

doctrine of the Gospel, that while it provides directly for the peace of a sinner, it provides no less directly and efficiently for the purity of his practice ; that faith in this doctrine never terminates in itself, but is a mean to holiness, as an end, and that he who truly accepts of Christ, as the only foundation of his meritorious acceptance before God, is stimulated by the circumstances of his new condition, to breathe holy purposes, and to abound in holy performances ; he is created anew unto good works—he is made the workmanship of God in Christ Jesus.”

Again he remarks, “that if there be one truth which, more than another, should be habitually presented to the notice, and proposed to the conviction of fallen creatures, it is the humbling truth of their own depravity. This is a truth which may be recognized and read in every exhibition of renewed nature ; but it often lurks under a spacious disguise, and it is surely of the utmost practical importance to unveil and elicit a principle which, when admitted into the heart, may be considered as the great basis of a sinner’s religion.”

We have transcribed the whole of this passage, that we might have fairly before us the object which the author had in view in publishing these Sermons, and because we feel ourselves constrained to differ from him in the extent to which he carries the doctrine of the corruption of human nature. We are persuaded that it does not, by any means, amount to that utter depravity and monstrous alienation from the Divine Being, for which he contends ; “The heart, the passions, the will, and the understanding, and indeed, all the faculties and powers of Adam,” says the most learned and able Bishop of Lincoln, “were greatly corrupted, perverted, and impaired, by his violation of the Divine command ; and this sin of our first parent, has caused every individual descended from him, to be born in the world, an imperfect and degraded creature ; but though a propensity to evil and wickedness, universal in extent, and powerful in its effects, was thus transmitted to mankind, yet, all idea of distinction between right and wrong, was not utterly obliterated from the human heart. The general approbation of virtue and detestation of vice, which have universally prevailed, prove that the moral sense was not annihilated, and that man did not become by the fall, an unmixed, incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or dis-