

in love—their mutual watch—care and discipline, are without meaning, if they are not to be viewed as constituting a people, set apart for conserving and propagating the truth. This body must be recruited. Death's inroads must be repaired. As the standard bearers fall, new and vigorous men must fill the gap, and valiantly display a banner for the truth. Ground already won must be held, and new accessions must be made to the Kingdom of Christ. Hence from sire to son in the spiritual world, is this sacred work bequeathed. In warfare it is not the chance achievements of camp followers that are to be depended on, but the vigilance, discipline and courage of the regular army. The churches of the living God are established to hold forth the word of life. To be of them, there must be profession. The language of Ruth to Naomi is appropriated, "Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

This profession for which we plead is publicly honouring Christ. This view will touch the hearts of those we wish to influence. The "Lord, Lord!" of any who know Him not, is hypocritical and valueless. The utterance of the loyal hearted however, evinces the might of the Saviour arm—that he is strong to save—they have felt it, and it is owned. It is the gushing forth of the pent-up feelings of the soul, in hosanna to the King of Israel. In a sense the tongue of the dumb is unloosed. The faith that would but touch the hem of his garment secretly, is brought to confess before men what great things the Lord hath wrought. There is no longer delay to pull down the colour of the enemy; and if before the ocean of life was navigated at best under a neutral flag, now there is run up the ensign of Christ and his cross. The Master saith, do this, and the servant doeth it. A son honoureth his father, and a servant his master. Do this in remembrance of me, saith Christ, in instituting the ordinance of the Lord's supper; his people obey and shew forth the Lord's death till he come. They publicly avow and testify the preciousness of that blood which cleanseth from all sin. By their profession they appear before the world as Jesus Christ's men.

Nor can we omit, in considering this subject, the usefulness of self-crucifying acknowledgment of Jesus. The confession of Christ before witnesses is likely to awaken thought—to arrest the careless—to draw the hearts of others. Is it not saying, come near, I will tell what the Lord hath done for my soul? The profession of Joshua was, as for me and my house, we will serve the Lord: the answer of the people was, we will also serve the Lord, for he is our God: that answer was influenced by the example of their successful leader. The testimony of attachment to Christ points him out as the Lamb of God. Is not this the Christ? is a question pushed home to many hearts, that they may respond; he is all our salvation and all our desire. This usefulness too is affected by the enjoyment of religion. Christ brings into his banqueting house and his banner over them is love. Refreshed as with new wine they are strong to labour, and round them are thrown for their safety, encircling arms of love. They have taken their ground. Does infidelity toil to steal the hope of glory from the breast? does the worldling wait to see the allurements and enticements of sense, blight and wither the fruits of righteousness? Are appliances brought to bear on the mind, in hope of effecting a change? Consistency demands stedfastness: faithfulness requires obedience. To every temptation to sell Christ, and retire from his service it may