

'the will for the deed' to an alarming extent. At least we are disposed to reason with them as did the inspired James with some in his time—'Show me your good feelings without works, and I will show you my feelings by my works.' Have we not a just right to conclude that Christ's words abide in few—that faith is exceedingly scarce; because wherever faith is, it produces fruits—it develops itself openly and overtly in well doing, of which the children of the great Father do not soon become weary.

Reader, what are you *doing* in the name of the Lord? Are you going out and coming in day by day, attending to *your own* business as you are pleased to call it, and in the meanwhile persuading yourself that the theory of religion will carry you to heaven? Do you *feel that your feelings will preserve you safe*, and that when the Lord comes to reward every one according as his works shall be, your feelings will be accounted works to be rewarded? Let us say in positive terms that in feeling thus *you feel wrong!* Your feelings are not produced by faith—not made by the word of Christ abiding in you, when they permit you to stand idle, either in the market place, or any other place, while there is so much to be done by the Lord's chosen servants.

Every primitive disciple was a worker, a zealous worker, an untiring worker. The Master was his model. He saw his Master taking pity upon ignorant men, and teaching them the true knowledge; hence he was desirous of diffusing the knowledge of God in like manner.—He saw the Divine Friend of man visiting the sick couch, ministering to the poor and needy, and relieving the afflicted and distressed in all their circumstances of woe; therefore was he moved to 'do likewise.' He saw Jesus travelling throughout Judea—meeting opposers—suffering persecution—working and toiling night and day, by sea and land, in country and city, with a multitude or with a few individuals, for the good, not of himself, but others; he saw that he spared not his own life, but freely made himself a sacrifice, not for his own sake, but for the sake of sinners; and, catching the spirit of such zeal, of such holy energy, of such active goodness, he entered the Lord's field of labour in earnest, and determined to be like his Lord. Was he saved by faith? *Yes*, but not by faith alone! His faith had life in it—it moved and had its being in active benevolence, resulting in blessings to man and honour to the Lord of life; and therefore assuredly it was *saving faith!*

But modern faith—what is it? A barren, fruitless, worthless, insipid, powerless sentimentalism! It is not worth a farthing on earth, and