

if while we pray we stand idle, with folded hands and closed lips. Other works than that of praying and enjoying Christian fellowship, are required of the faithful. They are the ministers of God for good to a lost world. God works *in* and *through* his Church when he would confer blessings on the ungodly. To stand by and wait till God's Spirit will convert and save sinners is not certainly to be a good steward of the mysteries. It ought to be remembered by professing christians that this is not an age of miracles. Extraordinary manifestations of Divine power are not now to be expected; the wonders of Divine grace are not now wrought without the intervention of human agents. The Gospel dispensation is one that, more than all that went before it, requires personal, individual activity. There are in these days no prophetic or priestly castes who shall be spokesmen and actors between God and the people. Every converted man is now the commissioned mouth-piece of God, and his anointed priest to make sacrifice and intercession for the people. If believers will not speak for God, the sinner will not hear the glad tidings of salvation; if they will not intercede for man, the promised blessing will not be sent to the Church and the world. Where the Word is not spoken, and the prayer of faith is not offered to God in the name of Jesus Christ, there the Devil is sure to reign with absolute dominion. As it is God who worketh *in us* to will and do *in us* of his own good pleasure, so it is God who worketh *by us* to perfect his grace in the world.

That every converted person should be personally,—not merely collectively as part of the Church,—a fellow-worker with Christ for the salvation of sinners we believe to be an indisputable doctrine of scripture. The terms in which the christian life is described in the Bible, and the figures by which it is there illustrated, demonstrate this. The new nature, for example, into which the Christian is born, is spoken of as a new life—life from the dead—the life of Christ himself—a life with all its vitalities of thought, feeling, and action—a life not paralysed or powerless; but which walks, and runs, and speaks, and wrestles, and fights. For a christian therefore to lack *personal* activity for Christ, is for him to be without the marks and evidences of his own conversion. He besides exposes himself to the just rebuke and chastisement of God as an unfaithful servant.

Again, the Christian life is represented as a sacrifice to God of soul, body, and spirit—a self consecration of all powers and possessions to the service and glory of God. This is the true ideal of Christianity. Less than this will not be accepted as an offering to Jehovah. But how, let us ask, can this be done without a personal activity, the direct aim and tendency of which is to promote the divine glory in the salvation of souls? The true believer should be able to say, “the life that I now live I live to Christ, my Saviour—all that I am and have is and shall be devoted to his honour and glory.” The Church greatly wants such followers of Christ as this. A few such men would produce a marvellous influence upon the public mind. God would bless their labour, and a great enlargement of the Church of Christ would be their reward.