

kindly feeling and delicacy, he drew his chair to mine as close as he could, and whispered, "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for.

Some people think, I have no doubt, that when Dr. Candlish or I got to the pulpit, we have nothing to do but to open our mouths, and out come the sermons like water out of a pump. I know a small town where a dancing-master, who who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy Secession ministers of the place get all the year round. Some think that a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, a Seceding minister, and got £80 a year, while his father got £100. After his father's death, the question was, whether the minister should be kept at his old allowance of £80, or get the £100, like the father. Whereupon an honest man stands up in the congregation and said,—"Moderator, Aw'm clear for keeping the lad tar the aughty, and my reason is just this, that the church never had such ministers since sho was a church, like them she had when they went about in sheep's skins and goat's skins, and lived in holes and caves o' the earth." Well, that is all very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me if we were seen walking in Prince's Street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old narrow-minded worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry.

I have high ideas of the ministry. With Paul, I would so magnify my office, that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desiderate piety,—that is the first thing; but I am not one of those who think that God generally works by the weakest instruments: though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervour of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed master. I do not speak for myself and existing brethren. We will very soon be mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus.—*Montreal Witness.*

#### DIALOGUE BETWEEN THE BIBLE AND A SINNER.

*Bible.* "Thus saith the Lord of hosts, Consider your ways."—(Hag. i. 5.)

*Sinner.* I am not so bad as some others.

*B.* "They that compare themselves among themselves are not wise."—(2 Cor. x. 12.)

*S.* I hope I am not so bad as to go to hell.

*B.* "The wicked shall be turned into hell."—(Ps. ix. 17.)

*S.* But God is merciful.

*B.* "Let every man take heed how he buildeth, for other foundation can no man lay than that is laid, which is Jesus Christ."—(1 Cor. in. 10, 11.)

*S.* Is there no mercy out of Christ?

*B.* "There is none other name under heaven given among men whereby we must be saved."—(Acts iv. 12.) "Jesus saith, I am the way; no man cometh unto the Father, but by me."—(John xiv. 6.)

*S.* I hope I do some good.

*B.* "There is none that doeth good, no, not one."—(Ps. xiv. 3.)

*S.* Is every thing that I do wicked?

*B.* "The thoughts of the wicked are an abomination to the Lord."—(Prov. xv. 26.)—"The ploughing of the wicked is sin."—(Prov. xxi. 4.)

*S.* I am sure I have some good thoughts.

*B.* "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—(Gen. vi. 5.) "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders."—(Mark vii. 21.)

*S.* If my heart be so wicked, what shall I do?

*B.* "Repent, and turn from all your transgressions; and make you a new heart and a new spirit; for why will ye die?"—(Ezek. xviii. 30, 31.) "Give me thine heart."—(Prov. xxiii. 26.) "They first gave their own selves to the Lord."—(2 Cor. viii. 5.)

*S.* I try to be honest, and pay my debts.

*B.* "Christ is become of no effect unto you, whosoever of you are justified by the law."—(Gal. v. 4.)

*S.* What is the law?

*B.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself."—(Matt. xxii. 37, 39.)

*S.* Surely I have kept the law in some measure.

*B.* "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—(James ii. 10.)

*S.* But did not Christ do away the moral law?

*B.* "Think not that I am come to destroy the law: I am not come to destroy, but to fulfil."—(Matt. v. 17.) "Cursed is every one that continueth not in all things which are written in the book of the law to do them."—(Gal. iii. 10.)

*S.* How, then, shall I be delivered from the curse of the law?

*B.* "Christ hath redeemed us from the curse of the law."—(Gal. iii. 13.)

*S.* Will, all then, be saved?

*B.* "He that believeth shall be saved; but he that believeth not shall be damned."—(Mark xvi. 16.)

*S.* I do believe.

*B.* "The devils also believe, and tremble."—(James ii. 19.)

*S.* How, then, shall I go to work?

*B.* "This is the work of God, that ye believe on him whom he hath sent."—(John vi. 29.)

*S.* What is it to believe?

*B.* "With the heart man believeth unto righteousness."—(Rom. x. 10.)

*S.* I have been trying to do my best.

*B.* "Without faith it is impossible to please him."—(Heb. xi. 6.)

*S.* I have been praying and reading my Bible, &c.

*B.* "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—(Prov. xxxviii. 9.)

*S.* Ought I not to pray?

*B.* "Men ought always to pray."—(Luko xviii. 1.) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—(1 Tim. ii. 8.)

*S.* But will not God hear if I pray the best I can, though I have not a new heart, and do not believe?

*B.* "If I regard iniquity in my heart, the Lord will not hear me."—(Ps. lxi. 18.)

*S.* What must I do to be saved?

*B.* "Believe on the Lord Jesus Christ, and thou shalt be saved."—(Acts xvi. 31.)

*S.* Is Christ able to save me?

*B.* "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—(Heb. vii. 25.)

*S.* But I am so unworthy, I am afraid he will not accept of me.

*B.* "Him that cometh to me, I will in no wise cast out."—(John vi. 37.)

*S.* Why, then, am I not saved?

*B.* "Ye will not come to me, that ye might have life."—(John v. 4.)

*S.* I think I am willing; I cannot believe that I am unwilling to come to Christ.

*B.* "Ho that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."—(1 John v. 10, 11.)

*S.* I will believe, but cannot now.

*B.* "God now commandeth all men everywhere to repent."—(Acts xvii. 30.)

*S.* I must wait God's time.

*B.* "The Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts."—(Heb. iii. 7, 8.) "Behold, now is the accepted time; behold, now is the day of salvation."—(2 Cor. vi. 2.) "Come, for all things are now ready."—(Luko xiv. 17.)

*S.* How can I come now?

*B.* "Whosoever will, let him take the water of life freely."—(Rev. xxii. 17.)

*S.* If I am spared, I will try soon; perhaps to-morrow.

*B.* "Thou fool, this night thy soul shall be required of thee."—(Luko xii. 20.) "Ye know not what shall be on the morrow; for what is your life? it is even a vapour."—(James iv. 14.)

*S.* What would you have me do?

*B.* "Be reconciled to God."—(2 Cor. v. 20.)

*S.* But do I hate him?

*B.* "The carnal mind is enmity against God."—(Rom. vii. 7.) "Now have they both seen and hated both me and my Father."—(John xv. 24.)

*S.* I never thought I hated God.

*B.* "The heart is deceitful above all things."—(Jer. xvii. 9.) "He that trusteth in his own heart is a fool."—(Prov. xxviii. 26.)

*S.* Well, what must I do?

*B.* "Repent, and believe the gospel."—(Mark i. 15.) "Except ye repent, ye shall perish."—(Luko xiii. 3.) "He that believeth shall be saved; but he that believeth not shall be damned."—(Mark xvi. 16.)

*S.* What can I do more? I have done all I can.

*B.* "Ye shall find me, when ye shall search for me with all your heart."—(Jer. xxix. 13.) "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."—(Isa. xxvii. 5.)

*S.* But may I be saved now?

*B.* "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved."—(Rom. x. 9.)

*S.* Is this promise for me?

*B.* "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."—(Rev. xxii. 17.)

*S.* I do believe with all my heart.

*B.* "Go thy way; and as thou hast believed, so be it done unto thee."—(Matt. vii. 13.) "Return to thine own house, and show how great things God hath done unto thee."—(Luko vii. 39.) "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—(Ps. cxi. 1.)—*Christian Treasury*