

souls, that the gospel-ministry has been provided. And forget not that it is but a means—an instrumentality. Ministers cannot save their own souls. They are only as Philip, who, in answer to the question, "Can any good thing come out of Nazareth?" directed Nathaniel to come and see: their instructions, and their lives, their prayers and endeavours are employed to lead sinners to that Saviour to whom they themselves must come for salvation, and on whom they must daily feed as the bread of heaven—the life and sustenance of their souls. Remember your personal responsibility, your need of a personal interest in the Saviour, your personal duty and dependence upon God. It is but too common for people to excuse themselves for their failings and sins, by what is called, in jurisprudence, "turning king's evidence," by which the greatest criminal of all escapes; but it will justify none in the sight of God, though they should prove minister and elders and professors of religion as ungodly as themselves. O see to it that each one works out your own salvation with fear and trembling, by your christian profession, and christian conduct, by your good will towards your neighbour, by your attendance on the means of grace, not forsaking the assembling of yourselves together, by bringing to the hearing of the gospel a spirit of candour and teachableness, and, above all, by a daily life of faith in the Divine Redeemer, by which your worldly transactions will be performed in a spirit of justice, and your disposition regulated by a spirit of mercy. And those of you who are heads of households, rule your households in the fear of the Lord. The ministerial relationship, as you have heard ably delineated to-day, is, doubtless, a very solemn one, but not a whit more so than the parental. Your flock, fathers of families! needs your admonitions, your prayers, your examples, your utmost exertions in their behalf, as much as the congregation needs those of the minister. Yes! heads of households, you are training your families for everlasting weal or woe. You possess an influence far more intimate and powerful than the services of your minister can exert. By performing your duty aright to those with whom you are most intimately connected, and to all, by benefiting others, you are working out your own salvation, for none of us liveth to himself, and no man dieth to himself. Rom. 14, 7. Every soul—every individual that needs and receives your service, is a link in the chain that binds you to heaven.

Live near to God. Depend upon the influence of His Holy Spirit—the promised gift of the Saviour, and the choicest privilege of His people, the bond and vital principle of the mystical, influential, and everlasting union that exists between Christ and His redeemed. This is the church's consecration, without whose saving influence there is neither true church nor efficacious ordinance, nor acceptable worship—without whose saving influence, no eloquent display of truth, no fervency of religious emotion, no subtle analysis of the workings of the human mind, no preaching of a Paul nor watering of an Apollos, can avail. "It is the spirit that quickeneth, the flesh profiteth nothing." When this most glorious influence is bestowed, then "the righteousness of Zion shall go forth as brightness, and the salvation of Jerusalem as a lamp that burneth."

May the Lord grant that in all our congregations there be an abundant outpouring of the Spirit of God—that ministers and people be revived—that the work of the Lord may prosper—that the desert may rejoice and blossom as the rose.

May the Lord bless us all with His salvation, and enable us to show forth that salvation, not only from Sabbath to Sabbath by attending to the ordinances of His grace, but from day to day by christian lives, examples, dispositions and conduct.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will—working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 13, 20, 21.