

liberty of the sons of God. Nothing less than this is sufficient to qualify men for their high destiny. Men must be created anew, must be born again, must be raised from the dead before they can enter the kingdom of grace, or the kingdom of glory. The work of the church in its mission of converting the world is not, therefore, to educate and enlighten men who remain at heart worms; but, by the grace of God, to turn worms into men. The reason why this so-called christian country of our is so full of crimes of all kinds is that so many are still at heart worms of the dust, grovelling in the mire of covetousness, uncleanness, malice, and wickedness. To elevate society it must be regenerated, to purify the stream salt must be cast into the fountain, God must be able to address the worm Jacob as the man Israel. (2.) This very thing we see taking place in a visible form in the city of Babylon. Shortly after Jerusalem was taken by Nebuchadnezzar, a band of four lads arrived in Babylon, ragged and forlorn. They were entered as slaves in the palace of the king. For three years they were there, but the king never deigned to notice these men. But when no man could be found to tell the king his dream, one of these worms ventured into the presence of the awful potentate. He delivered his message with the courage, wisdom, mercy of a true man into whose nostrils God breathed the breath of life. The worm has become a man. Ah! yes, and he who thought himself a man, even a god, is now a worm at the feet of this true man, for the king, we are told, fell on his face and worshipped Daniel. A similar scene occurs when the three companions of Daniel walked into the fiery furnace, like true men, rather than be worms, worshipping an image of gold. And thus the feeble church became strong, the worms became men, till at last

the walls of Jerusalem again rose from their ruins, and the temple was rebuilt.

(3.) From a similar condition of weakness did God raise his Church at the coming of Christ. What were the first disciples and founders of Christianity but worms in their own eyes, in the eyes of the world, and in the eyes of God? but they became men. Listen to what some of them say after the great change came to them. Zaccheus, a worm whose food was dust, stands on his feet when the breath of a new life entered into him, and, like a man, said, "If I have taken anything from any man by false accusation I will restore him four-fold." Peter, who like a worm crawled in terror at the feet of a woman, stands erect like one in the image of God before the Jewish Council, saying, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye, for we cannot but speak the things that we have seen and heard." It was these worms who became "men of Israel," men of prayer and power, that turned the world upside down, and laid deep and strong the foundations of the Christian Church. But how was this great work accomplished? This introduces to us the next Act of the strange drama.

III. The third Act is one of startling grandeur. On every side there rise mountains and hills. These mountains lift their heads to the clouds like Horeb and Hermon. They lie across the path of Israel's progress, hem him in on every side, and threaten his very life. These mountains and hills represent the dangers and difficulties that lie in the way of holiness in the human heart, and in the way of human progress in the world. And this figure of mountains and hills represents, not so much the number and variety of the difficulties in the path of grace in the heart and in the