

the two last verses of the Epistle of St. James. The work is plainly and directly pointed out to us, and if, in Christ's name and for His sake, we take it up with heart and soul, His blessing must rest upon it, for we shall be co-workers with Him. Wordsworth, in his exposition of the passage, says that by thus 'doing the work of Christ, in seeking to save that which was lost, we are made *partakers* in His Work and in His Glory.'

What a thought is this! The humblest Christian soul can thus enjoy a dignity which no earthly greatness can bestow, doing the very work of Christ, saving a soul from death, covering a multitude of sins! And if our faith be indeed FAITH, a living conviction that God is and that 'He is a rewarder of them who diligently seek Him' how can we fail to exert ourselves to bring others to that fountain of living water of which we ourselves have tasted? 'If any of you err from the Truth,' the Apostle says; alas! in our day they are not far to seek, the world is full of such, they are on every hand, perhaps among those we love most dearly, to whom our hearts go out with fond affection, and in whose earthly welfare we feel the tenderest interest. Do we need the Apostle's words of wondrous encouragement to make us do Christ's work of turning even such a *loved* soul from the error of his way? Have we not *every* incentive beside that greatest of all—the thus making ourselves *one* with Christ? The very sense of our own utter unworthiness should make us all the more eager, the more passionately desirous of doing *something* for Him. The very consciousness, it may be, of past failure in some

feeble effort thus to do His work should but spur us on to *renewed* efforts with stronger faith and deeper love. Or even if in our secret soul we have to confess that perhaps by our own lukewarmness or our own faithlessness in time past we may have hindered the growth of faith in others and been the very stumbling-block which turned them from the right path, then should we with humble, contrite hearts seek to redeem the time, while it is called to-day. Thus in saving others we shall save ourselves. Not only shall we be the instrument whereby the mantle of Christ's Love shall cover in another the multitude of sins, but our *own* sins also shall be done away, nailed to His Cross and buried in His Grave.

But how to do His work? some will ask. What influence can I or I possess over another soul that can turn it God-ward and Christ-ward? What knowledge, what argument can I bring to bear upon such or such an one, perhaps utterly careless, or perhaps a scientific doubter, with all the counter arguments at his or her finger ends, or one who has put Philosophy in the place of Religion or who weighs the virtues of a Confucius or a Buddha against the attributes of Christ? There is but one answer to this. An intelligent, living Faith, cannot be at a loss to express itself, and cannot fail of influence. Even the scoffer must be silenced if not convinced in the presence of *such* faith. But a living faith means a knowledge of those things relating to itself, and its possessor must, at least to some extent, be able 'to give a reason' for its existence, such a reason as by God's Grace must carry weight to minds and