

day,—and common among those who profess what is called *evangelical* doctrine,—to talk of and prescribe certain MEANS *of attaining an interest* in the salvation of Christ:—*means* to be employed by the sinner, for attaining—what is the GIFT of God and the WORK of God! Away with the language and with the thought! It removes to a distance from the sinner that RIGHTEOUSNESS, which the revelation of God brings *nigh* to those who are farthest from righteousness. (Is. xlv. 12, 13. Rom. i. 17.) What saith the righteousness which is of FAITH? Rom. x. 6—13. “The word is *nigh* thee, in thy mouth and in thy heart,—[even the word of faith which the APOSTLES preach,]—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart,—[or inwardly *credit* the declaration]—*that God hath raised him from the dead*”—in attestation of the Divine complacency in *his offering for si.*—“THOU SHALT BE SAVED.”—The word of the God of truth is worthy to be credited: the foundation which God hath laid in Zion is worthy to be trusted.—“How beautiful upon the mountains are the feet of Him that bringeth *good tidings!* that publisheth *peace!* that bringeth *good tidings of good!* that publisheth *SALVATION!*” “Sing, O ye heavens; for the Lord *hath done* it: shout, ye lower parts of the earth; for the Lord hath *redeemed* Jacob:—the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the *salvation of our God.*” (Is. xlv. 23. lli. 7—10.)

Are you, Reader, a *professor* of the Gospel,—professedly a partaker of hope towards God—the *hope of eternal life*? And what emboldens *you* in your approaches to the most High? What encourages *you* to come unto God, crying “Abba! Father!” Is it singly and alone the view of the *propitiation*, which encouraged the

*Publican*? and in which you see an open and sure way of access into the holiest for *the chief of sinners*? Then you have indeed “fellowship with the Father and with his Son Jesus Christ:” (1 John i. 3.) and the confidence and “rejoicing of hope”—*thus inspired*—cannot be too strong. But is it the contemplation of your *repentance*—your *faith*—your *conversion*—your *experience*—your *evidences* for heaven—that emboldens you to draw near? Your worship is a vain oblation. You are “trusting in yourself that you are righteous, and despising others:”—and not the less so, because you profess to give God the praise for that difference between you and others, which you suppose warrants the confidence of *your* approach.

Are you, Reader, one of the few disciples of the *despised* Jesus? (Is. xlix. 7.) who know the divine certainty and see something of the divine glory of *his propitiation*? “Hold fast the profession of your faith without wavering.” “Hold the *beginning* of your confidence stedfast *unto the end*:” and “be not moved away from the *hope of the Gospel.*” (Heb. iii. 14. x. 23. Col. i. 23.) Rejoice greatly in the Lord, and glory in the Rock of our salvation. Beware of the cunning craftiness of men, that “lie in wait to deceive”—“by good words and fair speeches.” (Eph. iv. 14. Rom. xvi. 18.) Beware of the “*deceivableness of unrighteousness* in them that perish.” (2 Thess. ii. 10.) Beware of the *continued* ungodliness and pride and deceitfulness of your own *flesh*. (Rom. vii. 18. Gal. v. 17. Jerem. xvii. 9.) Let that *word of truth*, through which you have been “begotten again unto a lively hope *by the resurrection of Jesus Christ* from the dead,”—let that word “abide in you;” and you shall bring forth fruit unto God. (James i. 18. 1 Pet. i. 3. 23. ii. 2. 1 John ii. 24. Col. iii. 16. John xv. 5. 7.)

Too many after having seemed to