

bright noon and pitchy midnight. Did the saints of scripture talk in such absurd terms? Did Paul speak of himself as one who looked to punishment instead of Christ, or to it in conjunction with him? None of these things. They all expected full and free pardon; and that was their only confidence in their merciful Saviour.

3.—*This doctrine confounds the distinct conditions of saints and sinners, in regard to pardon and punishment, and treats them all by the same rule of making legal satisfaction for their offences.*—It makes every one suffer for himself the vengeance of God's law. The Bible teaches that the saints enjoy great privileges that the wicked cannot experience. The one are pardoned and sanctified; the other condemned to remain filthy and unjust still. The one are to be admitted to the inheritance of the saints in light: the other, to reap corruption with the devil and his angels.

But as all men sin, allow me briefly to mark the difference between a saint and a sinner. A saint is one who repents of sin; seeks and receives pardon, and lives a life of habitual obedience, faith, and trust in Jesus Christ. A sinner is one who has not repented; who sins habitually and of choice; resists the Holy Ghost, and is not in a present state of pardon and acceptance.

4.—*This doctrine is calculated to drive an otherwise considerate person into despair, because it holds out no hopes of mercy.*—If we are to pay for our sins by bearing their due—by receiving “the wages of sin,” all ground of mercy is clearly taken away. We are treated according to the forms and the spirit of justice—of God's eternal law: and justice, in its nature, knows not, and admits not, the exercise of mercy as mingled with its operations. If we are dealt with justly, we are not dealt with mercifully: if mercifully, not according to strict law and justice: for mercy in its exercise “rejoiceth against judgment.” If we pay for our sins, what remains to be forgiven? Where shall mercy find room for the exercise of grace? In that case, the law would make a legal discharge—a complete *habas corpus* could be justly demanded by the sinner who had satisfied the law, and saved himself: and he might justly and legally reject the offer of mercy; because he has no occasion for it. But since the Bible teaches our utter helplessness and absolute inability to do any thing for ourselves in any sense, as to procuring mercy, or avoiding the force and power of the law, which power is the sole ground of a sinner's fears; a reasonable man must, as it respects “paying for his sins,” (according to a familiar expression,) at once give up all hopes, like a poor shipwrecked mariner cast on a naked rock in an unfrequented part of the ocean.

What motive in such case would present itself to the mind as a restraint on the sinful passions? I answer in the language of the person whose error is under consideration: “The fewer his sins the fewer he would have to answer for.” But this answer entirely overlooks a thing of incalculable importance—the eradication of sinful habits—the pulling on the new man, which, day by day, is renewed in knowledge and true holiness, after the image of him that created him. It proposes no restraint but the servile fear of punishment—no incitement to virtue but the negative one of enjoying a negative sort of salvation, which is to be the result of a more speedy escape from the hands of the executioner. This legal operation would leave moral qualities and moral habits where it found them. Natural depravity and consequent pollution would remain depravity and pollution still. The enmity to God would still live in the heart and life: and he would be regarded as a strong and arbitrary being who required obedience merely because he could enforce it. The fear of God would be destitute of godliness—it would degenerate into the jealous and sullen avoidance of a huge tyrant, secure in the exercise of irresistible power. From such a scheme what fruits are we to expect? Hope, faith, joy, obedience, trust, confidence, love, and peace? No; for in such a creed, grace, mercy, and salvation, from which only they can flow, are not named, and the cross of Christ is excluded.

In such a case, as man could not look for pardon, so neither could he look for the sanctification of the Holy Ghost. Paying for sins excludes grace and pardon; and God never sanctifies an unpardoned sinner. He cannot expect to grow in grace for he cannot receive it, because wages are of debt, not of grace. He cannot expect deliverance from the dominions of sin; for, rejecting the cross of Christ, he also rejects the Captain of his salvation, who only is able to lead him to the victory which overcometh the world. He has no encouragement to look for and labour after purified affections and a subdued will: because his creed teaches him to wind himself up in a sullen self-sufficiency, and to discard the rewards of faith and labour of love. He cannot have a sense of the forgiveness of sin; because he is going to pay the very last mite, and come out of the prison-house by legal discharge. Of course religion—the gospel of Jesus Christ—the news of great joy to all people, can afford him no joy—no consolation—no

peace with God which passeth all understanding. Love is wholly excluded—it cannot warm his heart—gratitude is a stranger in his bosom—and destitute indeed must be his soul of all the christian graces. It affords no soil for their gemination—no culture for their growth—no patience of the saints for their maturity.

Such a creed is both a reproach to the gospel, and a shame to him who holds it. It blinds the understanding to spiritual knowledge, and hardens the heart to pious affections. It makes religion a source of gloomy apprehension, and increases within the minds of its miserable dupes their natural alienation from the author of our only hopes, the God of all our consolation.—“The way of peace have not known”—“there is no fear of God before their eyes.”

We should never forget that the gospel is given both for present comfort and future hope, to support us now under the trials of time, and to lead us forward to the triumphs of eternity. Hence our present affections must be virtuously set on heavenly things. We must now rejoice in the Lord in the actual enjoyment and acknowledgment of present mercies, and drive far from us “the sorrow of the world which worketh death.” So shall we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

It is true that every one must give account of himself to God at the judgment seat of Christ. But the wicked only are to “answer for their sins.” The righteous shall exhibit their faith in him that justifieth the ungodly; and THE LORD OUR RIGHTEOUSNESS will confess them before God and the holy angels. *Blessed is he whose unrighteousness is forgiven, and whose sin is covered. Blessed is the man to whom the Lord will not impute sin.*

We should always remember to make a clear and decided distinction between punishment and chastisement; for by confounding them we run into grievous and dangerous errors. Punishment for sin is everlasting damnation. But chastisement is a provision of mercy through Jesus Christ, applied during life for the reformation of sinners—for converting them to God in order to prevent their punishment in the world to come. We are chastened of the Lord that we should not be condemned with the world. Paul therefore exhorts to endure chastisement cheerfully, because *afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.* It is then not applied as a matter of law and equity; but as a means of merciful prevention, to stay the arm of justice, and ward off the sentence of condemnation. But there is no mercy in justice, and of course none in punishment—none in exacting a just debt—none in taking vengeance for sin. Punishment therefore never yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Chastisement is laid on all; but many—very many, refuse to be reformed by it. Whether then are they bastards or sons?—rebels still, or reconciled to God by the death of Christ? Some presumptuously say it is all the reward due to their evil deeds; thus despising the chastening of the Lord, which he graciously sends for their amendment, and wickedly calling it the wages of their sins.

We should rather be thankful for the chastening hand of the Lord, that he may exalt us in due time, ever gratefully remembering that this is a mercy provided for us by the atonement of our Lord. For if he had not died for us, we do not know that God would have granted us the means of reformation and amendment. He might for ought we know have proceeded at once against us to a definitive sentence of outlawry and eternal banishment from the presence of the Lord and from the glory of his power. Now he chasteneth us for our profit, that we may be partakers of his holiness. But for that end he could not cast us into outer darkness, and banish us from the means of grace, and from the hopes of glory.

In this instance, Mr. Editor—so fight I,—not as one that beateth the air.” I know there are numbers who entertain the dangerous error it is the aim of the above to correct.—Every disease needs the physician—and it is well, since there is “balm in Gilead” and “a physician there,” if any can be prevailed upon to call on him in an acceptable time, while he may be found. ERIEUS.

TRIBUTE TO DEPARTED EXCELLENCE.

AN ADDRESS,

Upon the Life and Character of the Right Rev. JOHN HENRY HANNA, D. D. Bishop of the Protestant Episcopal Church in the State of New York, delivered in St. Peter's Church, Auburn, Sunday P. M. Sept. 19, 1830.—By JOHN C. RENO, D. D. Rector of said Church.

It has been the custom of all ages and nations, when great and good men have been removed by death from the scene of their usefulness, to devote a portion of time to the consideration of their worth, and to seek encouragement in the paths of virtue from their examples. If there was, ever a time, my Brethren, when we might