THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B.
TERMS:—Cash in Advance.
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School for Young Ladies.

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4th Term in 1865, commences 9th Oct.
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Fredericton, Oct. 7th, 1865. Principal.

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Charlotte Stre et, a few doors South St. John Hote
SAMUEL D. MILLER, Principal.

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$500 at Death, or	$3 00	₰ week, for	$3 00	₰ annum.
1,000 "	"	5 00	"	"	5 00	"
1,500 "	"	7 50	"	"	7 50	"
2,000 "	"	10 00	"	"	10 00	"
5,000 "	"	25 00	"	"	25 00	"
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Extra prem. required for Special Risks.
Every person ought to be Insured!—None are free from liability to Accident!!
Over one hundred Claims for Compensation had been already paid by this Company to 1st April last, and over ten thousand Policies issued.
No Medical Examination required.
The best and most respectable references given. All classes of persons are Insured in this Company. Policies issued for any sum from $500 to $10,000, and Claims settled in New Brunswick currency, and every information afforded by JAMES ROBERTSON,
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102 Prince Wm. Street,
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St. John, Sept. 14th, 1865.—v6m

CONTINENTAL FIRE INSURANCE COMP'Y.,
Capital $500,000—all paid up and invested.
Surplus in hand, 1st July, 1865, £250,000.
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The Royal Insurance Company is one of the largest Offices in the kingdom.
At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.
The Premiums for the year 1855 being.....£130,060
While the Premiums for the year 1858 are.... 196,148
Showing an actual increase of..... 66,088
or upwards of 50 per cent. in three years.
The recent returns of duty made by Government for this latter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.
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The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:—

Years.	No. of Policies.	Sums Assured.	New Premiums.
1848 ..	98	£48,764 17 0	£1,380 9 1
1850 ..	190	95,650 9 11	2,627 4 7
1852 ..	422	181,504 10 6	5,828 5 10
1854 ..	408	161,848 13 4	4,694 16 0
1856 ..	702	297,560 16 8	8,850 3 11
1858 ..	832	387,752 6 8	12,354 3 4

The remarkable increase in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured, and averaged 80 per cent. upon the premiums paid.
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LIFE ASSURANCE COMPANY OF GLASGOW.
Incorporated by Act of Parliament.
GOVERNOR—The Right Honorable the Earl of Glasgow.

Subscribed Capital.....	£600,000
Accumulated Fund.....	480,000
Annual Revenue.....	103,000
Existing Assurances.....	2,700,000

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VARIOUS MODES OF ASSURING.
Half Premium System, without debt or interest.
Endowment Assurances.
Partnership Assurances.
Short Term Assurances.
THE "City of Glasgow Life Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connexions and to the liberality of its dealings.
The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders.
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ioly 13.—wpv 1y Custom House Building.

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ESTABLISHED IN 1782.
CAPITAL, - - - - £5,000,000.
Insurance effected at the lowest rates.
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Office—70½ Prince William Street.
St. John, N. B., 13th Feb., 1863.—wvi

The Christian Visitor.

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

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SAINT JOHN, N. B.
REV. I. E. BILL.
Editor and Proprietor.
Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

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

SLEEP.

"He giveth His beloved sleep."

Worn out and weary of the constant dinning,
Tired eyes that can but weep,
Ever beseeching, and yet never winning
The blessed boon of sleep;

So live we on, we earth-bound and distressed;
But hopes that will not cease
Beckon us nearer to the calmly blessed,
Where God will give us peace.

Saddened and ever-full of grief's lamenting,
Aching for want of rest—
Hoping, despairing, loving, and repenting—
We to the Cross have pressed.

And there we find an earnest of the gladness
That cometh evermore
When we have left the mantle of our sadness
Outside the open door—

And entered where the holy calm is falling
On the glad restful band:
We hear e'en here the angel voices calling
Home to our fatherland.

He comes to His beloved while there lingers
A shade of restlessness,
And soothes them with the touch of His kind fingers
Into deep blessedness.

He kisses weary eyes, and they are closing,
No more sad tears to weep;
Beside Him, in calm happiness reposing,
He gives His children sleep.

—*Marianne Farningham.*

THE ENGLISH BAPTIST UNION AUTUMNAL SESSION IN BRADFORD.

According to the London *Freeman*, the meeting of the "Union," recently held in Bradford, was one of unusual interest. Among several valuable papers read was the following admirable address by Dr. Angus, President of Regent's Park College. It is long for our columns, but we want our readers to see the whole of it and to read it prayerfully. It is replete with sound instruction on vital points:—

Brethren and Fathers—At the Spring Meeting of the Union I addressed the assembled friends on our separation from other bodies a necessity, and on the importance of our distinctive principles, as the embodiment and outward sign of great Scriptural truths. The subject on which I have now to address you is at least as important, and is sure, I am convinced, to commend itself to your attention and hearts.

Christian men and Christian churches are kept on earth for a double purpose—that they may themselves become holy, and that they may make others holy. There are important senses in which both these ends—of holiness and usefulness—are attained in the case of all christians. If we have believed, we are as completely delivered from the guilt of sin as if we have never sinned at all—'Sanctified or made holy in Christ Jesus.' In that sense all true Christians are alike holy, and the work is complete as well as begun. Moreover, amid all our imperfections, there are in all true Christians, the germs of the same holy life, the outlines of the same image. Men taunt us with our divisions, and say—If we are to become Christians which of your sects are we to join, for you seem endlessly divided? But in truth, in all that is essential to religion we agree. Ask any Christian man what he thinks of the evil and desert of sin, of his dependence on Christ's work, of his need of the renewing and continued grace of the Holy Spirit, of the importance of holiness, and of the blessedness of heaven; and his answers will commend themselves to the feelings and judgment of all Christian men. There may be diversities in the language we employ, even in the intensity of feeling with which particular truths are held, yet substantially we think and feel alike; and these feelings and thoughts—the fruits of divine teaching—are the beginning of the same sanctification in us all. In the same way all Christians are more or less useful. They are the lights of the world. If men believe, out of them must flow rivers of living water refreshing the wastes around.

And yet while it becomes us to acknowledge God's grace in all christians and in all christian churches, I have often thought that, to all human appearance, there is as wide a distinction between one christian man and another, and between one christian church and another—both in holiness and usefulness—as between the world and the church. Here is one man whose christianity we cannot question. He has been a member of the church for ten or twenty years, and yet you may see in him the same fears, the same imperfectly sanctified temper, the same contractedness of knowledge, the same narrowness of sympathy for everything beyond his own sphere, he displayed at the first. He is within the fold, on the right side of the gate; but it is easy to imagine that he must have lain down there and never have stirred from the first months of his conversion even till now. It is the old story: 'By the time he ought to have been able to teach others, he needs himself to be taught what be the first principles of the oracles of God.' Physiologists tell us there is no life without assimilation and growth; but amidst the mysteries of spiritual life, perceptible assimilation and growth are scarcely essential. Here is another man, on the other hand, not more certainly a christian than he; and yet how marked is the contrast between them. He grows like the corn, and like the corn in regions where, as our Lord tells us, there is but four months between the seed time and the harvest. You never meet him, but he seems fairer, stronger and more fruitful. Speak with him, and you feel as if he had come from the presence of his God, his face still shining with the rays of the glory he has just left; part from him, and you are cheered and strengthened by his company. He is the man of God wherever he goes, in the world, in the church, and in that circle which some of us find it still more difficult to fill, in his own family. Two or three such men in any church, prayerful, and large-hearted, are a mightier power for good than any amount of worldly wealth, or of secular learning; and a dozen such men in any county are a blessing to all the churches within its borders. Between one christian man and another, there is to all human appearances, as wide a distinction as between the world and the church.

And so with our churches. In all denominations there are churches which are only a scandal and a weakness—cold, narrow-hearted, worldly, self-willed, and divided; there are more that add little to our strength; while there are others whose love and intelligence might make any christians proud to own them, while they extort the admiration of the world.—Between one christian church and another there is, to all human appearance, as wide a distinction as between the world and the church.

By such facts no christian need be discouraged; nor need he be surprised. More than one apostle has warned us that, even under the dispensation of the Gospel, 'the last times'—a dispensation presided over by the Great Teacher, who was himself meek and lowly in heart, and whose life—our model—was a life of self-sacrificing love—itching ears, and wrong-headedness, and the love of pleasure would create divisions and eat out the love of God. Nor is there any evil in our modern churches which was not described or rebuked in the first age. So far it is consolatory: and yet the case is sufficiently serious to excite alarm. How may we correct these evils? How become, as christian men, and as christian churches, eminently holy, happy, and useful?

What we need to secure these blessings is, in brief, more of the presence and grace of the Holy Spirit; and as a first step towards it, a deeper sense of our need of it and of its sufficiency to meet all the exigencies, both of the world and of the church. We may have other needs besides, but this I believe to comprehend them all.

And what is this Spirit—not in His essence or nature, but in His manifestations and gifts? and how are these to be secured by us in the highest degree?

First of all, to us the Spirit of God is identified with inspired truth: and we have his grace in proportion as we hold the truth, and mean to honor it. I distinguish these two. We may hold truth with very little conscious dependence on the Spirit of God or recognition of His presence. We may preach the truth with real wisdom of words, and with great force of argument, but without noting that we are to preach it with Divine authority, and that men are to believe it as God's Word. Truth so held and taught is little likely to be influential. On the other hand, there are men who, holding the great truths of the Gospel, are very devoutly mistaken on lesser truths, and yet commend themselves by their spirit and the earnestness of their convictions, both to their fellows and to God. Amid all their mistakes they cultivate the temper which in every age God has promised to bless!

We are to honor the Spirit, then, by remembering that the truth of the Gospel is His. The holy men who revealed it spake as they were moved by the Holy Ghost. Even the sayings of our Lord proceeded from the Spirit poured out and resting upon Him. Afterwards, when His sayings came to be recorded by the Evangelists, their memories were quickened and corrected by His inspiration. Again and again, in all his Epistles, Paul affirms that the truths he taught and the words in which he taught them, he taught by the direction and under the inspiration of the Spirit of God.

And it is these truths, as thus inspired, that are the instruments of conversion and holiness. Of conversion! For the Gospel is itself the power of God unto salvation to every one that believeth. The words our Saviour spoke were themselves spirit and life. And when those who received them were saved by them, it was because they received them not as man's words, but as God's. Of holiness! For it is by the truth we are sanctified: and but for our perverseness that truth would be itself mighty enough to do all its work in the progressive and complete sanctification of our race!

"We need more of the Spirit!" It is the cry of us all. "Oh, for more of his blessed influence!" Then study His truth, keep your hearts in contact with it. Get out of it more of the power that is already latent there, and your desire will be fulfilled. Preach it, and while men are searching to ascertain whether your teaching is true, as at Berœa, therefore will many believe. The Holy men of all ages, and the eminently useful men, were devout students and expounders of the Bible—mighty in the Scripture, and therefore mighty through the Spirit.

A few years ago, we were startled by an announcement made and defended with much earnestness, to the effect that the Spirit of God is only in the Bible, and that all the influence He puts forth is the moral power of the truth He reveals. This view I deem unscriptural. But it is still a partial statement of a great principle which we are prone to overlook. In denouncing it, Christian men have too often failed to remember that the Gospel brings greater responsibility than the law, because it is a clearer revelation of mightier motives, and that men are begotten again, not by corruptible seed, but by incorruptible, by the Word of God that liveth, and that abideth for ever, and that this is the word which by the Gospel is preached to us!

More recently men's minds have been disturbed by discussions on the extent of inspiration; and it has been said that the questions which these discussions involve are the questions of the age. Two centuries ago, inquirers found reason to doubt the accuracy of the common Greek text of the New Testament. They spoke of thousands, and then of tens of thousands of various readings. Even Dr. Owen, a scholar and a believer in the self-evidencing power of the Bible, became alarmed. Now, after two hundred years of patient labour, we know the limits of this inaccuracy, any text which any competent scholar pronounces probable, leaves the doctrines of Scripture unchanged, and leaves almost unchanged the common proof passages of doctrine. Practically, the Jew agrees with the Christian on the text of the Old Testament; the Romanist with the Protestant on the text of the New. The corruptions in either are but as the grit which even our best mill-stones deposit in every sack of flour they grind, and excite no concern. And so I venture to predict of the inspiration of the Bible. It is possible that after correcting the text, there are passages in Scripture that are not inspired, though I know not one to which, rightly read and interpreted, this remark can be shown to apply. But take away whatever any reasonable man can suppose doubtful, and all the truths which our Lord taught, or which Peter, and John, and Paul taught, every one of whom claim again and again to speak by the Spirit, remain. And it is by these truths that the Church is to be sanctified and the world renewed. Only we must study and preach them—and study and preach them as Divine—not pleading for a theoretic inspiration which our treatment of Scripture disowns. Inspired truth does not sanctify or renew as it stands in the Bible or in our creed, but as it is reverently cherished in the heart. If men resist it, let them know it is the Holy Ghost they are resisting. If men welcome it, they welcome the voice, the love, the presence of God. If we have Christ's words abiding in us, it is Himself, and it is the Holy Spirit who are the guests.

I know not that we have greater temptations to overlook this plain truth than existed in former ages. I suspect we suffer little that apostles were spared. Paul found Greeks in the Church who required more "intellectual preaching" than he cared to give; and whose cry was ever for wisdom, "profounder thought." He met Jews who preferred what was sensational and striking, and whose cry was for "signs," things that proved a supernatural presence by the material power and glory they revealed. "Jesus and the resurrection" were not popular at Athens. Christ, and Christ as crucified, were deemed as mere fools-talk at Corinth. The thing that is, is also the thing that has been. Still, we have our temptations, as apostolic men had theirs. "Much is said in these times of the dulness and weariness of our religious services; good men are sometimes ridiculed and rebuked because they fail to make preaching attractive. It is said to be the preacher's fault if the audience is not made to listen to him with the same interest which is quick and lively enough over a newspaper or a novel. No allowance is made for the familiarity of the truths of the gospel, none for the necessary repetition of its doctrines and precepts, none for the repugnance of a fallen nature alike to blessings which it deems visionary, and to duties which it finds irksome, none for the ever true saying of the inspired word itself, the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned." Nor is it wonderful, if men charged with this despised ministry, and eager to rescue it from this reproach, have looked this way and that for the power to give life to their sermons and reality, as men would say, to their message. They have been told, and they partly feel it true, that could they arrest the attention, all would be easy; that without this all must be vain; that if they can catch the ear, that if they can show that the Gospel is concerned with daily life, they may then go on to speak of things higher and spiritual; may introduce now and then, or at last something of the pure Gospel, and hope that the ear once open to listen, the heart may also be at length moved to attend. Meanwhile, they give themselves to the one work of making their sermons lively. They count nothing below the dignity of the pulpit. They try to give a healthy tone to daily life, if not by raising the earthly to the level of the heavenly, then by bringing the heavenly to the level of the earthly. All this is natural, nay, within certain limits, it is even commendable, and it will be very likely to have its reward. The world is willing enough to flock after the preacher who discusses its subjects, and adopts its tone. His levity they call real, and his worldliness sensible. Only we all need to remember that it is possible in making religion lively to take out of it its life, and that in seasoning our preaching for the world's palate, we may be robbing it of the pungency of the salt of grace. We are bound by every tie of duty to make our message real, forcible, applicable to life, the actual living life of those around us, but we must remember that the blessed God himself, cannot please sinners, that the christian minister has a stewardship all his own that a necessity is laid upon him, that a woe is unto him, if he preach not the gospel. It is, after all, the truth as it is in Jesus which honors the spirit, and it is that truth which the spirit ever uses with men to renew and to save them.

Need I say how prone this same mistake is to pervade the church; what tendencies there are all around to measure success by numbers and to idolize it, however gained. How often is the minister that draws by show and noise preferred to the minister who is only spiritual and instructive. How many churches are there where no mighty works are done for want, as they think, of more attractive music, or of wider seats, or a nicer ministry. In a day gone by, though still lingering in some districts, we ran into the other extreme, and supposed that God was likely to bless us in proportion to our ignorance, or the meanness and discomforts of our worship. We must avoid both mistakes. We ought to make God's house attractive; whatever offends and distracts the sense either in the pulpit or in the building lessens the power of truth, and is so far a sin. But on the other hand, while comfort and taste, or it may be discomfort and noise, draw men to the house of God, and produce some impression, it is only the gospel that can save them. We have all felt that truth is mightiest when forgetting all the circumstances of our worship we think only of the Saviour it reveals. Nor is it feeling only. The history of conversion is the history of the force of truth, and such conversions are surely a nobler victory both for God and for man. They prove it is our judgment that is convinced, that it is no cunningly devised fable we believe; and they show that the excellency of the power is of God, whose truth is thus owned and blessed.

What the truth is upon which we are to insist I do not mean to define at any length. Looking, however, at the Gospels and at the Acts, all will admit that we must set forth a personal Saviour, a living Christ, pointing all men to the Lamb of God that taketh away the sin of the world, and then bidding christian men to consider Him and copy Him. If in our religious work there is no savour of Christ, there will be no unction, and no power. As we take of the things of Christ and show them to men, we have the Spirit's presence and are doing the Spirit's work. Looking again at the Gospels and at the Acts, all will admit that our preaching must be not only intensely christian but intensely human. All classes are addressed and interested. Truth, appropriate truth, was brought into contact with all human hearts. There are christians who know more of theology than they know of men. They understand something of the glory of the Saviour, for they have seen it; but they know not enough of themselves or of human nature to cast out the devil from the hearts he has possessed. Either they know not themselves and are wanting in the prayer and fasting, without which this kind goeth not out, or in that wondrous knowledge of the workings of human feeling our Lord displayed when he said to the father of the demoniac, "If thou canst believe." From both causes combined their ministry is powerless. There are other christians who know only class human nature. They can speak to great sinners, or to the poor, or they are acceptable to the intelligent or outwardly moral; they consequently form class churches, a scandal and reproach. Look again at the inspired teaching of the Gospels and Acts, and mark how it touches all consciences and meets all wants, making the same message suit the case of the poor woman who was a sinner and the rich women who ministered to our Lord their substance; of Peter and John the fishermen, of Joseph of Arimathea the landowner, and of Nicodemus, the ruler of the Jews; as intensely and as widely human as it is intensely christian. But turn now to the epistles and note that the preaching of the Gospel is largely doctrinal, and deals not only with the fact of a Saviour's presence, but with the moral significance of all He did and suffered. I touch on this point because I have heard it said that we ought to hold and proclaim the facts of the Gospel, but that doctrines deduced from them are human inferences only. Even by ministers I have heard it said (though herein I believe they have slandered themselves) that they have ceased to preach doctrines, they announce facts, and they enforce practical duties; only this, and nothing more. Now it must be conceded that in common life there are facts which express moral truth, and perhaps contain more; it must be conceded that in philosophy and in natural science, the fact is often one thing, the inquirer's explanation of it is another. But in sound theology the fact and the Scriptural explanation of the fact rest upon the same authority. Every doctrine of Scripture is a fact, and most of the facts are doctrines. "God so loved the world as to give His Son that whoever believeth on Him shall not perish," is a Scripture fact, it is also a Scripture doctrine, the gift of Christ, an expression and evidence of the love of the Father, everlasting life gained by faith. "Him God set forth as a propitiation for sin, that He might be just and the justifier of all that believe," is a Scripture fact and a Scripture doctrine: Christ's death a propitiation for sin, through whom God displays His justice as certainly as His love. In short, if there be in our theology any doctrine not taught in Scripture as facts, let us repudiate them. They are human additions. They may be true, but they are no part of God's revealed truth. Concede all this, but remember that the moral significance of the facts of the Gospel—doctrine, as we call it—is the quality that gives these facts most of their power with men. The significance of the Gospel is an essential part of the message. Let us never be ashamed to announce the Gospel as inspired men announced it. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, in whom we have redemption through His blood, even the forgiveness of sins according to the riches of His grace." (Eph. i. 3–7.) "The grace of God"—a doctrine on the origin of the Gospel—"that bringeth salvation"—a doctrine on the nature of the blessing it gives—"hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." (Tit. ii. 11–14.) There may be men who prefer to say simply "I believe in Jesus Christ, who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;" but this ampler statement is at least as Scriptural. Its facts are saturated with doctrine, and it is the very form to which is appended the command of the Spirit, "These things teach and exhort, with all authority. Let no man despise thee."

"But it is not on these points I wish now to insist. Reverently take your message and your teaching, your religion and faith from the Bible. Give it, hold it in God's name, and remember that to be filled with that truth is to be filled with the Spirit of God.

"Secondly—The Spirit of God is not only identified with truths, he is identified with the temper we cultivate. He is the Spirit of light and knowledge; and through these he works to instruct and impress. He is no less the Spirit of love. Inspired teachers appeal sometimes to common morality and to public feeling. They teach that pastors and deacons are to be men of good report; they bid us practice whatsoever things are true and good. Ordinarily, however, they assume a higher tone. They bid churches seek out men *full of faith and of the Holy Ghost.* They bid christians walk *after the Spirit*, yielding to the gentlest touch, not to despise prophecying, lest they *quench the Spirit*, to put away anger, wrath, malice, evil speaking, lest they *grieve the Spirit*; in one word, they bid them be filled with the Spirit—the Spirit of purity, of love.

Look now at the history of our blessed Lord. He is himself the truth, and the great teacher of the truth. Yet is his life as much distinguished by the temper that pervades it as by its formal teaching. Listen to his words and we are struck as were the people who first heard him with the grace and the kindness that proceed from his lips. Mark his acts—they are the acts of one who goes about doing good; and they all illustrate his great principle—it is more blessed to give than to receive. Getting is the world's greatest blessedness, but there is a spending more blessed still. Try to learn and characterize the whole. Is not that life a lesson chiefly in this—that from its beginning to its close, it was a life of self-sacrificing love. And is not this the very temper we are to cultivate. That man and that Church has most of the Spirit of God who has most of that same self-sacrificing love—love after the pattern which our Master has left us; while on the other hand there is reason to suspect as unreal, and as delusive all professions of a divine presence where there is wanting this divine grace.

It would be unpardonable in this service to enlarge on a truth so plain, and I may ask you to join with me in putting the question to our own heart. Have we, as ministers, as much of this spirit as our work demands. If we rightly understand our office, self-devotion of one kind or another is our normal state. We are called to do *the work of an Evangelist, to endure afflictions, to make full proof of our ministry.* The world cannot be saved without great self-denial. It is largely our business to fill up in our own persons what remains of the sufferings of Christ, not indeed as atonement for sin, but still for the subjugation of it. It is not enough that we be hard students, pleasant guests, intelligent companions, public spirited men, we must have the temper of our Lord, His self-renunciation, His tender pity for sinners, His reverence for holiness. We need to feel that the greatest and noblest of all works is *to save souls*, and that to save souls we must be content to do in our measure as the Master did. The minister who has most of this temper has most of the presence and grace of the Spirit himself.

Bear with me, in putting the question to our Churches. Is it this temper that pervades them? Does the spirit of the sons of Zebedee never reappear amongst us—Who shall be greatest in this kingdom? Are our poorer members always rejoicing in that they are exalted; christianity obliterating the very memory of their poverty. Our rich men that they are made low; christianity conferring on them an infinitely greater blessing than their wealth. Are we all looking each not upon his own things only, opinions, tastes, interests, but each also on the things of others. Is the unity of the Spirit sought after and prized in the election of pastors and deacons, in every vote of our Church meetings? Have we yet learnt to meet as pastors and as Churches on the master's own work, without mischief, not to say with quickened zeal and strengthened love? Is not "the animated no," which Cowper says is often conducive to the pleasantness of social intercourse, too often pronounced when men speak on religious themes with a fiery temper and a rasping tongue? Above all, does it seem the great aim—even a great aim—of our members, in seeking wealth, to get it that they may have more to give. Is it for personal or family aggrandizement, or for increased usefulness? Never were christian people more prosperous. Never were openings more numerous or more inviting. "Self-sacrificing love," in bearing with one another, in supporting and extending the truth, is the very genius of the Gospel. Does it rule the Church? In proportion as it does not the blessing of the Spirit of God is withheld; and we need nothing more to explain what may be called comparatively speaking, at all events, our failures and decay.

But once more: besides the Divine power that is ever found in inspired truth, and the equally Divine power in a holy loving temper, we need for eminent holiness and usefulness, the special grace and power of the Holy Ghost. Truth and love ought to be mighty enough to rule the world, and yet such is human perverseness, that if we had nothing more we should despair. How consolatory is the thought, when we feel the power of passion and dread to trust our own resolutions, when we are most conscious of that selfishness which, like the law of gravitation, seems to pervade the entire course of our nature, when we are ready to resign all hope of the amelioration of our race, how consolatory is the thought of "that residue of the Spirit," that Almighty power in reserve, as the expression implies, whose energies may yet be put forth for quieting the most rebellious, and for invigorating the most feeble. We bless God for inspired truth; we bless God for holy feeling; we bless Him no less for the promise of that Comforter who is to convince the world of sin, and who is to dwell a sacred guest with the Church for ever!

Do we need proof from Scripture of the necessity of this influence—that more than truth and love are required in the Church and for the world? Mark David's language, "O how I love thy law," it is my meditation all the day." Yet he adds, "Quicken thou me: open thou mine eyes." Was ever teacher more truthful, more tender and loving than our Lord? Yet, who believed His report? and Scripture, without excusing guilt of His hearers, ascribes the comparative failure of His personal ministry to the fact that the Spirit was not yet given, because that Jesus was not yet glorified. His apostles were less holy and less loving than He, yet Peter's first sermon converted more to the faith and obedience of the Gospel than did the ministry of our Lord during His whole life. They went on preaching, and warned men day and night with tears, yet they succeeded only as "the hand of the Lord was with them." It was Divine seed they scattered, and they were inspired teachers who scattered it; yet they asked who is Paul, and who is Apollos, ministers, mere servants, by whom ye believed even as *God gave to every man.* The weapons of their warfare when mighty were mighty *through God.* How cheering the promise, "I will put my Spirit within you, and ye shall keep my statutes and do them." How appropriate the acknowledgment, "Her heart the Lord opened, that she attended to the things that were spoken by Paul." How instructive the prayer, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope *by the power of the Holy Ghost,*" and "may He grant you to be strengthened with all might by His Spirit in the inner man." We cannot get rid of these teachings—we desire not to get rid of them; and they all tell us that over and above the power of truth and the influence of a winning, loving [illegible] there is power in reserve, and available for us all—a "Holy Spirit given by our Father to all that ask Him."

If practical proof be needed of this necessity, look at men's feelings in relation to sin and to Christ. If anything be clear to our reason, it is that we are sinners, and that sin is an evil and a bitter thing. The lesson is taught us in a thousand forms.

"Lord with what care has thou beset us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers,
Pulpits and Sundays; sorrow dogging sin,
Afflictions sorted, anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;
Blessings beforehand, ties of gratefulness;
The sound of glory ringing in our ears;
Without our shame; within our consciences;
Angels and grace; eternal hopes and fears.
Yet all these fences, and their whole array,
One cunning bosom sin blows quite away."

Nor is any truly savingly convinced of his own lost, guilty state, or of the power of the evil with which he has to contend, till the Comforter come and show what sin really is, and how the essence of it is unbelief. So of Christ. He claims our submission and our love—He is Creator and Redeemer—the gentlest of teachers—the mightiest of friends. Yet to most there is in Him no comeliness that we should desire Him, nor does any man call Him Lord, *i. e.*, practically recognize the authority of His life and commands, but by the Holy Ghost.

Let me gather up the one grand lesson of the whole. The real prosperity of Christian churches—their holiness and usefulness—the only prosperity that is worth naming—is ever in proportion to the inspired truth they devoutly hold, to the loving, self-devoting spirit they cherish towards one another and the world, and to the special grace and blessing of the Holy Ghost, which last is ever in accordance with God's promise in proportion to the earnestness and constancy of their prayers. It is not truth without love—we need not fragments of truth to the neglect of great doctrines—not love without truth—not truth and love without added influence—not special influence without truth and love—for each theory has its advocates—but all combined. In proportion as these abound, the influences of the Spirit abound, and we have true success. I had intended to show the relations of our denominational views to this lesson, their importance and their comparative insignificance, to insist upon the necessity of union amongst ourselves, in order to cultivate truth, and love, and prayers, the qualities on which our success depends, the appropriateness of hearty sympathy with all christians, whose success, if greater than our own, is really ours, for it is not owing to the things in which they differ from us, but to the things in which we agree. But our time is gone, and the application of these lessons, if you think well to apply them, may be left with yourselves.

THAT'S ENOUGH FOR ME.—"What do you do without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he's mine."

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know any thing about that," said the orphan; all I know, *he says he will, and that's enough for me.*"

What a beautiful answer that was! And what was enough for this child is enough for us all.