

thing, quite contrary." In these Essays, let it stand for what Paul calls the belief of the truth—not the belief of the truth as it is in this creed, or in that, or in any other, but as it is in Jesus.—He presents them to the reader's serious attention, submissively and impartially to be tried by the heavenly oracles, in their most simple and obvious meaning, comparing spiritual things with spiritual; assuring him, that he wishes them to have no other influence than what they may have borrowed from thence. His grand design is to recommend the disallowed gospel as the *one thing needful*; as that alone which can give peace at the last, and land a sinner safe and happy on the heavenly shore. The glorious gospel, in its primitive simplicity, freeness, and glory, stands opposed, on the one hand, to self-righteousness and self-dependence in all its forms; and, on the other, to carnal confidence, worldly mindedness, and self-indulgence: for while it makes ample provision for the most wretched circumstances a sinner can be in, by laying a sufficient foundation for his hope in the Redeemer's finished work; it exhibits the most powerful incentives to true godliness, and makes the keeping of Christ's commands essential to the Christian character. On this account it is expected that the self-righteous and the licentious (however ambiguously they hold those tenets which lead them to self-confidence and self-indulgence), will be much disgusted with what they find in the following pages: and the writer frankly acknowledges that he has not designed, in a single line, to please either of them; but on the contrary has endeavoured to set forth his sentiments in such a light, as to stand in direct opposition to their notions of Christianity. The doctrines opposed are mostly stated in the very words