

cordingly we have had to reprove and warn as well as to instruct and entreat, to oppose error as well as maintain truth, always, however, I trust, with a view of converting the abettor and of preventing others from erring. But say you that belong to the Church, whether the doctrines of her standards have not been faithfully preached, and preached too with that fervour and unction which our "directory" requires. For it is not cold didactic instruction, it is not essays that we are to deliver, but evangelical sermons for the edification of the hearer. This is the object of the ministry, "so to teach and preach as to lead men to Christ," and again, experimentally to handle truth, as this same Paul says, "we also believe, therefore have we spoken." Say, you that have waited on this ministry, whether you have not heard the word of God, or has it been a stone instead of bread, a serpent instead of food, that you have received? And what are you to come to this house for but to hear God's word, or, though it was an Apostle that preached, what else but the Gospel of God's grace would he proclaim? Wherefore, you that know ought of your spiritual wants and what it is to be filled,—say, have you been fed these many years, or put off with a counterfeit? You that are travelling to Heaven, have you been guided in your pilgrimage, or left to wander? For we have sought to guide in the way of life, and are either false guides or true; and may I not say, of certain of you, ye are our witnesses, ye in whom the Spirit of God is, and to you I appeal whether *the way, the truth and the life* have been here set forth or no? You that know what prayer is, say, whether it be true prayer you hear in this place, or a form? You that know to what end a minister's labours and life out of the pulpit should be directed, say whether (amid much falling short) we have so walked; for it is every thing to be true, however deficient, to have the eye single and the heart sincere, however imperfect; mistakes and imperfections there must be, but the ministry is true notwithstanding, and a dispensation of the Gospel you have received, with what acceptance one day will show!

But not alone have I been in this work, for God has been with me. Twen-

ty-five years are a long period to have enjoyed good health, and amid winter's cold and summer's heat, to have preached and visited! Twenty-five years, a long period of continuous work with but two Sabbath's cessation *through illness!* We could present you with its record, how Elders were first chosen and a Session constituted, and the roll of Communicants prepared, how missionary collections were taken for Jew and Gentile, and always an annual one for our poor members, ere ever a Presbytery or Synod was formed, how Bible classes sprung up—it was here they originated—and how the St. Andrew's Female Society was formed, whose latest work was to be seen in our basement last Tuesday fortnight! All these were helpful—without their aid how small must have been our progress; *but woman's heart has been neither slow nor cold to our cause, and where once bestowed there it continued faithful.*

There have been always those in this congregation who bore the burden and heat of the day, and, thanks to the Giver of Good, they yet survive, many of them, for our comfort and hope. In a country like this, a two-fold class of helpers is required, *temporal* for the affairs of the Church, and *spiritual* for devotion; we have not been without either. How many baptisms have taken place, marriages and deaths within these twenty-five years could be declared, for all are on record! Suffice that we have baptized children whose children again we have baptized, and conveyed to their long home some that were pillars of our Church and helpers to our ministry! These we cannot forget, still we rejoice that their families are helpers in the same connexion. This Church has been honoured to give forth a missionary to the Heathen, and several ministers to the Church; it has strengthened the cause of evangelization, and maintained the work of the Reformation. Christian Association Conferences have met here, and Sabbath School Conventions, and this, while it confers a privilege, entails an obligation, namely, to befriend and favour the cause of Christ by whomsoever promulgated. This is the duty of a Church of Christ, to throw open its doors to all Evangelical labourers who desire its fellowship, and to rejoice in