungovernable and indocile generation. Now it is evident that so long as any man was under their influence, he would reject Jesus Christ; and hence the only possibility for him to avail himself of the salvation offered in the gospel, was for him first to free, or "save himself from them."