

of regeneration, of renewal, of forgiveness, here alone will they find the peace, the strength, the comfort, the hope which they need. O forsake not these old paths, they are paths of pleasantness and peace, and walking in these, you shall find rest for your souls.

I will only add, because I know I have been much misapprehended here, that I have ever tried to respect the work of other laborers in the vineyard, not to build on another man's foundation, and while never refusing needed help to those of our own or other communions, to confine my efforts, as a rule, to my own people.

5. But what of my *success* as a minister of Christ? After all, this is by far the most important matter. The great end of the ministry is to be instrumental in fulfilling the purpose for which Christ lived and died and now lives in heaven at His Father's right hand. What that purpose is, the apostle Peter tells us in substance: "Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God.*"

How is it, then, with me in this respect? A ministry may be long, laborious, faithful, in a sense, to truth, exercised in circumstances of some measure of comfort, and yet, for all that, may be unsuccessful.

But who is to speak with confidence here? There are those, I know, who think they can speak confidently, and who do speak confidently, in a matter of this kind, as if they possessed the prerogative—the awful prerogative of searching the heart. And so we hear of so many souls being converted, of religion flourishing, of the Church prospering, and the like. I think they err, who thus think and speak. Careful and humble language—it seems to me—is the language which should be used in dealing with a question like this.

But then, we may err on the other hand in failing to recognize and to acknowledge things, which may, perhaps, not unfairly, be regarded as proofs and indications of God's presence and blessing. Well, can I point to any such tokens? I think I can.