

meat; I was thirsty, and ye gave me no drink; naked, and ye clothed me not; a stranger, sick, and in prison, and ye visited me not.' Here is not a single act of positive crime: no idolatry, no blasphemy, no Sabbath breaking, no disobedience to parents, no murder, no adultery, no theft, no perjury, no falsehood, no covetousness; but simply and merely the want of those good works of a living faith, which Christ commands, is set forth as alone sufficient for our eternal condemnation. A more solemn truth can no where be found than this, nor one which merits a more practical examination from all who bear the Christian name. Listen then, my brethren, while we endeavour to shew you the justice and necessity of such a sentence, on the grounds of the precepts and the example of the Saviour, and the nature of heaven.

First, then, let it be observed, that the table of the ten Commandments is chiefly concerned with forbidding sin, and was not designed to furnish, except by necessary implication, the full and positive rule of duty. Hence we see, that at the very period of its promulgation to the Israelites, the Lord added a vast number of other precepts, shewing them what they should do, as well as what they should not do. Of these precepts our great Redeemer places two in the first rank, on which all the rest depend. 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' Now this love, of itself, provides for the whole circle of duty. 'Love worketh no ill to his neighbour,' saith the Apostle, 'therefore, love is the fulfilling of the law.' But more than this: it is of the nature of love to be active, busy, and anxious to please and to serve the object beloved. Thus a parent loves his son: is he content therefore with not killing, not robbing, not slandering his child? and when he abstains from positive wrongs, does he think that he has done his duty? Far from it. If he commits any actual crime against his offspring, he is regarded