

supply its vital powers. The Cross, on which His Incarnate Son expired, a voluntary sacrifice which puts away sins forever, is at once the pledge of truth and love, and the unfailing fountain of an inward life, full of grand emotion: it is a sublime motive power which can never be exhausted.

But all these—the drops of the sky and the drops of the sea, the bright Baptismal drops and the red drops of the Chalice, the dew-drops of the Spirit of grace and the Bloody sweat-drops of the Garden and the Cross—all alike will I use just for myself, that I may be comfortable here and may not be miserable in eternity. Horrible! you say. Yes, it is horrible! Ah, brethren, we never see what our sins and our selfish hearts are, till they are brought near to God, placed in “the light of His countenance;” or, till the shadow of the Cross falls upon them. Better so see them now, than at last for the first time in the light of the “Great White Throne.”

It is very true, and it is very blessed, that God has linked together in the constitution of nature His honour and our happiness; so that both may be promoted at the same time—by His acts and by our acts; but as He, by the necessity of His nature, must in His works have regard first to Himself by priority of motive, so must we, by the invincible necessity of duty, have chief regard to Him in all we do, by the same priority of motive, “doing all, whatsoever we do, to the glory of God;” not as if we should not intend our own good, but giving God the first place in our intention.

The first desire of every right heart must be to honour God; and it is from this principle that the calling of public assemblies for God's worship sprang. This at once appears from the Old Testament. “And the Lord spake unto Moses say-