

His blessing. Dr. Preston remarks: "If we say to a man, the physician is ready to heal you; before you will be healed, you must have a sense of your sickness: this sense is not required by the physician (for the physician is ready to heal him); but if he be not sick, and have a sense of it, he will not come to the physician." So you will not come to Christ till you are torn with sorrow; but Christ was ready to heal you before all that. The "repentance" to which men are urged in the Gospels is not sorrow, but a "change of mind." Luther, speaking of the voice that came from heaven, "This is my beloved Son, in whom I am well pleased," says: "We must not think and persuade ourselves that this voice came from heaven for Christ's sake, but for our sakes, and as Christ Himself says, This voice came not because of Me, but for your sakes. The truth is, Christ had no need that it should be said unto Him, 'This is My beloved Son.' He knew that from all eternity, and that He should still so remain, though these words had not been spoken from heaven; therefore by these words, God the Father, in Christ His Son, cheers the hearts of poor sinners, and greatly delights them with singular comfort and heavenly sweetness, assuring them that whosoever is married unto Christ, and so in Him by faith, he is as acceptable to God the Father as Christ Himself; according to that of the apostle, He hath made us acceptable in the beloved. Wherefore, if you would be acceptable to God, and be made His dear child, then by faith cleave unto His beloved Son, Christ, and hang about His neck, yea, and creep into His bosom; and so shall the love and favour of God be as deeply insinuated into you as it is into Christ Himself; and so shall God the Father, together with His beloved Son, wholly possess you, and be possessed of you; and so God, and Christ, and you, shall become one entire thing, according to Christ's prayer, 'that they may be one in us, as Thou and I are one.'" And the "Marrow of Modern Divinity" says: "Assure yourself, man, that Jesus Christ requires no portion with His spouse; no, verily, He requires nothing with her but mere poverty—the rich He sends away empty, but the poor are by Him enriched." It is all of free grace. Christ died for unbelieving sinners, and because he loved them. And they, at last believing His love, love Him in return.

THE RETIRING CHAIRMAN'S (REV. ALEX. MCGREGOR) ADDRESS

To the Congregational Union of Nova Scotia and New Brunswick, July 8, 1882.

HONOURED BRETHREN,—I have thought it well to invite your attention on this occasion to a few of the characteristics of the times, and to the duties of the Church of Christ consequent upon them. Accordingly, I propose to offer a few remarks on—

A WISE UNDERSTANDING OF THE TIMES IS AN
ESSENTIAL FACTOR IN THE CHURCH'S
PROGRESS.

By the Church is meant, not a fractional part or parts, but the universal Catholic Church of Christ, owning His Headship and aiming to show forth His praise. It is too late in the day for any sect or school to arrogate to itself a monopoly of truth, which is not confined to temples made with hands. The student of history has read to little profit if he has not discovered that progress is a fundamental law in the kingdom Christ came to establish on the earth. All through the past it has been, "First the blade, then the ear, then the full corn in the ear." The early record tells how God looked upon the earth, and behold, it was corrupt. It was the time of universal apostasy from God, when the wickedness of man was great, and the purposes and desires of his heart were only evil continually. In process of time, however, the patriarchal dispensation supervened, carrying with it unmistakable evidences of progression. This in its turn gave way to the Mosaic, and the Mosaic in due time to the Christian. Each of these gathered up the good in the immediately preceding dispensation, and claimed to be in advance of its predecessor. The patriarchal dispensation has little, if any, of the national in it; for Abraham, Isaac and Jacob simply contemplate their own family interests as they establish the worship of God under their roof-trees. The Mosaic is broader; its symbolism is intelligently held by an entire people; and so the family's heirloom becomes the nation's. Jesus Christ came in the fulness of time, not to destroy the law and the prophets, but to fulfil, and so ushered in the reign of a dispensation still more comprehensive than the patriarchal and Mosaic, embracing all the nations of the earth, with His own Cross at the centre, and