

in Christ, trust in him, receive, rest on him alone for salvation, just as God offers him to you in the Bible."

"But is not that new doctrine?" "By no means, it is as old as the apostle, Phil. 3, 8-9, and it is just what you find in the Assembly's Catechism, in the questions, 'What is justification,' and 'What is Faith.'

"Well it is new me, I never heard it before." "At least you never noticed it before, you were not ready to receive it till you found you could not save yourself, and now you see it. You say you have hope, now that is not enough, remember hopes and good intentions are strewn over the road to hell, and I trust you will go further and give your heart to Jesus that you may be saved."

"Yes, but why is it that preachers tell us to pray, and come forward to be prayed for, and all that kind of thing, instead of just telling us to come to Christ?" "I know many fall into that mistake; it is a pity that good men persist in telling you, as I have heard them myself, that if you wish to be saved you should come up to the penitent bench, for religion is to be had there, instead of just sending you to Christ. But now you see it, and I hope you will follow the light you have, for if you do not, you will certainly have that light taken from you and be left in darkness."

---

### THE MEN WHO WILL NOT DO GOOD.

The subject of this paper may be called an important one. Is there any other in the range of Christian Ethics superior to it? How few of our people consider themselves called upon to do good, to reclaim a castaway, to instruct an ignorant family, to encourage by kindly look, and prayer, and contribution, those who are labouring in such work. Yet these men and women are all adherents of a Church which declares of her members, "We are not our own . . . but bound to glorify God in our bodies and our spirits which are His." As if they said, "Let the miser live for his gold—let the scholar live, if he will, for his learning—let the soldier live for his laurels, and the votary of pleasure for his gay dreams and sensual enjoyments, but *for us to live is*—in one word—it is CHRIST—to know Him for ourselves, and make Him known to others." This, and nothing short of this, is the Christian's chief end and object in life. This is what consecrates him to self-sacrifice and the doing of good. This is how he proves himself a follower of the Divine Man who "went about doing good." This is how he shows himself a believer in the divine command, "To do good and communicate forget not, for with such sacrifices God is well pleased." And yet how few give such sacrifices, or know the meaning, or act up to the spirit of their profession. May we not say with one of the early Fathers, "Blessed Jesus! either these things are not so, or we are not thy disciples." Men of *defective faith* never do good. Without faith there is no heart in the body of a man's profession, no mainspring to regulate the machinery of his soul. We have all noticed how our Lord in His ministry preached faith. It was not only the condition on which he took possession of the believer's soul, but the principle by which he afterwards governed the believer's life. Life or death, heaven or hell were suspended on an act of faith—and after being saved, this faith was the mighty principle which gave vigour and victory to the battle of life. This law may be said to regulate human history. No man is great in anything without faith. No man prevails with God on behalf of men, or with men on behalf of God, without faith. And faith in divine things is just the counterpart of that faith which conquers in human things. Galileo had faith in a philosophic truth, and conquered the ignorance of his day by it. Columbus had faith in another truth, and conquered the mutiny of his crew by it. Washington had faith in the justice of his cause, and conquered all traitors and enemies by it. Faith is the conqueror of the world, and the maker of heroes as well as Christians. How then should a faithless man make others faithful, or an ignorant man make others educated, or a bad man