

that we might know the things that are freely given to us of God." But while this was the primary object of His mission, and strange, nevertheless, as it may seem to you, the minds thus brightened by Divine truth, have become wonderfully successful in the investigations and discoveries of science. They have ransacked creation and they have discovered laws, and invented appliances, which were never "dreamt of by their philosophy" before. Thus, the same Spirit, whose special office is to teach men how they may be saved, has also taught them indirectly, how to track a comet, to weigh the sun, to measure the distances of the stars, to analyze the light, and, to do other things which have proved to be of infinite service to the human race. During the "middle ages," when Christianity was prostrate and almost lifeless, ignorance and superstition bore down the nations like an infernal incubus; but when Christianity recovered her feet, when the Spirit of the living God began to enlighten the human conscience, and animate the human soul, then arts, sciences, and philosophy began to flourish. Since then they have gone on flourishing, pouring their marvels of blessing upon the world with almost breathless rapidity. The Church herself, too, has been made a thousand times more useful. An apostolic enthusiasm has stirred her great heart, and she has gone into the dark places of the earth bearing the story of salvation to the lost. The effect of his first baptism upon Peter and the other disciples was passing grand; more than magic gifts were suddenly imparted to them. To Peter, it was like a new conversion; it transformed him into a new man; it made him utter things which were bold, pointed and staggering. Are we not amazed when we find an illiterate man enabled in an instant, to deliver addresses with fluency and force in a foreign tongue? But, we are equally astonished, when we see this same man, in the same instant, rise from the grossest ignorance respecting the cross and its victim, to the sublimest intelligence. A few days before, he had regarded Christ's death as disproving His Messiahship; but now, he is offering that same Christ as a Saviour; to the men who had murdered him. Only fifty days before, he fancied that His master had returned from the grave to erect an earthly throne; but now, with intrepid clearness, he proclaims Him "exalted a Prince and a Saviour, to give repentance and remission of sins."

Brethren, it was the Holy Ghost who imparted these gifts to Peter and his brethren. This is the agency which qualified them to preach the "truth as it is in Jesus." Not only so, but by this same agency, they were fitted to write down that "Truth" for the benefit of after ages. Years passed by after the words of Christ were uttered, and the miracles of Christ were wrought, before an authorized record of them was written. Now, had this record been dependent for accuracy and completeness upon the treacherous memories of men, I for one, might be inclined to doubt its correctness. But, when I read that the Holy Spirit was promised to "lead them into all truth," and to "bring all things to their remembrance," I have ample security on this question. Nothing spurious is admitted, nothing valuable is left out. And now, with this Book in my hand; with the light of its Divine Author radiating its pages, illuminating my intellect, and warming my heart, I can track the footsteps of Jesus Christ as He "went about doing good," and listen to His melting syllables, as He preached the gospel to the poor. Not only so, but He is the "Spirit of Truth" to every Truth-seeker. The most gifted men in our churches cannot discover spiritual things by their unassisted powers. The Bible, crowded though it is with revelations, promises, and facts, can be but a "dead letter" to us, unless the "Spirit of Truth" shall touch our intellects, and "unseal the sacred Book." We need Him every moment to correct our errors, to give clearness to our spiritual vision, to strengthen our understanding, and to fill our hearts with living light. The man thus helped, shall ascend stage after stage in Divine knowledge; revelation shall unfold new glories, and the Bible shall present fresh matter for thought and gratitude, while a secret voice shall whisper, "This is the way, walk ye in it."

Finally, the Spirit is promised to us as an indweller.

"HE DWELLETH WITH YOU AND SHALL BE IN YOU."

He dwelleth with you now in part, but He shall be in you more abundantly after my return to heaven. The men of the world "cannot receive" Him, because the powers by which He is to be distinguished and ap-

preciated are disordered and blunted; and, because all the avenues to their spiritual nature are choked by the "things of the world." But, in the case of the believer, these obstructions have been removed, and these disorders have been rectified. "He shall be in you"—we read the words with amazement, and ask, "Can it be possible that a being so gloriously majestic and pure, will dwell in souls so polluted as ours are?" "No," say some, "that is but a figure of speech, signifying that He shall assimilate our tempers, our feelings and desires to His holy will." Well now, a distinguished Biblical critic has laid down this canon of interpretation, "When a literal interpretation of the Scripture will stand, the farthest from it is generally the worst." We claim to be safe when we interpret this clause in its literal sense, that the Holy Ghost verily dwells in the believer. The disciples at this time, were about to lose the personal presence of their Lord; they expected that they were about to be left alone in a cold-hearted world. But Christ interposed with a promise of compensation. What a mockery of their woe and loneliness, to tell them that their minds, their affections and their wills, should be so manipulated by some mysterious agency, as to subdue them fully to His own will! Would this compensate them for their loss? Would this remove their sense of loneliness? Christ did not trifle with them in this manner. He plainly promised the Spirit's personal presence within them, to compensate for the loss of His own personal presence without. The Holy Ghost was to dwell within them, as the grand source of comfort, instruction and new spiritual life. This is certainly the meaning Paul puts upon the words, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" And again, "Know ye not that your body is the temple of the Holy Ghost, which is in you?" This indwelling of the Spirit is the glorious return of God to the rebellious soul. When God created that soul, He made it the temple of His own presence; but the soul soon cast Him out. Then Christ made the way clear for God's return; and by the breath of the Holy Spirit the temple is once more made meet for Jehovah's presence. Here then, is the token, that the old Adamic enmity is destroyed and the ancient communion of Paradise restored. "He shall be in you," to unseal the fountains of penitential grief, and to inspire you with that faith which binds the soul to the cross of Christ. "He shall be in you," to lull the turbulence of your passions, and to fill you with "joy and peace in the Holy Ghost." "He shall be in you," to remove the last pang of bitterness, and to pour the "oil of gladness" upon your troubled hearts. "He shall be in you," to give fervency and unction to your prayers, and sublimest melody to your praises. And, "He shall be in you," to "sanctify you wholly," and to make you, "meet for the inheritance of the saints in light."

Thank God for the precious gift. Brethren, Christ is often exalted before us in the Gospel, He is often preached to us in the Word; but, if our souls are to be saved, if the Church is to be sanctified, if the Divine glory is to brighten over the altars of Zion, the Holy Ghost must do the work. We may preach to you with all the lofty intelligence of a Paul, and with all the fiery eloquence of an Apollon, but still the word remains, "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." If nature is to be verdant and fruitful, it must have rain and dew, as well as sunlight and heat. In like manner, if the "fallow ground" of our hearts is to be broken up, if the word of life is to take root, and produce fruits of righteousness, we must not only have the light and heat of the Divine Word, but we must have also, the outpouring of the Divine Spirit. To change the figure: those water-pipes which thread your city like network, are utterly useless unless limpid waters shall run through them to supply the thirsting people. So here, all the ordinances of the sanctuary are worthless channels, unless the waters of life those "rivers of living waters" pass through them to flood us with holy principles and refreshing joys. Do I address a poor, convicted, conscience-stricken sinner, one who is yearning for life and salvation? I say to you, "repent of your sins," and "ye shall receive the gift of the Holy Ghost." May we all be led by this Spirit to our waiting Saviour. Amen.

#### THE HOME MISSION FUND.

MR. EDITOR,—As the half-yearly meeting of the Home Mission Committee takes place on Tuesday,

the 25th inst., will you permit me to lay before the members of Committee, and the ministers and congregations of our Church, the following statements:

At the meeting of Committee held last October there was a balance against the Fund of over \$19,000. From that date to the present, loans have been effected to cover this indebtedness, and meet new demands from Manitoba and other special fields. Thus, for a portion of the year we have been paying interest less or more on \$20,000. I fear, unless very special efforts are made at once, that the conditional grants made last October, cannot be paid.

At that meeting in October the following resolution was passed:

"Whereas, the indebtedness of the Fund at this date exceeds \$19,000 nearly \$6,000 above the debt at the same period last year; Whereas the estimated expenditure of the current year is about \$43,000; and whereas, the Committee are satisfied that only by a strong and general effort the income of the year can be made equal to the expenditure; Resolved, that the Convener be instructed to request all the Presbyteries of the Church to use the utmost diligence to secure liberal contributions to the Home Mission Scheme from every Congregation and Station within their bounds, and hereby intimate that in the event of sufficient funds not being forthcoming prior to the March meeting of the Committee, they will be under the necessity of deducting a percentage from the claims of all Presbyteries for Supplemented Congregations and Mission Stations for the half year ending 31st March next, so as to equalize the expenditure with the income of the year."

"To equalize the expenditure with the income of the year," in plain language means the withholding from our missionaries and supplemented charges a portion of their scanty salaries. I dislike the very thought—but no other course is open to the Committee, unless we again come to the Assembly with a large indebtedness and ask for another special effort to reduce it—an expedient that for many reasons is greatly to be deprecated.

What is done must be done quickly. No time is to be lost. Are there not among our members, a few who can give large subscriptions to relieve the Committee at this crisis; and are there not congregations who have as yet given nothing, who will come to our aid, and wealthy congregations, who can add to their already generous contributions?

The missionaries to whom moneys are due greatly need it. Their resources are small at the best, and wives and children are dependent upon prompt payment for their comfort.

A large number of our Theological students from Knox, Montreal and Queen's colleges, are offering for summer work in destitute localities. The state of the fund at our meeting on the 25th, must to some extent, guide the Committee in their engagement.

The Committee have at the urgent call of the Church, appointed one of our ministers to the Prince Albert Mission, involving a large additional outlay. Mr. Ross will proceed as soon as navigation opens to his field, and must be sustained by the Church, in his efforts to recover what we have lost in that far off region.

I am well aware of the stringency in money matters at the present time. Many who gave largely in former years are unable to do so now. But this makes it all the more necessary that the humblest and poorest of our members give their little, in order to save the Committee making a large deduction on the grants promised. Yours very truly,

WM. COCHRANE,

Convener, H. M. Com.

Brantford, March 1st, 1879.

#### OUR LARGEST AND WEALTHIEST CONGREGATIONS ON THE LOOKOUT.

In the "Record" for March we find an article on "Our Own Church" which, in referring to "three of the largest and wealthiest of our congregations which are at the present time on the look-out for ministers" contains matter calling for remark. The writer says: In Crescent street Church, Montreal, during four years a large number of Canadian ministers have had a hearing; but, so far as we know, the idea of extending a call to any one of these was never entertained. This may open the eyes of some ministers who kindly supplied that pulpit while candidates from Britain were expected or when a call was pending and at other times to accommodate somebody. That congregation, it seems, judged every one of these not "suited to the charge," but who they were it does not say. We should like to have the names. If any one really went as a candidate to preach there, knowing what he was doing, he cannot object to be thus stig-