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The Christian Visitor.

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Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

"Hold fast the form of sound words."—2d Timothy, 1. 13.

SAINT JOHN, N. B., THURSDAY, FEBRUARY 5, 1863.

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THE PASTORAL RELATION AND ITS RESPONSIBILITIES.

BY REV. SAMUEL ROBINSON,
No. 2.

Another thing necessary to the increase, peace, and prosperity of our churches, is to know the position assigned by Christ to his called and sent servants.

He has not left this to the option or views of our churches, much less to a party in a church, or any Diotrephes, who may love to have the pre-eminence; but He has given us express laws, not in the way of counsel merely, but in precept and command. See Heb. xiii. 7-17; "Remember them which have the rule over you;" "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

Ministers of Christ are not to be "Lords over God's heritage, but to be examples to the flock;" that is, they are not to rule by their own caprice or notions, but by Christ's law; not by what they or others think, but by what Christ has revealed. "Teaching them to observe all things, whatsoever I have commanded you," is the rule laid down by the Great Head of the church. He has said, "remember them, obey them, submit to them." And this is not priestly domination; but Christ's servants preaching His own word, and leading in the government and discipline of Christ's church, and enforcing His laws.

Has this law of Christ's been repealed, or is it still in force? It is still in force, how dishonouring to Him to treat it with neglect or contempt. Christ never commanded anything which was not for our good to observe.

In regard to the treatment of God's servants, we have other precepts given us which are necessary to observe. In 1 Tim. v. 7, 17-19: "Rebuke not an elder, but entreat him as a father;" "Let the elders that rule well, be counted worthy of double honour;" "Against an elder receive not an accusation, but before two or three witnesses." Are these precepts of Christ's observed in our churches? As Baptists, we profess to take the word of God as our only rule of faith and practice. The Bible is right, and if we do not agree with it, we are wrong. Why so much trouble in our churches, so much anarchy and confusion? How often is the Pastor's usefulness impaired by fault-finding, gossip, and by neglecting the commands of Christ, to which I have just referred.

That they had an eldership in the apostolic churches, none can doubt who reads the statement given us in the Scriptures, and that these elders ruled is clear from the inspired testimony we have quoted.

We have an account in Acts xv. 6, where business of importance was exciting the attention of the churches: it was the circumcision of the young converts that had believed on Christ. It is said, "And the apostles and elders came together to consider this matter."

When Paul was to give his valedictory to the church at Ephesus (Acts xv. 17), he "called for the elders of the church."

All the churches had their elders, for it is said in Acts xv. 23: "And when they had ordained their elders in every church." Also, Peter in his general epistle says, "the elders which are among you I exhort." Paul writing to Titus tells him: "For this purpose left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Peter in his first epistle, and John in both his first and second, call themselves elders, "who are also an elder." "The elder unto the elect lady." "The elder unto the well-beloved Gaius." In James iv. 14, we have the direction given, "Is any sick among you let him send for the elders of the church."

Who can doubt when reading such scriptures that in each of the early churches they had their elders, not only to "feed the flock of God," but to "rule well also." And the church was commanded to "esteem them highly," to count them worthy of double honor." For the church to do everything by suffrage or majority was not known in the primitive churches.

And what do the experience, and observation of every aged pastor teach on this subject, who has been successful in gathering a large church around him? Does it teach that it is for the peace and union of the church to have to call a church-meeting for every little thing that may require counsel, advice, or business, and among the members of which there are many who have never studied the subject of church government? or does it teach that men of experience and wisdom should be chosen by the church to represent them—elders scripturally qualified—who should take the matters in charge?

This is not doing away with our beautiful and simple form of church government, or giving up the independence of our churches; but bringing the whole more in harmony with the Scriptures: employing the gifts Christ has raised in his church for his glory and our good. God has set in the church, "first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues. But covet earnestly the best gifts; and yet I shew unto you a more excellent way."

For the Christian Visitor,
PROHIBITORY LEGISLATION.
BY A SON OF TEMPERANCE,
No. 1.

Whatever success has been achieved in the Temperance cause in this Province, as elsewhere, has been the result of agitation. Whenever a state of apathy has been seen, a decline of public interest has attended it, so that every period of inactivity has been a period of weakness. Such is the aspect of the question at this moment with us in New Brunswick. Who is accountable? If a cause be worth anything, it is worth an effort. A dead member is not only more useless than no member at all, it is absolutely injurious, and every coward in the ranks is equivalent to two soldiers in the enemy's battalions. The cause is not self-defence in its aims, nor can it be by any species of reasoning be made restrictive in its character; hence its professing friends who resist or stay still efforts for its agitation, from any cause, either of alleged public indifference, or of self-expressed faithlessness in any effort, have clearly misapprehended their duties and its aim.

The history of the cause has evidenced this much, that public opinion on the subject has kept pace with legislation affecting it. Thus, at the beginning, the licensing system not only fostered, but sustained the drinking usages; and men bought intoxicants for the avowed purpose of drinking to excess or otherwise, in compliance with law. Though not avowed, it was nevertheless clear that to the extent that signatures to the pledge were obtained and kept, public opinion became more and more in favour of the licensing system, so that in the year of "moral reformation," making men sober by act of Parliament, etc., the log-

THE INFANT MOSES.

The story of this great leader and lawgiver in Israel was fresh in my mind. With what crushing weight that edict of a cruel and persecuting ruler, that doomed their children to death, must have fallen upon the hearts of the mothers of Israel! What an hour of deep, agonizing trial was that, when a daughter of Levi, under the pressure of that cruel decree, took an ark of bulrushes, and daubed it with slime and pitch, and put the child therein, and laid it in the flags by the river's brink! How vividly the picture passed before my mind, as I thought I could see the Hebrew mother, swayed by the conflicting emotions of hope and fear, wrestling with God, in the earnest struggle of a holy faith, that she would open a way for the salvation of her child!

And I almost fancied I caught glimpses of that faithful sister, Miriam, half concealed among the shrubbery of the bank, as she watched with anxious solicitude the fate of her infant brother! But an eye that watched with more unflinching vigilance, and a hand that could direct a mother's plans, and a prince's steps, were there. It was a wonderful beginning of a strange and eventful life! "Is it possible," I mused, "that I am standing so near the scene of these remarkable events? Are these the waters that went rippling by the ark of the infant Moses, and over which he afterwards stretched his wondrous-working rod, transforming them into a terrific torrent of blood?"

APPROACH TO THE PYRAMIDS.

The Nile was crossed; Gizeh, upon the opposite bank, from which this group of Pyramids is named, was left behind. We had now a ride of four or five miles across the open plains, and through beautiful groves of palms, the huge structures all the time in sight, but so far distant one could form no just conception of their size. Indeed, the general impression of travellers, as they approached them, is one of disappointment; but they should suspend their judgment till they have ascended their rugged sides. Soon we reached the boundary line, where the rich vegetation of the valley, and the barren, changing sands of the desert, side by side, keep up a perpetual warfare. So marked was this boundary line, it was but a step from one to the other. The gray forms of those great sepulchral monuments were now just before me; their huge forms seeming rapidly to increase as I approached them. At a distance, they appear perfectly smooth and pointed at the top; as you approach them they assume a more ragged outline, and the top of the largest one appears a little flattened. They stand upon a rocky eminence, their base elevated about one hundred and fifty feet above the plain, just at the foot of the range of hills behind which lies the vast ocean of sands constituting the great Libyan desert.

THEIR IMMENSE SIZE.

Of this group of Pyramids there are three; one is quite small; of the other two, one is called Cephrens, the other Cheops, from the two kings by which they are supposed to have been built. Cheops is the larger of the two, and in point of size is the king of all the Pyramids, and to this one we will turn our attention. Of its vast size, one does not at first, even when he stands by its side, form any adequate conception. Standing, as it does, upon its firm foundation of native limestone rock, amid the perpetual sterility of bleak and barren sands, without tree, or house, or hill, with which to compare it, there is seen no standard by which to test its magnitude. The figures of its present dimensions are easily given—base, each side, 722 feet, perpendicular height, 456. But this is not its original size. The vandal hands of the Caliphs were laid upon it; the granite casement that constituted its smooth exterior, torn off, and layer after layer of the huge limestone blocks removed to build the palaces and mosques of Grand Cairo. They seem to have quarried from it with little reverence for its magnitude and antiquity, and with as little compunction of conscience, as though it had been only a bed of native rock in the hill-side. Its original base is estimated at 764 feet for each side, and the perpendicular height a little over 480 feet. The present base covers an area of nearly thirteen acres, the original base about thirteen and a half acres.

But one may read these figures again and again, and yet form no just conception of the immense magnitude of the structure. It is only when we begin to calculate and make comparisons with other heights and structures, that we can at all appreciate the mountain mass of stone that lies before us. Let any one accustomed to measure land, or estimate the size of lots, lay off in his mind a square piece of ground containing thirteen acres; and many a man who has thirteen acres thinks he has quite a farm. Let him imagine this great field all covered over with huge blocks of stone, laid closely side by side. Then begin and pile layer upon layer, drawing in each successive tier a little, as the farmer does his sheaves in finishing his grain-stacks. On you go, piling them higher and higher, till you reach the tallest forest trees, and you have only, as it were, laid the foundation. Stone is added to stone—you have over-topped Bunker Hill Monument—you have reached the height of the gold-tipped spires of the tallest church steeples in our largest cities, and yet the altitude of your cloud-towering pile is scarcely half completed! Eighty feet makes a very tall tree, and yet six such trees, standing one upon the top of the other, would scarce measure the height of this enormous structure, as it was left by the hand of those who reared it!

HOW THEY WERE BUILT.

Herodotus, who visited Egypt 445 B. C., gives us some account of the herculean labor here performed. The stones were brought from the mountains on the opposite side of the valley of the Nile. The first work was a giant causeway or road, over which these enormous stones could be transported. Ten years, he says, one hundred thousand men were employed in this part of the work. After the building of the road, came the levelling of the rocky hill, the cutting of the terraced chambers, and the elevation of the huge masses of stone. This, the same writer says, occupied three hundred and sixty thousand men twenty years longer! The first layer of stones were easily put in their places; the second were elevated by the aid of machines, or derricks. Then, as the height of the mass progressed, there were a series of broad steps, corresponding to the number of layers of stone; as the work proceeded, these machines were planted along the ascent, and the stones elevated from step to step. The apex reached, and the last limestone layer of the pinnacle in its place, triangular blocks of granite were fitted into these successive series of steps, beginning at the top and walking downwards, leaving constantly a smooth surface above the workmen as they descended.

Such is the structure we have come to examine, and which now stands before us in all its huge proportions. What an immense labor! What countless years of human toil! What a story of crushing despotism, and hard-handed, slavish servitude! But they were built, and here they stand, and here they have stood for thousands of years, defying the wasting hand of the barbarian, the storms of the desert, and the lightnings of heaven; looking down in proud contempt upon the fierce conflicts of human passion, as conquering nations have come to deluge with blood, and heap with carnage, those beautiful plains above which they lift their lofty heads!

THE BARGAIN.

The bargain, with the Arabs, the ascent, and how we felt, and what we thought when on the summit, will be given to the reader hereafter.

Columbus, O., Nov. 1862.

FROM THE AMERICAN MESSENGER.

"A Motto for the Year."

The late Dr. James W. Alexander was accustomed, at the commencement of every new year, to select as his motto for the year some brief and striking text of Scripture, which, through all its days and duties, its joys and sorrows, might be a choice topic to occupy his thoughts, and a maxim to guide his conduct. He took the idea doubtless from the Moravians, who annually adopt a "year-word" or text for the year. And the text that he took, while a pastor in New York, he preached on to his congregation on the first Sabbath of every year, thus endeavoring to give them the benefit of the motto he had chosen for himself.

"Set your affections on things above," is the "year-word" we would suggest to the readers of the Messenger for eighteen hundred and sixty-three. Man's affections must and will fix somewhere. Like the tendrils of the vine they are always reaching out for some support, laying hold of things above or things below, clinging either to this world or to heaven. There are valid reasons for fixing the affections on things above.

All things below are fast passing away. The changes of the year—just past—deeply impress this truth. Days rapidly departed, friends gone to the unseen world, property scattered by the reverses of fortune, political changes that are heaving the land as with the throes of a mighty earthquake, all remind us that nothing below is sure. Tens of thousands who the last year went forth full of strength and hope in the armies of their country, have fallen on the battlefield, or died in the hospital or by the wayside. Hundreds of thousands who parted from them in sadness, as they hoped but for a season, will see them no more this side of eternity. Life wasted, property scattered, families sundered, peace departed, the nation quivering to its inmost nerve, the present agitated, the future dark and uncertain—from all sounds to us if possible more loudly than ever before, that nothing below is abiding or permanent, and from all comes the lesson most earnestly to us, "Set your affections on things above."

Consider too, that nothing below can satisfy the soul. If we gain the ends that we seek from the world, they do not fill the soul, they do not satisfy the expectation that sought them. To have gained everything, and yet die saying, "Is this all?" is the epitaph of many a rich and wasted life. And if we fail to gain them, then is the heart sick with the sorrow of disappointment. Wealth, fame, pleasure, they can never fill the affections. They are no more food for an immortal spirit, than husks were for the prodigal. So that from every joy as well as every sorrow that meets on earth, there comes the admonition, "Set your affections on things above."

The things above are all that we need. They are sure; they are satisfying; they are eternal. God in all his fulness; angels and ransomed spirits in all their perfection and glory; truth unmingled with error; blessedness unmarred by grief; expectation with no disappointment; pursuit with the certainty of attainment; no weariness or sadness or pain; joy unspendable and full of glory; Christ himself leading to fountains of living waters, and wiping away all tears from our eyes; these are the things that are above, these the heart needs for its blessedness.

NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.

SPROUSE DELIVERED AT THE ANNUARY MEETING.
(Continued.)

Rev. Wm. Downey, in moving the fourth Resolution, spoke as follows:—

Mr. President—I did not expect to move this Resolution until a few minutes before I ascended the platform; but intended only to second it. In consequence, however, of the intended mover's absence, it was put into my hands:—

The resolution makes reference to the hearty cooperation of the different Branches and Associations connected with this Auxiliary; also the kind reception which our Travelling Agent, Mr. Isaac Smith, has met with in his travels. They are altogether local matters; and not having had any acquaintance with the labors of Mr. Smith, or access to his journal, I therefore find great difficulty in getting matter for a speech. We have gathered from the extract of his Report, as read by our Secretary, that the ladies connected with the various Associations have been very faithful, and more successful during the past year than former years. I had hoped the worthy gentleman who consented to move this Resolution would have been present to compliment them—a duty which I feel inadequate properly to perform.

That the various Branches and Associations connected with this Auxiliary have been more earnest and successful during the past than any preceding year; and that Mr. Smith, our agent, has been kindly received and heartily cooperated with, by all evangelical denominations, are facts that show, sir, a progression in the right direction in reference to several important points.

The first I may notice is, unity of object. It now appears evident that the Protestant world are agreed, that the Word of God is the great instrumentality for the civilizing, christianizing, and saving the world; and that the British and Foreign Bible Society is the great centre-point around which Christians of all names and sects may rally, to aid in this glorious work. And for a time it would appear that we had forgotten our distinctive grades, and put on the christian's paraphernalia, and joined in one holy phalanx against the powers of darkness, superstition, idolatry, and irreligion. This, sir, is indeed, as it ought to be. And may the time soon arrive when we shall have advanced so far towards this point of unity in object, that no strength nor time shall be needlessly spent in doubtful disputations with each other; when Zion's watchmen shall see eye to eye, and Judah no more vex Ephraim, nor Ephraim Judah.

The second point is, in reference to individualism. When the distinguished statesman, Daniel Webster, was asked what was the most important thought that ever occupied his mind, he answered, with deep seri-

THE CHIEFTAIN.

"The most important thought that ever occupied my mind, was the thought of my individual responsibility to God." Men are beginning to understand that this Bible work, is to be performed by individual effort, properly organized and combined, each doing what he or she can for the accomplishment of the desired object, all acting in concert. The manner in which the ancient Scottish Chiefs assembled their clans upon any sudden emergency, is a very beautiful illustration of this point. The Chieftain slow a goat, and made a cross of light wood, scathed it with fire, and quenched its burning points in the blood of the animal. Then holding it aloft said, in substance, as follows:

"When fits the cross from man to man,
Our Chieftain's summons to his clan,
Burst be the ear that fails to heed;
Palated the foot that shuns to speed."

The Chieftain then receiving the cross, delivered it to a swift and trusty messenger, who was to run at full speed to the next hamlet, and present it to a principal person, with a single word, implying the place of rendezvous. He who received the symbol considered himself solemnly bound, under the most fearful anathemas, to send it forward to the next village, and thus it passed through the whole country that owed allegiance to that particular Chief. At its appearance every able-bodied man from sixteen to sixty, was to repair with as little delay as possible to the appointed place.

How inspiring the scene! Forth plunges the messenger of "blood and brand" in his fleet career. Though his lips and brow may be parched, yet he carries not at the fountain. He breathes the craggy hill; he springs across the trembling bog and false morass; he stops not until he has delivered the symbol to the second messenger, who transmits it with equal haste to the third, and so on, until it has passed through every village and hamlet of the Chief's dominions. The huts and hamlets are soon in arms, and the hardy men pour forth from highland and glen. The fisherman forsakes his net; the smith his anvil; the herdsman his flock. The mower drops his scythe amid the half-mown swath, the plough is left in the furrow, and every loyal son presses forward to stand by his Chieftain's side, just as if the issue of the conflict depended upon the exertion of each individual. The empire of our king has been invaded by Satan. Never did a monarch hold possession by a more righteous title; for he created the world and all things therein. We are called upon by our Bible agent as the messenger of "blood and brand" to rally around the standard of our king, concentrating our efforts in the British and Foreign Bible Society. And sir, we are indeed thankful to see an increasing disposition manifested by the people of this Province generally, to respond to this faithful call to action.

The third point in this progression is the great Bible doctrine of Christian stewardship. Men, apparently, do not fully understand that all they possess belongs to God—that they are his agents or stewards on earth. Men do not wish to believe in this doctrine. Down deep in the natural heart of most men there lies the well known sin, Covetousness. If we could only see this sin embodied, what a hydra-headed monster would we behold. Its eyes have no tears. It has no bowels of mercies. With more than the fifty hands of the fabled giant it grasps everything within its reach. In its march through the world it has ever been accompanied with artifice and fraud, rapine and injustice, cruelty and murder, while in its wake have followed bleeding humanity; but it stays not to bind up its wounds; justice in chains—but it stops not to break off these bonds; religion almost expiring under its heavy financial burden—but it touches not the burden with so much as one of its fingers. Widows, orphans, slaves, oppressed hirelings, a wailing multitude reaching to the skirts of the horizon; but it heeds not any of them. Fearful as is the representation of this sin, yet it is not exaggerated. What open apostasy has it caused among professors of religion. How many who did run well have been hindered by the golden bait that was thrown in their pathway. There are doubtless many in our churches and community guilty of this sin, but are not aware of it. The frosts of autumn and winter creep over the meadows, knit their transparent covering over the pools, and seal up the running streams so gradually and noiselessly as to elude all observation. So has this fearful love of money crept upon many a heart, stilling its warm outgoings, and well-nigh frozen up the very fountains of benevolence and christian liberality. Yet so insidiously has this terrible process advanced that the individual perceived it not.

But, sir, we rejoice to know that our agent and the ladies and gentlemen connected with the different Branches and Associations of this Auxiliary are beginning to break the ice, and open those sealed and frozen up fountains, and may the day soon arrive when men shall have as clear and distinct views of this great doctrine of stewardship, as had Ko-chee-thing, the Karen convert. When he was here in America, a few friends of Missions gave him small sums of money, amounting in all to some forty or fifty dollars. After it had been exchanged for Spanish dollars, on the eve of his return to his own country, he one day held up the purse containing it, apparently exulting in his treasure. A friend asked him what use he intended to make of it, supposing he would buy various articles, as keepsakes, to distribute among his friends on his return home. He had, however, set it apart for building a school-house among the Karens. On hearing the enquiry he looked up with tears of gratitude swelling in his eyes, and said in his broken English, "This no me money, this Jesus Christ's money." Yes, sir, let men properly progress towards this point, and soon the little that is now given towards the forwarding of this enterprise and kindred institutions, the surplus streams of wealth shall be turned in this direction, in lieu of being expended, as they now too often are, in costly articles of useless ornament. Then will men see the propriety of the course recommended by Oliver Cromwell in reference to expensive articles of ornament. It is said of him that when he visited Yorkminster Cathedral, in England, his attention was drawn to twelve statues of the Apostles, in silver, nearly as large as life, which stood in their appropriate niches, near the ceiling of one of the apartments. Looking at them for a moment, he asked, "Who are those fellows standing yonder?" On being informed, he said, "Take them down, and let them go about doing good, as did their originals." They were accordingly taken down, sent to the mint, coined into money, and put in circulation. So let a right sentiment be attained as to Christian stewardship, and many a wealthy professor, as he surveys his splendid establishment, would be constrained to convert his extravagant decorations and costly plate into money for the Lord's treasury; thus sending it forth on the sublime errand of doing good.

We rejoice that we are apparently advancing to this happy climax. When it is attained we may expect to see the eyelids of the millennial dawn lift their lashes of golden light to overspread our moral horizon with a thousand more brilliant tinges. Then, sir, we may expect to see the "Sun of Righteousness" arise more powerfully with healing in his wings, to dispel the darkness, erode, superstition, idolatry and irreligion of this sin-cursed earth.

With these remarks I, with pleasure, offer this Resolution.

The Rev. Dr. Clarke, in moving the fifth resolution, said:—

Prayer, fervent, believing prayer for the successful circulation of the Scriptures throughout the world, is the burden of this resolution. Bible circulation without such prayer is a great mistake, and a gross inconsistency. This resolution, on account of its object, I regard as of vast importance—prayer for the conversion of the world to God through the instrumentality of the Scriptures. For its recognition in this connexion and on this occasion, I heartily thank God. This is as it ought to be.

Speakers, on occasions like this, are commonly inclined to say that the topic on which they speak should have been in better hands, and say, sometimes, they are sorry it is not so. I express no regrets on this point. I certainly would feel it to be both a pleasure and an honour to speak on this subject, were it not that I fear that its importance is not generally felt, its blessings are not fully appreciated. The resolution before us contemplates two objects—the reception of the Scriptures with increased faith, &c., and the enlightenment of the assailables of the sacred Scriptures, and their subjection to the power of their teaching. The former refers to those who have received and professed to believe the Scriptures, and in the necessarily free use of them by all who can use them. The latter seems to refer to those who either deny the necessity of a Divine revelation altogether, or those who, while they admit both the necessity and reality of a Divine revelation, yet, under certain pretexts, prohibit its free and untrammelled use by all who can have access to its use. Prayer is the means recommended in both cases by this resolution. Its use, in each case, is of great importance.

As respects the first part of this resolution, there is reason to say "iniquity abounds, and the love of many waxed cold." Prayer, sincere, believing prayer on any subject, is not generally practised. For this practical repudiation of the duty every one has his own excuse. But it is easy to find an excuse for the neglect of anything which one likes not to do. To evangelical prayer, on any subject, man's fallen nature is thoroughly averse. This, however, he is not free to acknowledge. He rather tries to hide it from himself. Yea, sometimes, we meet with some who justify themselves in the neglect of this most important and soul-refreshing exercise by a hollow recognition of Divine decrees. I don't know, says one, what God has decreed concerning me, and my prayers might contravene the Divine decrees. God, says he, will not and cannot change His decree in answer to my prayers. What will be his decree, and therefore, what is the use in praying, seeing all things are already fixed? This talk discovers gross ignorance of the matter of Divine purposes. It throws prayer out of the Divine decrees altogether, and treats it as having nothing to do with the execution of Divine purposes at all; whereas, it is the will of God that the extension of His purposes shall work together with prayer. God purposed Peter's deliverance from prison, but that purpose included the Church's prayers, in answer to which Peter's deliverance came. God willed that it should not rain in Palestine for three years and six months, and he also willed the prayer of Elijah to occur with that event. He willed that, at the end of that time, it should rain; and He willed that it should rain in answer to the prayer of the prophet. Indeed, we don't know that ever God willed any end without willing also the means.

But prayer is a natural duty, and God has graciously made it an evangelical privilege. Man, as a creature, is necessarily dependent on God his Creator. This dependence he is under obligation to acknowledge by prayer to his maker. His natural right and moral ability, however, to pray, he lost by the fall, whilst his obligation to pray can never be cancelled. The right to pray is restored by the mediation of Jesus Christ, and the ability to pray is promised to all who ask it in the name and for the sake of Jesus; and this increases the obligation to pray, and aggravates the sin of neglecting it.

Now God has willed the conversion of the world, and has enjoined, as both a duty and a privilege, that prayer should be made in behalf of the universal and successful circulation of the Word of God and the full coming of the kingdom of Christ. It is our duty to do so, because it is our Father's will. It is our privilege, because therein we have access to our Father's gracious presence. Come, then, let us face the duty, covet the privilege, and, with enlarged and earnest hearts, pray here, pray in the Church, in the family and in the closet, in the spirit and letter of this resolution, that the Word of the Lord "may have free course and be glorified" in the world's conversion and salvation.

The second thing contemplated by this resolution is the enlightenment of the assailables of the sacred Scriptures, and their subjection to the power of their teaching. For the attainment of these ends, also, the resolution says we are to pray. It does not, indeed, say who are the assailables of the Word of God. But their name is "Legion," for they are many. An army of three grand divisions—the devil, the world and the flesh. Satan was the first assailant of God's command. Groping his way towards the keeping of the conscience of the first woman, and taking advantage of the woman alone, that he might, with her, institute *curial confession*, he most artfully set aside the command of God, as being the only perfect rule of man's obedience. Directly assailing the Word of God, he perverted right judgment, and effected the misery of the human family represented by Adam. He initiated the Spirit, and exemplified the danger of opposition to the Word of God. He is, therefore, the head and fountain of all opposition to the use and circulation of the sacred Scriptures. I beg, however, respectfully to decline praying for either his enlightenment or conversion. The *chief* is beyond the limits of pardon. It is only the subalterns in command for whom any mercy can be sought. The enlightenment and conversion of infidel repudiators of a Divine revelation is possible, and therefore may be prayed for; but their conversion is of rare occurrence. Their hatred to a revelation is deeply rooted. A bad heart, and not sound philosophy, is the cause. So said John, Earl of Rochester, who, it is said, was *enlightened and converted* from an infidel's faith. But that opposition to the Scriptures which proceeds from a party professing to believe in the necessity and reality of a Divine revelation is of all others the worst, the most inconsistent, and yet it is the most formidable. The infidels of all ages and of all countries, put together, cannot com-