

lusions which blind so many to their everlasting interests—to expose the fallacies and subterfuges to which men have recourse, in order to palliate their guilt, soothe a troubled conscience, and support their spirits, whilst treading the path of ruin, and under the displeasure of an offended God: To do this, is the business of a Preacher. And happy are the people who are blessed with a faithful monitor in these matters—and happier still, if they listen to, and improve by, his admonitions.

THERE is one dangerous mistake to which even the friends of Christianity are subject. They consider the Gospel as a mere system of doctrines or opinions; and conceive that an assent to them, together with the observation of some external ordinances, constitute the Christian character—the Gospel, they think, requires no more. This error, however contrary to the explicit declarations of scripture, is probably more prevalent than we are apt to suppose—it regulates the conduct of many, who, in words, condemn it.

JESUS CHRIST came to save those that were lost—to remove the maladies of our disordered nature, by applying a remedy to those maladies. He came to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind; and to set at liberty them that are bruised.† Agreeably to this design, his religion is

† Luke IV. 18.

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