

as it is in the keeping or trust of church denominations, nor yet as it is in the expositions of ecclesiastical systems, but as it is the enactment of the blessed God, and the revelation of Jesus Christ, and the ministration of the Holy Spirit. The gospel is glorious, and makes us wise unto salvation—not as it may be theorised into logical propositions for exercising the mental powers, or wrought into beautiful sentiment for delighting the fancy, but as it is believed and received as a living, ruling, and transforming power from God. Then it becomes to you the divine expedient for your peace and salvation—then it is found by you as a gracious visitation and influence, answering to and satisfying your instincts and longings for immortality and glory. For then, “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Then, by means of the glorious gospel, we, “beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

Brethren, we rise to this loving and exalted fellowship with God—to this elevation and purity of nature, through Jesus Christ and by the Holy Spirit. “Through Jesus Christ we have access by one Spirit unto the Father.” We may rise to the glories of secular knowledge—we may succeed in possessing those of material wealth and worldly grandeur without an interest in Christ, but it is only by and through Him that we can rise to the glory of pure moral goodness, and possess christian love, and reach assimilation of soul to the all-glorious God. Let us keep, then, the eyes of our souls fixed upon the Saviour, and come under the wondrous power and attractions which cluster around His cross. Then ministers will feel constrained to preach Jesus Christ and Him crucified. Then the people’s faith and glorying will not be in human wisdom, but in the power of God and the faith of Jesus Christ.

This is the only glory which will go with us into the eternal world, and indeed by which we are called and perfected unto eternal glory. All other glories break as bubbles when they touch the cold shores which limit earthly life. At death’s touch, “all flesh is grass, and all the glory of man as the flower of grass.” Who are the people? yea, who is the individual? whose reflections at some time do not partake of such impressions and coloring. They are befitting our circumstances at present. During the few years since a meeting similar to this was held in this place, considerable changes have taken place amongst us. Even those removals involving but a change of locality and sphere of labor on earth—in some having gone from us, and others having come amongst us are not without some lessons and some thought of warning to us. But death also has thinned our

ranks. Since our last meeting in this capacity, one of our most revered and tried and beloved ministers has been taken from us, and removed from the scene of his earthly labors. Of this bereavement we are now affectingly reminded and solemnly sensible.

We feel that the pulpit is not the place for speaking of the virtues and services of man—even of those who in the Church may have labored long and well. And in the present instance, it would scarcely be seemly in me to venture to speak of the labor and worth and services of our late esteemed and beloved brother and father. In this county especially, he had been long and familiarly known as a laborious and devoted minister of the glorious gospel. And well is it known and acknowledged that during that time of ecclesiastical agitation and strife, which left him in circumstances of loneliness and discouragement, he continued faithful to his trust, and firmly attached to our venerable and beloved Zion; and that in the exigencies of those years, he endeavored to diffuse the benefits of his ministry among all our destitute congregations, and to counsel and encourage the people in their continued steadfastness, and what is very pleasing to note is, that on his part no railing accusation and uncharitableness were uttered against others, and we believe such did not rankle in his bosom toward them. Who can withhold a tribute to his service and worth? Who amongst us does not feel that as a Church our hands are weakened, and *something* of our glory departed?

While we would be warned and edified by such visitations and lay them to heart, let us be animated and encouraged in our office and trust that our sufficiency is of God. He will not cease to bless His Church with able ministers of the New Testament, not of the letter but of the spirit which giveth life. His grace and truth are replete with the glories of a life hid with Christ in God for preparing and beautifying humanity for the eternal weight of glory in heavenly mansions with Christ. “We know that when he shall appear, we shall be like Him. When Christ who is our life shall appear, then shall ye also appear with him in glory.” AMEN.

### The Perfect Man.

One-sidedness is human; many-sidedness is divine. Each Church is busy polishing at some particular stone or pillar of truth; all the Churches together make up the complete building, the body of Christ. Each Christian reflects a particular element or portion of Christ’s light; all Christians together embody His full brightness of His glory. But because the light strikes one at an angle different from another man’s angle of incidence, brother must call brother hard names. There is a scriptural aid to reflection on the subject taken from Palsford’s “Quiet Hours:”—