

each successive action—comes before you in that review, see what Christ has had to do with either? If *He* has had nothing to do with the manner in which you have spent your time—the objects in which you have been engaged, or the spirit by which you have been influenced—can you be said to love the Lord? Are not our thoughts often on those whom we love, and who love us; and the more so, if absent from us for a season! How necessary—how appropriate the prayer in our Liturgy, “O Lord, who hast prepared for them that love thee such good things as pass man’s understanding, send Thy Holy Spirit, and pour into our hearts such love toward Thee, that we, loving thee above all things, may obtain Thy promises, which exceed all that we can desire, through Christ Jesus.”

2nd. Observe the true Christian character, as the answer of our Lord to James and John, compared with his principle of judgment, reveals it. Is it the mere abstaining from gross sins that qualifies for Heaven? Does the meetness to partake of the inheritance of the saints in light consist in not living as sinfully as some others—the doing no harm to our fellow men, and such like, as so many seem to suppose? Is a man to be accounted safe because he is no drunkard—is not unchaste—is not dishonest? Will a man of mere amiable feelings, who has been influenced by them alone, without regard to the claims of Christ upon his talents—will he be safe? Is it not evident, my brethren, that a place in the heavenly kingdom has not been prepared for that mere negative character; as the only principle there recognised is faith working by love to Christ, so the only character there accepted is the character which that principle engenders. It is the most powerful of all principles where it rules;