

The principal fundamental truths presented to our notice most frequently and prominently in that blessed book, are, the lost fallen state of mankind, both in consequence of the imputed sin of Adam, and their own actual transgressions of God's holy law, whereby they increase their guilt and misery—The proper deity of the Lord Jesus Christ, who is both God and Man, God of the substance of his father begotten before the world, man of the substance of his mother born into the world—The fulness and sufficiency of his merits, and sacrifice, to procure the pardon and remission of sin, and reconcile sinners to their everlasting and offended creator, without any merit or desert whatever on their part to entitle them to such a display of his mercy and goodness—and lastly the absolute necessity of the influences of the Holy Ghost to change the hearts of men and prepare them for the enjoyment of God's presence after death.

The great truths just alluded to hold a most prominent place in the inspired volume, and one or other of them illumines, as it were, almost every page of it from Genesis to Revelation—other truths such as the resurrection of the bodies of all mankind at the last day, a general judgement, and the certainty and eternity of rewards and punishments after the judgement, are also most clearly made known to us. The disbelief of one or more of those great truths having the Almighty God for their author, must independently of inconsistent ungodly conduct on the part of professing christians, endanger the salvation of their immortal souls, and expose them to his anger and displeasure.

In the present corrupt state of the world, when the self-righteousness and sufficiency of miserable, guilty sinners, and the pride of human reason and learning are exalting themselves in opposition to the plainest declarations of God's holy word, it is highly expedient that all, who receive the bible as a Revelation from Heaven, should be steadfast in their belief of the truths which it contains. It is not in fact the belief of some of the truths of revealed religion, and the disbelief of others—It is not the belief and reception of such parts of it, as we can comprehend and understand, and the disbelief and rejection of those parts of it which are far above our reason. It is not foolish speculations, as to what God might or could have done, that can save the sinner, and reconcile him to his offended maker—on the contrary, it is an unshaken faith in all the great truths and doctrines made known and set forth in plain intelligible language in the holy scriptures, even though we cannot comprehend some of them, that can be instrumental in bringing the sinner into a state of favourable acceptance with God. The reality and continuance of such state of acceptance depending upon the sincerity and faithfulness with which he regards and performs the few simple conditions, upon which the Almighty offers Eternal life as a free gift.