

thing for the good cause. The gifts of the Spirit are intended for use, not for ornament or show. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. iv. 10, 11; Rom. xii. 4—8. Some are qualified to preach the gospel; others, to instruct the young; others, to console the afflicted: here is wealth—it must be put into the Lord's treasury; there is genius—it must be consecrated to the cross. Jesus says to all his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, that your fruit should remain." John xv. 16.

There must be *division of labour*. The work should be apportioned according to the skill and ability of the workmen. As in restoring the fortifications of Jerusalem, one party undertook to repair a tower, another was for a breach, and a third at a gate, each being engaged in the work which best suited his qualifications and resources, so it must be in the church. Next to the evil of doing nothing is that of attempting to do every thing. Wisdom lies in rightly estimating our capabilities, and taking each in its proper place. All varieties of mind may be employed in the cause of God, and no gift is bestowed in vain. "God gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "God hath set the members every one of them in the body, as it hath pleased him. The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."—Ephes. iv. 10, 11; 1 Cor. xii. 18—21.

Let us not forget, however, that our zeal for reformation may require, in the first instance, a personal application. The sacred historian instructively states respecting several individuals that they repaired "over against their houses."—Neh. iii. 23, 28, 30. In vain shall we declaim against evil tempers and habits, or urge to greater activity in the work of God, if we ourselves may be justly accused of inconsistency or sloth. "Thou that teachest another, teachest thou not thyself?"

Once more. There must be *cheerful diligence*. Jeremiah informs us that "the people had a mind to work"—chapter iv. 6. That was the secret of their success. Fitful zeal is precarious, and cannot be depended on.