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THE CANADIAN DAY-STAR.

"I am the light of the world."
"Preach the Gospel to every creature."—JESUS.

DECEMBER, 1863.

LIFE—ITS IMPORTANCE AND REALITY.

We are approaching the close of another year. This is a suitable time to inquire what we are living for. Our lives are hastening away. We shall soon have done with time. The question put to Pharaoh by Jacob, How old art thou? was fitted to excite him to contemplate the past, to consider what he had been living for, what he had done for God, and what were his prospects for the future. We wish in our closing number of 1863 to impress our readers with the importance and reality of life.

Life is a reality; it is important. O how few are impressed with its importance as they ought to be. Many are impressed with the thought that death is a reality. They tremble when they think of *it*. They put it away in the dim distance. But the thought that *life* is a reality does not enter their minds. They live for self. But, reader, if you are afraid to die, you should be afraid to live. If you are unprepared to die, you are unfit to live so as to serve God and your generation.

"Life is real!—life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken to the soul."

Many young persons are oblivious of the realities of the present, because of their dreams of the future. The present time they spend heedlessly, always looking forward to to-morrow for some substantial good. Such are unimpressed with the importance and

reality of life. They paint the future in the gayest, gaudiest colours, and gaze on the picture, and thus allow their minds to be diverted from the duties of the present. Ah, beware!

How shall we get our minds impressed with the importance and reality of life? All salutary, abiding impressions on the human soul must be preceded by thought—consideration. Our emotional nature becomes tinged with the hue of the thoughts that are allowed to dwell in the region of the intellect. To be impressed with the importance and reality of life, consider,

1st, That this is the only life we have to live here on earth. If we misspend this one, another lifetime there is not in reserve in which the error may be rectified. Whatever, as probationers for eternity, we need to do here, should be done at once. Whatever our hands find to do, we should do it with all our might. This is the time for work—for action. If a man lose money, he may make up his loss again, and learn the lesson of greater carefulness and economy for the future; if he lose reputation, he may regain it; if he lose health, he may recover it; but if he lose time, it is gone forever. While all this is true, is it not strange that we hear men complaining and lamenting when they lose pelf, or character, or health, but seldom uttering a word of regret when they have 'lost their precious time? Reader, reflect on this, and you will be influenced to *live while you live*.

2. A consideration of the ends of life is fitted to impress us with its importance and reality. The great end of life is the glory of God. But we wish to call attention to some of the subordinate ends of life. (1) As we are fallen creatures, we are allowed to live that we may have abundant opportunity of fleeing from the wrath to come. Our characters, in the eyes of the world, may be blameless; but we are sinful in God's sight; we have lived to ourselves. In infinite kindness and mercy God has provided a way of salvation for us, in the atoning work of his well-beloved Son. It is our duty, our immediate duty, to turn to God by faith in that work. The present time is given us for that purpose; and given to us because of the efficacy of that work, which brings salvation near us when we consider that this is one of the ends for which God allows us to live on earth, how important does the period of life appear, and what folly to spend it so as to secure our damnation, rather than our salvation! (2.) Having secured our salvation by yielding to the Spirit of God and embracing the gospel of Jesus, being led by

the Spirit, and placed by him under sanctifying influences, we should live for the good of our fellow-men. We should live to reclaim the erring and the wandering, to wipe the tear from the cheek of sorrow, to pour consolation into the breast of the mourner. We should be kind to all; we should seek the eternal good of all. Though we should not make our own happiness the end of life, because to do so is selfishness, to deify ourselves; yet living for the glory of God and the good of man, will yield us happiness greater far than we can obtain in any other way. Think then on the ends for which life is given us, and the truth as to these will serve to impress you with its importance and reality. The great end of life is not wealth, nor pleasure, nor honour; it is the glory of our Maker. We should improve our time in believing God's gospel of love, and in seeking the present and eternal good of our fellow-travellers to the never-ending hereafter.

3. Consider further that we influence our fellow-men for good or evil while we live. We are moral beings. Our actions are good or bad. We are receptive of influences for good or evil from our fellow-men around us, and we are active in exerting an influence on human society. We cannot help exerting an influence on others. We may as well attempt not to live at all, as attempt to exert no influence on our fellow-men. Righteous Abel yet speaks. Our influence will continue long after we are in our graves. The good man does good while he lives, and by his works and writings which he leaves behind him, he does good on this footstool of God, while his soul is enjoying the sunshine of the divine presence in heaven. Bad men do evil while they live; they influence their fellow-men for evil; and sometimes the evil they do by the profane oath, the obscene jest, their mockery of religion and their defiling writings, reaches eternity before they themselves reach it. Sometimes their works follow them to judgment. The influence we exert is according to our character. A good man produces the fruit of good influence, a bad man produces the fruit of evil influence. Hence the importance of right character. That the fruit of our influence may be good the tree of our character must be good—we must be Christians indeed,—we must be lovers of God. Character is that bias which results from the influences to which we subject ourselves, and the actions we perform. If a person yield to good influences and do good, his soul has a bias toward good, which is becoming stronger and stronger as he advances in days and years. If a person yield to

evil influences and do evil, his soul has a bias toward evil, and he becomes worse and worse as he grows older. How important that we receive the seed of the gospel into the soil of our hearts, so that we may bring forth the fruits of righteousness in the characters we form and the influence we exert. Let this consideration dwell in our minds then, and we will be impressed with the importance and reality of life.

4. The importance and reality of life will be still more impressed on us, if we consider the bearing of the present on the future. There is a future life. Man's capacities and powers are made for it. Man's conscience demands it. The Bible declares it. We do not pass into nonentity when we die. There is a bright and blessed heaven, and there is a dark and dismal hell. Now the present has a relation to the future. The present is sowing time. The eternal future is the reaping time; and we must reap as we sow. According to the characters which we form here will be our destiny hereafter. This is the period for turning to God by the faith of his gospel and thus becoming meetened for an eternity of bliss. Blessed are they who improve it, wretched they who abuse it by neglecting the great salvation. What is the short span of our existence here to the interminable future which lies before us? What is the river to the vast ocean into which it empties itself? What is the life of an infant, who departs to heaven as soon as born to the life of an aged man? Far, far less is human life to the everlasting future?

Who shall imagine immortality, or picture its illimitable prospect!
 How feebly shall a flattering tongue express the vast idea!
 For consider the primeval woods that bristle over broad Australia;
 And count their autumn leaves, millions multiplied by millions;
 Thence look up to a moonless sky from a sleeping isle of the Ægean;
 And add to these leaves yon starry host, sparkling in the midnight numberless;
 Thence traverse an Arabia, some continent of eddying sand,
 Gather each grain, let none escape, add them to the leaves, and to the stars.
 Afterward gaze on the sea, the thousand leagues of an Atlantic;
 Take drop by drop, and add their sum to the grains, and leaves and stars.
 The drops of ocean, the desert sands, the leaves and stars innumerable,
 (Albeit in that multitude of multitudes, each small unit were an age;)
 All might reckon for an instant, a transient flash of time,
 Compared with this intolerable blaze, the measureless enduring of eternity.
 With what mighty importance is the period of our lifetime invested
 in our estimation, when we consider that our conduct during the
 brief and fleeting present will determine our destiny in the never-
 ending future.

Believer, improve the time. Let your prayer be, Lord, teach me so to number my days that I may apply my heart unto wisdom. See that ye walk circumspectly, not as a fool, but as wise, redeeming the time, seeing the days are evil. Pass the time of your sojourning here in fear.

“ Let us then be up and doing
With a heart for any fate,
Still achieving still pursuing,
Learn to labour, and to wait.”

Sinner, in with thee at once to the ark of safety. Destruction may come suddenly upon you. God's longsuffering waits on you because he is not willing that you should perish. But his patience has a limit. Now is the accepted time. O behold and rest on the atoning Saviour as the pathway to a blissful immortality. A.

THE MISSION AND WORK OF THE HOLY SPIRIT.*

Mr. Chairman and Beloved Friends,—The subject on which I am called to address you this evening is one of vital moment; and I am only sorry that the time allowed me on the present occasion will not admit of my doing anything like justice to so important an article of our faith. And I regret this the more, sir, that there is no one point on which we have been more grossly misrepresented than that of the work of the Holy Spirit in conversion. For though we hold, as firmly as any, that

“The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him,”

and have taught the same from the pulpit, and through the press, yet have we been charged a thousand times over with denying the work of the Holy Spirit. No doubt, sir, we deny that it is what some creeds represent it to be—irresistible in its nature, and limited in its extent. But to reject these representations of the work of the Holy Spirit, and to deny that work itself, are surely two widely different things. We can discern in the light of

* An address delivered by the Rev. N. Galloway, Dunfermline, at the Annual Meetings of the Evangelical Union, held in Glasgow, Scotland, on Sept. 30, 1863.

revelation and of our own consciousness, a work of the Spirit infinitely grander, and far more in harmony with our moral nature and the principles of the divine moral government, than any such irresistible influence can ever be shown to be. Our Lord, when speaking of the work of the Holy Spirit, says, "He shall testify of me." And again, "He shall glorify me; for he shall receive of mine, and shall show it unto you." "And when he is come, he will reprove"—rather convince—"the world of sin, and of righteousness, and of judgment." All of which show very distinctly the nature of the Spirit's work in the conversion no less than in the sanctification of men. His office in the one, no less than in the other, is to take of the things of Christ, and to show them unto men, and thereby discover to them the truth about Jesus as the Saviour of the world—show them the grandeur of his person, the glory of his character, the matchless love of his heart, the transcendent worth of his atonement, and the grace and power of his intercession within the veil. But in all this he works by means—makes use of the truth—the word of the truth of the gospel. He testifies of Jesus; and by means of the truth about Jesus, he enlightens, convinces, converts, and saves. He operates through means of the truth of the gospel, first upon men, and then within them. And if so, then the influence which he exerts will not be immediate but mediate; not physical but moral, and, because moral, resistible. And that such is indeed the nature of the Holy Spirit's work in conversion may be shown—First, from its harmony with the experience of all who have been truly converted to Jesus. We venture to affirm, that not one of all who have been truly converted to Christ was ever conscious of other than a moral influence of the Spirit drawing him to Jesus. All have felt that however strongly influenced, they were drawn with the cords of love and with the bands of a man. And that this is the nature of the Spirit's converting work may be shown—Second, from its manifest agreement with the admitted doctrine of man's free agency. Any one can see, that if other than a moral influence of the Spirit were brought to bear upon the mind of man in order to his conversion, it would unquestionably interfere with and to the extent exercised, destroy his freedom as a moral being. But this we know is never done in the conversion of the soul. Man's will is recognized as an essential element of his moral nature, lying at the foundation of his responsibility, and is always respected by God. So that, while brought to concur with the divine will, it

never in any instance overpowered, but is, in every case, left perfectly free. He is drawn, but not driven; led, but not compelled; persuaded, but not coerced. God sets before him life and death, the blessing and the curse, and calls upon him to choose life, that he may live.

“And when the rebel chooses death,
God wails his hapless lot,
Deep breathing from his heart of love,
I would, but ye would not.”

But third, this view of the nature of the Spirit's work in conversion, beautifully coincides also with the express teachings of Scripture. “My Spirit,” said Jehovah to the antediluvians, “shall not always strive with man.” But why strive, if nothing short of an irresistible influence could effect his conversion? And especially, why should he be spoken of as ceasing to strive with man, in the way of giving up the gracious work, if he had it in his power according to the theory we are combatting, to convert all and sundry if he had only so willed. Then, as it was with the antediluvians, so with the Israelites, regarding whom Nehemiah says—“He gave his good Spirit to instruct them,” “But,” says Isaiah, “they rebelled and vexed his Holy Spirit,” and that to such an extent that “he turned to be their enemy, and fought against them.” Stephen, therefore, charges them with “always resisting the Holy Ghost;” thus showing—1st, that the Holy Spirit was actually drawing them, and drawing them, too, with a gracious influence in the direction of Jesus and of God; and, therefore drawing them with the view of actually converting them from the error of their way—from their soul destroying unbelief to the saving faith of the gospel. And if so then he shows—2d, That the Jews, in resisting the Holy Ghost, were resisting his gracious converting influence. It was not, we suppose, the common influence of the Spirit that God never intended should convert them that Stephen charged them with resisting. No, it was the Holy Ghost, and therefore an influence put forth in deep compassion for their souls, and with the infinitely earnest desire of bringing them to Jesus. God, sir, is never in deeper earnest than when he is pleading with the sinner. It is then he plies the mind with his mightiest motives. O how earnest he is seen in those through whom he pleads. “Now, then, we are ambassadors for Christ, as though God did beseech you, by us, we pray you in Christ's stead, be reconciled to God.” And lest any should think is

sins too great to be forgiven, he condescends to welcome the most guilty, and to show that the very vilest of the vile may be cleansed, "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as the wool." And not content with this, he comes directly to the sinner, and swears by himself, saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live; turn ye, turn ye; for why will ye die?" We can have no doubt, then, sir, as to the nature of the Holy Spirit's work in conversion; we can have no doubt that it is moral, mediate, and resistible, and wihal so gracious, that the end contemplated, even where it is effectually resisted, is the conversion of the soul. It bears the stamp of divine love as truly as does the prior work of Christ, or Christ himself as the gift of the Father's love to the world. In proof of this, mark the voluntary character of the Spirit's mission. Jesus says—"And when he is come he will convince the world." We see the love of the Father in voluntarily giving up his own Son; we see the love of the Son in voluntarily coming into the world and giving himself a ransom for all. So here we see the love of the Spirit in voluntarily coming and undertaking the infinitely kind work of convincing the world of sin, and of righteousness, and of judgment. There is nothing clearer than that the heart of the Holy Spirit was as really and as much set upon man to deliver him as was the heart of the Father and of Jesus. We must admit this, or else hold that the Father, Son, and Holy Spirit are not of one mind in regard to the gospel scheme of salvation, a postulate, than which nothing could be more opposed to the doctrine of Scripture concerning the Holy Trinity. For if there be anything clearly taught in Scripture, it is this, that the three subsistences of the glorious God-head are one from first to last in the most glorious and godlike of all enterprises. To use the language of another, "The ocean of the divine love was stirred to its utmost depths. The entire Godhead was—if with profound reverence it may be said—put into activity. The three glorious subsistences in the Divine Essence moved toward our earth. Every attribute and distinction of the divine nature was displayed; the Father, the Son, and the Holy Spirit embarked their infinite treasures in the cause of human happiness." But if such was the case, Mr Chairman, and who with the Bible in his hand can doubt it?—if such

was the case, we can have no difficulty with reference to another point of great moment, to wit, the extent of the Holy Spirit's work. His love, and consequently, his work, will be commensurate with the love of the Father, and with the love and work of the Son. But of the love of the Father we are told, in unmistakable terms, that it embraces the world—that is, all men without exception. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And of the work of Christ, which is the exponent of his love, it is declared to be equally universal.—He gave himself a ransom for all, tasted death for every man, and is the propitiation for the sins of the whole world. Now, if the Holy Spirit be one with the Father and with the Son in the glorious plan of salvation—one in mind and heart, one in purpose and aim, will not his love, and consequently his work, be co-extensive with theirs? Will it not, like the love of the Father, and the work of Jesus, embrace all without exception, and without distinction? it will; it must. And so it is declared that when he is come, he will convince the world; that is, the world in opposition to the church, the unsaved in contradistinction to the saved. For the world mentioned is expressly declared to be composed of those who believe not. "He will convince the world of sin, because they believe not on me." This is decisive. The world which the Holy Spirit would come to convince, is shown not only not to mean the church, but to denote those who believe not in Jesus, which furnishes one of the most conclusive arguments for the universality of the Holy Spirit's work in conversion. It is contended by many that this work of the Spirit is confined to a portion only of the human race—the elect. This is the creed of the Calvinist. A writer in a leading article of the Christian Penny Magazine says—"It does not appear from Holy Writ that Divine influence has ever been exerted on the minds of any except those who have been truly led to Christ for salvation." But if this does not appear from Holy Writ, what, we would ask, on any subject appears from it? What shall we make of Jehovah's solemn declaration to the old world—"My Spirit shall not always strive with man?" What shall we make of the prophet's charge against Israel—"But they rebelled and vexed his Holy Spirit?" And what shall we make of the dying accusation of Stephen—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye?" Then there is the Saviour's declara-

tion—"And when he is come, he will convince the world of sin, and of righteousness, and of judgment." Here, as already remarked, not the church, but the world, not the saved, but the unsaved, were to be the subjects of the Spirit's converting influence. And as it is the world, and not merely some of the world, that the Holy Spirit was thus to convince, it follows that all the unsaved were embraced in the benevolent designs of his mission. How terribly blinded by system, then, must that man's mind be who could deliberately write, that "it does not appear from Holy Writ that divine influence has ever been exerted on the minds of any except those who have been truly led to Christ for salvation; when it is written on the page of inspiration, as with a sunbeam, that the love of a Three-One God embraces the world, and that as Jesus has died for all, so the Holy Spirit is poured out upon all, and is striving to convince all, and to bring all, without exception to the faith of Christ. True, all will not be converted. But this does not alter the fact, or in the least militate against our position. For the reason why all will not be converted lies not with the Spirit, nor in any sovereign decree of God, but where the Bible ever lays it—at the sinner's own door. "Ye will not come to me," says Jesus, "that ye might have life." "I would but ye would not." But it is objected, sir, by the moderate Calvinist, that while it is apparent that there is a universal influence of the Spirit, it is not the same kind of influence or power that is put forth upon all men. A distinction has been made between what have been termed the special and the common influence of the Holy Spirit. And it is pleaded that while the one kind of influence is universal and resistible, the other is limited and irresistible and infallibly secures the salvation of those upon whom it is exerted. But for this distinction there does not seem to us to be the shadow of a shade of evidence in the Bible. Nay, sir, the teachings of the inspired word seem to us to be most manifestly opposed to such an idea. Is not the Divine Spirit declared there to be poured upon all flesh? Why, look at the Pentecostal effusion. Was it not the converting influence of the Spirit that was so conspicuously poured out on that occasion? Behold its effects. Three thousand actually converted and added to the Church. But Peter, in accounting for this rich out-pouring of the Spirit's converting influence on the day of Pentecost, says (Acts ii 16, 17), "But this is that which was spoken of by the prophet Joel:—"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh." Not a word here about an ineffectual common in-

fluence. God says expressly, "my Spirit." "I will pour out my Spirit upon all flesh." And that this was the Spirit of God in his converting influence is evident, we repeat, from the fact, that about three thousand were actually converted on that day and added to the Church. Have we not, then, the highest of all authority for maintaining the universality of the Spirit's converting influence? How otherwise, with the Bible before us, can we interpret the object of his mission? His coming to convince the world, must either have been with the view of saving it, or of increasing its final doom. It could not have been the latter, for his mission is presented in the light of promised blessing, and as the fruit of the Saviour's death, which necessarily shuts us up to the conclusion, that the Holy Spirit, in coming to convince the world, would come for the express purpose of operating upon it with his converting power. It was with such power that he operated upon it on the day of Pentecost. And we cannot doubt, that it was this same power that the Jews withstood when they resisted the Holy Ghost, under the preaching of Stephen. For what, let me ask, would have been the result had they not resisted the Holy Ghost? Would they not, like the three thousand on the day of Pentecost, have been converted and added to the Church? But if they would have been converted and added to the Church had they not resisted the Holy Ghost, then it follows, that it was indeed the converting influence of the Spirit that they resisted in withstanding the preaching of Stephen. The loving Spirit would have converted them through the instrumentality of Stephen, and by means of the gospel, but they would not. And so, wherever the gospel, which is emphatically the Spirit's testimony, and the grand means through which he operates, wherever, we say, the gospel is preached in its Scriptural simplicity, purity, and power, there the Spirit's converting influence is put forth; and whoever slights, contemns, or neglects this gospel, is doing despite to the Spirit of all grace, and withstanding an influence that would otherwise have converted, sanctified, and saved him. Such, sir, is a brief representation of our view of the Holy Spirit's work, and some of our reasons for holding it. And, let me say in conclusion, that the longer we study it, the more are we convinced that it is the Bible view, and the only view that will be found to harmonize with the principles of the divine moral government, and with the moral nature and experience of men. We should have liked to have said more—much more. The subject opens up a wide and inviting field,

but time forbids. Let all, however contemplate it in the light of the Spirit's own word, and the love of the Spirit equally with that of the Father and of the Son, will be seen to embrace the entire race, and his converting influence to be poured out upon all flesh. His emblem is the wind which bloweth where it listeth; but as the wind listeth to blow everywhere, so the Spirit chooseth to operate everywhere. Under this emblem he came with a mighty gale upon the disciples at first—he came like a mighty rushing wind, and filled the house where they were sitting—"came," as has been said, "with a fulness and power as if he sought to fill every heart, to replenish the Church, to be the soul of the world, to encircle the earth with an atmosphere of grace as real and universal as the elemental air which encompasses and circulates around the globe itself, that whoever inhaled it, might have eternal life."

THE CHRISTIAN.

We continue, in this paper, exhibiting, some of the exercises of the soul of the believer before his God, by which nearness to God is maintained, and intercourse with him carried on.

5. **CONFESSION OF SIN AND ACKNOWLEDGMENT OF UNWORTHINESS.**—We are sinners. Even after we know the truth as it is in Jesus, sin cleaves to us and we are frequently drawn aside by it. We sometimes find that we have deviated from the narrow path when we did not suspect it. It will throughout eternity remain a fact that we once sinned. That fact can never be annihilated, nor obliterated from the memory. We are unworthy; we shall ever remain unworthy. Whatever excellence we may at any time possess, either in this world or in heaven, is derived from the fountain of excellence. In ourselves we never can deserve any thing good from God. If this be true we would confess and acknowledge our sins. We should confess our sins unto the Lord: for he is faithful and just to forgive us our sins—faithful to his promise, and just in forgiving them through Christ Jesus, whose work satisfies his justice. Whenever we sin, we should acknowledge our sin unto the Lord and he will forgive the iniquity of our sin. As we must ever retain our unworthiness, we should always acknowledge it. The confession of sin and acknowledgement of unworthiness are necessary that we may continue to look to the cross. It was our sinful condition which gave rise to the necessity of a cross

being erected in our world. We have demerit, and so to be saved we must trust in the merits of another: and that we may trust in the merits of Jesus, we must continue to realize that we are unworthy. An acknowledgment of unworthiness is necessary that, as we have received Christ Jesus the Lord, we may so walk in him. We receive him as sinners and worthless: and so must we walk in him. A realization of our sins and worthlessness enlivens our gratitude; the person who seeks salvation by his own worth and merit, could not thank God for it, if he got it. Boasting is not excluded by the law of works: it is excluded, however, by the law of faith. The more we see of our sinfulness and unworthiness, the more we see of the kindness of God in providing salvation for us by Jesus, and of course the livelier and intenser and holier is our gratitude. The more we see of our unworthiness; the more we realize our dependence on God, the more delight do we take in his word, and in prayer to him. A realization of unworthiness tends to foster humility and to prevent spiritual pride. Then, Christian, never forget that you are a sinner: and when you are led into sin lose no time in confessing it to the God of salvation. Continually realize your nothingness and unworthiness; these things you must do, that you may continually look to the cross of Jesus, that your gratitude may abound, that you may be kept in your proper place at God's feet, confiding in him.

6. LOVE TO GOD.—Love to God is certainly the duty of the Christian. He should love the Lord his God with all his heart, soul, strength and mind. Love to God is subjective Christianity. Objectively considered, Christianity is God's love to man in Christ Jesus. We have already spoken of gratitude as an exercise of the believer's soul. Gratitude is love to any being for benefits received from him. But the Christian loves God with the love of complacency also. God has bestowed and is continually bestowing benefits on us: we are unworthy of the least of them; we are therefore not right in heart, if we have no gratitude to God. But God is the most excellent being in the universe: and we should have complacency in his excellency. When we conceive of him we must array him in our conceptions in all the splendour of natural and moral perfection. We should abstract from our conceptions of him all that is imperfect or limited. He fills all space and all duration: he is unchanging in all his natural and moral perfections, He is infinitely wise, He is faithfulness and holiness. He is infinite moral beauty. He is the sum of all excellence. We love a person who

manifests good qualities : these draw out our love. If he has done us good we are grateful to him : and it may be that his good qualities are made known by the benefits he has conferred on us. And so we should love God because of his natural and moral excellencies. The perfections of his nature and character are made known to us in the blessings he confers on us. The works of his hands and his ways display his wisdom, power and goodness. Jesus is a manifestation of his mercy. Now when we contemplate God's love in Jesus, and see all our blessings flowing through the channel of his death, we are grateful to him because he has supplied all our wants, and we have the love of complacency towards him when we see the excellencies of his nature and character as displayed in the bestowment of them. We must know these excellencies, however, that we may love God. We cannot love him if we do not know him. And as it is by tasting his goodness that we know his excellence, a person cannot love God in his perfections who has not tasted his goodness as the God of salvation, and who is not grateful to him for salvation. Love to God is the highest exercise of the soul. It is the crown and essence of all religion and morality ; you must love God for what he is, that you may be possessed of the highest virtue. This love gives birth to the loftiest and purest praise and the heartiest service. We then feel concerned to uphold the honour of our God in the world.

7. THE EXPERIENCE OF PEACE AND JOY AND HOPE.—We cannot read the Scripture without seeing that peace, joy and hope enter largely into the blessed experience of the believer. He has peace because he is united to the Prince of peace : he has peace with God through our Lord Jesus Christ. He rejoices in hope of the glory of God ; he walks in the joy and comforts of the Holy Ghost. He hopes for heaven as his home. That the man in Christ may be characterized by symmetry and beauty he must cherish peace and joy and hope in his soul. Peace is that calm tranquillity of soul which arises from the possession of safety in Jesus. Where there is peace, the troubles and anxieties of the soul are all hushed to rest as far as its own safety is concerned, and all fear of God is removed ; God is known in his love ; there is contentment of soul. Peace with God is quite compatible with the greatest anxiety and concern for the welfare of others. It is the soul at rest as to its own safety, delivered from all fear of God. The peace of the Christian is derived from God : " Thou wilt keep him in perfect peace whose mind is stayed on thee : be-

cause he trusteth in thee." The more steadily the Christian pursues the path of God's commandments the greater is his peace. "Great peace have they that keep thy law, and nothing shall offend them:" "O that thou hadst hearkened to my commandments then had thy peace been like a river and thy righteousness as the waves of the sea." While the Christian is walking in the narrow path, the peace of his soul, like the deep broad, placid river flows calmly and steadily on, and continually increases in depth and breadth. The Christian should cling to Jesus, and steadily walk in the right way that his peace may increase. The Christian must continually experience peace that he may have true blessedness of spirit, and see no necessity and feel no inclination to drink happiness from the polluted and polluting springs of this world's pleasures. Joy is a state of soul of the same character as peace, but higher. It is an intenser, livelier feeling. It is not permanent like peace, but it yields a greater blessedness while it lasts. We cannot be always experiencing joy. When we actually contemplate the safety we possess, the glory we expect, we are joyful, or in a state of exultation. The Christian, however, should always enjoy peace. He is in the enjoyment of peace, when he contemplates God as his God, Jesus as his Saviour, and heaven as his home. As he contemplates, his feelings rise, and he is experiencing the highest exultation before he is aware of it. This joy is the fruit of the Spirit of God. The Spirit of God pours the oil of gladness into the believer's heart. Christian, let the joys and triumphs of religion arise in your soul. These raise and elevate you, and render you far superior to the fading pleasures of time and sense, and even to the trials and discomforts of earth. Hope is the confident expectation of blessedness and glory in the future world, accompanied with a desire for it. That there may be hope there must be faith in God's Gospel, faith in the promise of God that he will bestow eternal life on all who believe the gospel—eternal life merited by Jesus. Hope renders the Christian patient in the midst of his trials: he knows they will soon be over. It elevates him for cherishing it; he is allied to saints and angels in bliss, and will soon be with them. It purifies him: for its object is the holy heaven. Then, Christian, cherish peace and joy and hope. Look to God in Christ as the fountain of your peace and joy: Christ's work as their channel, and hope for heaven as your home. This blessedness God has provided for us: and we may as well enjoy it as not: if we do enjoy it, we shall be kept nearer God, shall

have more blessedness in our religion. The astronomer rejoices in his astronomical discoveries, the geologist in his geological discoveries, the navigator in the new countries he discovers, the man of genius in the creations of his imagination; but the joy of the Christian, however humble he is, is far purer than any other joy: for *he rejoices in God.*

8. THE CRUCIFIXION OF THE LUSTS OF THE FLESH.—When persons are living in sin their moral nature is deranged. Desire and appetite and passion are gratified, while the voice of reason and conscience is unheeded, thus low and vicious habits are formed. These vicious habits and propensities are not overcome all at once when a person believes in Jesus. He requires to wage a war of extermination against them. The longer he lives in sin before he receives the soul-saving, life-giving gospel, the more deeply seated and inveterate are his evil habits—and of course the more do they interrupt his peace and oppose his growth in piety. It is the penalty of a conversion late in life, that the person has evil propensities and habits and desires to resist which could not have been engendered within him had he yielded to the truth earlier. Therefore the believer is exhorted not only to put on the new man which is created in righteousness and true holiness: but to put off the old man with his deeds which are corrupt, not only to live holily and righteously and godly in this present evil world, but to deny himself all ungodliness and worldly lusts, to crucify the flesh with its affections and lusts, as well as to grow in grace. The body of sin must be destroyed. It is just as the believer rids himself of moral depravity that he improves in Christian excellency. What are the lusts of the flesh? They are all desires contrary to the will of God. The will of God as expressed in his law is the rule of the Christian's life, as the glory of God is the end of his being. Now every desire he cherishes contrary to God's will, and seeks to gratify in opposition to his will, is an evil desire—a lust of the flesh. The thing desired may be evil in itself, or it may not. The desire for it, contrary to God's will, is a lust. As then every one who is converted to God has lived in sin for a longer or shorter period before he came to Jesus, he has evil desires to exterminate from his soul. It becomes an important part of his duty to crucify these. His own well-being, as well as God's glory, require that he seek their crucifixion. Indeed he cannot do his duty to the church and to the world while they are raging for gratification. How is he then to crucify them? By keeping his soul under the

influence of the cross, in the first place. The cross destroys them. 2ndly. By ceasing to obey their promptings. The soul must assert its supremacy. 3rdly. By getting his convictions of duty strengthened; the conscience is the highest power in the soul; and he should always listen to its voice. 4thly. By acting not for pleasure or interest, but God's glory. 5thly. By prayer to God.

9. SELF-EXAMINATION.—It is the duty of the Christian to examine himself. He must examine whether he be in the faith—to know the state of his own soul as to piety. This is a duty, it is to be feared, very much neglected by Christians. Why is it neglected? Because it is difficult. Many persons feel it difficult to fix their minds on the truth of God; it must be a greater difficulty for them to make the mind its own object of contemplation. In self-examination the mind is the subject contemplating, and its state and character the objects contemplated. It is regarded as an unpleasant exercise. It may be unpleasant to know the many errors and failings we fall into. It is humiliating too; but it is a most profitable exercise. We discover where we have erred and failed in the past, and we are constrained to take more care for the future. Self-examination is the mind's introspection of its spiritual condition. Let this exercise be carried on in the light of the cross; because you can in the light of the cross only see yourself properly; because the cross will prevent you from despairing when you see your shortcomings and imperfections. What is the standard with which you must compare your conduct? Not the conventional morality of the world; not what you yourself may conceive to be right and proper; but the law of God as honoured by the cross, and the obligations the cross lays on you to obey it.

A WITNESS FOR THE TRUTH.

[We gladly publish the testimony given in the following letter to the adaptation of the gospel to meet man's wants. It also testifies to the usefulness of our sainted brother Peden, during his sojourn here. He who has been used by the Spirit to lead even one soul to Jesus, has not lived altogether in vain.]

MY DEAR BROTHER,—As one of your agents for the Day-Star, I take this opportunity of sending you a few words, trusting that our Heavenly Father is blessing you with all necessary blessings, both temporal and spiritual, out of the fulness that is in Christ Jesus, in whom all fulness dwells, and in whom we have redemption through his blood, even the forgiveness of our sins. I have never had the pleasure of seeing your face in the flesh, but I have rejoiced with you in spirit, through the

Star, by your able testimony to the truth of the Bible. How different from the transactions of men, even learned men. I am always glad to receive the Star, because the truths it contains are refreshing to the soul, always pointing to the Lamb of God, who tasted death for every man. I would just say, the unfettered Gospel which you proclaim, by the grace of God, through faith in Christ Jesus, set my burdened soul at liberty. I will take the liberty of telling you that this happy change took place in the year 1844, in the house of the late Rev. Robt. Peden, my once beloved pastor; but he is now in glory, and I am here yet, and I have a hope, based on the blood of my loving Saviour Jesus, that I will meet him, by whose good counsel and the Spirit of God, applying the truth to my conscience, I passed from death unto life,—yes, blessed be God, life eternal. I entered his house with a sin-burdened soul; I left it rejoicing in the Lord without any confidence in the flesh, and although nineteen years have passed away since that time, I can truly say, there has not one day passed during that period, by the grace of God, that I have not been enabled, in some measure, to live by faith on the Son of God. At this moment Jesus is precious; at the time I was converted I was a soldier, and had been for 18 years; had enjoyed during that time, enough of what the world is pleased to call pleasure; but since I found Jesus I know from experience that these so called pleasures are only vanity, and soul-destroying outgoings of the rebellious heart against God. I thank God for the gift of Jesus, who is the propitiation for our sins, and not for ours only—*believers*,—but also for the sins of the whole world. And Jesus has said “whosoever cometh unto me I will in nowise cast out.” Glory be to God. Blood for all; and the Lord waits to be gracious. I hope I have not trespassed on your patience too much; if I have, please forgive.

Milton, C. W.

WM. LOGUE.

INTELLIGENCE.

EVANGELICAL UNION ANNUAL MEETINGS. THE MEETINGS OF CONFERENCE.—The *twentieth* Conference of the Evangelical Union was held in the hall of North Dundas Street Church, Glasgow, on Wednesday and Thursday the 30th September and 1st October. The Conference having been opened with devotional exercises, and constituted by the enrolment of the names of ministers and delegates from churches, the retiring president, Rev. Hugh Riddell, Glasgow, made a few remarks on the success which had attended the efforts of the Union during the past year, and as his term of office had now expired, called upon the Conference to proceed with the election of a successor. The Rev. N. Galloway accordingly moved that the Rev. J. Maconachie, Hamilton, be president for the ensuing year. The motion was seconded by the Rev. J. Whitson, and unanimously agreed to. Mr. Maconachie having taken the chair, expressed his thanks to the Conference for the honor conferred upon him in electing him as their president, and called upon the secretary, Rev. A. M. Wilson, to proceed with the business on the card. The secretary then read the following,

REPORTS FROM CHURCHES.—We give two reports as a specimen of the whole. They are selected for their brevity:

Tillicoultry—We are thankful to be able to send you a report of continued prosperity for the last year. We make it short, as your time is precious:—1st. Forty have been added to the membership during the year; these added to last year will make it stand at 160; but deducting removals by emigration and death, it stands just now at 150. 2d. Our congregation has steadily increased during the year. 3d. During the year we have made further extension of the chapel, to meet the growing want of accommodation. 4th. The finances of the year are in a healthy condition, the balance being on the right side at the annual meeting held this month. 5th. The Sabbath school is in a most flourishing condition. It has nearly doubled during the year, 200 being on the roll. During the year the pastor's Bible class was well attended, the roll showing 120. In looking at the past we are thankful. In looking at the future we are hopeful. The delegates we appoint to represent us at Conference are Messrs Robert Dougall and Wm. Jeffrey. We pray that the Conference meetings of the year may be blessed by God to the whole Union.

Dundee.—In sending you our annual report we acknowledge with gratitude that, as in former years, our blessings received have been far beyond our deserts. God has blessed the agency employed. We may well say, "hitherto hath the Lord helped us." The preaching of the word and other means have been instrumental in adding 27 new members to the church during the past year. Since our last report we have lost by death two beloved members, who we have reason to believe are now in the church above. Eleven have left our communion, so that we have a clear addition to the fellowship of fourteen during the course of the year. Our financial affairs, we are happy to report, are all in a favourable position. Our Sabbath School has been enjoying the active efforts of an efficient staff of male and female teachers, and we see in the schools plants that are being trained for the garden of the Lord, which we hope will yet bear much fruit. We have a prayer meeting every Thursday and Sabbath evenings, at the latter of which, during the year, we have distributed upwards of 2000 gospel tracts, which, we trust, have been the means of doing much good. Our prayer is that, during the next year, our endeavours to glorify God in the extension of his kingdom of "righteousness, and peace, and joy in the Holy Ghost," may be crowned with still more abundant success, and so have a still more encouraging report to submit to your notice. May the best benediction of the Good One descend upon the annual meetings of the Conference, and praying for the peace and prosperity of all the churches of the Union, we are, &c.

Three Churches were received into the Union,—Blackfriars Street, Glasgow, Saltcoats and the Second Church, Aberdeen; and the Rev. Mr. Adamson was appointed to write them a fraternal letter in the name of the Conference.

The Rev. Mr. Dowall of Saltcoats was received as a minister of the Union.

An application was next read from Mr. Angus M'Phee, student of the Academy, soliciting recognition as a missionary to the church at Pictou N.S.; and a joint application for recognition as preachers of the Union

was read from Messrs John Dunlop, William Dunlop, James Foote, James Davidson, David B. Morris, George Peil, John Peil, James Cron, and Daniel Jackson, students of the Academy, who had finished their curriculum of theological and literary study. Committees were appointed to converse with the several applicants, and having reported favourably of their Christian experience and acquirements, their applications were sustained and their recognition proceeded with according to the usual form.

Messrs Stuart and Craig, delegates from the Winton Place Church, Kilmarnock, brought before Conference the subject of "Catechetical Instruction," and suggested the propriety of recommending to churches the carrying out of that mode of instruction in the families and schools of the connection. After a considerable amount of discussion,

The Rev. W. ADAMSON moved, that the Conference, having duly considered the suggestion of the Winton Place Church with regard to issuing a deliverance to the churches recommending a catechetical mode of instruction, resolve that they deem it unnecessary in the meantime, to issue such a recommendation.

The motion was seconded by the Rev. R. HUNTER.

The Rev. W. B. M'WILLIAM moved, as an amendment, that the recommendation of the Winton Place Church be received with thanks, and that further consideration of the matter be postponed till next Conference.

The amendment was seconded by the Rev. R. WALLACE.

The motion and amendment having been put to the meeting, the latter was carried by a majority.

A lengthened report was read by the Rev. Hugh Riddell, Secretary of the Home Mission, showing the operations of the Mission during the past year. This report is a most encouraging document. A great amount of good has been done by the Mission, in new churches being organized, and churches formerly in existence sustained and revived.

The Rev. John Andrew, Secretary of the Academy Committee, read the following report of the Academy:—

The good hand of our God has brought us to the 21st session of our Evangelical Union Academy. The session was inaugurated on the 2d of August, by an address on "Our work as co-workers with God," delivered by Professor Taylor—an address, the grasp and heart of which was calculated to give a firm and full practical influence to the session. The Hebrew chair which the Rev. Fergus Ferguson was constrained, through feeble health, at the time to decline, has been ably filled by Rev. R. Hunter, Forres.

Hebrew.—The number of students attending the Hebrew class this session was forty. Nine of these formed the junior class. After some preliminary study of the grammar, and reading in various portions of the Hebrew Bible, this class read, translated and critically analysed the 3d chapter of Exodus. In the senior class the study of the grammar was prosecuted; the first four chapters of Exodus, and the 1st and 32d Psalms were read, translated and critically analysed. The portions read formed the basis of frequent exegetical and practical remarks.

The Practical Class has been occupied, during this session, with the

consideration of the Christian pastor's duty in dealing with the individual soul. Nineteen lectures have been delivered on the various departments of the subject, and examinations have been conducted securing that the students should take full and correct notes of all the leading points of the lectures. The trial sermons also of the students of the first and second year's standing have been heard and criticised in this class. The criticisms have been chiefly by the students themselves, directed by the Professor. The class has also taken very full advantage of the opportunity of asking all questions occurring to them in relation to their future work with souls. They have done admirably in taking notes of the lectures, and they have shown very promising ability in their discourses.

[There was also the *Exegetical class* under Professor Morison and the *Systematic Class* under Professor Taylor.]

As the Rev. Mr. Ferguson had been constrained to decline the appointment of the Hebrew Chair, the Conference was called to determine whether the Chair was to be continued or dispensed with, upon which it was unanimously agreed to continue the Chair; to request the Rev. Mr. Hunter of Forres to discharge the duties of that department next session; and to instruct the committee to prepare a report on the whole subject to be submitted to the Conference next year.

The financial accounts of the several schemes of the Union were read and the total income and expenditure of each was as follows:—

HOME MISSION.

Income,.....	£274	14	7
Expenditure,.....	216	10	2½

ACADEMY.

Income,.....	£201	19	4½
Expenditure,.....	180	16	3½

HYMN BOOK AND CONFERENCE FUND.

Income,.....	£158	11	7½
Expenditure,.....	59	2	1

EVANGELICAL UNION CHURCH, PAISLEY.—The third anniversary services in connection with the induction of the Rev. Mr. Park into the pastorate of the Evangelical Union Church took place on the Sabbath, Oct. 11, when the Rev. Daniel M'Phee preached in the forenoon and evening. The annual soiree in commemoration of the same event was held in the chapel on Monday evening. The Rev. Mr. Park occupied the chair, and the following gentlemen addressed the meeting:—Rev. Hugh Riddell, Glasgow; Rev. John Andrew, Barrhead; Rev. Robert Hood, Glasgow; and the Rev. John Dunlop, Dumfries. A very cheering report of the church's state was read by Mr. W. H. Potter. All the funds connected with the church were in a most satisfactory condition; and since last annual meeting 30 names had been added to the roll of membership. The sabbath school report was also encouraging. Besides the usual labours in that sphere being carried on actively, a library has been started, and, from the interest which the scholars take in it—there being above 100 subscribers—it was expected to assist not a little in consolidating the school. The church choir agreeably varied the pro-

ceedings by singing several appropriate anthems, &c. There can be no doubt but that the cause is making progress in Paisley, the great number of strangers who attend at such meetings of the church attesting it indisputably.

INDUCTION SERVICES AT KILWINNING.—On Sabbath the 4th Oct. the Rev. T. G. Salmon was inducted to the pastorage of the Evangelical Union Church, Kilwinning. The Rev. H. Riddell from Glasgow, preached in the forenoon, and at the close of a most valuable sermon on the bearing of the pentecostal revival on the Christian church, in few but appropriate words introduced Mr. Salmon to the church and congregation. Mr. Salmon preached in the afternoon from Gal. vi. 14. At the close of the sermon the ordinance of the Lord's supper was observed by the members of the church and a number of Christian friends from other places. In the evening Mr. Riddell preached a most impressive sermon on the bearing of the pentecostal revival on the world. The meetings throughout the day were good, the interest all that could be desired, and our earnest prayer is that the fruit may be much and lasting. On Monday evening the 5th a tea soiree was held in the chapel, which was filled with a most respectable audience. The Rev. Mr. Salmon occupied the chair. It was cheering to see a number of friends from Saltcoats and other places in the neighbourhood, who, notwithstanding the unfavorable state of the weather, had come to join with the pastor, and the church in their joy. The meeting was addressed by the Rev. Mr. Riddell Glasgow; Rev. Mr. Smith, Stewarton; Rev. Mr. Suttie, Galston; Rev. Mr. Cross, Ardrossan; Rev. M. McDowall, Saltcoats; and Robert Simpson, Esq. Glasgow. All the speakers were listened to with deep attention, and we have no doubt but lasting good will be the result. Several fine pieces were sung in first-class style by the choir of the Established Church, who kindly proffered their services for the occasion. At the close Mr. Beaton, Kilwinning, in name of the church and congregation, as well as on behalf of all present, proposed the thanks of the meeting to the choir, which was most warmly responded to. We are glad to observe that the E. U. Chapel in Kilwinning has undergone some important repairs, and is in many respects much improved, which says much for the good taste and Christian liberality of those concerned in it.

ABERDEEN.—Perhaps one of the most interesting and successful local meetings in connection with the Evangelical movement in the north was held in the St. Paul's Street E. U. Chapel, on the evening of Friday, Oct. the 9th. The attendance was very numerous, between 500 and 600 persons being present. The Rev. F. Ferguson, the venerable pastor of the church, occupied the chair, and was supported by the Revs. Mr. David Arthur, Thomas Gilfillan, and John Hunter, of the Congregational Union, Rev. Thomas L. Parker, Wesleyan Methodist, Rev. A. Nairn, presently supplying the second E. U. Church here, and Mr. David Smith, missionary of the Reformation Society. The meeting was opened by the whole assembly singing the hundredth psalm. Thanks having been offered up by the Rev. David Arthur, a sumptuous supply of tea and cake was served to the company. The chairman then, in a few introductory remarks, introduced the various speakers. The Rev. Thomas Gilfillan

was the first to address the meeting, taking for his subject "Christian Unity." In the course of his remarks he characterized the expulsion of the ministers and students in 1843 as one of the grossest mistakes ever perpetrated by the church, and expressed a hope that the day may not be far distant when the bonds of union would be again cemented, and all brought together again to fight in the one great common cause. The Rev. Thos. L. Parker, delivered a powerful and telling address on "The Church: its Place and Power," followed by the Rev. David Arthur, who spoke on "The Necessity of making Religion a Life," expressed his gratification at being present at such a meeting with the E. U. movement, and reiterated the sentiments of the first speaker. Rev. A. Nain next addressed the meeting in an eloquent manner on "Christian Activity." The Rev. John Hunter chose "Self-Culture" as his subject, which he made at once interesting and instructive, blended with a vein of humour and pleasantry which called forth the repeated plaudits of his auditory. The last speaker was Mr. David Smith, who endeavoured to show "Where the true Church was before Luther." A plentiful service of fruit was handed round during the evening. The performance of the choir, accompanied with the organ added much to the evening's entertainment. Votes of thanks having been passed to the speakers and choir, the benediction was pronounced, and the meeting separated after having spent one of the happiest evenings held in Aberdeen by the members and friends of the E. U. Church.

VALEDICTORY MEETING AND PRESENTATION.—On Monday evening, Oct. 12, a valedictory tea meeting was held in the E. U. Independent Chapel, Blackfriar's Street, Glasgow, to bid farewell and Godspeed to the Rev. Angus M'Phee, a young member of the church assembling there, and late student of E. U. Academy, on his leaving to take the pastoral oversight of a Christian Church in the Town of Pictou, Nova Scotia. The Rev. Fergus Ferguson, M. A., the esteemed pastor of the church, did the duties of chairman in a peculiarly happy and interesting manner, and all the more so, as indicating a great improvement in his health, and the near prospect of his complete restoration and resumption of all his pastoral cares. After tea, and the chairman's remarks, Mr. James Smart, deacon and superintendent of the Sabbath School, addressed the meeting, and concluded with a few touching and appropriate sentences to Mr. M'Phee, at the same time, and in the name of the church, presenting him with a purse and a few sovereigns, as a small token of their Christian esteem for him, and their appreciation of the sacrifices he is making in going out to such a distant sphere of Christian labor. Mr. M'Phee feelingly acknowledged the gift, and in an admirable address, full of Christian humility, spoke of his past connection with the church, his present position, and the deeply important and responsible future opening up before him. The chairman, in succession called on Messrs. Crawford, Lamber-ton, and Dickie, office-bearers in the church, who severally addressed the meeting; also, on Mr. James Burleigh, secretary of the Young Men's Christian's Association, and Mr. J. P. Young, secretary to the Literary and Mutual Improvement Association, of both which Mr. M'Phee had been an esteemed and active member. The praises of the meeting were ac-

accompanied by an harmonium, the sweet, rich tones of which were brought out by the skilful touch of Mr. Alexander Lamberton, a young member of the church, but also leaving it for an important commercial position in the great metropolis. The chairman closed the meeting with earnest prayer that the blessing of God might rest on Mr. M'Phee in the important work before him, and on all who had gone, and were still going, out from the church to other places and other lands, that they might be enabled to adorn the doctrine of Christ in all things, and be instruments of great usefulness in their day and generation. The meeting and presentation may be said to have been an extemporized affair altogether, as Mr. M'Phee was leaving much earlier than his friends had anticipated.

ANSTRUTHER—ANNIVERSARY SERVICES.—The anniversary sermons of the E.U. Church here, were preached in their chapel on Sabbath Oct. 11 by the Rev. A. M. Wilson, Airdrie, and the Rev. H. Stewart, the pastor of the church. The sermons were very appropriate for the occasion, and the meetings during the day, and in the evening also, were large and interesting. The annual soiree was held on Tuesday evening, when the chapel, which was beautifully decorated for the occasion with flowers and evergreens, was filled in every part with a most attentive audience. After a good cup of tea had been discussed by the meeting, and thanks returned, the chairman opened the proceedings of the evening by a few remarks with reference to the church's progress during the year. He then introduced to them the Rev. Mr. Wilson, who delivered to them an excellent expository address. His subject was the much disputed passage of Scripture which occurs in 110th Psalm, and reads as follows:—"Thy people shall be willing in the day of thy power," and he admirably succeeded in scattering abroad the darkness which the text has been involved. The next speaker was the Rev. David Hislop, of Leith, who, in his usual felicitous manner, delivered a very practical and home-coming address on "Working for Christ." He showed that the Christian's sphere of labour was at home, and in his neighborhood; that there was a great work to do in the way of lifting up the fallen, and leading prodigals back to their Father's home; and pressed on the attention of the audience the duty of all Christians engaged in this work to do what in them lay to serve the Saviour in this manner. The Rev. Dr. Morison, of Glasgow, was the next speaker. By reason of the great weakness of his voice he was able only to say a few words by way of commending Jesus to the hearts and consciences of all present. But what he did say was uttered with apostolic fervency and power, and will be long remembered by those who were privileged to hear him. The Rev. W. Adamson, of Perth, was the last speaker. His subject was, "The Aim of Life," and in a powerful and impressive manner he warned his audience against living aimlessly or living for wrong ends; and showed that only by living for Christ can we realize the aim of life.