

mon Saviour. The first apostles, animated by this spirit, planted themselves on the field of moral effort, lifted high the standard of the cross, declaring their intention to disciple the world to God. This implied on their part great self-denial—enduring hardships as good soldiers—encountering strong and bitter enemies—in a word, not counting their lives dear unto them that they might, in life and death, magnify the spirit of the text. This is, doubtless, the spirit that must control every true minister of Christ in every department of his work. Thus every faithful servant, as he enters upon his life of self-denial and toil, is truly imitating his Divine Master, who came to seek and save that which was lost; we may judge how near the Master each one comes, when he pursues his labor to the loss of all things, even of life itself.

It is apparent that this should be the governing spirit of the ministers in every age of the Church. If the minister have not that charity which “seeketh not her own,” how can he impress upon his church the need of a deeper and truer spirit of love towards lost sinners? But if he be full of the Spirit, and if on him rests in an abundant manner the portion of God, then will he be able to draw his church nearer and nearer to their divine Master and example; and if Church and pastor be united by the common bond of love and good-will towards the souls of men, then will the Church be efficient, and her ministers true heralds of that God who shall reign “from the river unto the end of the earth.”

If this be the spirit of Christianity that manifests itself in the minister, ought not the same spirit to be found producing like fruit in the hearer? Every Christian man