

and 11th chapters of the Epistle to the Romans, places this beyond dispute. Evidently, the disposal of transgressors of Divine law, to justice or to mercy, must rest altogether in the Divine prerogative.

The Word of God is equally plain and emphatic in regard to human responsibility. It underlies all Scripture, as a fundamental principle, that man is not a mere automaton, but a being having reason and conscience, individuality and will. Hence it everywhere holds him accountable for his thoughts and feelings, words and deeds, his breaches of law and his rejection of the Gospel. We know not *how* the sovereignty of God and the free agency of man can consist together; *that* is hid in the mysteries of being; but we know that both are truths in fact: *this* is manifest from revelation and experience. These truths are correlatives, and necessary to each other; either one, if held alone, would lead to serious error; into the belief of fate, in the one instance, and into that of chance, in the other. But they present no practical difficulty to their common reception; and their legitimate influence conjointly is of the highest importance, leading, as they do, to trustful acknowledgment of the Divine disposal of us here and hereafter, and to the diligent use of means for preservation and for salvation.

There are two aspects of the vicarious work of Christ presented in Scripture—one of a wider, the other of a narrower extent—in the reconciliation of which, philosophically, much difficulty has been found, and which, in consequence, have occasioned for centuries much earnest and ingenious controversy. There are many portions of Scripture which represent Christ's vicarious work as having an infinite sufficiency, and some relation to the whole world; and there are many portions again which represent it as having a certain relationship, and an actual application, no wider than the elect people of God. Christ is represented on the one hand