

omy of redeeming grace is distorted; Christianity is represented as an irrational dream; and the best hopes of man are thrown to the winds. But, how often does a melancholy reaction take place, and the empire of superstition succeed to that of scorn! Sorrow and desolation, age and death, present themselves; and the miserable victim, "ignorant of God's righteousness," and never having cast the anchor of his soul "within the veil," is overwhelmed with terrors, and flees into the arms of some foolish and delusive scheme, for relief from the scourge of a terrified conscience:—a false relief, to be followed by the bitterest aggravations of disappointment, and the death of hope! To prevent such ruin, let us do all in our power to inculcate just views of the true meaning of Scripture-imagery, the unalterable perfections of God, the majesty of his holiness, the riches of his grace, and the exceeding greatness of his power, through faith in Christ, to liberate our souls from sin and wretchedness, and raise them to immortal purity, activity and joy. THIS is "the glorious gospel of the Blessed God;—the truth according to godliness, in hope of eternal life, which God who cannot deceive (*ὁ ἀψευδὴς Θεός*) has promised before the world began."*

Our religion,—blessed be God!—is not a religion of contrivance and expediency. We want only TRUTH: and we cannot barter it for ease, custom, or fashion.

Is it not then our duty, as honest men and Christians, to make ourselves somewhat more than superficially acquainted with the evidence in this case; and to take some pains in diffusing correct knowledge upon it?

This is the proceeding which I humbly recommend; and to promote which has been the design of these lectures.†

* 1 Tim. i. 11. Tit. i. 1, 2.

† "The subject before us is not one which can be advantageously discussed with the people at large." [Meaning, no doubt, in sermons.]