

3. The fulfilment itself, ten days after the ascension of Jesus Christ into heaven. 4. The effects which immediately followed this Baptism of Fire, spiritual, miraculous, ministerial, and upon the world. 5. The permanent benefits resulting to the Church; and 6. The practical lessons. These, it will be seen, traverse a wide field of subjects deeply interesting to every Christian. We trust that this book, which is no common one, will be extensively read, and deeply pondered, by both the ministers and people of our Churches in this land. It is marked by a fervor and an unction which cannot fail to make it acceptable; the style in which it is written is for the most part above mediocrity, and not unfrequently becomes truly eloquent. The first part partakes somewhat of the pictorial liveliness of continental writers, with its brief emphatic sentences, its abrupt turns, and occasional eccentricities; but in the body of the work the style assumes a more natural and flowing, and dignified character. To the Christian ministry the book is especially interesting. The chapter upon ministerial effects points out the source of ministerial power, showing that this lies not in learning, nor in natural endowments, but in the unction of the Spirit; where the Spirit of God is, there is power, and where He is not, there is nothing but deadness of heart. Again, under the head of "Benefits resulting to the Church," there is noted the gift of pastors and teachers, as a permanent ministry in the Church, for the edification of saints and the conversion of sinners, the qualifications for the ministry, the call, the gifts, and the power, all of which are more or less requisite. The call must be confirmed by the gift, and both by the power. Mr. Arthur very truly says, that although the cross is foolishness to the world, yet "Christ never sent fools to be its heralds. . . . None of the preachers sent of God are simpletons." We cordially agree with the following recommendations:—"Firm in faith the Church ought to set at the very entrance of the pathway toward the ministry, a gate which no family influence, no education, could open; which none could pass but they whom a number of serious and godly men, not ministers alone, but also laymen, who had to hear and feed, or starve, according to the quality of the ministrations, would deliberately conclude were worthy, at least, to be admitted to probation for the work of the ministry. Such a gate none could pass but one who was either in earnest, or a studious and practiced hypocrite." This has been our Presbyterian practice for ages, and when faithfully observed, it has ever kept back the incompetent and unworthy, and commissioned able and faithful Ministers of the Gospel.

Arthur's review of much of the preaching of the age is exceedingly just and true. He has words of censure for men clothed with the character of servants of Christ, who yet seek as their highest ambition "to please," "to astonish," and to earn the reputation of "acceptable preachers." He equally rebukes the narrow notions of some hearers, who condemn every sermon that is not in accordance with their peculiar taste. "The refined," says he, "are ready to demand a certain chastened style, in which, above all things, there shall be no extravagance either in composition or in delivery. On the other hand the poor are slow to recognise power, unless it be accompanied by strength of voice and physical vehemence. Some will admit of little value in what is only exhortational or declamatory; others again cannot imagine that close argument, though it may enlighten, shall ever awaken or convert; and thus most persons are in danger of forming a narrow ideal circle within which they would have the Spirit to co-operate with the agency of man." These things account for four-fifths of the complaints that we hear against sermons and ministers. It is no uncommon thing for a pastor to discover that some saving or salutary impression has been made on the mind of one hearer, by the very form of words which has given grave offence to the fastidious taste or orthodox notions of another. For the welfare of the Church it were well, that while ministers have no immunity from