

it be known that your neighbour is suffering from want, and the open heart and the open hand at once appear to supply these wants? Does the overwhelming flood or the destructive fire threaten ruin and woe? prompt, vigorous, and self-sacrificing efforts are at hand to rescue and preserve. But the command is not exhausted when we have done all this, for the love we owe our neighbour involves in it a love for the eternal salvation of his soul, as well as for his worldly prosperity, and if we love the soul of our neighbour, there will be on our part a tender and affectionate enquiry into its state towards God—there will be a holy watchfulness for its best interests, and a readiness to prevent any injury from befalling it.

II. These men have a claim upon us from our *character as Christians*—“Let this mind be in you which was also in Christ Jesus.” This is the command; and what was the Saviour’s mind? Why it was a holy devotedness to the salvation of man. Every thing he said, and thought, and felt, and did had reference to the great purpose of his advent. His labours, his travels, his sufferings, his blood were all for the salvation of man? And, as his servants, purchased with his blood, are we not bound to “glorify him with our bodies and our spirits which are his?” and if possessed of his spirit, we will follow his example. He, indeed, is the *only Saviour*—but can we not, ought we not to seek out the objects to be saved? Can we not—ought we not to bring them under the influences and furnish them with the means of grace? in the enjoyment of which, under God, sinners may be saved and saints edified.

III. These men have a claim upon us from the very *dangerous position they occupy in regard to their souls’ welfare*. I have said dangerous: And why? How stands the matter? At the railway are to be found men of all dispositions of character—they flock to it, as to a place where they are certain to obtain employment at any time, if they are only willing to work—how many of these men are young persons who have left their fathers’ house, without any very fixed moral principles: they come in contact, in the very nature of the case, with other men, who are vicious in their principles and immoral in their practices: when the Sabbath comes round, and having nothing of a religious nature to engage their attention—and away from all those wholesome checks to improper conduct by which they were surrounded at home—and enticed by many temptations of the jovial company—by the mirth and frolic of the young who wrought side by side with them during the week—and by what is called the good drink—their feeble scruples are soon swept away, and acquiring a relish for indulging their baser passions, they plunge headlong into the vortex of sensuality and sin. And is the Christian, or the Christian church safe to turn aside from the attempt to check, restrain, or rescue these hopes of the family—these stamina of our country? No. No. To every Christian this is the message of God: “When I say unto the wicked, O wicked man! thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his sins: but his blood will I require at thine hand.” “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, behold we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? And shall not he render to every man according to his works?”

Again, are there not many of these men engaged in that work members of our churches—decent, well-behaved men—and do they not find their souls famishing for the bread of life? True, the Sabbath returns to them—but not to them returns those hallowed fellowships and associations, which revive and