

*and salvation through his name.* Works are not required by God as the price of pardon. God pardons freely, and with overflowing love, for the sake of Jesus Christ. The work of Christ is the all-sufficient ground of pardon. We need not, and we must not, work for salvation. We should come and take salvation as a free gift, by believing in Jesus. Having found salvation in and through Christ, we should work from it. Those who have believed through grace should be careful to maintain good works. It is thus only that the believer can be justified in the sight of men, as being what he professes to be, a follower of Jesus Christ. The world around us cannot see our faith. God sees the heart,—the inmost soul, and therefore he can see our faith, the moment it is exercised, and before it is manifested in works; and immediately on believing he justifies the soul. But as our fellow-men cannot see the heart, but can judge the heart only from the manifestation of it in the life—can judge the tree only by its fruits—it is necessary that we perform good works and bring forth the fruits of righteousness in order to be justified in the sight of men. We can shew our faith to our fellow-men only by our works. And is not the performance of good works the natural outflow of that gratitude which we owe to God, as the God of our salvation? We should so believe in and so contemplate the love of Christ, as to be filled with love to God for Christ, and then we will delight to do those things that are pleasing in his sight. And what a field of labour is there in which we should work for Christ! The field is the world. And anywhere in that field there is work to be done. Believer, be a Christian worker. In your family, among your friends and neighbours, be on the watch for opportunities of commending Jesus. Be up and doing, that when your earthly course is finished, your ears may be saluted with the glad welcome, Well done, good and faithful servant, enter thou into the joy of thy Lord.

The Rev. W. F. Clarke, Congregational Minister, Guelph, was introduced as the next speaker. He said.—I am fond of tea-meetings. They present a pleasing side of our common humanity. I am glad to be present at this tea-meeting. It affords me another opportunity of expressing my interest in the Evangelical Union body. When the sainted Mr. Peden was expelled from the Synod of the Presbyterian Church of Canada, I was the first to open my pulpit to him. He preached his first sermon after his expulsion in my pulpit. The Evangelical Union body is a recoil from the cold iron theology of High Calvinism. Congregationalists are interested in it, because they, to a man, hold that Christ died for all men. I am not at one with them on all points. Yet we should be drawn together. I have a hobby—and I suppose every man has his hobby—that it is possible for Christians, though they may differ widely from each other, to come near each other in a union of hearts. I live in hope of the brighter day, when hearts that love Christ shall, like kindred drops, blend into one. We need a deeper work of grace in the soul to bring the divided together. There is not much love manifested in loving those who love us and agree with us. It is when we love those who differ from us that we prove ourselves to be the children of our common heavenly Father. If we love those who love us what thank have we? We should love those who love Christ, and bear the