

phrase for a heart regenerate. The gospel is the instrument by which the heart is regenerated. This gospel contains commands. Faith in the gospel implies that we acknowledge and receive these commands in their true authority. Therefore a faith that purifies or regenerates the heart is a faith that recognizes the commands of the gospel and obeys them. Hence, what you said is true, that no one can have a pure heart without knowing, obeying, and loving the laws of God.

Now I am prepared to enter more fully into my proofs. My appeal is to the bible, not indeed to the whole bible, but to the most lovely and charitable portion of it, the New Testament.—Were I to reason from anything written by Moses or any of the Prophets under his economy, an intelligent objector might say that the law spoke wrath, and therefore not good authority for the regulation of our charity. The objection is admitted. The grace then that “came by Jesus Christ” shall be our test.

As the Saviour and his Apostles furnish many examples and arguments of the description I desire to bring forward and illustrate, and as I am always desirous of being precise and pointed in all my evidences and authorities, I will endeavour to specify the charity of each in due order.

CHRIST'S CHARITY. He always spoke in love, and usually with much clemency and mildness, as well in manner as in matter. But, living and teaching amongst a great nation of corrupters, the love he had for the truth, and his zeal for the cause of righteousness, induced him at times to resort to severe measures. On one occasion, entering the temple where he found a number of self-righteous worshippers who were trading and speculating, he platted a whip and forcibly drove them from the sanctuary of the temple, repeating in their ears what was written in scripture, and tells them they had made the Lord's house a den of robbers. Had preacher Orthodox been present and seen these very devout merchants used in this way, no doubt he would have placed Jesus upon the list of the uncharitable.

Again, as he addressed his disciples and the people generally, he said, “The Scribes and Pharisees sit in Moses' seat; therefore observe and do whatsoever they enjoin you; nevertheless, follow not their example: for they say and do not.” A sharper and more piercing rebuke would not be easy to utter. These official Jewish gentry are here represented as occupying the chair of Moses in being teachers; they are regarded as being well acquainted with the law and capable of teaching its precepts, sufficiently so indeed to instruct the disciples; but the want of charity on the part of the Saviour consists in affirming that they taught but did not practise goodness, and warning all who heard him not to follow their example or do after their works. He is the greatest hypocrite who knows the most and does the least in