

no more to be set aside than the duties of prayer or the reading of the word of God. Allow us, then, dear brethren, to press it upon your attention, and to stir you up to a diligent and uniform cultivation of it. The present is a duty plainly inculcated in these emphatic words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Here we are commanded to love nothing in comparison of Him, and nothing but in reference to Him;—to employ all our authority, influence, and talents in his service. It is pleasing and profitable, however, to remark, that in the New Testament the principle is enforced not merely by a reference to Divine power, but a repeated consideration of his goodness. Not that any additional motive is necessary to make the matter binding upon the conscience; in the absence of every such motive the command is equally imperative. But, surely, in appealing to our hopes, our love and our gratitude, we see the wisdom, kindness and condescension of Jehovah. The great evangelical inducement to the performance of this duty, is the love of God to us as our Redeemer, or the proper consideration of what Christ has done for us. We address you as Christians, as believers in the Lord Jesus Christ, and make our appeal to those principles which are the rule of your conduct. What, then, has Christ done for you? He has delivered you from evils the most imminent and appalling—from sin, the present evil world, the power of death, and the wrath to come. Our limits do not allow us to enter minutely into each of these blessings; and selection is impossible, each being worthy of attention. He has delivered us from condemnation, and the nature and extent of this evil is to be learned from the doom to which it consigns us. And what may that be? "Cursed is every one that

continueth not in all things written in the law to do them." "The soul that sinneth it shall die." It is the loss of God's favour. It is the loss of hope. It is the loss of every thing dear to immortal man. It is all that is included in the solemn word *Hell*. Men, however, were depraved as well as guilty; destitute of God's image, as well as obnoxious to his wrath. To the condemned criminal labouring under a fatal malady, it would furnish little joy to receive the pardon of his crime, while the disease was raging within. To be happy and enjoy the privileges of a citizen, his guilt and condemnation must be altogether removed. This was your unhappy condition. But Christ has delivered you from the polluting and penal consequences of sin. He has knocked off your fetters, and driven the disease far away. Hence his name is "Jesus, for he shall save his people from their sins." "He died to redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works."

Consider the state to which he has advanced you. And here we might speak of its immensity, its blessedness, its glory, and duration, and these may be summed up in few words, "Ear has not heard, neither hath entered into the heart of man" to conceive the bliss, laid up for those who love God.

Consider the expense incurred in securing these blessings. To you they are free as the air we breathe. You are invited to partake of them, without money and without price. But what did they cost him? It was easy to destroy man; the omnipotence that made him, could have blotted him out of existence; but to restore to him the balance of holy feelings, and place him in a position that would magnify the law, and make it honourable, shew God as just and also the justifier, required no