

revealed ends. Even where supernaturalism is a recognized doctrine, skill in planning, and energy in execution, are often more reliable means of success, than divine influences; an error that explains many church facts and appearances. Under the latter day dispensation of the Spirit, there is the absence of things promised to integrity, and men are astonished at, and exult over, passing drops of blessing, where, to true church life, there ought to be the early and latter rain. As a felt, individual and church want, the presence and work of the Spirit lacks prominence in the pulpit and pew thought of the day; the necessary consequence of substituting human wisdom and energy for divine teaching and blessing. The church, in which spiritual power is a secondary necessity, is destitute of the element essential to character, relation, and the success of effort, and the blessing comes in drops, because "Heaven over us is as iron and the earth brass." The Spirit is stayed,—the Priest falls from the Altar,—and the "faithful from among the sons of men;" and yet, in self-laudation over the mere outward and visible, men exultingly cry, "the Temple of the Lord, the Temple of the Lord are these," where they ought, in deep self-condemnation, to cry, "our leanness, our leanness." It requires no better evidence of the deviation of the church from God's order, than the absence, under the dispensation of the Spirit, of the blessings promised to integrity. The presence and work of the Spirit is a necessity of true scriptural church life, and God's only means of giving efficiency to labour. Without it we labour in vain, and "the harvest will be a heap in the day of desperate sorrow."

(7.) The existence of a sectional spirit and of party tactics, in the house of God, and as a combination for objects not always in accordance with the mind of God, is a marked and deplorable feature of the day. Bitter, mutual, antagonism, plotting, scheming and undermining, exhausts energies, solemnly consecrated to the production of the loving unity of which the apostle speaks; "Whereto ye have already attained walk by the *same rule*." The expedients employed, and means adopted, under the holy name of God, to interfere with fellow-christians, to break in upon and weaken their churches, and to add, if it were but one, to the party, are almost incredible; painful indication of the substitution of denominational morality for that of Christ. Gains are counted, not by conversions to the Redeemer, the increasing decencies of order, or the beauties of holiness, but by mere proselyted accessions to number. Exultation over denominational success, and ill-concealed envy at the progress of others, or delight in their weak