

We are bound to speak freely of the believers privileges in Christ, that we may increase his joy; but to insist also with equal stress upon his obligation to us. In Christ, that we may increase his devotedness. All are yours, and ye are Christ's. In the next in this matter, obligation is created by privilege. So must we preach the precepts of Christ, as to lead men to the embracing of his promises, and so proclaim his promises, that, instead of the neglect, we may encourage men to the obedience, of his precepts. In all this we have two great arguments for persuasion,—"the mercies and the terror of the Lord," both, as deriving their greatest force from the cross of Christ. While we invite and entreat by all the considerations arising out of the love of God in the gift of his Son, and the love of the Son in the sacrifice of himself, and the boundless mercies, thus presented for all that will sacrifice themselves to Christ, we are not to keep in the background, nor touch lightly and timidly upon, those more offensive, because more alarming truths, which show the dreadful peril of those who reject the Saviour. On the contrary, it belongs inseparably to the preaching of Christ, to warn the impenitent of the wrath of God, not only fearlessly, but frequently; with tenderness, indeed, but also with the utmost solemnity; not sparing the strongest representations of the misery of the lost, as depicted in the Scriptures; nor shrinking from the plainest and most direct application to the minds of such as obey not the Gospel of Christ. Never does eternal retribution appear so awful, as when contemplated in view of Christ crucified, and Christ neglected. But in this as in all other methods of our ministry, let there be a manifest preference of the more warning arguments: so that grace may reign in our discourses, as it reigns in the Gospel, committed to us. If we warn the impenitent, and show the cloud of retribution that overshadows them, let us tell them always of "a voice out of the midst of the cloud," inviting them to Christ. If we lead them to the contemplation of an offended God, seated on a throne of justice and judgment, let us not cease, till they have seen that, for the encouragement of every returning sinner, there is a "rainbow about the throne." Let us study to exhibit in due proportion "the goodness and severity of God;" the former, so as not to prevent the remembrance that "God is a consuming fire;" the latter, so as to keep always in view the precious truth, that "God is love." The just balance of judgment and mercy, inviting and warning, privileges and requirements, under the general duty of teaching and preaching Jesus Christ, is not to be determined by rules, but learned by prayer to Him who gives the word in season.

Before leaving this all-important subject, it is well to give a brief attention to the inquiry, To what extent we are bound to introduce the way of salvation through Christ into every discourse. Some would answer, that no sermon is truly evangelical, unless it contain a plain exhibition of what a sinner must do to be saved. But were it our duty so to order our ministry that in every sermon the way of salvation should be introduced, not by force, but naturally, and by legitimate connexion, with the main subject; not merely in a few sentences, too general to be understood by the ignorant, and too common-place to arrest the attention of any, but in a manner adapted to enlighten the mind and effect the heart; then the Preacher would be always confined to one neighbourhood of subjects: and numerous subordinate ones, that "are profitable for doctrine, reproof, correction, and instruction in righteousness," must be almost excluded, or receive, at best, a very limited, occasional, and unsatisfactory consideration. Such is not the lesson obtained from the Scriptures. Christ is continually exhibited in the Old-Testament annals. They contain the history of his church, as waiting and looking for his appearing. Christ is preached in the whole system of the Mosaic institutions, which were but a shadow of the good things to be found in Him. The tabernacle, with its ark and mercy-seat, its altars and furniture, its offerings and daily service, the priesthood, the pillar of cloud, the manna, the rock, and the cities of refuge, all speak of Christ. "To him give all the Prophets witness." "The testimony of Jesus is the spirit of prophecy."

How entirely every page of the New Testament is pervaded with the same, I need not say. But we do not see, in the New Testament or in the Old, such a confinement to the vicinity of the cross, that no other subject is relinquished till it has led to some distinct exhibition of the way of salvation by faith in Jesus Christ. Everything has a bearing that way, but does not fall directly into that line. Its course is bent, like the orbit of a planet, by the attraction of that centre; so that, though it may never be turned directly, it is always inclined towards the latter, and rendering continual homage to its supremacy. The inspired writers, with one common centre, occupied a range of great extent and variety, while at every point they could receive light from the cross, and say, "Behold the Lamb of God."

I would say, therefore, that as no subject can be considered legitimate in the pulpit that does not contain an important bearing upon Christ, as to some part of his vital connexion with sinners; so no sermon can be justly considered evangelical that does not faithfully exhibit and enforce such bearing, so as to assign to the Lord Jesus that position, in reference to the whole discourse, which he holds in respect to the whole body of truth and faith, of which he is the vital Head. Some subjects have a much nearer and more direct relation to Christ than others. These, and especially such as contain prominently his death, an evangelical Preacher will choose as very decidedly the favourite and the most frequent occupants of his pulpit. Others, however, because more distant, are not unimportant, and should not be overlooked. "The body" of divine truth "is not one member, but many;" and no Preacher may say, even to its feeblest extremity, "I have no need of thee." That which tests the evangelical character of a subject, is the question, Does it bear witness to Christ? That which tests the evangelical character of a sermon is the question, whether the testimony of Jesus, according to the truth as it is in Jesus, be its spirit and tendency. That which measures the evangelical character of one's habitual ministry is the more general question, whether such testimony, in spirit as well as truth, in "the mind of Christ," as well as according to "the oracles of God," is its pervading, omnipresent characteristic.

Thus, it is evident, that, in a course of faithful preaching, one may have great variety. His ministry may be always shining to the light of Christ: while receiving it, sometimes directly from himself, sometimes by reflection from a whole firmament of secondary objects, all declaring his glory, as their "all and in all." It may be always leading the sinner to behold the Lamb of God, and yet in aspects and relations as various as the innumerable positions from which his view is taken, and the diversified circumstances in which one can need the consolations of religion. More variety than this can only be obtained by a departure from duty and faithfulness; and should be as little tempting to a Minister as it is profitable to his hearers.

I am sensible, my brethren, that in the view we have now taken, while we have far exceeded the time usually allotted to a pulpit discourse, (to excuse which we must plead the unusual nature of this address, with the great importance of its theme,) we have done but little, nevertheless, towards an adequate treatment of the various topics involved under the general subject of the preaching of Christ. How much does a Minister preach, either in aid of or against the Gospel, by his whole spirit and life! How important, therefore, in connexion with what has been spoken, is a clear and faithful exhibition of the spirit of love, and zeal, and holiness with which a Preacher should, in his example, accompany Gospel doctrine, and the influence it will give to all the service of his lips! But I must hasten to the conclusion, by exhorting you to the cultivation of that one Christian grace in your ministry by which the Apostles' labours were so eminently distinguished. I mean, the grace of faith. They preached, not only as men who believed, and therefore spake, the message committed to them, but as using an argument which, however powerless in itself, was the chosen one of God, by which it is his will to declare his power and grace in the salvation of souls. They felt that, in using this, they had "the arm of the Lord." No spiritual death, as conflict "with princ-

palities and powers," disheartened their zeal. Because their great argument was foolishness to the wise, they were not the less confident in its efficacy, as was the wisdom of God. With this, they aimed at, and confidently expected, great results. God gave the increase. According to their faith, and not their strength, was their success. It was their faith, in the diligent use of God's own weapon, that overcame the world. When our ministry shall be more like theirs in the grace of faith, it will approach more nearly to theirs in the blessing of increase.

Let us strive, my brethren, after a great increase of faith in the preaching of Christ crucified. Let us make a division of confidence between this divine ordinance and others of human "art and man's device." There be some who seem to hope for but little effect from the plain, faithful preaching of the cross, except in proportion as it is mixed up with certain artificial expedients of arresting attention, and exciting emotion. There is an appetite for excitement and novelty in the mode of awakening and converting sinners, which seems to be rapidly increasing in some quarters of the church of Christ, as well as an insatiate thirst for more potent stimulants, as in the number of its subjects. It is lamentably discarding the simplicity of the Gospel, and substituting a kind of preaching which, with a special promise of faithfulness, and much redundancy and painful irreverence in the use of divine names, is sadly wanting in divine things and spirit; laying almost exclusive stress upon a few disjointed members of Gospel truth, and producing most deformed examples of Gospel efficacy. There is something too tame and sober in the old paths of inspired Preachers for the taste of some in these days. To teach as well as preach, to go the round of Christian truth, instead of being confined to one or two of its more striking parts, has become the "strange work" of many. To excite the sensibilities by swollen representations, rather than to enlighten the conscience by sober and practical exposition of Scripture; to produce effect by drawing lines of visible separation among the people, by bringing the inipient anxieties of the heart into dangerous and unbecoming publicity, and by the hurrying forward of those whose minds are yet unsettled and unexamined, to an open profession of religion, and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called evangelical. It may boast many converts, but time will show that it boasts "the lame, the halt, and the blind." It is but another road, though a very short one, to all formality, coldness, and spiritual death. There is such a thing as a zealous formality, a stimulated coldness, an excited corpse. Be such reliance, as I have described, far from you, my brethren. Be jealous of any measure that would divide your faith in the efficacy of the simple preaching of Christ crucified, accompanied "with all prayer and supplication in the Spirit." Seek your power, directly, and purely, in the influences of the Holy Ghost, to awaken, convince, convert, and sanctify the sinner. Behold your means in whatever will contribute to the teaching and preaching of Jesus Christ. Use such means, with importunate waiting upon God for his blessing, and your ministry "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doeth shall prosper." While continually labouring under the practical conviction that God only "giveth the increase," endeavour so to believe in his promises as to feel the animating assurance that God will give increase to the diligent application of that which he has chosen for his chief instrument in the conversion of sinners. Have faith in God. Preach, as believing not only in the unspeakable importance of the truth you deliver, but also in the power and faithfulness of your Master to make it mighty to the casting down of whatever opposes the Gospel in the hearts of your people. There is power in faith to remove mountains. One of the first steps towards the promotion of your greater usefulness, is the prayer of the Apostle, "Lord, increase our faith."

May the Lord, in his great love, where-with he loveth us, be pleased to pour out upon you a Spirit of grace and supplication, that your faith being strengthened, and your zeal quickened to all diligence and faithfulness, many may be added unto the Lord under your ministry, and "adorn the doctrine of God our Saviour in all things."

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Provincial Parliament.

LEGISLATIVE ASSEMBLY.

Friday, September 16.

When the Speaker took the chair, several petitions were read, and some were presented, when a motion was made by Mr. Harrison, which will convey interesting and important information to our readers in the present position of affairs.

Mr. Harrison said, that his duty called upon him to say, that certain important changes had recently taken place. His Excellency the Governor General felt it his duty to make certain changes in his cabinet. The hon. member for the 4th Riding of York, and the hon. member for Hastings, had now taken office; the former as Attorney General for Canada East, and the latter, Attorney General for Canada West; and in consequence have vacated their seats. now, I move that the Speaker issue a writ for electing members for the constituencies vacated by the hon. members. The Speaker put the motion from the chair, which was seconded by Mr. Daly.

Debate on Mr. Harrison's motion for electing Members for the 4th Riding of York and Hastings.

Sir Allan McNab rose and said, he had suspected for some time that such changes would take place. He felt that they did not possess the confidence of the house, and if the vote had been proceeded with, they would have been left in a miserable minority of 15 or 20 at least. He thought the hon. gentleman, he did not know whether he was premier or not, since he had now to give way to the Attorney General (East) had a right to give full information to the house and country, who is to constitute the new cabinet. He would first ask a question respecting the Attorney General East, Mr. Ogden, who is not in the country, whether he retires without remuneration, or whether he is to be provided for as stated in the letter—whether an honest and faithful servant of the Crown is to be dismissed to make way for others without any reward for his services, and he hoped this question would be answered.

Mr. Harrison said that this was not the time to enter into this subject. Those are now absent who are the fittest persons to give the necessary explanations. He was willing to give all possible information upon the subject, but most would agree with him that this was not the time.

Sir Allan McNab said, if he should stand alone and fight the battle, he would inquire what provision was made for that officer. If the gentlemen don't do it, it will be because they are afraid. The country would likely say, you have taken care of yourselves, but you have left him unprotected, for and unprotected. Though these hon. gentlemen may be strong in the house, yet we have the right to institute this investigation. We have a right to the information asked for, and if it be not given, what will the country say? He asked would the country allow this? They know they had a minority, and shrunk from the trial, and sent their emissaries in all directions to effect a reconciliation.

Mr. Aylwin said, the subject was one that ought not to be debated now. The hon. member for Kingston had stated that two members had accepted office, and moved for writs to have their seats filled, and who can object to a motion of this kind? The hon. member for Hamilton had raised objections and complained that the government had not given the necessary information, and they had a right to know who their colleagues were; one reason was, he was told, when in the streets of Kingston, that his shoulders should wear a silk gown, he supposed as punishment for his sins. The gentlemen certainly have a right to mention those in whom the government have reposed confidence, and he hoped that, after all the difficulties, it will meet the approbation of all, and silence faction forever. He could say nothing of it, but hoped the country would have confidence in those appointed, and he would have them to remember that if it was easy to get rid of the first cabinet of United Canada, it would be as easy to get rid of the 2, 3, or 4, if they ceased to possess our confidence.

Mr. Merritt.—The hon. member for Kingston said, the time would come when the necessary explanations would be given; but he contended that when the changes took place, the country ought to know it. He hoped there would be sufficient independence in the house to insist upon infor-