

gives spiritual-mindedness to the ministry; perception of those objects, which constitute the whole field of their labour; and the first evidence in proof of their ability to fulfil their mission.

Their primary work will always be, to feed the lambs and sheep, which Christ hath purchased with his own blood, and a discernment of the operations of the drawing of the Father, in the circumstances and condition of sinners around them.

Another evidence to those who are making full proof of their ministry, is the cultivation of the mission spirit in the church, over which they have been placed by the Holy Ghost. This department of labour has its special characteristics, the objects in the mission field must be vividly portrayed, and compassionate sympathy kindled in the church in their behalf. In a shipwreck, it is often found that impending ruin has a three-fold influence, upon those who are exposed to immediate danger;—one portion appears to become infatuated—they rush upon destruction; another become paralyzed—they lose the power for action; the third, with ready perception, discover the mode of escape, the place of safety, and act accordingly. Shipwrecked sinners are perishing every moment, around the ark of safety. May not the church be compared sometimes to the sinking ship. It has its threefold spirit in relation to the millions of lost souls with which it is surrounded. Many of its members are spell-bound with the facetious dreams of the world; and in this sweet delusion, they are deaf to the agonizing cry in behalf of lost souls;—in this emergency, the very magnitude of the calamity, thousands perishing every day, deprives them of the power of action. There are thousands in the church of Christ, awakened to the danger, and, with the beacon light burning, warn from danger, and, with fixed purpose, point to the Lamb of God, who takes away the sin of the world. It will be a pleasing duty with him, who makes full proof of his ministry, to act with this class; and, in love, to bring over all those who indifferent to the claims, or discouraged with the greatness of the work—the conversion of every lost soul in the world.

There is another consideration which will occupy the mind of those who make full proof of their ministry. The cultivation of the mission field around them. Were it at the ends of the earth, other means would be required for its success. But when a number of ministers meet, and after mature deliberation, confess their inability to fulfil this part of their ministry; and, in their helplessness, cry to another nation for assistance, it is little wonder that they are despised by those among whom they labour. Those who give full proof, will not be deprived of this influence. They labour to create the mission spirit—its con-

centration requires in them the wisdom from above; and to give a wise distribution, demands their personal supervision.

There need be no hesitation in affirming that the church which deprives its minister of his full influence, in the operations of its mission work, are seriously injuring his usefulness in the church. Many Regular Baptist churches in Canada, have committed this error, doubtless with pure motives and the best intentions. The evil has been done. Its fruits are evident. A debilitated and intriguing ministry, trafficking with foreign management. If it could be shown that such a state of things were necessary, or that the will of God required its continuance in the churches in Canada, faith would make obedience duty in this, as in every thing else. But if this subject is examined in the light of divine truth, it will be found that scriptural knowledge upon this duty, for practical purposes, is not general in the churches.

The Apostle, in writing to Timothy and Titus, gives special directions to ministers, in relation to their duties in the church. Those who are called of God to the ministry, stand in relation to their fellow-labourers and successors, as the Apostle did to Timothy and Titus in his day. Listen to the teaching of the Holy Ghost, upon the duty of ministers training ministers, in the church, as a part of the evidence that they are making full proof of their ministry. The Apostle, in his instructions to Timothy, uses the endearing expression, "My own son in the faith." Having this personal knowledge, he commissions him to correct false teachers, and to oppose the erroneous philosophy of the schools in Athens. "This charge I commit unto thee, son Timothy." He then shows that he is to search and watch for those, who are looking forward to the ministry in the Church. That it is a part of his ministry to mould and build up their character, the church being the pillar and ground of the truth, its fulfilment having this divine assurance, "Thou shalt both save thyself and them that hear thee. Avoid profane and vain babblings, and opposition of science falsely so called." From such foreign schools have arisen those teachers well represented by Alexander, the coppersmith, who did the preaching of the cross much evil. The Gospel which is the power of God in the soul, and the knowledge of its doctrines as taught in the Scriptures, Timothy was to commit to faithful men; Titus was left in Crete, that he might train elders for the mission field in that country.

This is the infallible teaching of the Holy Spirit, "He that hath an ear, let him hear what the spirit saith unto the churches." Whatever interested agents may say, or misinformed brethren do to the contrary, every Regular Baptist minister in Canada is bound to make full proof of his ministry, in every department of the field of his la-

bour, by using his spiritual influence, to deepen and extend the mission spirit in the church, or churches of his charge, and claiming his right as a Scripture duty, to assist in training faithful men to labour in the vineyard. *Let no man despise thee—let no conclave despise thee—let no self-constituted body despise thee—give up no ministerial function to any class of men.* Experience proves that at present, those churches who have deprived their ministers of power to create, divest, and control mission work in Canada, have done so, because they believe their ministers have not made full proof of their ministry; or, in the language of Scripture, they are forced to despise them, and give a very important portion of their ministerial work to be fulfilled by strangers. In this baneful and degraded position, have a number of churches and ministers placed themselves. They have declared to the churches and to the world, that their ministers are unfit to fulfil those duties, which at their ordination they solemnly undertook to perform. The Council which examined and gave them their authority to preach, must be greatly at fault in the necessary discernment and judgment, for the duty then committed to their charge. There are some men who glory in their strength, there are others who live comfortably in their shame, neither of these extremes is suitable to the servants of Christ, let them make full proof of their ministry.

In my next communication, I will point out to the churches their duty in requiring that their ministers attend to the whole of their duties, and that they sustain them in these. The churches in general wish for a more efficient ministry; this desire will not be realized by holding them up in the world, as men unfit to fulfil their duties. Ministers having the spirit, and the necessary ability for the duties of their calling, will not be the degraded dependants of another nation. They will go forth until God finds them a place where they can make full proof of their ministry.

A BAPTIST MINISTER.

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DISTINGUISHING GRACE.

"The doctrine of sovereign distinguishing grace, it must be acknowledged, is too generally exploded as a fiction. . . . The reason, the true reason, is its inconsistency with the pride of man, and the opinions of human worthiness, which so generally prevail. . . . The writer of these pages, through the ignorance of his mind, the pride of his heart, and the prejudices of his education, in his younger years, often opposed it with much warmth, though with no small degree of weakness. But, after an impartial inquiry and many prayers, he found himself to alter his judgment. He found it to be a doctrine