

with favour ; but why ? Because “ *I was an hungered, and ye gave me meat,*” &c. To the other He speaks with terrors of judgment ; and why does he do so ? Because “ *I was an hungered, and ye gave me no meat,*” &c. In the one case, *Christ was served*—in the other, *Christ was neglected*. This constitutes the all important difference between the two great classes—those who are saved, and those who are lost. Unless we serve Christ here, we shall find, that, although “there are many mansions in His Heavenly Father’s house,” not one has been prepared for us ! I confess, taking this view of our Lord’s answer to James and John, nothing appears to me more calculated to awaken, in every thinking mind, the most serious reflections, both as to their conduct and their hopes. The passage, so viewed, proves how gross are the mistakes which prevail as to the practical nature of the Gospel and the evidence of a true faith, and how utterly delusive all those hopes must eventually prove which are built on those mistaken views. First : We learn what that faith is which Christ will, at the Judgment day, acknowledge. It is an active, diligent, life-influencing faith—that faith which governed the conduct of St. Paul, when, speaking in defence of himself, he tells the Corinthians, “The love of Christ constraineth me ; because I thus judge, that, if one died for all, then were all dead ; and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.” (2nd Cor. v. 14, 15.) This is the Gospel principle of faith : it is the practical application of a belief of Christ’s mercy towards ourselves—to the regulation of our every day habits ; not the cold assent of the understanding merely to truths which are considered