

a state of freedom from this slavery—thus shewing us that there must be some great and decisive blow given to sin, at that period when a man comes to Christ, and is accepted by him. The same truth is more fully represented in the seventh chapter, by the struggle between the old and the new principles of his nature, and the victory which the one gains over the other. It thus appears that there is at the time when a man turns unto God, and receives the Lord Jesus Christ as his Saviour, that he is not only accepted as righteous by God, but a principle of holiness is implanted by the divine power in his soul, while at the same time, as a consequence of this, the old principle of sin is subverted from its dominion. A mighty change has taken place in the soul, by the power of the word and the Spirit of Christ. It is such a change as was represented by the case of the man, in whom there dwelt a legion of devils, and who, after these had been expelled by the Saviour, immediately resumed without any difficulty, all the habits of ordinary men, so that, he who before had been found to wear no clothes neither to abide in any house, but in the tombs, was seen sitting at the feet of Jesus clothed and in his right mind. And that we do not in any degree exaggerate the greatness of that power which is given to the weary and the heavy laden sinner, who has fled to the Saviour for peace and salvation, is manifest from the words of the apostle John, where he says, "We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." The character of Christ might give confidence to the drooping soul and encourage him to come to him, if he only reflect what that character is. I would tell him then that Christ is the Saviour, not of righteous men, but of sinners. Christ expressly stated this when he was upon the earth: "I came not to call the righteous, but sinners to repentance. They that are whole need not a physician, but they that are sick." The Divine Saviour sets himself forth to sinners, expressly as *their* Saviour. And he could not be truly the Saviour of sinners, if there was a class of sinners whom he could not save. From the fact then of Christ's being expressly the Saviour of sinners, would we urge a reason upon the weary and the heavy laden sinner, for trusting his mighty power for conferring upon him that degree of holiness of which we have spoken. Has any one, then, whom I am addressing, the consciousness of having sunk deep in the pollutions of sin. Has he departed far away from

the holiness of God's law. Does he feel sin, like the leprosy of old, spreading itself over him, and has it become so inveterate, that he cannot by any possible effort, escape from its power. I would just ask such a man then, is he willing to come to Christ, and is the fact of his being a depraved man, the only reason why he does not come. Does he say "I can well understand that there may be men characterized for self-denial, devoutness, and other such graces, but as for me, I have been an unholly person, and I have departed far away from God's law, and my heart is so hardened by sin, and so prone to indulge in it, that I feel that I am without the pale of the gospel salvation. I can believe that Christ can pardon me, for I read in the Evangelists that he shed his blood upon the cross for sinners. But I feel the power of sin within me, to be altogether overwhelming, and therefore, on the subject of my salvation, I have sunk into despair." Hear me, then, my friend, whosoever you are, and may the heavenly tidings fall upon your ears in accents sweeter and more melodious than all the music of earth. May they fall upon your ears like that music which was heard at night on Bethlehem's plains, when the angelic choir enveloped in the glory of heaven's radiance, sung in the hearing of the wakeful Shepherds of Israel. "Glory to God in the Highest, peace on earth, good will to men."—Hear me when I tell you that Christ is the very Saviour whom you need. I do not say that you have formed too desponding views of your disease. But I would tell you with all earnestness, that you have formed wrong notions of Christ as the Physician of souls, and did we only meet with such a person as this, all that we would ask would be, to tell his case as plainly unto Christ, as he has told it unto us. Let him go unto the Saviour, and let him unbosom before him all his sorrows, and all his sins, and all his sufferings. Go unto thy closet then this night, and when thou hast shut the door, say unto the Lord thy Saviour, "Have mercy upon me O Lord, have mercy upon me, I have read in thy book that thou never didst put away from thee, the most depraved sinner that ever sought for thy assistance. I cast myself at thy feet as a ruined sinner. I pray thee to extend unto me that power which will enable me to become one of thy holy children. O Lord, deny me not. Cast not away the weary and the heavy laden from thy presence." Persevere, friend, in this your prayer to God by day and by night, and by the authority of scripture we would say, that you will receive a most welcome and gracious reception, that the power of