

scrutinizing the Divine decrees, but by descending down to the earth, and, in the dust of moral defilement, inquiring whether or not you have been brought to a sense of your own spiritual vileness and guilt—whether or not you have fled for safety to the blood of Christ, or are still in your natural state, seeking safety “*through the deeds of the law.*” It is not enough for you to make a general acknowledgment of guilt, and look to the blood of Christ for the removal of that guilt, you must make conscience of searching out and bringing to light your particular offences, you must appeal to the Great Searcher of hearts, as David did, saying—“*Search me, O God, and know my heart, try me and know my thoughts.*” But you must not stop with an examination, you must “*prove your own selves,*” make the Word of God the standard, compose your character and conduct with its immutable dictates. Deal impartially with your own souls. See whether Jesus Christ be formed in you. Do you delight in secret prayer? A hypocrite takes no delight in such an exercise, nor in any duty but what is seen of men, and will gain him a name. But if you are sincere, you will consider that God’s eye is upon you in private as in public. Consider, moreover, that prayer is not a duty, but a privilege. And if there be any of you still strangers to God, and aliens to the commonwealth of Israel, let me beseech you to consider your condition, and be thankful that you are still spared, and hearken diligently unto God’s Word. If you remain barren and unfruitful, the decree may at last go forth, “*cut them down,*” they cumber the ground.

VI. “*By this shall all men know that ye are my disciples, if ye have love one to another,*” (John xiii. 35.) Therefore, “*if ye love me, keep my commandments,*” says Christ, “*And this is my commandment, that ye love one another.*” “*This commandment have we from him, that he who loveth God loveth his brother also. If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?*” Again, “*every one that loveth him that begot, loveth him also that is begotten.*” The connexion between