

There is design, fitness of means to ends, evident in God's works of creation. We thence conclude that there must be a Being of wisdom and benevolence and power, of whom all that contrivance and design is the manifestation. And surely "the glorious gospel," which we are taught to regard as a higher, brighter, and fuller manifestation of God than there is in the works of creation, the instrument which God has given for the restoration to man's soul of his own likeness, must be adapted to this end, and is thus a manifestation of divine wisdom and mercy.

It must then be most important for the labourer in Christ's cause to be sure that he has the truth. He should beware of adding anything to, or taking anything from, the gospel. He should hear the word at God's mouth and warn the people from him. He needs many qualifications for his onerous and important work, and not one of the least important is a knowledge of the truth that saves and sanctifies. It must be of great importance for the preacher, not only to understand and feel the power of the central truth of the gospel, but also to see clearly the relation of the other truths that are round about the gospel and shine by its light, to that central truth itself. The preacher, too, should have confidence in the gospel as God's instrument for regenerating the soul. While he should have a profound conviction of the need of the divine blessing on his labours in order to true success, he should beware of under-estimating the power and the fitness of the gospel, as the Holy Spirit's sword, to slay man's opposition to God. Such an acquaintance with the truth, and faith in its suitableness to meet the wants of the human heart, will impart courage to the preacher in making it known.

It is unnecessary that I enter largely on the subject of E. U. theology to you, who have studied the subject for yourselves, have embraced it as the truth of God, and for it have made sacrifices, suffered persecution, and braved opposition. That truth which we most frequently exhibit, which gives character to the preaching of our ministers, is the truth respecting the propitiation of Jesus Christ for the sins of the whole world. We believe God's law has been honoured—his justice satisfied, God himself propitiated by the death of Jesus in the room of the guilty. It is because we believe Jesus died for all sinners of the race of Adam, that we think we are warranted in saying to any sinner, Jesus died for you. This universal atonement we regard as the crowning manifestation of the love of God to men. We therefore seek to teach sin-