

* The death of H. Handyside, Esq., the estimable Secretary of the Free Church Sustentation Fund, will be heard with regret by many of our readers. He was in the 64th year of his age.

Dr. James Hamilton, the eminent London writer and preacher, the pastor of Regent Square Church, died on the 29th November, aged 52 years. His loss will be very severely felt by the Presbyterian Church of England. He was well known throughout the literary and religious world by reason of his admirable publications. His last words were "Come Lord Jesus, Come quickly!" His last message to his congregation was one of love, and declaration of faith in Christ, and that he was "a sinner saved by grace—a sinner saved by grace." We know of no living writer of like brilliancy, piety, correctness of taste, elegance of diction, and opulence of metaphor.

Dr. Duff's course of Evangelistic Theology is highly popular in Edinburgh. He is to deliver the same lectures in Glasgow and Aberdeen.

Rev. John Robson, Mrs. Robson, and Dr. Gray, missionaries of the United Presbyterian Church, left Scotland for India in November.

The Manse Fund of the United Presbyterian Church amounts to £39,000.

The U. P. *Record* for December contains an interesting letter from Rev. Thomas Downie, Hampden, Jamaica.

There are good accounts from the U. P. Missions in Africa.

Fireside Reading.

Soon, and for Ever.

Soon—and for ever

The work shall be done,
The warfare accomplished,
The victory won.

Soon—and for ever,

The soldier lay down
His sword for a harp,
And his cross for a crown.

Then droop not in sorrow,

Despond not in fear,
A glorious to-morrow
Is brightening and near;

When—blessed reward

Of each faithful endeavour—
Christians with Christ shall be
Soon, and for ever.

Creed and Practice.

"A lax creed generally results in a lax practice. Lower the person and work of Christ, as many do, and you thereby lower his claims to our love, confidence, and obedience—all the motives and duties which are derived from, or enforced by, his Cross. Misunderstand the plan of salvation by his blood, and you are landed in superstitious ritualism or Antinomian licentiousness, and indeed the two often go together. Deny the divine origin, the plenary inspiration of Scripture, and the effect cannot but soon appear in disregard of its requirements; in a relaxation of the bonds by which it restrains human corruption; in a casting off of its authority when it dictates what we should do, as well as when it teaches what we should believe.

"On the other hand, depraved inclination naturally leads to doctrinal aberrations. When the will takes a wrong direction, it too often and too easily draws the understanding after it; and the head, instead of maintaining its independence and supremacy, yields to the paramount influence of the perverted, wicked heart. When men give way to lust and passion—when they wish to pursue forbidden courses and to enjoy impure pleasures—they dislike those strict principles which are most at variance with the desires they are cherishing and habits they are forming. They seek reasons for discarding them, and either more violently or gradually cast them off for others of a more tolerant and loose description—others that will not disturb the conscience, and interfere with the gratification of the evil propensities under whose power they have fallen. It is in the love of sin—in aversion to that holiness which the Bible requires, in the state of the heart and the habits of the life—that we are to find the explanation of no inconsiderable part of the scepticism and heterodoxy which prevail. Evil does want a cover for their conduct, and they are not long in getting what is fitted to serve the purpose. Infidel objections, heretical reasonings, seem most plausible and forcible in consequence of the moral perversion which exists, and they are accepted because the way has been prepared, the door opened by the actings of the carnal mind. It is not want of evidence, it is not the real difficulties and mysteries of the faith, which prove the main stumbling-block,—no; but opposition to the personal claims of the gospel, rebellion against the nature and number of its practical demands."—*Exposition of the Epistle of James, by the Rev. John Adam, Aberdeen.*
