

lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." The battle of the warrior with confused noise, and garments rolled in blood, will be known no more; "men shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then the light of immortality shall shed its splendors round this once darkened world; the testimonies of the presence of God will everywhere be enjoyed by men obeying one Saviour, walking in one path, trusting in one atonement, and seeking one heaven; then, when the mystery of God shall be finished—when the mighty angel, coming down from heaven, shall lift up his hand and swear by Him that liveth for ever, that time shall be no longer—when the splendors of immortality shall close all the scenes of probation and time;—then shall be consummated and fully verified the title of the Gospel—glad tidings of great joy to all people.

III. The ministry is the appointed instrument for conveying the blessings of the Gospel to man. It is by the preaching of the Gospel that these triumphs of the cross are achieved. This instrumentality Jesus Christ Himself appointed immediately before He ascended, when He gave it in charge to His disciples, "Go ye into all the world and preach the Gospel to every creature." This instrumentality, therefore, is not local or temporary, but universal and permanent, adapted to all countries, and to continue through all ages. This is a truth suggested by the promise which accompanies the commission, "Lo, I am with you always, even to the end of the world." True, the first preachers of the Gospel were endowed with a miraculous power; the church in modern times is divested of this character, but be it remembered that the power of working miracles was imparted to the first preachers of the Gospel for a specific purpose, and, that purpose being accomplished, the power is withdrawn, while there is continued that agency of the Holy Spirit which is equally efficacious to the great ends of the Christian ministry, and the regeneration and sanctification of the souls of men. So that, inferior as we confessed-

ly are in our labors and success, the meanest and humblest of the heralds of the Gospel need not envy the miraculous powers of a Peter or a Paul. Still, it is not by might, nor by power, nor by miracles; it is not by eloquence, by argument, or by wealth; but "it is by My spirit, saith the Lord." It is the faithful and distinct announcement of the glorious truth, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This it is that God has owned and blessed, in every age, for the accomplishment of these great ends. Was it not this that pricked the three thousand to the heart under the first Gospel sermon preached after the outpouring of the Spirit from on high, three thousand who had sent up to heaven the frantic cry and dreadful imprecation, "Away with Him—crucify Him—His blood be on us and on our children?" It was this that pricked them to the heart, subdued their enmity, won them to the Saviour, gathered them round His cross, and united them to His Church. Was it not the faithful preaching of the Gospel by the monk Luther that shook the dominion of Papal domination and tyranny at the era of the Reformation? Was it not this that caused such a shaking among the dry bones in Great Britain and on this continent, during the last century, when thousands, dead in trespasses and sins, heard the voice of the Son of God and lived? Is it not this that in recent times has constrained many of the South Sea Islands to cast away their idols and abandon their worship for that of the living God, which fills the hearts of the once benighted heathen with the love of Jesus, and causes christian churches to bloom where once all was darkness and dreariness?

There is in this instrumentality such an obvious inefficiency to the accomplishment of the great end proposed, that our Saviour (to remove all ground of confidence and boasting from man, and to secure the entire revenue of glory to Himself) tells us why he thus puts the treasure in an earthen vessel, "that the excellency and power may be of God." The preacher may be as ardent as Peter, bold as Boanerges, tender as John, learned and laborious as Paul, yet, until