

verted through his instrumentality, and he himself be "cast into outer darkness." Yet there is an awful possibility that some may be so situated. Rebels saved—the ambassador rejected!

Again; the great end of the Christian ministry is the conversion of the world. It was instituted for this express purpose. The minister, "speaking after the manner of men," must represent his prince. He should be influenced by similar motives and desires.—He should be a man enjoying the most unbounded confidence of his employer, labouring to complete the work given him to do.—"The ambassador (says one) is to be such as the prince himself would be, if he were to officiate in the specific circumstances in person; as if one spirit actuated them, and one mind dwelt in them, and one soul were shared by them both." It follows, therefore, my Brethren, that the *minister of Christ* cannot be too *Christ-like*. The more like Christ he is, the more perfectly does he realize the ideal of an ambassador, and the more appropriately will he fulfil the errand on which he is sent. He is a perfect *minister* just so far as he is a perfect *saint*.

But that there may be nothing lacking, an ambassador is furnished with *written instructions*, embracing every variety of information upon the matters at issue between the parties, the demands of the one, and the assumptions of the other. He requires to know the history of the whole controversy from the commencement to his own time, and the intentions of his sovereign towards the nation to which he is sent. Such knowledge is necessary to qualify him to treat with the foreign court. And to prevent misunderstandings, misconceptions, undue assumptions of power, and mistakes, these instructions are carefully written down, and bear the signature of the supreme power, or the head of the department of foreign affairs.

The *Christian* minister is never sent, minus his instructions.—That blessed book which we call "the Bible", or *the book*, to distinguish it from all other books, contains not only general, but specific, directions—provisions to meet every individual case which can occur during the period of our ministry. It furnishes us with all we need to know concerning the matter which we have taken in hand, or in other words, the *ins* and the *outs* of the entire dispute, and lays down the conditions on which we are to offer pardon to the offenders. Ought we not to study this valuable Book? What should we think of an ambassador who would neglect to peruse his instructions? What if we should see him lay aside his written authority and directions, and proceed to act upon his own responsibility, or upon the unauthorized opinions of his fellowmen? Should we not denominate him *unworthy of his post*? No less so is the Christian minister who allows any other study to supersede with him the study of God's Holy Word. *This is his Book of Instructions*. Although I am free to admit that the man of God ought to study science—for reasons which I shall