

the compact binding upon both parties. In the covenants of God with man, we have the rainbow, the stars, the change of name, circumcision, etc. as tokens; in like manner, the bread and wine at the memorial-feast of the Lord's Supper is a perpetual reminder of the covenant relation between Christ and His people. Every communion service is a pledge-taking; it is the renewal of a vow upon the part of God and man; by it we not only swear allegiance to our commander, but His promise is renewed to us. Similarly, although our pledge is not a sacrament in the ecclesiastical sense, the principle of the *sacramentum* underlies it. It is a joining with God in a covenant for the performance of certain duties. It is not so much undertaking to do something *for* God as *with* God; "trusting in Him for help or strength" is the basis of our "promise." Let it be remembered that our pledge is a joint contract between God and man in which both parties are concerned, in keeping certain already assumed duties therein specified but not thereby created. It is not a mere promise to God, but an acceptance of God and His covenanted help. Our signatures and the monthly consecration meeting are memorial witnesses to this mutual pledge.

Some say that they do not believe in pledges, forgetting that the principle of pledge-making is fundamental in social, business and political life, and that the person who gives no pledge is not to be relied on. The home and society rests upon the marriage vow; all business relations are based upon the promise to pay; and the safety of the nation is in the oath of allegiance. Persons refusing to comply with these principles would be unworthy of all confidence, and should be refused the rights of citizenship. But the principle of pledge-making is not a mere human accident or convenience; it is of Divine origin. God has recognized the essential and necessary character of our pledge in the covenants, vows and oaths taken by himself, enjoined on individuals, and approved of on different occasions, and who has a right to say he does not believe in pledges to Christian duty? God approves of positive statements of duty, of definite lines of action, of the formal expression of obligation. He honors the public profession and verbal statement of