

employments of man. The architect is famous, who sketches out the plan of a nobly impressive monument. The builder is famous, who lays its foundation, raises its pillars, elaborates its ornamental tracery, and with skilled labor makes the plan to stand forth in fair proportions. The painter is famous, who adorns its walls with lovely delineations of man and of nature. The sculptor is famous, who places in the noble figure of human greatness, the sight of which may lead the man of mature age and information, into trains of useful reflection, and spur on the ardent youth to deeds, that may mingle his name with the long illuminated roll of the heroes of history. But the man who draws up a plan for the education of a human soul, builds up its spiritual frame by a model given in the mount, expands its divinely implanted powers, adorns it with fair accomplishments and perfects the whole, by leading it gently and kindly to the fountain, where souls may drink in spiritual and eternal delights without cessation or satiety, is the doer of a mighty work. However humble his sphere, and modest his pretensions, the recording angel has indelibly stamped his merits upon God's new secret history of the world, the book of remembrance.

The minister, as a star in the hand of Jesus Christ, is a diffuser, because he must in an eminent degree be a teacher. Some are more fitted for it than others, but be it remembered, that the apostle says: A bishop must be "apt to teach." This teaching is the teaching of the minister's life, of the minister's aspect, of his conduct, of his words and of his public ministrations. It is the teaching of the living man, calling upon dying men in their own tongue, to admire and speak of the wonderful works of God. Men talk of the press, as if it were to supersede the pulpit. The periodical press is not yet a century old, but the pulpit, supposing it to begin only with the Jewish synagogues only, is upwards of two thousand years old. During the most part of this time, the pulpit and the bards have been the great channels of sentiment and information. Note the reason of Christ's appointment, that men should be saved by "the foolishness of preaching" we do not now enquire, but experience shows us that this is the only means that is attended with great success. Much that was done, however, in former times by the pulpit only, is now more effectually done by the press. These agencies are to be worked in union for the promotion of the Redeemer's interests.

The press is, indeed, powerful for many purposes. It can fill the public mind. It can teach us science, and open to us the pleasures of literature. It is the grand channel of information on public events. But the press can in a limited measure only do Christ's work. The Christian religion does not by means discourage books; for it is founded upon a book and it commands us to obey an infallible book. But while the press can

amuse men, and inform men, and set men talking it cannot save men. Make full proof then, dear brethren, of your ministry. Your mission is not to write, not to be literateurs, or artists, not to be marvels of critical learning, nor to shine as political lights, but to evangelize. To the soldier of Christ, "go teach all nations," is the order of the day in which he works.

(3.) Christ enables true ministers to be useful to him and his church in difficult and troubled times. However brilliant the star, it is seen only in the night, and, taking for granted what can easily be proved, that night is a scriptural symbol of ignorance, vice and trouble, we perceive when and how the excellence of the Christian ministry is exhibited. The soldier may be a useless man in the time of peace, and men may look upon him as a vain encumbrance. But, when war comes to our borders, a whole nation is glad to shelter itself behind the gallantry of the poor soldier. Were the world enlightened, were it half as enlightened, as it believes itself to be, the office of the gospel ministry might be a useless light. But the world is really in darkness, and the continuance of this darkness would, as it did once before, inevitably destroy our race. Ministers are sent to spread through the world, rays from the countenance of Him, whose countenance is as when the sun shineth in his strength, into and around the hearts of men. They may not be in possession of more light than others, but *this* is their special function. They are authorised to insist upon this right and this office, so long as they profess to bring not their own but Christ's light, revealed in his word. The minister of Christ may be dispensed with in the hour of prosperity, but his hour arrives and trouble invites him to the home of the afflicted. His star shines, when the cisterns of earthly happiness are broken. His presence is required in all the stirring and eventful moments of life. At all the trying transitions of this dark state he ought to be found, as a star of comfort, of light and of hope, in the hand of Jesus Christ.

Brethren! Do you earnestly desire to fulfil these functions? Now is your time. Were we a prosperous church, the want of opportunity might leave you undistinguished. Now when our grand want is a regular ministry, and the work of many is thrown upon few, let the teaching and ruling elders of our church hold forth a faithful and true light. If you cannot increase your already manifold labors, you can increase your prayers; you can amend your plans; you can correct errors; you can devise better measures; you can spread your influence; you can invite laborers into the vineyard, and you might arise in the might of your office to the magnitude of a great spiritual work. If you would be stars in the right hand of Jesus Christ, shine *now*. Let us cherish forbearance towards each other. Let us seek not our own things. Let us do nothing in vain-glorying. Let us with calmness