

for a moment conceived of it as unconnected with a clean heart, and a holy life. Let us give earnest heed, therefore, to the exhortation of our Text.

1. Let it be our endeavor to add, in the *first* place, to our faith "*virtue*." This term, in the original, denotes chiefly *active virtue*,—every virtuous and excellent *deed*, in conformity with that law which God has written on our hearts, and authoritatively set forth in His word. The other duties to which we are called, in the words that follow, relate to our *inward* views and dispositions, this to our *outward* life and conduct. And we have much need to bear continually in mind this injunction, for, however men may wear the form of godliness without its power, it is impossible for any to have its power without both its form, and its actions. "Every good tree bringeth forth good fruit." Without holy and virtuous deeds also, the benefits of a godly example, unspeakably important as they are, would be altogether unseen. Let our light, therefore, so shine before men that they may see our good works, and glorify our Father who is in heaven.—Both in speech, and in behaviour let us exhibit reverence towards God, and his Law, respect and submission to constituted authorities, dutifulness in all the private relations of life, justice and truth in our dealings with our fellow men, and courtesy, and kindness, and beneficence towards all. "Deliver the oppressed, help the fatherless, defend the widow; break thy bread to the hungry," and let the needy, and the wayfaring man be the object of thy care. Not the smallest of these works of faith, not a cup of cold water, will lose a gracious recompense, and, even here, you will find in your own happy experience, that in the keeping of God's commandments, there is not only a future, but a present and great reward.

2. But we are to add, at the same time, to virtue "*knowledge*." We are to add to our faith not only the righteous actions of the life, but the views of an enlightened mind, and the habits and dispositions of a renewed, and understanding heart,—the fountain, from which only all holy and virtuous deeds can flow. And *first*, in the constellation of graces which the Apostle proceeds to enumerate, is "*knowledge*," not that knowledge which puffeth up, but that heavenly knowledge which is learned in the school of Christ, right ideas, and judgments, and reasonings regarding divine things, conceiving in some measure aright of