

closest fellowship, and makes us co-workers with Himself. Christianity gives the death-blow to selfishness; no selfish man can be a Christian, and no Christian can be selfish. Self dies as grace increases, till at last the "man in Christ Jesus," he who is "perfect in love," can truthfully say: "I live; yet not I, but Christ liveth in me;" then the works that Christ does "shall we do also." Hence we shall strive, not so much to get to heaven, as to bring heaven here. We shall be planets receiving the light from the sun, and reflecting it upon the world. Or, like the disciples, we shall receive the bread from the Saviour's hand, and distribute it among the starving multitude. "Vessels, instruments of grace," it will be our joy to spend our time

"Twixt the mount and multitude,
Doing or receiving good."

God will "make us a blessing." This was part of the purpose of Christ's death. We are told He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, *zealous of good works.*" Christ's life was also designed to assist in the same purpose. He "went about doing good," "leaving us an example, that we should follow His steps." He was active, and active in doing good. He did not shut Himself up in His own enjoyments, or in the contemplation of the glory that was before Him. He did not wait for opportunities, but made them; and went not only to those that needed Him, but to those who needed Him most. He did not confine Himself to what is purely spiritual, but relieved the temporal necessities of those around Him. He healed the sick, fed the hungry, comforted the sorrowful, taught the ignorant. So must we, if we would have His smile, and be partakers of His glory. Idleness is wickedness; selfishness is sin.

The great business of life is to do good. For this we