

of Christianity; and as the one is especially the expression of Christ's death, so is the other especially of His resurrection.

Thus too is all duly kept in its place and tone. For we are not meant to come together in sadness, in a spirit of mourning, or with garments of heaviness. There is set forth then the most affecting sign of our Saviour's humiliation in unfathomable love, the most solemn witness of our sin and shame and ruin. How overwhelming the evidence in His death that we were sinners, and what sinners we! But no less is it a demonstration of our blessedness, through His infinite work, as believers. God is not only satisfied as to sin and our sins, but glorified, and ourselves by grace washed, sanctified, justified, in the name of our Lord Jesus and by the Spirit of our God. And our Lord, though on high, deigns to be with us till He come again and take us to be with Him.

· Meanwhile the Lord's day, where the grace and truth expressed in it is understood, and the Lord's supper, observed as it should be in its original integrity as the central institution for the gathered worshippers in Spirit and in truth, have their own appointed and appropriate aim—the best means according to God's wisdom—for the testimony and enjoyment of Christian privilege here below in His assembly to His glory. May our part, if indeed we are Christ's, be holily and happily in it all evermore. Amen.