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righteousness of Christ," observes an old writer, "is not a fine robe upon a filthy back." The wearer is washed and sanctified as well as justified. He has put off the old man with his deeds and put on the new man which is created in righteousness and true holiness after the image of Him that created him.

There may be some persons here who almost totally disregard religion, and disclaim alike its doctrines and duties. I would, in conclusion, seriously urge you to consider your state before God. Are you votaries of pleasure? Are you devoted to the world? Reflect, I beseech you, that there is another world than this: a world of eternal blessedness for the justified, and of endless misery for the unrighteous! Now you may obtain pardon and salvation through the blood of the Redeemer, since these are freely offered to all who turn to the Lord, and trust in the merits of his Son. You have no refuge to which you can resort, but that which is open to you by the cross of Christ; and laying hold on that, you will be safe. In accents of love the gospel says to all who tremblingly ask, "what must I do to be saved?—Believe in the Lord Jesus Christ, and thou shalt be saved."

J. E. EVERITT.

CHRISTIAN EFFORT FOR THE CHURCH OF GOD.

Nehemiah ii. 18.—"*Let us rise up and build.*"

HAD not Nehemiah risen up to the work, the people would not have built. Had he loitered, he might as well have

remained in Persia. The office of a minister is solemn and of unequalled importance. If ever the songs of Zion are to be brought down to earth, the ministers of the sanctuary must begin the concert, and prolong the praise. Their prayers, their examples, their contributions, their thrilling appeals, and their unwearied labours, must stand in the foremost rank of every successful enterprise. If the church is ever to reach the summit of her glory, all her members of every name, grade, and position, must make much nearer approaches to holiness, zeal, and devotedness to God, than have been witnessed since the days of the apostles.

Among the things most wanted in the present day in order to "build," and extend the kingdom of God, we mention the following.

1. *The prayer of faith.* As the period approacheth when the knowledge of the Lord shall cover the earth as the waters the sea, the efficacy of prayer is to be most gloriously illustrated. The prophets have foretold, that this event is to be brought about, in answer to prayer. But it must be no formal prayer. It must be the prayer of faith, of earnestness, of strong supplication, such as is expressed by St. Paul—"the Spirit itself making intercession for us with groanings which cannot be uttered." Before every revival of religion there is a spirit of prayer for this influence, that never was, and never will be disappointed. It is attended with a sense of absolute dependence on God, and with an earnest and diligent use of means that nothing can repel. It is marked with deep humility and self-loathing, and with an awful sense of backsliding. The prosperity of the church is waiting on the clouds for such intercession to bring it down. The world is waiting in the regions of death for such prayers to call it forth.

2. Christians must give more of their *property to Christ*. The Hebrews were required by their laws to give at least four-tenths of their income to the cause of religion. Alas! what a difference now! There is many a professed mem-

ber of the Church, and of orthodox creed, who while he would expend upon himself in the gratification of his sinful passions pounds upon pounds, would not give a shilling to save a soul from hell ! The perdition of the world is nothing to him, if he can indulge his appetites in the lusts of the flesh. On this subject the mass of avowed Christians seem scarcely to have learned the first letters of the moral alphabet. Immense treasures are wanted to convert the world ; and before such a conversion can be accomplished, every professed disciple of the Saviour must hold himself a steward, ready to deliver his goods whenever his Lord shall call for them.

3. Christians must *consecrate* not only property but *themselves* to the work of the Lord. In past ages, since the days of the apostles, few have had the moral courage and heart to say—"I prosper, if the kingdom of Christ prospers." The larger proportion of mankind who acknowledge themselves the servants of God, have never "risen up to build" the walls of Zion, in true earnest. They have gone down to the grave, satisfied with leaving the world as it respects the triumphs of the gospel, just as they found it. There are still religious drones, who make no returns to God for the bread they eat as His daily gift. But the Church must awake. There must be a vigorous impulse at the heart that will drive the streams of life through the extremities. Christians must hold their powers of body and mind—their time, influence, and property, as devoted to God. They must lay all their plans of business, of expenditure, of relaxation, with a supreme reference to the glory of Christ, and go forth determined that the world shall be the better and happier for their having lived in it.

This is to "arise and build." This is to be epistles of Christ, known and read of all men. This is the high and glorious course on which I would invite you to enter. And now for the reasons.

1. The object is of *infinite value*. It is nothing less

than the glory of God before the universe, and the translation of millions of souls from eternal pollution and torment to everlasting blessedness. A thousand ages hence, the redeemed spirits around the throne of heaven, will not have learnt the peerless value of that salvation you are invited to share, and to disseminate around. By prayer and holy effort, you may be the means of saving millions of immortal beings who might otherwise perish; and of filling the world with the richest glory of redeeming love.

2. We should arise and work for God, on the *ground of creation*. He made us what we are, and placed us in our respective stations, that we should serve Him. He demands our heart and soul, and has never given us a right to live to ourselves, not for a day or hour. We are not our own—we are His creatures. We have no right to live in a world that belongs to Him, if we will not serve Him. What right have we to walk His earth, and breathe His air, if we withhold from Him the homage He requires? This world is full of God. We see Him, hear Him, feel Him in all things. No other being has preserved us, watched over us night and day, clothed and fed us. And all this that we might love and serve Him. His tender mercies have filled our lives.

3. My brethren, we ought to arise and work, *because the blessed Redeemer has died to redeem us*, and to raise us to the honours of the sons of God. We are bought with a price: and we have no permission to defraud the Saviour of His purchase. And what do we not owe Him for coming to seek us when we were wandering from the fold of God? When we were on the verge of perdition, He threw around us the arms of everlasting love, and made us fellow heirs with the saints and of the household of God.

My brethren, let us anticipate the judgment of posterity. We are approaching an age when men will be devoted to God as their fathers never were; an age of action, of enterprise, of liberality, of which, in their indolent and selfish repose, former generations had no conception. This is to

be the character of the whole church as it never was before. It will be the principle and habit of society. The sordid being who lives for himself, will be marked and shunned as a swindler is now. A new era will have commenced. New scenes of generosity will be unfolded.

We live, brethren, in a world which has been distinguished from all other worlds as the theatre of redemption: selected by the Deity for the scene of those amazing exhibitions of grace which are to carry a report to the most distant parts of creation, and to illumine and astonish the universe. Open your eyes in a clear evening on the starry heavens; and when you have filled your wondering view with the numberless worlds which float in boundless space, you will stand astonished that this planet, now reduced to a speck, has been selected to hold so conspicuous a place in the universe of God, to be a point whence shall radiate a light to illumine all worlds in the knowledge of His glory.

The time will come when the whole intelligent creation will gaze with the most intense interest upon the transactions which are now taking place on this earth. And when the inhabitants of the most distant world on that side of heaven shall hold high consultation with the inhabitants of the most distant world on the other side of heaven, and both the one and the other shall be lost in amazement at the events which have taken place on our little globe, every redeemed spirit will exult in having been permitted to take a part in bringing forward these supreme wonders of the universe!

We have the infinite privilege to live in a world where a church, founded in the blood of its Divine Head, is training many sons for glory—to live among the records and memorials of the most astonishing facts that ever commanded the admiration of intelligent beings. Amidst these stupendous operations which are to echo through the entire range of unnumbered worlds, we have our existence. We are among the multitude whose efforts are to consummate the work of

redemption; and to send out a report through planets, stars, and constellations to the remotest region of space, to prolong the echoes of redeeming mercy through eternity. In this moral laboratory of the universe shall we be idle? Let them sleep in Mercury, in Saturn, in Jupiter, in Herschel, but let us not slumber in a work like this! It is our lot to live in a favoured period. We find Christendom teeming with institutions and projects for promoting the kingdom of Christ—shall we not rise up and build? If we will not do this, we ought to get back, as best we may, to the dark ages of the world; we belong not to the present period.

O my brethren, to what a birthright are we born! Under what a pressure of responsibility do we lie! What a voice of authority comes down from heaven! What appeals are made to our conscience, our gratitude, our compassion! What calls come in from the four quarters of the globe to awaken our undrooping, undying zeal! By the joys of one world and the miseries of two—by the compassions and blood of a dying Saviour—by the authority of the everlasting God, I entreat you brethren, to wake up to this awful voice of heaven, to these wailings of a world lying in wickedness.

J. B. WATERBURY, D.D.

THE CHRISTIAN GUIDED TO HEAVEN.

Exodus xxiii. 20.—“Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.”

THE sojourn of the Israelites in the desert, is often referred to in the history of the Church as an emblem of