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THE  
WORLD'S CONVERSION

THE  
GRAND OBJECT OF THE CHRISTIAN.

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BY NATHAN S. S. BEMAN, D. D.

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A QUESTION of deeper interest was never propounded in our world than that stated by Saul of Tarsus, when he discovered that Jesus of Nazareth was the Son of God: "*Lord, what wilt thou have me to do?*" This was no doubt the incipient breathing of a heart submitting to Christ; the first lifting up of the soul to God for instruction in *duty*, accompanied with a determination to obey the command, be it what it might, prescribed in the answer. This is the spirit of the Christian. It commences in his unreserved submission to Christ, marks his career of self-denying effort through life, and attains perfection in heaven. But there is, especially, one branch of Christian duty, which, in this state of spiritual action and conflict, must ever excite a deep and absorbing interest; it is one for which this same converted Saul was greatly distinguished: CONSECRATION TO CHRIST, IN LABORS FOR THE SALVATION OF A WORLD.

And do we ask for heart-stirring motives to enlist us in this work? We have only to open the Bible, and they flash in sunbeams upon us. Considerations are there presented, which have already moved *two* worlds, and why should they not move the *third*? They have deeply interested heaven and hell, and why should they not excite at least equal interest on earth? The earth is the very subject in debate, the very territory in dispute between the powers

of light and darkness: and if any portion of the universe ought to be excited on this subject, it is surely this world's population. To say nothing of those around us, whose interests are at stake, but whose eyes are wilfully closed upon all that is grand and lovely in the Gospel, can the *Christian*, whose heart has been washed in blood, remain unmoved, while a world of sinners are yet in gross darkness, suspended as it were between heaven and hell? Let every professor of religion be entreated to weigh well the following considerations.

I. *This world is to be CONVERTED.* That it needs renovation will not be denied. Its vast and dense population are by nature children of wrath, because the enemies of God. To recover men from this state, and raise them to heaven, is the grand object of the Gospel. For this purpose the scheme of mercy was devised, and sent down to earth. For this the Saviour was born and died; and to accomplish this he now reigns and intercedes in heaven. With this object in view, the moral machinery of the Gospel was put in motion; and its effective operations will be continued till the work is accomplished in the conversion of the world. God has promised it, and his movements are corroborating his truth. Here then is the firm ground of faith and effort.

II. *Consider the MODE in which this work is to be accomplished.* We may here contemplate the agency of the church, the instrumentality of truth, and the efficiency of the Holy Spirit. The *persons* who are engaged in this work are redeemed men, who, having been themselves converted, embark their living energies as "workers together with God" for the salvation of others. God has consigned this work, so far as labor or effort is concerned, to human agents—to Christians. They "turn many to righteousness;" and by their efforts establish the two facts, that

they are the friends of heaven, and the benefactors of mankind. They love God, and do good.

The *instrument* of saving the world is the truth of God disclosed in the Bible. No other system is adapted to accomplish this work. And this system needs no super-additions or modifications, for it is marked by no defects. But as the truth is an unconscious instrument, it must be applied by the hand of some rational agent: it must be brought home and urged upon the conscience by the efforts of a faithful ministry and a united church, or no decisive results can be anticipated. In a deplorable and most criminal deficiency of such efforts, almost two thousand years since Jesus Christ died for sinners have been suffered to pass, sweeping the inhabitants of the earth into eternity, and the world is yet unconverted. The fault is entirely with man. Shall we condemn the unconscious Bible because the nations are not subdued by its power? On the same principle, the mechanic might condemn his axe and his hammer because the edifice is not erected, when he has stood still, and folded his hands, and waited for the implements of his occupation and the good providence of God to carry on his work. No axe or hammer will build the house, and no divine blessing will secure this result without the intervention of human agents. And so it is with the Gospel: the truth of God will never convert the world unless the Gospel be preached to "every creature." This fact is settled by divine testimony. On this point the promises of God are nothing more nor less than promises to bless the efforts of his people. In the commission which Christ gave to his apostles to "teach all nations," he engaged to be *with them*, "even unto the end of the world;" but he nowhere intimates that he will travel forth as the audible expositor of his own Gospel. He has, for wise purposes, made the application of divine truth by human agents

necessary to the conversion and salvation of man. This is the scheme of his own adoption; and the injunction, "Be ye holy," emanated from no higher authority than the mandate, "Go ye into all the world, and preach the Gospel to every creature." But the full force of this command has never been felt by any generation of Christians since the days of the apostles. No one can review the apostolic age without discovering that the grand and paramount object was the conversion of the world. This object was then valued infinitely above wealth or earthly honors; it was dearer than family or friends, or life itself: and the success of those primitive Christians was equal to their consecration to this work.

As Christians are the appointed agents for the conversion of the world, they should study the science of doing good, and seize every opportunity for carrying the command of their Saviour into effect. For this purpose they were redeemed. They are to live and die in the service of God and a world of sinners. Each in his respective sphere must engage in this work, or the world will never be reclaimed from sin and converted to God. This work, on an elevated scale, has hardly commenced. Very few indeed can be found who live for the *one* great purpose of training deathless souls for heaven. When this is the case, then, and not till then, will the Pagan give up his idols, the Mus-sulman forsake his sensuality, the Jew renounce his bigotry, the Romanist relinquish that scheme which is a subtle compound of all these abominations, and the smooth, varnished, modern Pharisee, in Christian congregations, be brought to inquire, "What must I do to be saved?" O how vast the labor. And never let it be forgotten, that it is for the conversion of an *entire world* that this generation of Christians are acting. It is a world of darkness to be enlightened; a world of crime to be washed in the blood of

Jesus ; a world of death to be made the subject of a spiritual resurrection. Here, upon this globe, are *eight hundred millions* of immortal beings to be supplied with Bibles, and Tracts, and Sunday-schools, and ministers, and gospel institutions ; and if this work is left undone, the hands of the ministers and followers of Christ will be stained with blood.

But, in connection with the agency of the Christian church and the instrumentality of the truth, it should be remembered, that *the efficiency is lodged in the hands of God*. Men employ the *means* prescribed in the Bible, and diffuse and enforce the *truth*, and the grace of God secures the result. This fact or principle in the divine government is beautifully illustrated by Paul in his first epistle to the Corinthians : “ I have planted, Apollos watered, but God gave the increase.” All this is easy of exposition, and at the same time directly in point. The apostle here presents the analogy of the divine and human agencies in the world of nature and the world of grace. In the physical or natural system, one man plants the seed and another waters the soil in which it is deposited ; but neither the seed nor cultivation can insure the harvest : the power of God alone, as it operates in the world of nature, can bring about this event. Just so in the spiritual world. One may plant the seed, which is the word of God ; another may water the sacred deposit ; but “ the increase,” or saving effect, is to be ascribed, not to these subordinate agents, but to God, the independent and efficient agent. There is no intrinsic efficacy in the seed, or in the planting, or in the watering. This is what the apostle intends to assert in the words which follow : “ So, then, neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase.” It is not his object to teach us that the seed deposited and the acts of planting and watering were not

necessary, but that the *efficiency* was not inherent in the instrument, or the human agents, but exerted by God himself. Indeed, it would seem that the apostle designed to exhibit, by natural symbols, the whole process by which men are converted and sanctified, and to define the respective provinces of truth, of human agency, and of divine power.

III. MOTIVES *are not wanting to induce Christians to embark in this work.* It is a simple development of the life of Christ within them. It promotes their own personal holiness, elevates them to the rank of benefactors, augments their own happiness, and advances the glory of God.

1. It promotes *their own personal holiness.* No one can become a joint laborer with Jesus Christ, in giving impulse and success to the Gospel, without experiencing, in his own heart, the most cheering results. Active members of the church grow in grace; while the inactive not unfrequently relapse into sin, or sink into gloom and die in despair. Hence the promise, "If any man will do his will, he shall know of the doctrine." Hence, too, the remarkable fact, that the apostles and primitive Christians say very little respecting doubts and fears in relation to their eternal state. They sympathized with Christ in the great interest of a world's salvation, and enlisted all their mortal and immortal powers in the same cause which drew him from heaven and led him to the cross. This course secured two great objects in relation to themselves: one was, they made progress in the Christian life; and the other, they found in this fact of active obedience to Christ and entire consecration to the work of saving souls, the best evidence that their own hopes were established upon the Eternal Rock. What better evidence can we desire of a personal interest in the blood of Jesus, than to love the same cause which moved his heart, and to perform with cheerfulness what he com-

mands? This is Gabriel's highest testimony of the love of God, and his best qualification for standing in his presence. And what can so infallibly insure sanctification of heart as a practical imitation of Christ? The child of God, who pursues the same objects with his divine Master, whose spiritual sensibilities are made to glow upon the same central point, cannot fail of being assimilated more and more to his image. And how was Jesus Christ employed during the few years he spent among men? Who is ignorant of the fact that his heart was upon his mission? He came "to seek and to save that which was lost;" and this heavenly embassy filled his soul and employed his hands. No labor was too oppressive, no sacrifices too costly, no self-denial too painful, no humiliation too deep, no reproaches too bitter, no threatenings of danger or death too fearful for him to encounter, if the Father might be glorified and sinners saved. Here was benevolence personified—"God manifest in the flesh." Let the Christian look at this lovely image, and be instructed. If he would be holy, he must be like his Master. He must fix his heart on the salvation of the world, and employ every power in the mighty work. No one can do this without growing in grace, and becoming more and more like his God and Saviour. The soul that enters into this subject fully and practically, will make steady advances in the divine life. The cause of foreign missions, for example, has given a peculiar freshness and vigor to the piety of the churches within a few years past. The same may be said of recent revivals of religion. These two causes have effected and moulded the hearts of God's people on the same principle; they have furnished new motives to Christian effort; they have brought home to the conscience the pressure of obligation; and the sentiment is beginning to be felt, that religion consists not in abstract opinions, or tender and romantic wishes for the renovation

of the world, but in hearty and conscientious effort to send the Gospel around the globe, and to make it tell, through eternal ages, upon the destinies of imperishable souls. No one can follow with tears and prayers the lost sinner, either here in this land of neglected privilege, or among the dark and distant pagans, without finding the heart elevated in its emotions, and fixed on God and duty. When the people of Christ do this, they shine as lights in the world; and this process is nothing less than a progressive training for that splendor of holiness which will become perfect and eternal in heaven.

2. Those who labor for the salvation of others are *public benefactors*. It is an established principle in the divine government, that those who do good to others shall be thus recognized. The public-spirited and active citizen is acknowledged as the friend of his country; and the liberal soul, who feeds the hungry and clothes the naked, is followed by their prayers while he lives, and embalmed in their tears when he dies; and those who, by holy and self-denying efforts, have secured preëminent blessings to the world, shall be held in everlasting remembrance. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The hand of God has drawn this divine picture of future and eternal scenes. If these material symbols are permitted to speak to us from eternity, with what more than earthly lustre does the energetic and successful Paul now shine amid multitudes he introduced to that firmament of glory. What stars of the first magnitude in that firmament are such faithful servants of the Most High as Edwards, and Whitefield, and Brainerd, and Martyn. What amazing interest will be given to the scheme of redemption; what new-born rapture will glow in heaven, when the great social principle, established by God, on

which this scheme has been carried into effect, and on which glory has been attained by rejoicing millions, shall be fully developed.

It is true that the judgment of the earth, so far as religious effort is concerned, is very different from the judgment of heaven. In this world it is thought by many that talent devoted to the ministry is thrown away; that money bestowed upon foreign missions, and sacrifices sustained by the community in carrying on the operations of Christian benevolence, are so many palpable evidences of mental imbecility or moral infatuation. But hold up this matter in the light of eternity, and then decide. Do we call that man a public benefactor who adorns a city, or opens a canal, or rescues his country in the hour of peril? These achievements, though accounted great on earth, will hardly be named in heaven. Is the champion of freedom celebrated in the songs of a nation? And do we venerate the man who directs all his resources to alleviate the miseries which "flesh is heir to?" This is right: it accords with the established order of the divine government. But what is the body to the soul, or time to eternity, or earth to heaven? The objects around us, which now excite so much interest, and call forth the highest exertions of human power and genius, will soon be buried and lost in an infinite ocean. Worldly applause, which is awarded to the little deeds of earth, will not be heard amidst the songs and harps of glory. To give the Gospel to one pagan nation, to send the Bible, and to establish schools and Christian institutions among the population of one island of the sea, is a labor which stands more intimately connected with the present and eternal happiness of man, than all those mighty subjects which have agitated empires, and kindled wars, and made treaties, and called into action the talent and learning of successive generations, since the world began.

It is in every respect in keeping with the other parts of the divine government, that those whose successful labors have covered and decorated the very canopy of heaven with redeemed souls, should themselves, as the best benefactors of a lost world, shine as "stars" in that canopy "for ever and ever." And this the Bible predicts. When these *material* stars which hang around the earth are gone out, then the stars *ethereal* which have lighted the footsteps of many a weary home-bound pilgrim through the wilderness and midnight of the present world, will have kindled up their eternal fires in the firmament of the heaven of heavens.

3. *The happiness of the Christian* depends much upon his efforts to do good to others. Man is made for action: without an object to fire his heart and employ his hands, there can be no enjoyment. Hence the endless schemes which awaken curiosity, excite fond anticipation, and call forth the powers of earth's ever-moving population. These are the efforts of nature in the pursuit of happiness; and as such they afford indications which ought not to be overlooked by the Christian. The happiness of intelligent beings must essentially consist in benevolent action. The exercise of the selfish passions contracts the heart and renders it incapable of elevated and generous emotions. On the other hand, the operation of all the benevolent affections is accompanied by pure enjoyment. "He that watereth," saith the wise man, "shall be watered also himself." And it was a standing and practical maxim of one wiser than he, that "it is more blessed to give than to receive." The individual employed in conveying blessings to others, finds, in the very execution of his purposes, the tide of personal enjoyment rising higher and still higher in his own heart. Even worldly men speak with a kind of enthusiasm of "the luxury of doing good." But it is the Christian who uniformly finds his happiness in his duty; and a system of untiring

effort for the salvation of others, opens sources of enjoyment which will never be fully estimated till the scenes of the present world are reviewed in eternity. The Gospel of Jesus Christ, in connection with a lost world, presents a broad and peculiar field for the exercise of benevolence; and no one can enter this field without his reward. The object is the salvation of souls; and to labor in this cause is to exemplify that mercy which is "twice blessed." "It blesseth him that gives, and him that takes." It contemplates man in his whole character, follows him through the various periods of his existence, and embraces in one perfect scheme his mortal and immortal interests. It is not restricted to an *individual*, though the repentance of one sinner makes the angels glad and fills heaven with new and rapturous songs; it is not confined to a single nation, or to one hemisphere, but encircles the globe. The execution of this scheme of mercy has been undertaken in good faith, and its friends here below, and in higher spheres, will never rest from their efforts till the work is finished and the anthem of jubilee is sung.

To serve God and do good is the very element of personal happiness. The Christian who actively employs every talent for Christ, cannot but enjoy a portion of the same rapture which fills *his* bosom, when he witnesses the victories consequent upon his own death, and the triumphant results of his intercessions with God. The disciple is happy for the same reasons that his Master was; and with him he can say, "My meat is to do the will of him that sent me, and to finish his work." And this same moral principle will be carried into heaven. Is the benevolence of Jesus Christ gratified in the results of his personal labors and conflicts when multitudes are brought home to glory—a portion of the same blessedness is experienced by every humble and successful laborer for the conversion of the

world. If the benevolent heart finds its highest happiness in the active discharge of duty, it is no less true, that, when mercy's work is accomplished, the cup of enjoyment will be full. Does the philanthropist find his own happiness increased when the kindling smile is lighted up on that cheek just now pale with despair; and does every chord within vibrate to those notes of joy which his own charity may have inspired in the deep and dark abode of poverty and disease; and is it coincident with the law of God and our rational nature, that we should rejoice in such circumstances? What, then, must be the feelings of the Christian philanthropist in heaven? What earthly similitude can shadow forth his more than earthly joys? He has fixed his sympathies on the soul, which never dies. He has endeavored to weigh in the balances of the sanctuary its eternal worth. He has thought of its loss in hell, till his heart has been ready to die within him. He has thought of millions on millions of bewildered pagans, till he has been forced to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain" that cover the earth. He has turned his eye upward, and seen the recovered rebel take his eternal station in the firmament of glory; and his heart has so kindled at the dawning hope of such a reality, that he has said, "Here am I; send me." In this cause, immense beyond conception—in this cause, that excites the highest pulsation that beats in heaven—in this cause, that engenders strife in hell—he prays, and labors, and dies. And who can conceive, in this world, dark and far removed from heaven, of the sensations which will swell his bosom when he shall meet multitudes in glory who have been conducted thither by his self-denying efforts? Who can measure the length, and breadth, and depth of that tide of joy which shall fill his heart for ever and ever?

4. Those who do good to others, *glorify God*. This, after all, is the grand object of the Christian. For this, worlds were made, and are now governed. For this, sun and stars shine, and the heavens and the earth move on in their appointed courses. For this, the Son of God visited our world, and died for our redemption. And the object that has moved the heart of heaven will also move the hearts of saints on earth. The children will sympathize with their Parent—the disciples with their Master. To abound in doing good to the souls of men, is to glorify God. This principle is interwoven with the whole structure of the Gospel; this is the grand work on which the God of grace has fixed his heart; here love has found its object; here wisdom has formed its purpose; here mercy is unfolded; here Satan shall be defeated, sin subdued, and grace made triumphant.

Reader, are you a Christian? Are the vows of God upon you? Pause for a moment, and contemplate yourself and your present acts in connection with the glory of the living God. It is in the recovery of lost men from sin and hell that his glory shines conspicuous. This is his last, great work. It is a visible, practical, experimental revelation of himself—a revelation not to the *earth* only, but to the *universe*. On this work the heart of the Christian can fix with an intense and glowing interest; and every child of grace is not only permitted, but *required* to engage in it. The duty is enforced by motives as strong as heaven can wield. What Christian, with heaven and hell before him, and surrounded by a world of dying sinners, will not pant to be useful? Who will not beg the privilege of reflecting the rays of God's mercy upon the world? Who, that loves God and sympathizes with his honor, will not rally his last energy, and spend his last breath, that he may by "*all means save some?*" When the Christian is willing to be

sacrificed upon this altar, then it is that he exemplifies the spirit of the Gospel. This is to imitate Christ: this is to resemble God. Let every Christian heart burn with this holy fire, and every hand become strong and active in this work, and the glory of God will soon irradiate the earth.

In view of the above considerations we arrive at the following PRACTICAL CONCLUSIONS.

1. *Discrimination as to the mode in which the world is to be converted and saved, is of vital importance.* It appears that God, and the church, and revealed truth, are all concerned in the conversion of sinners. There are different senses in which the salvation of man is ascribed in the Bible to the power of God, to Christian agency, and to gospel truth. And it is plain that the fidelity and success of the efforts of Christians must depend, in a great degree, on their ascribing to each of these sources of influence just so much importance and efficacy as is assigned to it in the government of God. If we expect God, and the churches, and the Bible, in any sense to change places in this labor, and either of them perform the work of the others, we mar the plan of heaven, and prepare grievous disappointment for ourselves. And here, no doubt, has been the mistake of many Christians for centuries past. Multitudes have been waiting for God's time for the world's emancipation. They have been hanging their hopes on his *efficiency* to save sinners, when they have not placed themselves or the world, so far as human agency is concerned, in a situation for God to work without violating the established order of his government. What is there in the present attitude or movements of the churches, or in the relations of revealed truth to large portions of the world, on which divine efficiency can be expected to take effect? It is not the design of this remark to limit the power and grace of God. But let the

question be fairly met: Can we expect more than that God will bless his own truth when it is properly presented to dying men? Has he promised to do more than this? Has he intimated that he will work in any other way than to give efficacy to his word and the means of grace, when they are employed by human agents for the salvation of others? We may consult the Bible in vain to find any purpose or pledge of this nature. And God will do as he has said. To expect him to do either more or less is neither faith nor humility, but downright presumption. Shall we, in our indolence, claim of him to make a new revelation to the heathen for their conversion, or multiply copies of the Bible by miracle, or cause the Gospel to be preached by angels from heaven? All we can expect him to do, gracious and omnipotent as he is, is to bless gospel truth and make it effectual to the salvation of men, when the ministry and the churches arise and do their duty. Jesus Christ has promised to bless the efforts of his people when they obey his injunctions; but he has nowhere intimated that he will perform that labor himself which he has graciously consigned to their hands. Let every minister, then, and every Christian, engage in the heaven-born enterprise of saving sinners; let them evince that philanthropy which warmed the Saviour's bosom; let them manifest their faith by direct efforts to save every soul that can be reached and influenced by their example, their entreaties, their property, or their prayers; and if the world is not converted, then, and not till then, we are at liberty to refer this fact for solution, to the uncontrollable sovereignty of God. But when have ministers and Christians done their duty without a blessing? The records of divine grace, for nearly six thousand years, answer, *Never*; and the universe, excited by the inquiry, and jealous for the honor and truth of its Sovereign, echoes back the declaration, NEVER.

2. *We see a grand reason why the world is not converted.* Not because divine truth has lost its point or power, nor because God is not ready to bless; but because the churches do not perform their duty. Why has not the Bible been put into the hands of all nations and families, centuries ago? And if it had been, who will dare to say that God would not have followed this act with his blessing? Why, instead of a few hundred, are there not many thousand Christian laborers, at this moment, in the foreign missionary field? And if the heralds of the cross, and teachers of schools, and the distributors of Bibles and Tracts, had gone forth in armies through the earth, who will hazard the opinion that Jesus Christ would not have gone with them? Alas, the fact cannot be concealed, that the nations are dying under the sloth and avarice of the churches. The hands of Christians are stained with pagan blood. The efforts now making ought to have been made more than a thousand years ago; and these same efforts must now be increased a hundred and a thousand fold, before the world can be brought to the feet of Jesus Christ. A new and heavenly spirit of sacrifice and exertion must pervade the Christian world; and then we may expect that Christ will build his throne in every land. But it is not to the heathen alone that these remarks apply. The impenitent are everywhere dying in their sins, in "the streets and lanes of the city," and in "the highways and hedges" of the country, for want of Christian sympathy, self-denial, and exertion. How few and languid are the direct efforts to save sinners in the midst of gospel privileges, and even where revivals of religion have prevailed. Look into families. What tender care for the body, and what infidel neglect of the soul. Many parents are troubled about every thing but the immortal interests of their children. Look into the churches; their members are so much

like the world, that their spiritual influence is almost extinguished. They lay up wealth for their families, when they ought to expend it for Christ and souls. They strive, and toil, and agonize for any thing and every thing but to alarm the impenitent, and to bring them to Christ and prepare them for heaven. No wonder, then, that the heathen are not evangelized, and the impenitent awakened and converted. The church is not clad in her armor and marshalled on the field of action. Her energies are paralyzed by unbelief and the spirit of the world; the power of prayer, and holy living, and vigorous effort, is not fully tested; and hence the earth continues to groan in her chains, and the anticipated freedom is postponed.

3. *The person who does not labor and pray for the salvation of sinners ought not to think himself a Christian.* Here is a true test of the heart. The person who has seen his own condition as a sinner, who has felt the weight of divine wrath pressing upon him, and who has experienced that deliverance which the Gospel proffers, will sympathize with those who are still involved in the same guilt, and who are under the same condemnation. This is too plain to admit of debate. On this point the Bible is entirely explicit. Christians may be imperfect; but some traits are so essential to the Christian character that the person who finds himself destitute of them ought not to think he has been born of God, or cherish a hope of heaven. And among these may be ranked feeling and effort for the salvation of the unconverted. On this subject all the Bible saints hold the same language. David says, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Hear the language of the woman of Samaria: "Come, see a man which told me all things that ever I did; is not this the Christ?" Look at the subdued and converted Saul: "And straightway he preached Christ in the

synagogue, that he is the Son of God." When he thought of his "kinsmen according to the flesh," he says, "I have great heaviness and continual sorrow in my heart." And again, "My heart's desire and prayer to God for Israel is, that they might be saved." Indeed, the very nature of the case may settle this question. How can a person have seen his own guilt and ruin without wishing that others may do the same? How can he have experienced the love of God shed abroad in his own soul, without prayer and exertion that others may enjoy the same blessed distinction? How can the benevolent heart be willing to pursue a kind of solitary course to heaven, while little or no emotion is felt for those who are marching to the world of despair? The thing is out of the question. The spirit of Jesus Christ has never animated such a bosom. Professors of religion, who can habitually slumber while the world is dying in sin and sinking to hell, know not what it is to pass from death to life. They have no right at the communion table. They are a dead weight upon the moral power of the churches.

4. *This subject affords powerful motives to Christian action.* Sinners are to be saved. This world, which God has made, which sin has ruined, and for which Christ has died, is to be converted. The impenitent amidst Christian institutions, and hundreds of millions of lost pagans, are to be reclaimed and brought home to God by the connected influence of Bible truth, of human agency, and of the Holy Ghost. Strike out any one of these links, and you break the chain which hangs the earth on heaven. You let down its inhabitants, in one great congregation, into hell. The world's eternal weal or woe is now suspended on the course which shall be taken by Christians. And in these circumstances who will not arise and act? The subject of effort is the undying soul; the prize is heaven. The promise of God is clear. Open the Bible and it meets the eye: "He

that reapeth receiveth wages, and gathereth fruit unto life eternal." Would you grow in grace, and know that your name is written in heaven? This must be the result of active consecration to Christ in labors for the salvation of men. Move in the same element in which Jesus Christ did, and you cannot fail of becoming assimilated to his image. Like him, "go about doing good;" let your heart and life speak the value of the soul, and it will be manifest to what world you are going. This is walking with God. It is coöperating with the blessed movements of the Holy Ghost. It is harmonizing, in spiritual action, with the Godhead. And who can do this, and remain unsanctified? Who can do this, and not be cheered by the hope of heaven? Would you be ranked among the earth's greatest benefactors? You must put your hand to this work of converting the world. To reclaim one soul is better than to found an empire, or to give temporal freedom to the population of a continent. A soul in heaven or hell—who can measure its value? what stretch of thought can reach its mighty import? A soul in heaven by your exertions, or in hell through your apathy, and that too for eternal ages, is enough to move a heart of marble. What child of God can resist the appeal? In this world much is said of the achievements of heroism, and the self-denials of philanthropy; but on the morning of the judgment we shall see that no object ever deserved the highest powers of man but the undying soul. Would you be eminently happy? Seek enjoyment in the cultivation of those very feelings, and in that course of spiritual action, which constituted the happiness of Jesus Christ when he dwelt among men. Labor and pray for the salvation of sinners. This is the way to enjoy an anticipated heaven on earth, and to ripen for a higher and brighter heaven in eternity. The present scene will soon close. In this field of labor your last blow

will soon be struck. What thou doest, do quickly. Your sun will soon go down, and that night in which no man can work, will close in darkness around you. Meanwhile souls are at stake, souls that will soon be in heaven or hell. Your exertions may be blessed in the salvation of some, may even "turn many to righteousness." Think then of the promise in relation to this blessed work. Look forward and upward, and then ask your heart if you can remain inactive. The time is coming when "the *multitudes* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Yes, when these skies shall be dissolved, and this earth shall be burned up, and the resurrection-trumpet shall break the silence of the tomb, then "they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

A premium, offered by a friend, was awarded to the author of this Tract.