

greater union, Mr. Grant concluded with a powerful appeal in favour of tolerance, forbearance, Christ-like charity and true unity. Professor Macknight read a clear and cogent essay on the benefits and evils arising from Confessions. Rev. John Lathern, Halifax, read a very pleasing paper on Hymns as a bond of Christian Union. Rev. George Patterson read a paper on the teaching of our Lord, regarding the Sabbath, and its bearing on Christian work. Mr. Patterson, after showing the nature of our Lord's teaching, and the need of such teaching in the present day, concluded as follows:—

Let the Church, then, only lay hold of the full import of our Lord's teaching, and carry it out earnestly in her practice, and we believe that she will have taken the first step toward the triumph of the Gospel over the evils of modern society. Let her adopt the necessary organization as God's great charitable institution. Let her have proper officers for each department of work, but let her bring out the latent and diversified talents existing in the Church, employing each in its appropriate ministry. As she insists upon her members, according to the Saviour's example, giving a portion of the Lord's Day to attendance upon the public assembly, let her also insist that each, according to his circumstances, follow his example in going about doing good on that day, by seeking the suffering in alleys and attics, on our streets and wharves, in the hospital and prison house—in short, according to our Saviour's enumeration, wherever hunger, thirst, exile, nakedness, sickness or captivity are to be found. And ere long the Church would appear as a new power in the world, and receive a blessing, until there should not be room enough to receive.

Were the thousands of our church members, instead of contenting themselves on the Sabbath with one or two religious services, it may be conducted in a style to afford a refined sensuous pleasure, enjoying delicious strains of music and the words of one that hath a pleasant voice and can play well on an instrument, and, perhaps, spending the rest of the day in idleness, vanity or pleasure—were they, we say, to give a portion of the day, even one hour, systematically to ministrations of mercy; were they found in the homes of the poor, speaking words of sympathy and brotherhood, but words translated into deeds of love, gently ministering refreshment to the suffering on his lonely pallet, where even a cup of cold water may afford refreshment "sweeter than nectarean juices drained in

hours of pleasure," pouring oil and wine into hearts wounded by intemperance—in a word, seeking to relieve all those forms of misery which now swarm under the very eaves of our Christian temple—were the members of the Church generally to be thus employed, it would afford a testimony to the truth of our holy religion more impressive than all the apologies and defences that ever were written. It would so illustrate that "pure religion," properly worship—ceremonial observance—"and undefiled before God and the Father is to visit the fatherless and the widow in their affliction," that men would take knowledge of us that we have been with Jesus. Soon the desolate waste of Christendom would blossom as the rose, and a blessing sevenfold be returned into the bosom of those so employed, and upon the Church at large.

Their worship would be truer, purer, sweeter as the spirit of benevolence to man mingled with all their offerings to God, and a new influence would pervade their week day life. Then should Zion arise and shine, for the glory of God should have arisen upon her. "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "If thou turn away thy foot from the Sabbath," it is added, "from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father—for the mouth of the Lord hath spoken it." Then as each passes to meet Him in whose steps they have walked, it would be to hear Him saying, "Enter into the joy of your Lord, for I was an hungered and ye gave me meat," and to enter upon the eternal Sabbatism remaining for the people of God, where they shall enjoy the repose of finished work in the bliss of festal worship, combined with the unresting service of the living creatures before the throne, [Rev. IV. 8.]

Rev. Dr. Cramp read a paper on the duty of teaching the distinctive principles