

attention, your love, your life. He seeks to win your affections by the broad display of the riches of his own grace, and then he claims your hearty and active submission to his will, both as a proof of your own interest in his salvation and to assist in the great work he has assigned for his people, the salvation of the world. God loved you—his love was open, sensible, active,—he requires your love, and to prove it by nothing less than a full surrender of yourself in actively engaging in his cause. To sit down and weep and lament, or to wrestle and struggle like one in convulsions, or to gather up a bosomful of emotions and pities, or to have in your mind a well-ordered class of views and principles, is not the righteousness that God approves.

My friend—for I am your friend—believe me when I say that the pre-vailing religious doctrines are frequently delusive, and in nothing more than this, that you are taught to believe you may be a christian by the power of feelings, hopes, and desires. With the scriptures in my hand, I say that this teaching is as dangerous and ruinous as the teaching that offers to take you to heaven by good works and self-righteousness. The Protestant who tells you that your salvation depends principally or wholly upon good feelings and prayers, and the Catholic who tells you that your salvation depends mostly upon works of merit and righteous actions done by yourself, are only telling you different versions of that which deceives—the one a Protestant, the other a Catholic deception. These are two extremes, and as the north and the south poles are alike cold and frigid, so these extremes are alike destructive.

The christian religion has been treated like its author, blindfolded, disrobed, insulted, and mocked; and therefore I would most benevolently arrest your attention, and fix your eye upon a righteousness that is divine. At present I only design a hint. Open the scriptures; read them; study them; learn them; obey them.

Was an angel to place on your table a golden cup full of spiritual wine fresh from the fount of heavenly grace, leaving by its side a written direction that you must partake of it before you were cured of sin, would you not have to reach out your hand, put the cup to your lips, and literally drink in order to effect the divine remedy? Or if a loaf of celestial manna was placed in your cupboard, with the instruction that not its existence alone but its use was to benefit, would you not require to eat before your religious hunger could be satisfied? Now, although there is every provision—the richest stores and the fullest supplies—in the gospel, you are placed under the same obligation to personally accept and actively receive, as you are to eat bread to appease your hunger. The whole may be summed in these words, — *As, in redemption, God's love was active, so must yours.*

But again, Are you a professor? Am I conversing with one who has made the noblest of all confessions, that Jesus Christ is Lord, Leader, and Lawgiver? Then, also, I would equally enjoin activity. What are you