

2. Further, it is *God's appointed instrument to save the soul*. Hence the Apostle terms it, in writing to the Ephesians, "the gospel of their salvation;"* and in the epistle to Titus, after summing up the chief truths of the gospel, telling him that salvation was of grace, that it was traceable not to "works of righteousness on the part of man, but to the kindness and love of God, and was effected in the soul by the washing of regeneration and renewing of the Holy Ghost," he adds, "and these things" (mark the expression, brethren, and '*these things*,' the things he had just been stating), "I will that thou affirm *constantly*"—and he adds the reason—"that they which have believed in God, might be careful to maintain good works."† This is an important passage. It tells us plainly what our duty is, as the ministers of Christ, and why it is our duty, because upon these great leading truths, these fundamental principles of the gospel, the whole practical part of christianity must rest.—On the one hand there can be no thoroughly right practice, no really good work, without the knowledge and adoption of these principles, and on the other, where these principles are fully known and truly seated in the heart, they must inevitably lead to such practical results, as will bring benefit to man and glory to God. This is unquestionably the doctrine of the Divine word, and this is also sustained by our own experience and observation. Most sincerely, brethren, I can say, that neither in this country, where for fifteen years I have had my attention turned to the subject, nor in that favoured land I have so lately quitted, have I ever seen any effectual benefits produced by mere moral preaching. It leaves men precisely where it finds them, neither moral nor

* Ephes. i. 13.

† Tit. iii. 8.