

of performing their duty; strict as they have always been in discharging their known obligations, they are deterred from joining in a solemn remembrance of their Master, from an impression that it will render them responsible in some additional manner, which they know not how to define, but to which their poor ability may not be equal. To such persons I would earnestly repeat what I have said in substance before; that whatever they esteem and practise as virtuous now, will lose none of its virtue after they have become communicants, for that which is holy will be holy still; and that it is absolutely impossible, that they can, by any act, or confession, or subscription, engage to do a single thing which was not always their duty, as rational creatures of God.

That I may be somewhat more circumstantial, I would ask them whether any thing can be named or imagined, which is superadded to their existing obligations by the act of christian communion? Is it a generous and extensive bounty, and an ever open hand of charity to the poor? But it was for ever their duty to be as bountiful and as charitable as occasion would demand, and their means would justify. Is it that they should devote a certain portion of their time to self-examination, reflection, and prayer? But just such a portion as their spiritual welfare required, and their necessary occupations permitted, was always exacted of them, or I entirely misunderstand the spirit and letter of the Gospel. Is it that they should assiduously attend upon the outward means of grace; that they should be constant in their place at church; that they should be found at all meetings called for religious purposes, and adapted to promote religious