

heed how we make *our experience*, which is the result of *our unbelief and unfaithfulness*, the *standard* for the people of God : and lower down *Christiauity* to our most reprehensible and *dwarfish* state : at the same time, we should not be discouraged at what we thus feel, but apply to God, through Christ, as Paul did ; and then we shall soon be able, with him, to declare, to the eternal glory of *God's grace*, that *the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death*. This is the inheritance of God's children ; and their salvation is of me, saith the Lord.

"Reader, do not plead for Baal ; try, fully try, the efficiency of the blood of the covenant ; and be not content with less salvation than God has provided for thee. Thou art not straitened in God, be not straitened in thy own bowels."

True, Doctor—very true. Would to the Lord that Calvinists and Arminians would come to the Lord Jesus Christ as did the Apostle, and then they would learn that the Christian character is exhibited to us in the former part of the eighth chapter, and not in the seventh. Of the Christian we learn, that he is not under condemnation—"that the law of the spirit of life in Christ Jesus has made him free from the law of sin and death." How it is possible for an honest man, in the enjoyment of his reason, to read these two chapters, and for a moment remain in doubt whether in the former he has the Christian's or the awakened sinner's character under discussion, is to us astonishing ! How natural and rational, too, for him first to give a description of one character of a Jew seeking salvation by the Law of Moses, and then give us the christian character in contrast.

Let all who have such an "experience" as the character named in the latter part of the chapter under consideration, take the good advice of Dr. Clarke—his own brethren in particular, viz. "Apply to God through Christ as he (Paul) did." And how was that ? He cried—"Lord, what wilt thou have me to do ?" The Lord instructed him to "go to Damascus, and there it should be told him what to do." If Paul was speaking of the workings of his own mind in the seventh chapter of Romans, it must be during the time that he saw nothing, neither did eat or drink. But let us not forget the important question before us. Ananias, by the direction of the Lord, finds Saul praying, "Lord, what wilt thou have me to do ?" The first thing he told him to do, seeing he was penitent, was, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." Thus he "applied to God through Christ," and we hear nothing of his doubts and fears subsequently. He knew in whom he trusted. None enjoy this confidence who do not follow the same path. All who trust in themselves, or the word of man, can expect nothing but doubts and fears ; while those who put their trust in Jehovah, by obeying his word, are like Mount Zion, which can never be removed. Since writing the above, I have glanced at a lecture by Mr. C. G. Finney, (a Presbyterian minister of the new school,) on the same subject, who concludes a very good discourse in the following plain language :

"You see, from this subject, the true position of many church mem-