

cond Adam. This restoration to the moral image of God, and to the happiness and favour which we lost by the fall, is our great work under the present economy. It is the work, indeed, which, of all others, is to us the most momentous. The Scripture-call to it is loud, urgent, and uncompromising. And on the other hand, the very necessities of our own case fully prove that its claims ought not to be tampered with. This work, let us not forget, involves consequences of the greatest magnitude, whether we studiously and habitually neglect it, or cheerfully and faithfully perform it. Enoch, in walking with God, felt that he could not be exempted from this work. In proportion as he calmly viewed his fallen state, he saw the greater need of living in the closest fellowship with the Lord his God. He saw dangers abound on every side, and he could not discover any other way of salvation except by love and obedience to his Heavenly Father. It was thus that he drew nearer to God, as day by day the divine life grew and strengthened in his soul. But he felt that even he who "walked with God," needed to be saved, and that indolence and a blind indifference did not pertain to the spiritual life which was maturing with his years. Did that holy man lose his reward? We need hardly say that his translation to heaven affords sufficient evidence of the constancy, faith, love, and devotedness, with which he sought salvation. Noah, in like manner, in testifying with remarkable perseverance, calm and dignified courage, against the ungodliness of the old world, felt that he had this work to do, the work of seeking salvation, and the brilliant record of his pious and noble life, a life that preached righteousness, proves how well he performed this work. Mockery and derision, scoffs and sneers, bitter curses and loud execrations, could not avail in diverting that man of God from his purpose. Elijah, too, who preached as it were with a tongue of fire, by his fearless and stern condemnation of wickedness in high places, shows that he recognised in his own case the high claims of this great and mighty work. What he denounced in Ahab and in the prophet-killing queen of Israel, he would not tolerate in himself. The idolatry and apostasy which caused their ruin, he abhorred and renounced; and fully aware of the dangers and hidden snares by which even a prophet is closely beset, he applied himself to the securing of the one thing needful. To be saved was that for which his soul supremely longed; and his

whole life is a bright example for those who desire to be saved. "He being dead yet speaketh." St. Paul, likewise, felt that he had this work to do and we learn much that is useful from his recorded experience of the strong conflict between good and evil which was constantly going on in his mind, while with rare courage and indomitable perseverance, he was labouring in this stupendous work. The noble lessons of his life are in this respect highly instructive and eminently worthy of imitation. No one knew better than he did, that to be saved is the great work which God requires all men to do now, before death shall have put an end to their earthly career. He knew that he was a sinful man. He found the law of corruption and depravity warring against the law of his mind. He was by no means blind to the many dangers which threatened him with the loss of what, after his conversion, was most precious in his eyes. He knew that the moment he departed from the faith the work of salvation would cease. A solemn sense of this stirred up his piety and strengthened his energies. He had a most thrilling horror of being a cast away, even after he had preached the Gospel faithfully to others. With that faithfulness, energy, and zeal, which so prominently distinguished him, he preached Christ crucified, and was the honoured instrument of saving many. He did not labour in vain, for God blessed his work. But in all the glorious success that attended his matchless ministry, he never lost sight of the fact that, while he was eagerly endeavouring to save others, he needed to look well to his own salvation; in view of this fact, he joined trembling with his mirth. He considered that to be made a castaway was a possible thing, and therefore he sought by God's grace to prevent such a mournful event, by working out his salvation with fear and trembling, and also with that diligence, which he taught others to use for the same end. He constantly pressed forward "toward the mark for the prize of the high calling of God in Christ Jesus." To him that mark had the most powerful attraction. He saw the goal before him. He ran in the race with the determination to win the crown. He found the contest severe, but he was not discouraged, "The weapons of" his "warfare" were "not carnal," Those which he so nobly wielded were "spiritual." They were therefore "powerful." He received them from the armoury of Heaven. With these he "fought the good fight"