

and its repose in Him. It is the equilibrium in which all our faculties are held by the tranquil enjoyment of His love. It is conscious life in Christ spending its new affections on all around—exhausting its love and pity on souls and suffering. It is the habitual vision of the glory of the Redeemer and of a dawning immortality, communicating to the soul itself that ineffable contentment which springs from the divine fulness. Preaching, praying, studying, visiting—Sabbaths, sick beds, sacraments—labours, difficulties, crosses—conversions, successes, progresses—to the spiritual minister, all his happiness. I think that it is only the possessor of a deep bliss that should or could preach the Gospel. Luther, Rutherford, Edwards, M'Cheyne owe much of their triumph and greatness in doing good to their intense joyfulness. Howe, Martyn, Brainard, Hewitson, were less happy, and, therefore, less useful. A prayer or sermon bathed in joyfulness and uttered in a manner blissful goes right to the heart, and falls like a shower of sunbeams. Cut off by the nature of his office from the labours and temptations of a business life, engaged always in holy work, exercising a religious faith which makes life a discipline of goodness, and throws over decay and corruption the gorgeous light of immortality, and closeted daily with the infinitely happy Jesus, in view of the gardens of the blessed, the preacher need envy neither genius, nor power, nor fancy, for he is pre-eminently happy—at least he ought to be. And when he stands offering a free pardon, and pointing to the atoning Lamb, and picturing the glories of a celestial world, he is like a man who, having banqueted with the king, walks forth radiant with the bliss of the holy mount, to invite others to the feast.

2. Usefulness. Without a pure life, constant activity, and a firm reliance on God, nobody will be useful. When life, labour, and prayer—example, work and faith—are in harmony, and when the harmony is marred by no obliquities, the highest usefulness will be attained. The flower that sweetens the air, the dewdrop that refreshes the smallest moss, the spring that waters the valley, the sun that life gives to the earth above all, Calvary, concentrates the voice of all creation, as well as of God, and proclaims that no believing man liveth to himself. A good book, the cure of the sick, the ministry of the law, Christian beneficence, are forms of usefulness attainable by all. Done by men engaged in secular pursuits, they tell on the life that now is, and mainly affect temporal interests. The pastoral office deals directly with the life of the soul and with things that are eternal. When cities shall cease to be inhabited, and steam shall have finished its course by land or sea, when the art of Statesmanship shall be lost, and the very name of gold forgotten, the results of work for Christ shall come into remembrance and shine in immortal lustre. It is better to convert a soul than make a million of money. It is more noble to extend and consolidate the kingdom of truth, and to fight its holy battles, than to live over again the life of Pitt and Canning, both in one, or to outshine in valorous achievement Napoleon or Cæsar. Apart from the ministry of the Word, and notwithstanding his genius for civic economy, what would Chalmers have been? Luther would have been a miner, burrowing in the earth; and Calvin a priest, buried amid the rubbish of the past. A life of prayer like that of Moses and Elias, a ministry like that of the Reformers, a spirit like that of Brainard, an indomitable courage like that of the martyrs—these are the powers that bring men home to Christ, which magnify an office that deals with the ignorant and perishing; and which, in saving souls and glorifying God through the everlasting Gospel, touch every form of the earthly philanthropy; and are, in reality, the true spring of human improvement.

3. Character. This consists in perfect likeness to God in goodness, pu