

birth to the day of our death, God and Satan are both claiming us; and hell, with all the powers of darkness, are ever working against us. So that it may be said, that over our very cradles it is written, and in baptism it is most impressively sealed, "Take Christ, oh child, for the polar star of thy life, and be happy." Attempt to steer thy course without Christ, and ruin eternal must be the end. For besides Christ, "There is none other name given under heaven among men, whereby we must be saved."

How unmistakably does this subject shew—

2. The utter impossibility of *neutrality towards Christ*. Cast we about as we may for illustrations to shew this impossibility, all are too weak.

The impossibility of stopping the sun in his course; the impossibility of a single individual resisting the united physical force of the *material*, or all the weight of influences of the *intelligent* creation.—These are cases of impossibility as extreme as imagination itself could suggest, and yet they feebly set forth *the impossibility of occupying neutral ground towards Christ and salvation*.

For what does the mortal who would be neutral towards Christ attempt? He attempts to fly in the face, resist, defeat all the most glorious plans and purposes of God: For these all centre in constituting his Son Head over all things. In order to maintain the honour of the divine government, and to repair the ruin which sin, if suffered to go without a remedy, would bring upon it, Christ is the divinely anointed universal King.

For any mortal, therefore, to stand out against Christ, under this deep aggravation too, that Christ comes forth in his gospel as the Saviour who, "to seek and to save that which was lost," has not hesitated to come from the throne to the cross

—who has not spared himself, but has cheerfully thrown himself in the gap between us and ruin. Who has ever rightly measured the mad impiety and guilt of attempting neutrality here?

Oh! what an emphasis does our subject give to the Saviour's words, "*If ye believe not that I am He, ye shall die in your sins.*" "*He that is not with me is against me, and he that gathereth not with me scattereth abroad.*"

3. Consecration to Christ is the call which the subject loudly sends forth to the world in its associated relations.

It calls on nations by the argument, that they are specially designed agencies, and means of influence in the hands of Christ their King, of bringing the world over to him. It calls on families and heads of families by the argument, that they are designed to be in the hands of Christ, the head of all the families of the earth—nurseries for the rearing a holy seed—one godly generation after another to serve him in his Church.

But if the call for this national consecration be *addressed* to one nation above all others, *Great Britain is that nation*.

For, if Britain holds a pre-eminence among the nations; if it wields a master influence over the world's affairs, if its dominions be so large that the sun never sets on them, if it be mistress of the seas, if it be the *world's great workshop and banker*, to whom but to Christ is it debtor for all? And for what end did it receive all, but to use it for Christ, for whom are all things, and to advance the interest of his kingdom. Let Britain beware of unfaithfulness to the high and glorious trust, lest all its national glory may depart.

"Be wise, ye kings; be instructed, ye judges of the earth."

"For the nation and kingdom that will not serve thee shall perish. Now, therefore, if ye will obey my voice indeed, and