

some most important thoughts and prompts some most important inquiries. I. It suggests some most important thoughts, as, for example, that all christians are under infinite obligation to Christ. Christian, for it is to thee that this word is now sent, take thy stand at the cross of thy Saviour in the hour and amid the scenes of his redeeming agony, when for thee he was making his soul an offering for sin, and dost thou not hear this pertinent question, "How much owest thou thy Lord? Place thyself on the verge of the bottomless and flaming pit whence he has delivered thee, and still thou hearest the same question, "How much owest thou thy Lord," or ascend to the heavenly Jerusalem, and with all its honours, and felicities, and splendours, around thee, thou art still admonished by the question, "How much owest thou thy Lord." And then a christian should habitually cherish a sense of his obligation, and his soul should glow with the ardours of love and gratitude. In his history there should be no seasons of forgetfulness or of coldness towards the Lord that bought him. The love of Christ should constrain him, for if he has still the same affection for the christian which he proved animated his bosom when for him and his salvation he became obedient unto death, even the death of the cross; if he still says, "Son, daughter, be of good cheer, thy sins be forgiven thee"; if he still washes the christian from all filthiness of the flesh and the spirit, and enables him to "perfect holiness in the fear of the Lord"; if he still satisfies him with good things, and in all the grace of his loving heart, cries, "If any man thirst, let him come unto me and drink"; if he takes the same care of the christian, and manifests the same interest in him, and ever prosecutes his welfare, and never leaves him nor forsakes him till he brings him through grace up into glory, should not the love of Christ constrain him and fire his heart with love and gratitude.

Besides this sense of obligation should prompt the enquiry, What shall I render to the Lord for all his benefits towards me? Love is a practical emotion—gratitude is practical. It is more—it is diligent, laborious, ingenious, self-denying. If we love a friend—if we feel grateful to a benefactor.—we ask ourselves, and we ask others what we can do to please him. We get a knowledge of his tastes, of his wishes, of his predilections, and then we do something that we suppose will be pleasing, welcome, acceptable to him.—Thus Mary acted. She looked around her possessions with the question on her lips, what can I do—what can I render to my Lord? The alabaster box of ointment caught her eye, and she exclaimed, it is precious, it is costly; but for that very reason He shall have it. So should the Christian act.—Nay: so must he act; and then, having discovered what is agreeable to Christ, he should readily, cheerfully, gratefully do it, however laborious, self-denying, expensive it may be. What has He not given to me? is his language. His death, his cradle, his cross, his agony, his blood; and what can I withhold from him? And not only so, but all this should be done as the result of enlightened conviction and genuine scriptural principle. He is omniscient. He knows what is in man; and hence the necessity of watchfulness against vanity in our givings or doings for Christ, or a regard to fame; against pride and ostentation and self-righteousness and compulsion, and of the greatest care that love and gratitude should govern all.

The chief thought, however, which this eulogy suggests is this, that there are always, and in these times, especially, ample opportunities, for a Christian to show by substantial acts his love to Christ.

He is indeed no longer on earth, going about doing good. We cannot therefore open our door to him, spread for him our table, invite him to a feast, or anoint his head and his feet with ointment. But though he has ascended