

spirit of faith, always centering in the death of our great Redeemer (they overcame by the blood of the Lamb),—an unflinching witness to the truth of God (they overcame by the word of their testimony).

A spirit of self-denial! How necessary is this for true disciples, and above all, for true ministers of Jesus Christ! This is soon forgotten in these days of quiet; habits are contracted of carelessness, indolence, conformity to the age! We are prone to reduce the Christian vocation too much to the mere profession of a system, instead of viewing it as a combat against the world, the devil, and ourselves.

We must often call to mind that we live only by the blood of the Great Martyr, given over for us to the sufferings of the cross; we must be willing to suffer with him that we may reign with him; we must know that our life is a war in a strange land for the conquest of a kingdom, and that our Master has said, "*Unless a man deny himself, and take up his cross; if, for my sake, he hate not his goods, his quiet, his parents, yea, and his own life also, he cannot be my disciple.*" We are become too much, as has been well said, "Christians of prosperous times." We would require to dwell more on the sacrifices and willing sufferings of our fathers for the sake of the same gospel, of which we take up the profession. "*They loved not their lives unto the death.*" I recommend to you the lessons of your martyrs. Nothing is more fitted to put us in the true position of Christian obedience than to place ourselves sometimes, in thought, before the dilemma so often written on their road,—"*To forsake Christ or to die! I rather choose to die.*" Let us all study habitually to view ourselves as entrusted with the maintenance of that ancient "School of Geneva," from which, some three centuries ago, were seen to go forth annually no fewer than thirty ministers, who daily faced death for Christ's sake, and the narrative of whose bloody sufferings was from mouth to mouth made public here; because their friends in every town of France, carefully recording their doings in prison and on the scaffold, transmitted the account to Crispin and our Reformers, to be published in the "*History of the Martyrs.*"

But it is not my purpose at present to speak of martyrdom, but rather of that "*word of testimony*" by which, in the end, Rome must be overcome. My aim now, is to indicate to you a single point in that testimony. The angel said to John, "*They overcame by the word.*"

You too, my friends, will be dauntless, if you are fully persuaded of the power for victory of that word, which God puts in your hands. You will use with effect this sword of the Spirit, if you have always patience, if you wield it in faith. You will be invincible if you recollect the virtue of that word of our Master, "*It is written!*" Three times in the face of the Prince of Darkness, during a mysterious and terrible struggle,—three times does he shew us wherein lies our victory, in seeking His own only in this word, "*It is written,*" "*Get thee behind me Satan, for it is written.*" It was this which, in the old world, overthrew Jupiter, Mercury, Mars, Diana, and all the gods who held it for so many ages. It was this which three centuries ago, destroyed the Papal power in half Europe. It is this which will bring down the confessional, the holy sees, the graven images of modern, as it did the auguries, the altars, the Jupiters, and the statues of ancient Rome,—the word handled with faith.