

tive. And "if you have any pity for the miserable; if you have any concern for the lost; if you have any regard for your *Master's authority*; if you have any sympathy with your God;—you should constantly and *indiv-  
dually*"

"Tell to sinner's round,  
What a dear Saviour you have found;  
Point them to his redeeming blood,  
And say, Behold the way of God."

How *pleasant* for Christians to be thus employed—in warning sinners of the wrath to come; speaking to them about the love of a Saviour; directing them to the "Lamb of God that taketh away the sin of the world"; and turning their thoughts to the glories and felicities of the mansions above.

But, oh! how seldom do we find *professors* of religion thus employed. Alas how little do they *feel* upon this subject as they ought! Yes, days, weeks, months, years, perhaps a whole life-time, roll away, in which you never speak to those who are perishing around you in every direction—perishing at your very doors—yea, in your very houses, respecting *their souls' eternal interests*. Christians live cheerfully, join in the many amusements of the day, dress gaily and live sumptuously, while immortal souls are perishing at their very doors—in their houses, going down to eternal perdition, crying out, "NO ONE CARED FOR MY SOUL." I do feel that among Christians, at the present day, there is great *deadness* in regard to this solemn and important duty—the duty to care for the soul of your fellow-beings—your brothers and sisters—to disseminate the gospel. I fear the spirit of the age is the spirit of Cain: "*Am I my brother's keeper?*"

D'Aubigne says well, when he asserts, that the ignoring of the Scripture doctrines of Justification by Faith, and the setting forth of the dogma of Justification by *Works*, produced the fall of the Church and the rise of Antichrist. Consequently, the re-assertion of the article of Justification by Faith, by Luther, re-established the truth in Christ, and struck a death-blow at the very foundation of all error, and will ultimately sweep away all the inventions and observances of the "Man of Sin"—such as penances, masses, indulgences, the worship of saints, &c. How did Luther's proclaiming to the world the Scripture doctrine of Justification by Faith effect such an influence upon the Church? I answer, it awakened the people to a consciousness of their *individual* accountability to God—that each had to repent and believe for *himself*; to exercise faith in Christ for himself; to possess holiness and purity for himself; and that no other agency could possibly do this for him—that he "may not *dispute* another to serve God for him."

That, indeed, was a glorious Reformation which thus aroused Christendom to cast off that "master device of Satan by which the Christian professor was led to suppose that he could do every thing by *proxy*;" awakening him to individual opinion and action, to a sense of individual accountability to God, and *none others*, in the concerns of religion. But I have long felt that this Reformation was *partial*. The Church has *yet* to be made to feel that the world is not to be converted by *proxu*, but that each individual is to be employed in saving souls, in leading sinners to the Saviour. The Spirit and the Bride say come: and "let him that heareth say come. Let him say—let *each one*, personally, take up, and send along down, through all time, the blessed invitation to 'come and take the water of life freely.'" Hence I conclude, "that glorious as the Reformation was for the Church, which received its members from the grasp of a spiritual despotism and made each one feel his individual accountability to God, as glorious will that Reformation be for