

the last half-century! The alarm has been sounded—the slumbering host roused—and we see in all directions the bustle and activity of spiritual warfare. In this contest every individual may have his allotted station and his prescribed duty. The division of labour, so admirably conducive to the execution of great designs, has been wisely adopted by our public institutions. Each occupies some distinct department, so that their respective exertions do not interfere with each other, and the hopes of pious zeal need not be thwarted by the number or complexity of its objects. So various and comprehensive are the plans of benevolent enterprise, that all the conditions of human necessity are brought under their operation; for every want of man, spiritual and temporal, a suitable supply is provided; and every individual, of whatever grade in society, and whether his resources be ample or limited, may find an appropriate sphere of action. The Saviour is evidently manifesting his glory, by bringing all the varieties of mind into his service. And the churches, merging the jealousies of sect and party, though not the less regardful of the claims of conscience and truth, have gladly met in the common centre of union, and combined their energies in the promotion of the great cause, emulating the first believers, “who were of one heart and one soul.”

That this has been the effect of divine influence cannot, we think, be reasonably doubted. When the Most High is about to visit his people with a peculiar blessing, he ordinarily prepares them for it by exciting holy desire and endeavour. These have been already witnessed; and surely the blessing is begun to be bestowed. The desert is even now assuming the verdant hues of vegetation, and gives promise of fruit. Can it be questioned that these events clearly point

out the duty of Christians? Are we not taught, with greater emphasis than ever, that practical godliness consists in renouncing self and living to Christ, and that none should presume to bear the name of the Saviour unless they are prepared to act on the principle of entire consecration to him who “died for them, and rose again?” Can we be free from blood-guiltiness if we neglect to care for the souls of our fellow-men, or attempt to excuse ourselves from personal endeavours for their salvation? The plea of incapacity or want of opportunity can hardly in any case be admitted. Every Christian, however humble his lot, however contracted his means, however inferior his talents, may do something for the cause of God. The variety of our benevolent institutions affords ample range for every diversity of opinion, and for all the methods of usefulness. We have only to ascertain our talent and select an appropriate department of labour. “The field is the world;” and there is room enough for all who are willing to be employed, in whatever way they may choose to exert their energies. Christ expects much from his people: grace, gifts, influence, wealth, and every means of doing good which they possess, were bestowed by him for the general welfare. Let us hear his solemn admonition—“Occupy till I come.” And let us be careful that we do not satisfy ourselves with a deficient and unsubstantial zeal, nor think that the payment of some stated contributions to our religious societies, and the occupation of a few hours in promoting their objects, can suffice to meet the claims of gratitude, or prove our allegiance to the “King of Kings.” Every Christian ought to consider himself intrusted with the message of divine love, and bound to make it known. There must be a direct and well sustained attack on indifference and sin. We do not discharge our