

is coming when we shall all be put to the proof. Where *then* will be the men who loved the chief seats in the synagogues, and to be called Rabbi, Rabbi!! Lord, Lord, have we not prophesied in thy name? "won't avail then." Alas for the wood, hay and stubble when Jesus comes!

MORDICAI.

## EXTRACTS.

### DIALOGUE BETWEEN AN OLD AND YOUNG PREACHER.

#### SIXTH INTERVIEW.

*Young Preacher.*—Father T. my mind has been, and yet is much embarrassed on viewing the effects of the gospel now preached, in comparison of what they were on its first promulgation. Will you explain to me the reason of it?

*Old Preacher.*—I will gladly try. It is an important matter, and has not been sufficiently considered by the present generation of Christians. I will state what I view to be the causes—1st, negatively; and 2nd, positively.

1. Negatively. It is not because we have not the same gospel. This must be acknowledged by all. It is not because we have not the same gracious and Almighty God and Saviour, who are the same yesterday, to-day, and for ever. It is not because we have not the same privilege, for the throne of grace is as accessible by the fallen world now as then—the same Spirit of promise—the same life and salvation offered freely to all, without exception—the motive to obedience proposed to the world in every age.

2. Positively. I consider the reasons why the gospel produces not the same great and good effects now as in the first ages of the church to be many, which are necessary to be known in order to be corrected, as soon as can be done, as far as human agency is concerned.

The early rise, growth, and establishment of the apostacy spoken of by Paul (2 Thes. ii.) is one great cause. The two witnesses—the Old and New Testaments—have been prophesying in sackcloth ever since, as predicted by the Apostle John.

Another representation is a star falling from heaven, which opened the bottomless pit, and a great smoke, as of a furnace, issued thence, which darkened the sun and the air. This smoke is the doctrine of devils, and of men under their influence: this has darkened the character of God, the sun and shield of his people, and has obscured the scriptures, which is the air through which medium he shines and communicates light and life to them. Well may the two witnesses be in sackcloth and mourning, when their testimony is so obscured, and so little effect produced among mankind now! Oh, that the Christian world would lay these things to heart! They stand in their party feuds and divisions an impassable, dark mountain, between

the world, with its countless millions, and heaven! All this is the influence of Antichrist though Christians will not consider—they will not reform. This antichristian influence on Christendom, I believe to be the great cause of the difference between the effects of the Gospel as now preached, and when preached at first.

Another cause is the great want of piety and devotion to God and his cause. Without these we can never hope for better days. It is now deemed essential that every preacher should be well versed in the doctrines of his party, and to know well how to defend them from the attacks of opposing parties. They must learn the art of parrying off the blows of adversaries, right or wrong; never to yield in one point, or submit to one argument, however just and plain. By this they learn to speak lies in hypocrisy, and proceed on till they believe a lie. The hours set apart for meditation and secret prayer are neglected, or, if attended to, are interrupted, and the thoughts of the heart directed to these divisive doctrines, how they can be established or overthrown to advantage. When the Scriptures are read, it is not to hold converse with God—to learn duty and do it—but to find something there to establish their received doctrines of controversy. When the pulpit is ascended the burden of the sermon is the agitated controversies of the day, teaching the congregation the art of war. The same subject is continued in private circles.

A preacher should never preach a doctrine to the people, the power and efficacy of which, in converting, sanctifying, comforting and building up into Jesus, he has not experienced, does not experience in himself. Then truly is he eloquent, and earnestly speaks what he knows to be true, not only from the testimony of the Word, but also from a heart felt experience of its power, leading him to divine love and obedience. His earnestness and godly zeal in speaking arrests the attention of his hearers—he *so speaks* that many believe and turn to the Lord, and saints are built up and comforted. Such were the first gospel preachers, and hence their great success in winning souls to the Lord. Such preachers of the same gospel now would produce the same effects; but such preachers will not be found, unless they pursue the same course the Apostles did. They denied themselves of all honor, ease, and wealth, and sacrificed all to the Lord. They were often in prayer and converse with God—they had communion and fellowship with the Father and the Son, and of course had fellowship one with another. They were holy in all manner of conversation, or behaviour—the Spirit of God and of glory rested upon them. They viewed their citizenship to be in heaven, not on earth.

Another cause is, the preachers, not impressed with Divine truth, are rather inquisitive after the new than the old paths, are more solicitous to please men than God—to preach themselves, rather than Christ Jesus the Lord to substitute opinions and speculations of truth for truth itself. Were Socrates with his Pagan spirit to