

retain the Bible in the common schools where it has been introduced, and to introduce it where it is not used. We cannot employ too many agencies for the indoctrinating of the young of this land with Scripture truth. Something of Christ should be taught every day, and no opportunity should be neglected that providence affords for this end.

(2) But while this kind of vitality—the vitality of an understood faith—is one of the works to which the Church is called, there is another vitality, namely, that of the heart, of equal if not of greater importance. The Church of Ephesus had many remarkable virtues—it had a pure creed and a zealous martyr-spirit; for which things it was highly commended by Him who stood in the midst of the seven golden candlesticks. But He had one thing against it, on account of which he threatened, and afterwards executed, his severest judgment. The Ephesians had fallen from their *first love*. This was their great crime. Where love is wanting there is nothing good or beautiful in the sight of God. Without it the Church's profession and knowledge, be they ever so sincere and solid, are but sounding brass and tinkling cymbal. It may be acknowledged that we, as a Church, are to some extent lacking in this cardinal virtue. The want of it, or the apparent want of it, is the vice to which, as a people, we have a tendency, and with which we have often been charged. On the most favorable view of our case, we cannot say that a very marked vitality of Christian affection is one of our characteristic virtues. That we are void of love it would be wrong for any one to allege. In the breasts of very many of our people there is, we are persuaded, a rich treasury of pure and fervent affection. But somehow or other it often, too often, lacks force. Like smouldering embers, it does not usually burst out into a glorious flame. Now it would certainly be a great improvement to *vitalize* the love which we possess—to give it such energy and force as that it would display itself in ripe and plentiful fruition. What a charm it would superadd to many a fine and stalwart intellect,—many a clear logical and theological thinker! A wondrous transformation into moral loveliness would thus many a time be visible in the character and speech of rude and boisterous christians amongst us. As the rough and ungainly pebble becomes the beautiful gem in the hands of the skilful lapidary, and as the rigid, withered and formless cocoon becomes the dazzling joyous butterfly under the genial rays of the vernal sun, so too would the strong-headed leal-hearted presbyterian become the grandest work of Christ's creative power by the vitalizing of his heart with the all-transforming energy of Divine love. Our Presbyterian Church has for many ages been undoubtedly more remarkable for the clearness and intelligence of its faith, and the unswerving firmness of its orthodoxy than for the outflowings of its affection. The tendency of our peculiar national culture has not been to awaken very lively christian emotions, but rather to repress these as marks of weakness and to imprison the hearts' life within itself. This has given an aspect of moroseness and rigidity to our hereditary faith, and made us appear less amiable than we really are, in the eyes of the more frank and lively disciples of the Saviour. Now while such a nursing of affection and solitariness of individual character may do very well for our own spiritual necessities, and may make