

of their church, receive appointments according to the law of the land, and boast, therefore, that they stand in the direct line of apostolic succession. But the proof of their right to the name of ministers is the meaning they give to that name by what they do. Have they brought human souls from "darkness to light," confirmed the faith of God's Church, awakened holy aspirations in the minds of their hearers, ministered comfort to the afflicted, and made their people more noble, generous, and Christ-like? These are the seals of a true ministry. "By their fruits ye shall know them." If a man can show these credentials, then is he a Christian minister and preacher according to divine right, although he has received no blessing from the laying on of episcopal hands; and if he has not these credentials, then all the bishops in Christendom cannot give him the right to call himself a minister of Christ.

THE SUBJECT OF OUR PREACHING

is "the truth as it is in Jesus"—the truth which He is, and the truth which He taught and inspired the prophets and apostles to teach.

He holds the supreme place in the sacred Scriptures. The incarnation of the eternal Word, the glory of his person, his mighty works and gracious words, his adorable character and vicarious suffering, his resurrection from the dead, his after-life in the world of bliss and his coming again to judge all nations, are set forth by the apostles. They magnify Him as the Revealer of divine truth and love, "who hath abolished death, and hath brought life and immortality to light through the gospel," and receive his words as the infallible utterances of God. His death is represented as a sacrifice for our sins, and his life as a perfect example of purity and goodness. All the blessings of religion are traced to Him; faith, hope, and love are his inspirations; repentance and pardon are his gifts. He is "made unto us

wisdom, and righteousness, and sanctification, and redemption." The duties of life are connected with his name, and encircled by his authority. They called themselves his servants, and rejoiced to do his will, and suffer for his sake. Trusting to Him for all blessedness, they longed to die, that they might live with Him forever. He grew upon their spirit, and became divine and glorious in their sight—"the image of the invisible God, the express image of his Person." Such is Christ in the teaching of the apostles; and what He was to them He must be to us, for they alone give the true and infallible likeness of Him.

The gospel is an authoritative and pathetic call to repentance, faith, and holiness, as well as a statement of doctrines. "Repent, and believe the gospel." "Be ye perfect, even as your Father in heaven is perfect." Repentance is the soul weeping and reforming; Faith is the soul receiving from Christ the blessings it needs; and Holiness is the transcendental state of the heart, mind, and character. Repentance is the seed dying and germinating in the earth; Faith is the petals opening to the sun; and Holiness is the beauty of the flower in its highest perfection.

Our hearers need we should speak the same things to them. We are too ready to forget the great truths of our religion; the calls of business, the cares of life, and the worldliness of human society, have a tendency to banish them from the mind. Secular things are ever near—we can see, and hear, and feel them every day, and are in no danger of forgetting them; but spiritual things seem far away—dim, shadowy, and unreal, they hover in the distance like unto the visions of a dreamer. Hence the necessity of putting us in remembrance of them, and writing and rewriting the same lessons upon the hearts of our hearers.

The preacher should go to the people "in the fullness of the blessing" of this great gospel, for that is what