

defend ourselves. But as we are commissioned expressly to preach the gospel, as we have sworn to do so, and as all our hope of saving ourselves or others must perish if we do not, God forbid that any of us should be either negligent in any degree of this sacred duty, or unconcerned about the opinion which others may entertain respecting our faithfulness in the discharge of it.

Of the doctrine delivered from this pulpit to yourselves, my brethren, it is fit that I should speak with deep humility. But of this I am sure, that if what you hear be not the gospel, it is not for want of a sincere and earnest endeavour on our part to speak as the oracles of God. We preach, as all will bear us witness, the glad tidings of the remission of sins, through the blood of the great atonement, and hold out as the condition of God's pardon, repentance from dead works, and faith in our Lord Jesus Christ. We teach that by grace you are saved through faith—but *that* a faith of which obedience is the indispensable fruit, since without holiness no man shall see God. We affirm constantly (as we are in scripture expressly enjoined to do) that the grace of God which bringeth salvation hath appeared to men, not to release those who have believed in God from the obligation to maintain good works, but to make them more alive to that obligation, and zealous to acquit themselves of it. With all the power of holy coven<sup>t</sup>ent we can command, we urge you—whatsoever things are honest, pure, lovely, and of good report, to think on those things, and do them. We ascribe no virtue whatever to the faith which does not exercise this salutary influence upon the life, but at the same time strenuously deny that any man is accounted righteous before God for any thing that he himself can do. We insist, that although we should have done all that is commanded us to the best of our ability, we should still be but unprofitable servants, whose reliance for salvation must be after all solely upon the mercy of our heavenly father, which is extended to the penitent believer for the sake of His blessed Son. This, we hope, is not to preach a dry and profitless morality. The morality we teach is that which we have learned from the precepts of Christ and his Apostles, and we ground it upon the motives which they present to us.

We hold that the great end of every dispensation of true religion, and more especially of the gospel, is the moral purification of the believer; that the Son of God was manifested that he might destroy the works of the devil; that the salvation which he wrought means a deliverance from the power of sin, no less than from its punishments; that so long as our servitude to sin remains unbroken we