

it, and by it, sinners of the worst kind that we have been describing, have been by it brought from the thralldom of sin and Satan, to the glorious liberty of the children of God. See 1 Cor. vi. 9—12. All other means proved unavailing—increased their guilt—and made their misery deeper.

The Gospel is not only glorious in comparison of the various other systems which were in the world, but it is also glorious and good in distinction from, and in comparison of the dispensation of the *Law*. It is in its aspect more benign, and in its agency more beneficial. The gospel, as a revelation of mercy and salvation, far excels in glory that of the law, which was a revelation of condemnation. How terrible, servile, figurative, dark, and deathful was the dispensation of the ceremonial law, its ordinances being but shadows of the good things which were to come under the gospel. But amiable, substantial, lasting, and glorious are the ordinances, promises, and doctrines of the Gospel. The ministrations of the Gospel is therefore more glorious, 2 Cor. iii. It is true that the law of God is in itself holy, just, and good; and as such has been employed by the Spirit of God to convince men of sin, and to teach them the value of the remedy provided for them in the Gospel. But, instead of possessing power to render the sinner just before God, an Israelite indeed, without guile, the office of the law is, by its own spirituality, to shew us our exceeding sinfulness, to condemn us, and to declare to us that we are accursed, for not having continued in all things written in the book of the law to do them. It is true that the Gospel requires perfect obedience to its commands; but yet it not only provides for believers' pardon of their sins committed before their conversion, but of those also which they afterwards commit. But the judgment of the law admits of no indulgence to those who are under it: it demands a full and perfect observance of all its requirements, without the least deviation or the smallest speck of sin; and where it does not find that state of perfection, it condemns all that are without it. It is a law which must be obeyed and made honourable, even though by the enforcement of its sanctions, it shall sweep into an abyss of eternal misery all the generations of the rebellious. But though we are by nature guilty, without strength, ungodly, sinners, enemies to God by wicked works, and under the condemnation of the law, yet even in that state, the Gospel proclaims unto us free pardon, acceptance with God, salvation from condemnation, and a right to everlasting glory and happiness; and that simply through faith in Christ Jesus, and forsaking of sin. Yes, sins of the deepest dye shall then be washed away

by the blood of Jesus Christ the Son of God which cleanseth from all sin: though our "sins were as scarlet, they shall be white as snow—though red like crimson, they shall be as wool." The Gospel proclaims a righteousness in Christ so perfect as to answer all the demands of the law, both as to its penalty and obedience; a righteousness so free as to extend to the chief of sinners, by which the vilest of sinners becomes perfectly justified the moment he believes in Christ and accepts of his salvation,—the beneficial effects of whose righteousness reaches back to the period of the fall of man, and forward through the endless ages of eternity. The law comes unto us with awful denunciations and threatenings of punishment; but the Gospel comes unto us with the kindest invitations of mercy, richly stored with temporal and spiritual promises and blessings in Christ Jesus, with benefits of the most needful, suitable, important, and most exalted kind. But it is impossible to describe the glory of the Gospel and its inestimable worth, unless we could fully reckon up all the spiritual and eternal evils which are prevented the riches of grace and glory which are carried on and promoted, and all the glory of the divine perfections which are displayed by it. The most extensive range of thought which men or angels are capable, is lost in the infinity of the glorious perfections of God, in the eternal love and amazing sufferings of the Redeemer for those who were in enmity against him, as manifested in the plan of salvation revealed in the Gospel. How great, how weighty, and important are the declarations which the Gospel makes of the evil of sin, of the misery from which it saves, and the happiness to which it leads; the glory of which appears not only in the number of the delivered, but also in the nature of the deliverance. The Gospel encircles within its vast dimensions things past, present, and to come; which are to affect the destiny of unnumbered millions, when time shall be no more; and to be the admiration of the universe throughout the ages of eternity. So there is, therefore, no object within the compass of human thought, so worthy of attention, esteem, and regard as the Gospel; or so animating to the soul that is influenced by it, as the glorious character of God which it manifests, and the great, free, and complete salvation which it proclaims.

The Gospel is invaluable good news, containing the words of eternal life. Life and immortality are brought to light through the Gospel. Whoso findeth it, findeth life, for it leads its followers to life everlasting. It shews unto us the path of life, by giving unto us the knowledge of the true God, and of Jesus Christ, whom he hath sent—whom