

they are duties in their exercise. This view of the subject will only lessen the amount of what might be said respecting the position of the christian duties.

*Christian duties may be divided into three classes. They owe to God, to our neighbor, and to ourselves.* He hath showed thee, O man, what the Lord requireth of thee; to do justly, to love mercy, and to walk humbly before thy God. To love the Lord thy God with all thy heart, and soul, and mind, and strength, is the first and most important duty of all human beings. This lies at the foundation of all acceptable service towards God, and of real happiness among men. This is the life blood—the main spring of all real religion. If this duty is performed, all the rest will be easy; but if it is neglected, all the rest will be a burden. The duty which God requires of man, is made known in his word. If the love of God be shed abroad in your heart, you will, with pleasure, take his word as the rule of your conduct. This is his *law*—the expression of his will, and the transcript of his nature. It is true, the carnal mind rises up in rebellion against it, but it is the delight of all who are partakers of the grace of Christ, and of the divine nature. The various particulars of your duty towards God, are best learned from his word, and to this we refer you as your best guide to duty and to happiness. Those who love God, will love his word, and make it their study day and night.

Those who love God, will love their fellow christians also. We have seen what is the first and great commandment of the law—the second is like to it, Thou shalt love thy neighbor as thyself. Love, when exercised in this manner, is the fulfilling of the law. So important is this duty, that Christ left it as his dying injunction, that his disciples should love one another. God himself is love—the very essence and fountain, whence all genuine affection springs; and we evidence that we are his children, just in proportion as we manifest this principle. Principles will produce a corresponding practice; for the goodness or the badness of a tree is known by its fruit. Love in our brethren will produce efforts to improve their condition, and make them happy. Under its influence, you will labor to instruct the ignorant, to bring back the wanderer—to feed the hungry, to clothe the naked—to refresh the weary, and to cheer the disconsolate. In Christ himself, the Spirit of the Lord God resting upon him, had this effect: Isa. 61:1, 2. We live in a world of sin and of misery. The victims of vice, of ignorance and of Satan, are ever before your eyes. Their misery, if not their lips, solicits your compassion. If you can relieve their bodily wants, but especially if you can enlighten their minds, and bring them to Christ, you will confer a greater blessing than if you bestowed upon them the greatest earthly riches and perishing honors. For your encouragement, we would remind you, that he that converteth a sinner from the error of his ways, shall save a soul from death, and cover a multitude of sins; and they that turn many to righteousness, shall shine as the stars for ever and ever. In your dealings with others in temporal matters, and in the ordinary intercourse of society, you will, of course, be guided by a principle of strict and impartial justice—doing to others as you would think it right they should do unto you; for this corresponds with the law, and the writings of the prophets.

*Your duty to yourselves* requires that you should, first of all, seek the salvation of your souls; and next, the health and happiness of your bodies. You are first to seek the kingdom of God, and the right-