

of these ways to be exorcised. That can only be done, as far as man can do it, by giving a clear exhibition of truth and a just manifestation of a simple and high spiritual mindedness. Indeed, it avails nothing to denounce avarice and declaim against the worthlessness of riches. If you are to do any good to the slave of the world, you must show him, first of all, that he has a soul, that ought not to be thus enslaved—a soul that needs something infinitely better than the world can give for its true and lasting happiness. But while a full and clear exhibition of the doctrines of the Bible as to the ends of man's being, and his true interests as an immortal creature is to be so given, that worldly men may see their folly and their danger in seeking merely the treasure that gratifies "the lusts of the eye, the lusts of the flesh and the pride of life," yet it will be chiefly by a well developed spirituality in your every day walk, that you will teach most effectively the wickedness and madness of an avaricious spirit. Good example is specially required here.—Worldly men, who can hear without a pang of remorse, or a moment's serious consideration, the inordinate love of the world denounced, and spiritual things commended from the pulpit, because, as they think, done professionally, cannot so easily overlook a consistent spiritual walk in their minister. They know him to be intelligent, and to have a relish for all the innocent enjoyments of life. They see that he despises not wealth, but properly values it as means to its legitimate ends—for he is no ascetic, no ignorant fanatic, no sly hypocrite:—yet they see that he sets not his heart on earthly things, but is really doing what he teaches—laying up treasure in heaven, where his heart is. They can hardly altogether mistake such a man. They find from observation that, although he does not refuse to talk of the things of the world with them, yet the conversation on these is not what warms his bosom, or brightens his eye. It is when he talks of things spiritual and eternal that his heart seems to burn within him. And even they have a kind of faint notion, that although he rejoices—no man more so—in their temporal prosperity, yet it would give him a far purer and higher joy to see their souls "in health and prospering." Nor can they fail altogether to perceive that although he is sincerely grieved at any temporal loss they sustain, yet his sorest grief is that they appear so indifferent to the loss of their souls. It is but in a dim and poor way that worldly men can see all this; yet even to see it imperfectly may not be little. I do not say that the man who thus carries himself year after year among a people will either be fully understood, or will in all cases break up their worldly mindedness. The spirit of God alone can truly draw off their hearts from the sinful love of the world. Yet among all means for this, surely none is so powerful as the every-day walk of a truly spiritual minded minister. Besides, he is really the man from whose lips the most forcible warnings come against the folly of trusting to uncertain riches, and the most effective admonitions to seek that treasure which "neith-

er moth nor rust can corrupt." Admit that the best man may do little by the wisest teaching and holy example to root out worldly mindedness—yet who can think, without a shudder, of the man, who, whatever he says on the Sabbath does, nevertheless, by his conduct through the week in his intercourse with his people, but deepen their love of the world and keep their conscience easy in the practice of this sin. Great is that man's guilt. You will, I trust, keep your soul clear of it. Show by your conduct, as well as by your words, that you seek for yourselves, and ardently wish all that hear you to seek, a better country—even a heavenly. Let all that are under your ministry understand that your great aim is to make them rich towards God—unspeakably rich in the friendship of God.

It cannot be regarded as a harsh judgment to say that *many in this Province have the form of religion without its power.*

You will come into contact with not a few who have not even the form. Many of these persons in their native country made a profession of Christianity, but have dropped it since coming here. It is abundantly plain that these men did not need to put off much of "the livery of heaven," and their children will have to put off less to take that place in the world which really belongs to them. I cannot, however, readily join in the declaration so often made, that it is better for men to be without any profession of religion than to make a poor profession. When a man who has often sat at the communion table, fairly takes his place with the world, his position is peculiarly perilous. Yet this may be truly said, that for the earnest minister, the change simplifies the difficulty of dealing with him. His position is now defined—he plainly declares himself to be "without God and without hope." This is true of every man of the world, whether he has laid aside a formal profession, or never made one. But as to the former, you cannot fail to see that if he will listen to you, you are not embarrassed in giving your appeals all the directness which the case demands. In dealing with such, deal tenderly and prudently; yet honestly and earnestly beseech them to flee from the wrath to come. You can tell them that by their own admission they have neither part nor lot with Jesus—and you can without any indelicacy tell such, that even now, they are in condemnation, and if they repent not, they must perish eternally. In all probability, with many of these persons, your pointed and earnest appeals will be ineffectual. The want of success, however, should not readily discourage you, for although often disappointed, yet, if you approach them with the love of the Saviour, and love to their souls burning in your bosom, and speak to them in the meekness and gentleness of Jesus, as well as with his truthfulness, your labours may be blessed in cases which at first seemed the most hopeless. Ministers, who in a spirit of noble self-denial and untiring love pursue this course are often instrumental in plucking many brands from the burning. Indeed, far more of this work must

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