

with the angels and saints who rejoice to do his will with their whole heart, unless we too deliver ourselves without reserve to his guidance, and make it our privilege and bliss to follow his steps, by a life of active usefulness, untiring beneficence, and Christian affection? Thus then, again, we justify the sentence of the last day; and clearly see how impossible it is, from the very nature of heaven, that an unchanged, illiberal, churlish, uncharitable soul, can ever be received there.

From all this you may readily perceive, my brethren, how erroneous and dangerous is the common notion of the world and worldly Christians, that if they live without any gross and discreditable criminality, pay their debts, and maintain passable characters in the eyes of society, they are at liberty to do in other respects as they please. No opinion can be more false, nor more utterly opposed to the principles of the Gospel. 'Christ died for us,' saith St. Paul, 'that we might henceforth live not for ourselves, but for him.' And 'By this we know that we have passed from death unto life,' saith St. John, 'because we love the brethren.' If then we would have a living faith, we must have that which shews itself by works of continual beneficence. 'We must not be weary in well doing, for in due time we shall reap if we faint not.' We must spend and be spent in the service of Christ and his people; we must remember that we are not our own, but are bought with a price: and whether we eat or drink, or whatever we do, we should do all to the glory of God, and the advantage of our brethren.

But some of you will say, perhaps, that this is an extravagant view of the subject; which, carried to its full extent, would leave us no time to attend to our business and our families; no time for the acquisition of literary knowledge, and no time for wholesome recreation. The objection is plausible, my brethren, but it is not correct. The