

monise from the passage of Holy Writ you have selected, try and discover what the mind of the Spirit is, what truth or truths, what principle or principles, what lesson or lessons are in it, and then press them on the hearts and consciences of your hearers. The better to accomplish this, your arrangement must be logical, your address logical, your composition tasteful, your style pure, clear, precise, your propositions acceptable to the reason, and your conclusions to the understanding and judgement of your people! The easy form and use of a third person in a pulpit address may be consistent with beautiful, artful, and elegant composition; still about this species of preaching there is an indirectness—a powerlessness, of which you will do well to steer clear by being direct, and in your discourses by the free use of the first and second persons. Model rather on the method of Richard Baxter than that of Dr. Blair. Keep your eye on St. Paul, and, if your exposition, like his, be doctrinal, close, argumentative, and addressed to the understanding, at least—let your conclusion be practical, warm, energetic, and addressed to the conscience and the heart. Above all keep your eye on the Lord Jesus Christ. Let that Prince of Preachers be your choicest model, like Him, be weighty in matter, and calm in manner. Like Him, be full of love to God and man! Be a true believer in the Son of God, regular and constant in prayer, and, without giving way to superstition and enthusiasm, you will have zeal enough of the right sort. You will be a devoted servant of the Lord, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Nor is this all. You are to be accessible to the people, to keep thy ear open to their requests of a reasonable character, and to meet their just expectations, as far as lies in your power. Nay, you are to move amongst them in their houses, edifying them by your gracious speech and winning Christian behaviour. Debarred from slander and calumny yourself, it will be alike your privilege and duty, not alone whilst you are engaged in professional visitation, but at all times to reprove with mingled meekness and severity those of your people who may be addicted to slander, and calumniate one another.

"Let your moderation appear unto all men." Be temperate in all things, in thought, speech, and conduct. Possess your soul in patience, and fret not, whatever provocation may be given, whatever persecution may arise, whatever trials may come in your way. Be an example to the flock of all that is kind and Christian, that is commendable and praiseworthy. "Let no man despise thy youth."—Show thee ever grave, sincere, incorrupt in utterance and daily deportment, and see that dignity and impartiality characterise all thy ways.

Do not forget the awful responsibility of your position as Minister of this place and people. Nay, remember that they are immortal souls, redeemed by the shed blood of the Lord Jesus Christ, though fallen from the rectitude of Eden, though guilty and polluted before their God, and that you are over them in the Lord for the purpose of teaching them the will of God for their salvation, and bound to lay down your own life, if necessary, so that the brethren may be saved! Oh! remember it will be at the peril of your precious soul, if their souls perish. The Word of Truth—the Truth of God—the Truth as it is in Jesus—the Truth that alone saves from sin, death, and hell,—is put into your hands, and woe be to the Pastor if the flock are not fed with the Bread of Life, if the flock are scattered and perish! Woe be to you if those deathless souls "perish for lack of knowledge"! Woe, woe be to you if through your negligence they are not saved, if any of the flock, any of those sheep or those lambs are wanting when the Chief Shepherd and Bishop of souls shall come to call you to account, and to make strict judicial inquiry into the conduct of all the inferior Shepherds of the entire Christian flock!

But, my dear brother, I hope better of you

while I thus speak. It cannot be that you shall turn out an indifferent, or careless, or proud, or sensual, or useless Pastor. Oh! you are not capable of thus bitterly disappointing all our hopes of this congregation, the hopes of your College, the hopes of the whole Church!

By the greatness of the office with which, as the Minister of this people, you have this day been clothed—by the important and eternal consequences to the souls in this church and locality, depending on your conscientious exercise of it—by the solemn account you are ultimately to render to the Great Judge of all the earth, I charge you to be faithful to Christ and those precious and immortal souls, I charge you "to spend and be spent for their salvation, though, the more abundantly you love, the less you be loved." I charge you to be faithful unto death, while I am able to promise you after death "a crown of life"!!

That the foregoing observations, however imperfect in themselves, may be, it blessed of High Heaven, of some use to you, Sir, an ingenious young man, entered on the sacred office of a holy and public ministry in the Church of God, I desire to hope. At the same time your own good sense and discretion must be your chief guides and counsellors—must now, through Divine grace, do more for you through your ministerial life than those my counsels, or all the invaluable counsels you have elsewhere and heretofore received, and with this I leave you to the grace of God—and yourself, merely bidding you again "God speed."

DEATH OF MR. JAMES MATTHIE, RULING ELDER OF ST. JOHN'S CHURCH, BROCKVILLE.

It is our painful duty to record the death of one of the most useful and esteemed elders of our Church, which took place on the 9th inst. in the 79th year of his age.

The following sketch of his character is taken from a sermon preached on the occasion of his decease by the Rev. John Whyte.

Gen. v. 24. *And Enoch walked with God; and he was not, for God took him.* Heb. xi. 5. *Before his translation he had this testimony, that he pleased God.*

A man has just gone from us whose character and happiness were mainly formed on this simple but lofty principle,—the desire of pleasing God. But a few days ago one, whom we all loved and revered, departed from us; and we are left to mourn his loss,—a loss, I fear, to us which will not be soon repaired. It is true it may be said of him that he came to the grave at a full age, 'like as a shock of corn cometh in his season.' And it is true also that the event to him is unspeakable gain, for he was one who walked with God. Yet we, as a congregation, cannot but feel this day that a father has fallen in Israel. His sterling piety, his meek and upright deportment, his gentle and persuasive counsel, his decision at once for the right without reference as to how it might affect man's pleasure,—were all noble features in his character, and imparted a leaven of wholesome principle into any society in which he moved.

It is true that the day of his vigour had gone by before he came to reside in the neighbourhood, and consequently ere this congregation was privileged with his services in the Eldership, but you have only to refer to the evidences of his former history to learn how highly he estimated the office, and how faithfully he discharged its duties, and you had only to become personally acquainted with him to discern that all the spirit of the edict was there, and that physical strength alone was wanting to impart action to principle. The sick or the infirm, who received his visits even in his late years, had reason to say, "There came a

man of God unto me." So happily were all the qualities of that office blended in his character that, if I were asked to write an epitaph over the grave of the deceased James Mathie, it would be,—Here lies the type of the Church of Scotland's Elders.

His removal leaves a sad blank in our congregation, and a sadder in our Kirk-Session. If Christianity is the salt of the earth, and Christian congregations are the salt of society, so also there are individuals who are the salt of a congregation. That father, who hath just gone from us, was one of such. And I do not think it would be doing violence to the language of the great poet to say, "We shall not look upon his like again." I dare hardly trust myself to speak of him. I feel as if a prop were taken away from under me. I will not disguise it,—the sound and deep theology of that man's mind had a great influence on my own. For I felt that, when I grappled with any of the more profound and difficult doctrines of our Holy Faith, there was present, so to speak, something to meet the effort; and I also felt that there was no danger of misapprehension or misconstruction. Every one, who has been in the habit of addressing an audience, must have felt the necessity of having an intelligence before him that could grasp the utmost efforts of his thought, or else he must have felt as one that beatheth the air. Such an intelligence was he of whom I speak. Thus his mind served at once as a goal and a gage for my own.

But this was not the only aspect in which his usefulness was felt. The total absence of all assumption and at the same time of all affectation gave his piety a palpable reality, and his views a force, which neither authority nor profession could do. And, if any one had a right to assume, it was he. He possessed no ordinary gift in prayer, he possessed no scanty acquaintance with the Sacred Scriptures and their doctrines.

His years, his character, his long and high standing in the Eldership,—all would have entitled him to give his counsels as one who, to say the least of it, had a right to counsel. But not so. He gave them with a meekness, a modesty, and gentleness that bore the aspect of the uprisings—the spontaneous uprisings of your own breast rather than of another's counsel. This both bespoke his own deep knowledge of the human heart, and his earnest and disinterested desire that the right course might be followed. If I were to trace his history from his seventeenth year when he first sat down at the Table of the Lord and avowed himself a member of His Visible Church on earth, you would well believe that he is now a member of the General Assembly and Church of the first-born, whose names are written in Heaven.

If I were to trace it since he came to this country, if I were to narrate how he established Sabbath-Schools in the district in which he formerly resided, how he established prayer-meetings, how he laid hold of the Temperance movement as an instrument for the social amelioration and moral reformation of his fellow-men, how he maintained public worship in a congregation for years when it was left without a minister—were I fully to bring out these several points in his long and useful career, you would find that there is not a jot of colouring in what I have spoken, but that he was one of whom it may be truly said, as it was of Enoch, "He walked with God." And, therefore, though he is no longer with us, we believe that God has taken him,—taken him to a better and happier world.

And, could you have witnessed the spirit with which he bore his last long and painful sickness; could you have seen the patience and resignation, the bright hope and yet the deep humility, the lowly confession of sin, yet the unwavering faith which never for a moment relaxed its hold on that Saviour who is the Way, the Truth, and the Life, and could you have stood by his bedside when his wearied and waning frame was breaking up, and heard him utter distinctly those beautiful words, *Into Thy hands I commit my Spirit, Lord God of truth, for Thou hast redeemed my*