

preached to require it with gladness—and confirm their conduct to its requirements. If it be merely retained for fashion's sake, it will avail but little—if it influence not the whole mind—disposition—and behaviour for everlasting good, the individual is not receiving the benefit from it, which it was meant to give him—and which it is so capable of doing, if its injunctions are obeyed.

To direct the soul to its final rest and home is the chief purpose for which it was given to man—and is the principal use to which we in particular are instructed by its great Author to apply it. The responsibility then which rests upon the Christian minister is of the greatest magnitude,—for being the earthly guide, called and appointed by God to lead the sinner to Him, and conduct the spiritual interests of His Church in this world, by the word of divine truth, and by the help of the Holy Spirit. If he notwithstanding prove unfaithful to his charge, the most fatal results must be anticipated. Much prayerful investigation—much earnest study of the sacred oracles—and much solicited enlightenment by the Holy Spirit, that their true meaning and spirit may be properly understood, is absolutely required of all who name the name of Christ,—but more especially by those who are called upon to proclaim to their fellow-men the unsearchable riches of divine love and grace through the Saviour:—for if ignorance or prejudice prevails, a false light is held out—a wrong path is described—and the unsuspecting devotee to his set rather than to his Bible and its Author, is unconsciously hurried on to his ruin.

While Christianity enjoins upon us to grant the same freedom of opinion on religious subjects to our sincere fellow-Christians which we take to ourselves—and to live at peace with all men, this, the branch of the Christian Church to which we belong in an eminent degree does,—and trusts to the influence of the purity of her doctrines, and the blessing of God for her preservation—support and increase. Our standards being founded upon, and built up with the truth of God,—exhibiting His wisdom—and breathing His Spirit, are as incapable of being overturned and set aside as is that heavenly substance of which they are composed—or that heavenly model after which they are framed. Ascribing unto God the Father, the glory due unto His name,—and to the eternal Son our adoration as being our only Saviour,—and the only great King and head of our Church,—and to the Holy Ghost the sole praise of raising us to newness of life in Christ Jesus, and keeping us in that blessed state, we love our Church the best, because we believe that her doctrines—duties—and practices, are in strict accordance with the will of God as revealed to us in His holy Word. We know in whom we trust, and in accordance with His own ideas (Is. 42: 8) we give not His

glory to another, nor His praise to graven images.

The coercion of conscience our Church condemns as much as she does an unchristian spirit of arrogance—presumption and bigotry. Railing for railing she practices not,—but being perfectly satisfied with her own liberties and privileges, she allows the utmost latitude to the other Christian bodies who refuse to join her communion, to satisfy themselves as to their tenets, and be guided by their own judgment. Her charity extends to all men—she rejoiceth not in iniquity, but rejoiceth in the truth. Her utmost wish is to disseminate the truth of the Gospel in its purity,—and impartially to hold forth to the world the torch of divine light and love, which has been kindled by her Lord and Master,—and which has been given her to bear.

True Christian consistency—fortitude—and liberality have characterized her throughout,—nor is she less deficient to-day in any of her virtues than she ever was. Her great aim is to make as many persons good, as she can,—to disseminate the truth as it is in Jesus—even our glorious Gospel, to the remote ends of the earth. She wishes well to all other Christian bodies whose creeds are in harmony with it,—and refuses not to receive into her fold, all who sincerely wish to be benefitted by her—and comply with her regulations, which she deems necessary for her well-being and prosperity. To the sincere disciple of Jesus, wherever he may be found, she has an especial regard—and fails not to manifest that regard by her conduct to him. She requests no advantage to herself, which she does not readily grant to others,—and merely asks the same privileges to herself, which the other Christian bodies assume to themselves.

Built up in the faith of Jesus, His name is all her boast,—and His truth as she has it in His Gospel, she has pledged herself under divine guidance and assistance, to maintain and uphold in its purity.

Let us all then prove ourselves worthy members of so noble a Church as the one which we can call our own,—the renowned Church of our fathers,—which by the help of God has struggled through much hardship, and many difficulties,—having endured persecution and fiery trials,—and, for the sake of the truth, been frequently bathed in the blood of her martyrs. Let us persevere in maintaining the glorious light and liberty which she has conferred upon us,—and be ever solicitous, under the implored assistance of her great Head to lengthen her cords, and strengthen her stakes as far as we are able.

With the truth of God in her hand—our glorious Gospel of peace—she has gone forth to the world to conquer, and she cannot but overcome—having received the promise of the divine blessing, if she continue to persevere with fidelity in the Redeemer's cause. Much has yet to be done before the world is truly christianized,—but let us take courage at the