

selves every comfort, in order that another standard of the Cross may be uplifted in the regions of spiritual darkness and death—and that the voice even there may erewhile be heard crying out, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!”

III. But it is time that we now address ourselves *To the duty of office-bearers in connection with this matter, as well as to the duty and privilege of professing Christians.* And here we may premise, that it is much to be feared too many office-bearers, and specially Ministers, betray an over-weening sensitiveness in touching this point, as if it savoured of selfishness or of worldly-mindedness, to make even a passing allusion to it; and what is this but tamely to surrender the functions of their high office to the tastes or prejudices of their hearers;—what is this but to lower the obligations of the support of religious ordinances, or rather, we should say, what is this but to encourage and foster the low and the mercenary views of the office, with which God hath invested them, for the very counteracting of such views, and imparting those of a sounder and more scriptural character. Did Paul, or any of the primitive heralds of the Cross evince any thing of this scrupulosity, of this shrinking timidity? Quite the reverse. There is scarcely an epistle that he wrote to any of the Churches, where the subject is not introduced, either at some length or incidentally. He spurns with indignation, the insinuations and the taunts of those who might misinterpret his motives, and secularize his ends, and he insists upon them all laying liberal things upon the Altar of Christ, which would not only prove a sacrifice of a sweet smell to God, but be an evidence to themselves of the genuineness of their faith, as well as a demonstration to the Church of the self-destroying and world-sacrificing influence of divine grace in the soul. And what was it that rendered the illustrious Chalmers so single-eyed, so confident of success, so unblushingly bare-faced, in pleading this cause—the cause of supporting divine ordinances—introducing, as it were, a new epoch into the whole history of christian liberality? What but these ennobling, these high-toned and lofty views of the grand, the ultimate design of these ordinances, even the extension of evangelical truth to the remotest corners of our globe. Here we cannot refrain from referring to an incident in the life of that great man, strikingly confirmatory of these views, and related with such admirable effect, by Dr. Buchanan, of Glasgow, convener of the Sustentation Fund Committee, in his report of that Fund laid before the recent meeting of the General Assembly of the Free Church of Scotland. It so happened that about two months before the Disrup-