

the right of thus trifling and dallying with the service of God.

This strange and pernicious error I shall now endeavor to expose.

In the first place, let us see what is the origin, and what the extent of human obligation. Its origin is obviously to be carried up to the Being by whose will we are placed in this world. Our existence, faculties, preceptions, and pleasures, are all derived from God. All that we possess is his free endowment and gift, and he is therefore the first and supreme object of our duty; and as he is perfectly good and wise, as he has never acted unjustly towards any one of us, and consequently never forfeited the minutest particle of his right over us, our obligations toward him are constant and entire, as constant as breath, and as comprehensive as the capacities of our nature and the circumstances of our being. As long as we live, we are the subjects of the King of kings; and as his right over us is unquestionable and unlimited, the extent of our duty is to do at all times and with all our heart, precisely what he requires us to do.

The next question is, what does God require of us? "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is a summary of our obligations, pronounced by one of his own prophets. In his revealed word, the particulars of our duty are sufficiently explained. It is there that we must look for them, and it is hardly possible to misunderstand them. It is not in the least degree necessary for me, while on this subject, to enumerate them. Suffice it to say, that it is the duty of all men to cherish every