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THE CANADIAN DAY-STAR.

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

AUGUST, 1864.

In our present number we give a full account of the meetings of the Conference of the American Branch of the Evangelical Union, held in Albert st. E. U. Church, Toronto, on the 6th ult., which no doubt will be interesting to our readers.

I. SESSION.

Conference was opened with praise and prayer, conducted by the retiring President, Rev. George Anderson of Huntingdon, who delivered the following address on THE RELATION OF EVANGELICAL UNION THEOLOGY TO MISSIONARY EFFORT.

By the good hand of our God upon us, we have been spared to labour for Christ another year. This is our fourth Annual Conference. We labor under great disadvantages, seeing our fields of labour are so distant. We receive little help from each other during the year, and the ministerial brethren, connected with our Conference have little intercourse with each other and must labour in comparative isolation. On this account our annual gatherings are more to be prized. We look forward to them with interest and ardent longings. This year we have more to encourage us than at any previous meeting. Two beloved brethren have come to labour with us in the field of British North America, both of whom are with us this day. We have thus reason to thank God and take courage.

It is a great matter to be on the right side, on the side of truth and of God. If our numbers be few, we have the profound conviction that we have the truth. We do not say that we have found out all the truth. That would be the height of pre-

sumption. Nor do we say that the truth exists only amongst us. The name Evangelical Union, by which we wish to be known, has been objected to, as implying that no other Unions are Evangelical. But it ought to be understood that when this name was chosen, it was distinctly stated, that in assuming it we did not mean to pronounce any opinion as to the character of other Unions, but simply to indicate that we are united to maintain and disseminate the gospel of the grace of God. We believe, however, that we have important truth to make known to our fellow-men, and that there is an urgent need for our testimony. I wish at this time to address you on the relation of Evangelical Union Theology to missionary effort.

That missionary effort is needed all over the world, no one laying claim to the name of Christian will deny. That it is the Master's will and command that Christians should engage in such effort, all who acknowledge him as their Lord will admit. The command of the Church's Head is unrepealed:—"Go ye into all the world and preach the gospel to every creature." In the early ages of Christianity, Christians were set on publishing the gospel. When persecution scattered them, they went everywhere preaching the word. Those who are most Christ-like will take the deepest interest in missionary effort. To engage in missionary effort is the object of that Evangelical Union of which we are a Branch. The E. U. was formed for missionary purposes.

Missionary work is to be carried on by the publication of the Saviour's gospel. This gospel is the moral implement which he has given us for cultivating the moral field of the world. It is the sword of the Spirit for the overthrow of all in man as an individual, and among men as communities, that is opposed to Jesus Christ. Now we think that we are warranted in assuming that there is an adaptation in the gospel which, as missionaries of Jesus, it is our duty to publish, to accomplish the ends, at which we should aim in publishing it. Indeed it is expressly said that the gospel "is the power of God unto salvation to every one that believeth." To maintain the opposite, that there is a want of fitness in the gospel as an instrument to accomplish the results, at which we should aim in making it known,—seems to us to be a reflection on the wisdom of its author. God is the "only wise God." His wisdom is seen in the means he employs to accomplish ends. Indeed one important department of evidence for the existence and attributes of God has been based on this very idea.

There is design, fitness of means to ends, evident in God's works of creation. We thence conclude that there must be a Being of wisdom and benevolence and power, of whom all that contrivance and design is the manifestation. And surely "the glorious gospel," which we are taught to regard as a higher, brighter, and fuller manifestation of God than there is in the works of creation, the instrument which God has given for the restoration to man's soul of his own likeness, must be adapted to this end, and is thus a manifestation of divine wisdom and mercy.

It must then be most important for the labourer in Christ's cause to be sure that he has the truth. He should beware of adding anything to, or taking anything from, the gospel. He should hear the word at God's mouth and warn the people from him. He needs many qualifications for his onerous and important work, and not one of the least important is a knowledge of the truth that saves and sanctifies. It must be of great importance for the preacher, not only to understand and feel the power of the central truth of the gospel, but also to see clearly the relation of the other truths that are round about the gospel and shine by its light, to that central truth itself. The preacher, too, should have confidence in the gospel as God's instrument for regenerating the soul. While he should have a profound conviction of the need of the divine blessing on his labours in order to true success, he should beware of under-estimating the power and the fitness of the gospel, as the Holy Spirit's sword, to slay man's opposition to God. Such an acquaintance with the truth, and faith in its suitability to meet the wants of the human heart, will impart courage to the preacher in making it known.

It is unnecessary that I enter largely on the subject of E. U. theology to you, who have studied the subject for yourselves, have embraced it as the truth of God, and for it have made sacrifices, suffered persecution, and braved opposition. That truth which we most frequently exhibit, which gives character to the preaching of our ministers, is the truth respecting the propitiation of Jesus Christ for the sins of the whole world. We believe God's law has been honoured—his justice satisfied, God himself propitiated by the death of Jesus in the room of the guilty. It is because we believe Jesus died for all sinners of the race of Adam, that we think we are warranted in saying to any sinner, Jesus died for you. This universal atonement we regard as the crowning manifestation of the love of God to men. We therefore seek to teach sin-

ners that while God hates their sins, he loves their souls, and yearns to save their souls, and that the gift of Jesus is the evidence and expression of that intense love and unutterable yearning. We believe, too, in the Divine Spirit as the Blessed Agent sent to convince the world of sin and of righteousness and of judgment, who testifies of Jesus, who takes of the things of Jesus and shows them unto, and lovingly urges them on, the attention of men, who leads those who believe into all the truth, and enlightens, comforts, and sanctifies through the truth. We believe in the freedom of the human will, consequently in the free agency of man; and that therefore it is man's duty to surrender his soul to the persuasive dealing of the gracious Spirit, in looking to that adorable Redeemer whom he delights to magnify. We believe in the conditionality of election, that God's purpose as regards election and reprobation is to set apart to his glory, and separate from the world for himself, all who repent and believe the gospel, and to cast off all who reject it. We believe too in the perseverance of the saints, not as a state to be taken for granted and rested in, but as a duty to be done by the Christian to which he is urged and entreated and commanded in the Word of God, and sweetly drawn by the Holy Spirit. But as there is danger of sinners resisting the Spirit, and refusing to come to Jesus, so there is danger of believers making shipwreck of their faith. We believe that it is our duty and our privilege to pray for continual and abundant supplies of the Holy Spirit out of the fulness that is in Jesus, because God has made arrangement in the economy of grace to bestow super-abundant outpourings of the Spirit in answer to believing prayer. I do not mean at this time to go at all into the grounds on which our beliefs are founded. We simply state our conviction that our doctrines are founded on the indestructible word of God.

But let us ask, What are the ends at which we should aim in the publication of the gospel? Our highest aim should be the glory of God. Our aim as regards our fellow-creatures is twofold, as mankind considered in their God-ward relation, are divided into two great classes—unbelievers and believers—sinners and saints—the wicked and the righteous. Men as sinners are estranged from God, through ignorance of his character. We should seek that they may be born again,—may be restored to God by faith in Jesus Christ. We should seek that believers in Jesus should be built up in Christlikeness of character. It is a blessed thought that

God is glorified in sinners being saved and in saints being sanctified, and desires to be so glorified.

In speaking of the relation of our theology to missionary effort, I wish to show first of all the effect it should have on the preacher.

1. It should lead the preacher to make God's glory his highest aim in all his evangelistic labours. The Gospel is the highest manifestation of the divine glory. Divine mercy and purity, truth and wisdom, are conspicuously displayed in the cross of Jesus. Now if the preacher thoroughly understand the Gospel and surrender his heart to its holy power, as the means used by the holy Spirit to elevate, ennoble and purify the character, he will consecrate himself to seek the glory of God.

2. It should make the preacher earnest. The Gospel reveals God as in earnest about the salvation of man,—as having given up Jesus, his well-beloved Son, to agonies and death for sinners, and as having sent forth the loving Spirit to strive with them, and lead them to Jesus. Now, can a preacher really believe that God intensely desires the salvation of sinners, and not be himself in earnest that men may be brought to Jesus Christ? And I need not inform you that earnestness is a most important qualification in a preacher,—such earnestness as is begotten and fostered in the soul by an intelligent apprehension of God's desire that all men should be saved and come to the knowledge of the truth.

3. The Gospel is fitted to fill the preacher with love to the souls of men. The earnestness of the preacher should be a tender, a winning earnestness. It should be evident to all that he loves the souls of his hearers. Now is not God's Gospel of love fitted to produce such affectionate tenderness? God is love. His love shines in Jesus and in the Spirit. So that if the preacher is at all influenced by the message he makes known, he must be most affectionate and tender and winning in his labours for the good of souls. We thus see, brethren, that the Gospel we proclaim is fitted to furnish us with most important qualifications for our arduous work. Let us seek by earnest prayer more light and holy power, and the consequences must be most blissful to ourselves and others.

Let us now inquire into the adaptations of the Gospel for the restoration of the soul to God. It reveals God as a God of love. We can tell the sinner that God loves him. No matter how great his sins may be, or how deep he may be sunk in vice, or how

obstinate he has been in his rebellion, it is our duty and our privilege to proclaim in his ears God's compassionate love to his soul. Is there not attractive power in this love? When the sinner is told that, though he has sinned against God, yet God so deeply compassionated him, that he gave Jesus his Son to agonise and die in his room, is not such an evangel fitted to win his heart, and draw him back to God? At the same time it is our duty to exhibit the Gospel as a manifestation of divine purity. The evil of sin is depicted in the sufferings and death of Jesus, who stood in our room, and made propitiation for our sins. Indeed, it is because the sufferings and death of Jesus express God's unsullied purity, and his hatred to sin, that his work is truly satisfactory as a propitiation for sin. When the holiness of God, as well as his love, is exhibited as shining in the Gospel, the effect of such exhibition is to draw the sinner *away from his sins*, to the God of salvation. And when the propitiation of Jesus, which reveals God's love and God's purity, is made known to the sinner, as the sure ground of forgiveness, he sees that, believing in God as propitiated, he need not fear the guilty past. A free pardon is held out to sinners, and pressed on their acceptance for Jesus' sake. How fitted such a Gospel to remove slavish dread from the sinner's soul, and to impart the peace that passes understanding! The work of Jesus, too, furnishes to the person that rests on it, a sure ground of hope. He sees that God in his love has already given Jesus to die for sinners; and that therefore he has abundant reason to believe, that, seeing God has already bestowed the greater gift of his own Son on men, as sinners, he will not withhold the lesser blessing of heaven from any who hold fast the beginning of their confidence firm unto the end. Thus looking unto Jesus, the believer can cherish the hope that at length he will reach his heavenly home. And realising God's love and God's purity revealed in the atonement of Jesus, and resting on the atonement itself as the sure ground of pardon and of the hope of eternal life, he is under the influence of truths, through which the Spirit of God purifies and meetens the soul for heaven.

We might show, too, that the Gospel, as we believe it, is fitted to remove the special difficulties respecting their spiritual state, under which many anxious persons labour. Is the enquirer disposed to doubt the love of God to him? How admirably is the love of God manifested in the gift of Jesus, fitted to chase away such darkness! Is the enquirer disposed to regard his sins as too

great to be forgiven? We can press on him the evil of his sins, and at the same time assure him that there is abundant merit in Jesus, on the ground of which they may be all fully and forever forgiven. Is he prone to look into his own heart, and thus increase his difficulties and troubles? We can point him to an object that is fitted to attract and captivate his soul, and fill him with peace and joy. The Gospel we make known brings God near as loving him, and as ready for the sake of Jesus, who died for him, to pardon all his sins. Is he waiting for a day of power? We can assure him that God is waiting to be gracious to him,—that a converting influence is at his heart, to which it is his immediate duty to surrender his soul,—that Jesus stands at the door of his heart and knocks, and that he needs to hear his voice and open the door, by believing in Jesus' atonement for all his sins, in order to be blessed with the indwelling presence of Jesus.

The adaptation of our theology to missionary effort is made evident by the fact, that in times of revival, it is such doctrines as those which are proclaimed by E. Unionists, which are for the most part preached. The love of God to sinners in the death of Jesus for their sins, the immediate duty of sinners to repent and believe the Gospel, to come at once to Christ, and depend entirely on his atoning blood, are ever-recurring ideas in the addresses of revivalists.

It would be easy to show that these views of divine truth which we hold are suited to the edification of believers in Jesus. But into this department of the subject, inviting though it is, I will not enter. We have shown how the Gospel is fitted to furnish and qualify the preacher for his work; let what was said on that, suffice at this time to make manifest its power to increase the holiness of believers. Christians need to glory in the cross.

And now, beloved brethren, are we using the power to do good to the souls of men which God has put within our reach? O let us regard the salvation and sanctification of the souls of men as our proper work. It may be necessary, in certain circumstances, to carry on a controversial warfare; but let us ever keep in view, as our highest aim, the glory of our God; and, as subordinate to this ultimate end, the good of men's souls. And let us meekly and humbly seek to promote the eternal weal of souls by the "manifestation of the truth." O let us seek by earnest prayer, a fresh baptism of the Spirit of God, that our minds may be full of heavenly light, and our hearts full of holy fire, and then God will own and bless our labours more abundantly.

I cannot close without expressing my firm belief that those views of divine truth for which we contend, are destined to spread more and more. The Evangelical Union is lengthening its cords and strengthening its stakes in our native land. It is taking firm root in Scotland. We see that urgent calls are coming from Australia for Evangelical Union ministers. We have room for more in Canada. Let Evangelical Unionists be true to their mission, and the Lord will accomplish a great work by their means. He will do great things for us, which shall fill us with gladness.

The reading of this address was followed by the reading of minutes of last Conference by Mr. James Robertson, Secretary. These being approved, the Rev. H. Melville proposed as President of Conference for the ensuing year the Rev. James Howie; which motion being unanimously approved, the President took his seat, and the Conference went into Session for business. The Conference was then found to include the following ministers and delegates:—The Revs. James Howie, President, George Anderson, Henry Melville, Angus McPhee; Messrs. D. D. Robertson, Toronto; Jas. Anderson, Guelph; Wyllie, Ayr; Templeton; Gemmell, Secretary to Executive Committee of Mission; James Robertson, Secretary to Conference, &c., &c.

The Rev. Geo. Anderson then moved that Rev. H. Melville, Mr. D. D. Robertson, and the Secretary be appointed a Committee to arrange the business of Conference. This being approved of, the first Session of Conference was brought to a close with devotional exercises.

II. SESSION.

The Session being constituted by prayer, the President called upon the delegates to report progress in the various fields of labor represented by them.

The Rev. Geo. Anderson, Huntingdon, said that by the blessing of God the labours of the Church under his care, had, during the past year, been crowned with some measure of success, there having been the average addition to the membership of the Church. Several months ago it had pleased some of his brethren in the ministry to commence, in St. Andrew's Church, Huntingdon, a series of controversial lectures, bearing pointedly on our denominational views, and not free from personal reference to himself. He had, for the purpose of defending himself, been an occasional hearer of these lectures, entering reports as he had been able in the pages of the *Day-Star*. This proceeding had not either in matter or manner pleased his Revd. opponents, who accordingly had sought redress by carrying the controversy into the public newspapers, where it was still going on.

For this step he had occasion to be thankful, as it gave that publicity to our views which seems to be the principal condition of our success. Throughout the whole he had been stayed and encouraged by divine aid; and his heart, and the heart of his people, had been cheered by the successive visits of his Reverend brethren Howie and McPhee. He request-

ed the special prayers of all who felt friendly to our movement generally.

The Rev. Henry Melville, Toronto, said that their progress, as a Church, had been slow but nevertheless sure. Peculiar difficulties had, during the past year, been, by the help of God, overcome; and the debt incurred in purchasing the chapel, in which the Conference was now convened, had been wiped off considerably. He begged to refer the Conference to the report of Mr. D. D. Robertson, Church Secretary, which was then read:

REPORT FROM THE CHURCH ASSEMBLING IN ALBERT STREET, TORONTO.

In sending in our report to the Conference now assembled, it becomes us to express our heartfelt gratitude to the Great Head of the Church for having dealt so bountifully with us in the past. Truly the Lord hath been merciful, long-suffering, and kind toward us.

As an infant Church, we have had many difficulties to encounter; many trials to endure; much to perplex, annoy and discourage; but God's goodness toward us has been sufficient for all these things, and it is with unspeakable delight that we can now say: unanimity, peace, and harmony characterise our little assembly; and we would earnestly request that every member of this Conference would remember us in his private, social, and public intercessions at the Throne of Grace, "That the grace of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Ghost" may continue with us.

During the past year, the financial position of the Church was greatly assisted by our pastor's visit to Scotland to procure aid for the liquidation of our debt; and the thanks of the Church are due to the sister Churches and friends in Scotland who kindly responded to his appeals. One of the greatest hindrances to the Church's advancement has been the quiet state of commercial matters in our city. Three or four of the members have left in search of employment; two have left the fellowship of the Church; and eleven have been added. None, since the formation of the Church, have been removed by death. There is a weekly prayer meeting in connection with the Church, which has recently been more interesting and better attended than previously.

The Sabbath school though small is also increasing, and in every respect is encouraging.

It is our earnest wish that, by renewed efforts on the part of the members, and by the blessing of God, at our next Conference we may be in such a position as to be able to present a still more encouraging report.

That the best of blessings may attend the Conference meetings, and make them conducive to the one great and grand object, the glory of God, is the earnest prayer of this Church.

The President then requested the Rev. A. McPhee to lead the prayers of the Conference on behalf of the Churches of Huntingdon and Toronto. After prayer, Mr. Wyllie, Ayr, said that a field of labour of a productive kind was open to missionary effort. A preacher of energy and enterprise would find abundant encouragement between Ayr and Ratho. But

while sickness and other causes were dissipating their membership, the Church was languishing for want of a preacher. He laid the case before the sympathies of the Conference, and trusted that something would speedily be done to supply the wants of the friends in the district represented by him.

Mr. Templeton, Newcastle, represented that place as affording a nucleus whereon might be based occasional missionary effort.

Rev. James Howie, Guelph, said that he had reached Guelph in January last, and finding that the place had resources, had determined to accede to the request of the brethren there to labour statedly among them. The chapel was small and the meetings small; the number of brethren having been reduced by calls of business, leading many to settle in other parts of the country. They had made application to the Municipal Council of Guelph for the use of the Town Hall, which having been granted, a series of meetings had been commenced in that commodious place. He had held a large and encouraging meeting in the country at Mr. James Anderson's, and felt that they must not lose hope.

When he chose a text known to be a hard text, he might at first sight be inclined to give it up; but a second examination generally convinced him that there was a sermon in it somewhere, which, by dint of perseverance, he at length succeeded in finding and extracting. So, forbidding as Guelph might at first sight seem, he thought there was a people and a prosperous E. U. Church in it somewhere, which time and patience should at last he trusted develop.

The Conference then addressed themselves to general business.

Mr. Gemmell, Secretary to Executive Committee of the Missions, read the following Report:—

REPORT OF EXECUTIVE COMMITTEE OF MISSION.

The Executive Committee of the Mission, in presenting their annual report to the Conference, beg to state that much less has been done in the past year for the spread of the Gospel in its glorious fulness and unfettered freeness, than they feel to be necessary. It is true our hearts were cheered by the arrival of the Rev. James Howie from Scotland last November. He only acted, however, as missionary for a very short period, having accepted a call from the Church in Guelph to become their pastor. The Church in that important town had been for a considerable period suffering for lack of the regular means of grace; and the committee, after deliberation, not only considered it best that the Church in Guelph should obtain Mr. Howie's services, but that for the present a part of the mission fund should be appropriated to sustain him in his labours there.

A few of the friends of a free Gospel in the Province, have contributed to the funds of our mission, and we earnestly hope that much more will be done in this necessary department next year. The following are the sums which have been received by the treasurer:—To balance in hand, \$24; Collection in United Kingdom steamboat, \$1.60; Collection in Albert street, \$6; David Bone, \$1; Mr. Crone, \$1; Mr. Brekenridge, \$1; W. Kennedy, \$1; Rev. H. Melville, \$5; Andrew

Robertson, \$10; John Cook, \$0.50; James Inglis, \$1; James Ritchie, \$0.50; Hugh McCrone, \$2; David Bone, \$2; David Patterson, \$2.25; James McColl, \$1; James Robertson, \$2; D. Farquharson, \$1.70; David Morton, \$5; Wm. Bruce, \$2; Michael Arnott, \$0.50; Joseph Williams, \$0.25; A Friend in Huntingdon, \$0.50; Friends in Ayr, \$10; Friends at Thorndale, \$2; Collection in E. U. Church, Huntingdon, \$2.80; Trout River preaching station, \$2.52; G. A., \$1; Miss C., \$0.50; Adam Crawford, Lloydtown, \$1; Total, \$91.62. Disbursements—Paid Mr. Howie, \$21.42; Guelph Church, \$32.25; Total, \$53.67. Balance on hand, \$37.95. If we had an efficient missionary in the field, we are confident that much good could be done in various parts of the country; and we earnestly hope and pray that the time may soon come when the "Lord of the vineyard may send forth labourers into his vineyard." It is also our earnest desire that the friends of our Gospel movement may be led to remember the claims of our mission upon their sympathy, prayers; and pecuniary help. We trust that they will contribute cheerfully and liberally of their means for the spread of the simple and soul-saving Gospel. We need men of God—devoted missionaries of the cross—to make known in our land the unsearchable riches of Divine grace, and money to support them in the great and good work.

Your Committee would therefore, in closing their report, suggest that the Conference take up this subject; and if possible devise means for carrying on successfully and aggressively our missionary operations in the Provinces.

The Rev. Geo. Anderson, while giving expression to his gratification at the spirit manifested in the Report, moved its adoption. Mr. James Anderson, Guelph, seconded. The Report was unanimously adopted.

The following resolutions were then proposed and unanimously adopted:

ANOTHER MISSIONARY FROM HOME WANTED.

Resolved,—That as the Rev. Mr. Howie, who was sent out to this Province as a Missionary, has accepted a call to the Church in Guelph; and as we at present stand as much in need of a missionary as before he came, we request the Conference in Scotland to send us out one as soon as possible to occupy the field:

Moved by Mr. D.D. Robertson, seconded by Mr. Wyllie.

MISSION SUBSCRIPTION LIST.

Resolved,—That a subscription list be commenced here among the friends of our gospel movement, for the support of the Mission; and that each member of the Conference in his own locality, do what he can, to obtain subscriptions for this purpose.

Moved by Rev. Ger. Anderson, seconded by Rev. A. McPhee.

OPENING IN MONTREAL.

Resolved,—That as the Rev. A. McPhee is about to commence meetings in Montreal, on the coming Sabbath, at the request of a few friends of our gospel movement in that large city, we as brethren, feel glad and

grateful to God for this new and important field of labour; and resolve that we will remember him in our prayers at the throne of grace, that God may crown his efforts with abundant success.

Moved by Rev. H. Melville, seconded by Rev. G. Anderson.

VOTE OF THANKS TO EDITORS OF DAY STAR.

"That the thanks of this Conference are due, and are hereby tendered, to the Rev. Henry, Melville, and the Rev. Geo. Anderson, joint editors of the Canadian Day Star, for their disinterested efforts in the publication of this monthly magazine. And this Conference beg respectfully to inform the Editors, that the brethren assembled do not only look upon the "Day Star" as a happy and most useful means of exhibiting the gospel in all its "glorious fulness and unfettered freeness," but also as the exponent of the views of the Evangelical Union; and as such pray our heavenly Father to follow it with the outpouring of his Holy Spirit, when it is broadcast monthly over the province, that it may prove instrumental in clearing darkened views of Divine Truth, encouraging to Christians, and successful in saving souls! And further, the members of this Conference pledge themselves to do all in their power to extend the circulation of the Day Star."

Moved by Mr. James Robertson, seconded by Mr. Wyllie.

After some friendly conversation, during which the Rev. H. Melville made allusion to the encouraging nature of his visit to Scotland, it was proposed by the Rev. H. Melville that the conference hold its next meeting, (D. V.), at Guelph, C. W., which motion was unanimously carried. A vote of thanks was then accorded to the members of Albert st. E. U. Church for their kindness and courtesy in giving the use of their chapel to the Conference, and their hospitality to the delegates and others from a distance.

After praise and prayer, the President brought the Conference to a close.

LADIES' AID.

In the evening, a Ladies' Aid was held in the basement hall of Albert St. E. U. Chapel, Toronto, the Rev. H. Melville in the chair. The meeting was large, harmonious, and happy. There was a full assembly of the Conference and friends. The Rev. James Howie spoke as follows, on

REGENERATION—IS IT TO FAITH OR THROUGH FAITH?

Many may be disposed to return an affirmative answer to the first part of this question. Indeed there can be no doubt, that such would be the case, judging from certain formulas and symbolical books which have been either really or implicitly subscribed by the mass of those who are reputed orthodox in doctrine.

In the 10th chap. of the confession of Faith, 2d section, we have the following: "This effectual call is of God's free and

special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed therein." And we have living writers whose works bear evidence that they have not read this part of the confession in vain. Dr. Candlish writes that, "Faith is the act of a renewed understanding, a renewed heart, and a renewed will." And the writings of all divine, of the Calvinistic School abound in such sentiments. The passage we have quoted from the confession of Faith is supported by Scripture proof; and, it may be best, just in the way of clearing the ground, to look, in the first place, at the support which the above passage obtains from Scripture. The first verse given in proof is 1 Cor. ii. 14. "But the natural man receiveth not the things of the Spirit of God, because they are foolishness unto him, neither can he know them, for they are spiritually discerned," This passage teaches that none but a spiritual man receives or discerns spiritual things. The things spoken of by the apostle are "the deep things of God." The things that make up the experience of a spiritual man, combined with those future blessings that are in store for all those that love God. But, the gospel is a simple thing. It is so plain, that he who runs may read it as he runs. The things referred to by Paul are things in advance of the simple gospel. Jesus said to his disciples on one occasion, "I have many things to say unto you, but ye cannot hear them yet." The disciples were not prepared to take in the Saviour's teachings upon advanced matters. And, some of the Corinthians were in such a state, that the apostle had fed them with milk, and not with strong meat, for they were not able to bear it. "We speak wisdom among them that are perfect," says the apostle;—thus intimating that it was only those who were in an advanced spiritual condition, who could really discern and appreciate the deep things of God's Spirit. But, it is through faith that any man can become a spiritual man. For, Paul to the Galatians writes, "That the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit, (i. e. the Spirit promised), through faith." And, again, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The necessity for regeneration does not lie in any supposed inability to believe the gospel when presented to the mind, but in the fact, that man is altogether depraved as to his character.

The next passage is Rom. viii. 7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." A carnal mind is just a selfish mind; and, a selfish mind must be enmity against God. And, a mind in such a state, and so long as it continues in such a state, cannot please God. This passage, like the former, is intended to prove that a sinner needs to be changed, ere he can exercise faith in God's gospel. But, it rather proves the necessity of faith in the gospel, ere the sinner can subject himself to God's law. Every man is a selfish man until he believes the gospel. The question, "what must I do to be saved?" is dictated by self-love. And, it is only when the soul turns to Christ, that self is satisfied; for there the soul finds safety. Sinners are sometimes exhorted not to come to Christ in a selfish spirit. But the sinner can come to Christ in no other spirit. The man is seeking life, and until that life be obtained, he cannot subject himself to God's law; the selfish man needs to be changed ere he can please God.

The next passage, is Ephesians, ii. 1. "And you hath be quickened who were dead in trespasses and sins." The apostle does not teach a deathlike inability, but, a deathlike state. As to the old state of the Ephesian converts, they were dead, *i. e.*, condemned. on account of their trespasses and sins, and, as to their present state, God had quickened them, *i. e.*, saved them from the condemnation of their sins. We now proceed to speak more particularly to the question. And,

1. We deny that regeneration is to faith, because it dishonours Christ, and, it does this by giving the sinner a new nature while Christ is still despised or neglected. Christ is the great object of faith; but if a man may be renewed in the feelings and dispositions of the soul ere he come to Christ, then, to a certainty, Christ is dishonoured, and, if a man may become a spiritual man without Christ, may he not rise to all the fulness of salvation without him? If a man build a house without a foundation, why should he trouble himself about the foundation after the house is built? Those who take the opposite view, no doubt hold, that sinners are to become spiritual through Christ. But, they at the same time hold that none but a spiritual man can come to Christ. May the man be spiritual and not spiritual at one and the same time? This dogma seems to have two sides. And, the one side must wage continual war with the other. Both cannot be true. We must cast aside as false, that which dishonours the Redeemer. God is the

God of order and not of confusion, and, all his gospel arrangements will approve themselves to the highest reason in man. But, there may be those who hold, that the more unreasonable the plan, the more Godlike. That which approves itself to mere carnal reason must be far below that high spiritual level upon which Jehovah works. But it is enough, that this dogma of regeneration to faith, dishonours Him who is worthy to receive all honour.

2. We deny that regeneration is to faith, because it infringes upon justification by faith alone. We profess to be grateful for our Protestant institutions, and often speak in terms of the highest commendation, of the doctrines of the Reformation. But, the doctrine we seek to condemn is anti-Protestant. It looks in the direction of Rome. This may be strongly denied. But any denial, however strong, cannot change the doctrine—there it stands. It may have Protestant friends, but this makes it all the more dangerous. If a man must be a new creature before he has faith in Christ, what becomes of justification by faith alone? The Scripture represents God as justifying the ungodly. But, if men must be spiritual ere they can have faith in Christ, what becomes of this Scripture representation? It must be simply not true. The spiritual man is not an ungodly man, nor is the ungodly man a spiritual man. But if God justifies the ungodly, and while he is ungodly, the doctrine of regeneration to faith must be discarded. If we exhort sinners to believe in Jesus, and be justified by his merits, do we not run in the face of our own exhortation, and, indeed, render it null, by telling sinners that they need to have spiritual ears, and eyes, and a spiritual appetite, ere they can hear and see, and appreciate God's gospel truth. The man who gives prominence to such a doctrine commits himself to a legal justification, and thus far must be counted the supporter of the creed of Rome.

3. We deny that regeneration is to faith, because it implies that a man may become an heir of glory without Christ. The regenerated man is a child of God; and, if a child then an heir. The man thus circumstanced may be called away ere the regeneration be crowned with faith; and, must he perish? The man is, in virtue of his new birth, a child of God, and, therefore, an heir of heavenly glory. But could such an one strike his harp to the new song, "Worthy is the Lamb that was slain, and who hath redeemed us with his blood?" But there may be none who hold the doctrine that will admit the implication. But it appears to us that

they must stand or fall together. If the mind turn away in horror from the implied consequences of the doctrine, then, let the doctrine sink. If a man be renewed by the Spirit of God, he is a child of God, and an heir of God. But should it be objected that no one is a child and an heir, but the man who has faith in Christ, then we say that the objection destroys the doctrine.

4. We deny that regeneration is to faith, because it contradicts the true science of mind. A man's views lie at the root of his feelings. He cannot feel aright in regard to God and heaven, nor in regard to sin and holiness, unless he obtain right views of these objects. All moral changes produced in the soul are brought about by the presentation of truth. Men are not changed in order to receive truth, but, they are changed through means of truth; the Spirit of God always acts in harmony with our mental constitution in working any saving change; and, all the doctrines of Scripture will be found to harmonize with the true philosophy of mind. But, the doctrine of regeneration to faith is an outrage upon mental philosophy in all its forms.

We affirm that regeneration is through faith—

1. Because of the nature of the change. It is a moral, and not a physical change, and must, therefore, be accomplished through the instrumentality of truth. Were regeneration a renewal of the impaired faculties of the soul, the change must be physical, and could only be accomplished by force, and, were this the case, the soul would be entirely passive in the matter of regeneration, and would be no more responsible in regard to it, than would a tree, or a stone, when under the influence of natural or mechanical force. Physical ends are brought about by physical means. The operator would never expect to remove the rock by assailing it with moral power. Nor must the moral operator expect that moral change may be wrought by mere physical power. The Almighty operator keeps the mechanism of the human body in motion by the exercise of omnipotence. The mechanism of the mind is upheld by the same means. But when the God of salvation changes the soul's character, He does it through the instrumentality of the truth. This leaves the entire weight of responsibility upon the sinner; while it exhibits God as the great worker in the change.

2. Regeneration is through faith, because the Scriptures establish it. We take the Bible to be the great standard of appeal, in this, and in all matters affecting the salvation of the soul. Jesus said to Nicodemus: "Except a man be born again, he cannot see the

kingdom of God." The Saviour does not dwell upon the nature of the change, but, he seeks to lead out the mind of his auditor to the instrument, by which the change was to be accomplished, and, with the view of opening the mind of the ruler, Jesus carries him back to a circumstance in the history of his nation, with which the ruler was, no doubt, well acquainted. And, he says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him might not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the doctrine is clearly stated in James i. 18: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." And, also, in 1 Peter i. 23,25: "Being born again, not of corruptible seed, but of incorruptible; by the word of God, that liveth and abideth for ever." "But the word of the Lord endureth for ever; and this is the word, which by the Gospel is preached unto you." It is by the gospel word, then, that men are born again. The regenerated man is a son of God, but, he becomes such by faith. "But as many as received him, to them gave he power to become the sons of God, even to them that believe." John i. 12. The word *power* in this passage is used in the sense of privilege. And, Paul to the Galatians writes: "For ye are all the children of God, by faith in Christ Jesus."

But suppose that some one were disposed to come down from the high position of regeneration to faith, and to say, "I simply hold that the sinner needs to be quickened in order to faith." We should reply, that to be quickened, is to be made alive, and to be made alive, is to have the sentence of condemnation removed. But how are sinners made alive? Listen, "Hear, and your soul shall live." Again, "He that believeth on the Son hath everlasting life." "Verily! Verily! I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

In conclusion, if regeneration is through faith in the gospel, none need wait for it, all things are ready. The truth is ready, the Spirit of God is ready. He waits, but he works while he waits. Believe and live.

Other addresses excluded through press of matter were delivered by the Revs. G. Anderson, and A. McPhee, which with sacred exercises, constituted a prosperous meeting, which separated at a reasonable hour.

TEA MEETING AT GUELPH.

This was held on the ensuing evening (Thursday 7th), in the E. U. Chapel. The Rev. James Howie, pastor of the church, presided and the platform was filled by the Revds. H. Melville, G. Anderson, G. Plowman, and A. McPhee.

The Rev. H. Melville spoke on

THE GIFTS OF GOD.

Mr. Chairman, ladies and gentlemen,—The subject upon which I am to make a few remarks this evening is so extensive that I feel at a loss where to begin or where to end.

The apostle James says, “Do not err, my beloved brethren, every good *gift* and every perfect *gift* is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Paul, the great apostle of the Gentiles, also tells us that “the *gifts* and calling of God are without repentance.” Every one acquainted with the inspired volume knows that there were a number of gifts bestowed upon the apostles and primitive preachers of the Gospel peculiar to the first age of Christianity. They were good, and perfect, and precious gifts; but having served the important purpose for which they were bestowed they were soon withdrawn. I refer here to the gift of prophecy, the gift of healing, the gift of miracles, the gift of tongues, which have long since ceased in the church. We have not received any of the gifts to which reference has just been made, though we believe that both the church and the world at the present day reap the benefits which directly or indirectly have flowed from all the supernatural gifts which were bestowed in primitive times.

There are numberless *temporal gifts* which come to us every day from the hand and heart of our heavenly Father. “The Lord is good to all, and his tender mercies are over all his works.” “He openeth his hand liberally and supplieth the wants of every thing that liveth.” Our very existence is a gift from God. What have we that we did not receive from him? All the members of our bodies, all the faculties of our minds, all the means and sources of enjoying life, are his gifts. Health, strength, soundness of mind, rain from heaven and fruitful seasons; in one word, all the temporal blessings which we enjoy; all our personal, domestic, relative and social comforts and enjoyments, are the gifts of God.

But I wish to call your attention for a little to a few of the *spiritual gifts* which God has bestowed, and which it is the duty and the privilege of all to enjoy.

They are so numerous and great that I must confine myself to only a very few out of the multitude which might be mentioned. The first, the best, and greatest of all the gifts which God has given us is his Son Jesus Christ. Yes, this is the greatest and the best of all God's gifts. This gift is worth speaking about, for it is an unspeakable gift. Christ is not only a gift, a free gift, a good and perfect gift from the Absolute, the Infinite, the Divine, the gift is also divine. Christ is God's unspeakable gift to us, to each of us, to all mankind. Hence the Saviour himself says: "My Father giveth you the true bread from heaven." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When sitting weary on Jacob's well, Jesus said to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water."

"Yes," says one of the most earnest and eloquent preachers of the church of England, "God spared not his own Son, but delivered Him up for us all. No lesser sacrifice would have saved us; and God loved us so well that He would save us at any sacrifice, except that indeed of his own attributes or perfections. Wonderful love! what else is the thousandth part as wonderful? Unless it be that the human heart can be proof against this love, and that men can give scorn and contempt in return for God's giving his only and well-beloved Son? I think that this wonder, but this alone, is more surprising. There may be one exhibition which surpasses in its strangeness that of God's not sparing his Son; but it can only be that of man's rejecting the gift. Yes, obdurate sinner, if such an one there be in the present assembly, angels looked wonderingly on, when a person of the Godhead assumed thy nature to bear thy sins; but they look, it may be, more wonderingly still upon thee who canst resist such a Saviour, or set at nought such a sacrifice."

John the beloved disciple says: "We have seen and do testify that the Father sent the Son to be the Saviour of the world;" and another apostle argues thus: "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things"? As if he had said: "Since God did not withhold the greatest of all his gifts from us when we were sinners, enemies, unreconciled, and ungodly unbelievers, now that we are saints, now that we are sons of God by faith in Christ Jesus, he

will with him also freely give us every other blessing." It is by taking Christ as our own that we get all the other gifts. My dear friends, Christ is the gift of God to you, to each of you. The Bible tells you that Christ is the gift of God to you. This truth is just as true now as it ever will be; don't think that your faith can make it true, or that your unbelief can ever make it false. Don't think that your conversion, your sanctification of character, or any thing in you, or about you, or done by you, or any change whatever in your views or feelings or life for the worse or for the better can ever make this great truth truer than it is, or turn it into a falsehood. No, Christ is yours by deed of gift. You can never change this gracious and glorious, and glowing truth; but O if you believe it, if you receive it into your mind, if you believe it, it will change you; and you will be constrained to cry out from the bottom of your heart, thanks be unto God for his unspeakable gift. O remember, that the Father of lights loves you with unspeakable love, and this unspeakable gift is the expression of his unspeakable love to you.

Another gift which the Father of lights has given is the Holy Spirit. This divine agent has been sent by the Father and the Son to convince the world of sin, of righteousness, and of judgment. He too is as truly a Divine gift—an unspeakable gift as Christ himself. He came down from heaven in all the fulness of his converting and sanctifying power after our blessed Redeemer ascended to his native home in heaven. His promise to the disciples before he left them was: "I will pray the Father and he will give you another comforter that he may abide with you for ever, even the Spirit of truth." This divine agent not only dwells in every believer's heart; it is his office in the economy of grace to dispose sinners to turn their attention to, and receive, or believe, the glorious gospel of the grace of God. The holy Ghost has thus been given for the benefit of the rebellious, that the Lord God might dwell among us, and if we receive into our hearts the truths of the Gospel, that Divine agent will take up his abode within us, and make our hearts his temple. We should also remember that God gives the Holy Spirit more abundantly in answer to earnest believing prayer.

This is evident from many portions of Scripture. For example our Lord says: "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke ii. 13.)

You are aware that *repentance* and *faith* are also spoken of as the gifts of God. As Christ is the only Saviour, no person who reflects for a moment can fail to perceive that the incarnation, propitiation and resurrection of the Son of God are indispensable to the very existence of repentance and saving faith. And as it is also evident no sinner ever is inclined, or disposed, to believe the gospel when he hears it, without the gracious pleadings of the Divine Spirit, *repentance* and *faith* are, in this sense, just as truly the gifts of God, as the Saviour who died for us, and the Spirit who disposes us to rest on that Saviour. It is, we apprehend, in this way that God gives repentance and faith. It is true that repentance and faith in our Lord Jesus Christ, are the sinner's acts, but they are not *self-originated*, they are produced by the truth as it is in Jesus, that truth which it is the Divine Spirit's pleasure and office to present before the minds of self-ruined men. Peter, in the fifth chapter of the Acts, tells us very plainly that this is the case. He says: "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to *give repentance* to Israel and forgiveness of sins, and we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Paul, too, in his epistle to the Eph. (ch. ii, 8), tells us, that *faith* is the *gift of God*. No man ever would, or ever could have faith, saving faith, but for the work of the Divine Son, and the operations of the Divine Spirit upon the heart disposing him to believe the gospel. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." The Son given to die for us, and the Spirit given to strive with us, produce faith. Saving faith in us when we yield to the constraining power of Divine love, and in this sense, repentance and faith are the gifts of God. In this sense, peace, pardon, purity, and every other spiritual gift which we enjoy, come down from the Father of lights. Dear hearers, God is willing that every one of you should have these gifts to night—now. You don't need to wait, for God is waiting to be gracious; and all the blessings of salvation are within your reach. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Do you want a new heart, a right, a regenerated, a holy heart? Then you must come to Christ, receive him as God's unspeakable gift to you. Believe in the Lord Jesus Christ, and you will be renewed in the spirit of your mind.

There are some other aspects of this important practical subject to which I should have liked to call the attention of the meeting; but Mr. Chairman I must not occupy more of the time. Permit me to say just one word in conclusion, on *eternal life*. It is the gift of God.

There is not a sinner here, or in any other part of the world, but deserves his wages. Yes his wages;—and what is the sinner's wages? "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Yes, fellow sinner, however numerous your sins may be, God does not wish to give you your wages. *Eternal life* is his gift to you, you may get it, you may enjoy it, and it will be your blame, your shame, your crime, and not your misfortune, if you fall short of it. For, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." O can you after such a display of Divine love as this say, Thy gifts be to thyself, I will have none of them? Rather say, Thanks be unto God for his unspeakable gifts. They are *unspeakable*, in their magnitude, in their importance, in their number, in their satisfying nature, in their duration; and they may be all your own.

The Rev. G. Plowman, who was just recovering from exhaustion and sickness, induced by the lengthened journeys which, in connection with his stated labour, he was compelled to take, expressed in his address at once regret that he had not been able, on account of the causes mentioned, to be present at the Conference meetings in Toronto, and gladness that now he was privileged to meet once more his beloved brother the Rev. James Howie, and his beloved friends in Guelph. Although he no longer "paddled in the same canoe" with the Rev. brethren beside him, and the friends before him, yet his heart was with them, and in harmony with the free doctrines for which denominationally they were known. While no longer identified with them in name, he had still the privilege for which he thanked God, that he could say in public what he thought to be the mind of God; and this privilege he used, to preach those simple doctrines of free grace with which they were all in sympathy. Although he no longer bore the name of E. Unionist, yet he was conscious that he had done more to spread those simple truths without the name than with it. And if souls were saved and God glorified in the way he was now fol-

lowing, he was sure he was speaking to those who wished him "God speed" in his work. His enjoyment in meetings like these he would say was great. He always loved them even at home in the old country where they were common; and where Christians met together for the purpose of sociably enjoying the good things of God, physical, mental, and spiritual, without in any way forgetting or throwing aside their Christianity; but rather that in every grade of Christian character and conduct, they might through intercommunion succeed in stirring one another up. But seeing it was a somewhat rare thing for him now to take part in such a meeting as that he had to-night enjoyed, he could not fail to express his satisfaction.

He was sure that the brethren before him would suffer a word of exhortation from one whose sole aim in speaking was a humble desire to see them prosper as a church and congregation. Then, he would say, Be united one with another. Especially be united to upstay each other by prayer. Each member of the Church in this respect had a duty to pay to his brother, which, when paid, would result in a multiplied blessing upon them all. Thus united, it was their duty, too, to pray for their minister. In no way could they more successfully encourage their minister's heart and strengthen his hands than this. He knew that they were willing most heartily to give their minister their dollars. But while he was certain that none of them were so blind to their duty as to forget the support they owed in the form of money, he would seek to press upon them the importance of giving their minister their prayers.

He regretted much that in consequence of denominational differences, Christians seemed often to feel it necessary to screen their love one from another. It was a great misfortune to the world that Christian men hid their piety in general, just because there was a difference between Christians and the world, which sometimes the former did not care to bring into notice. It was this spirit on the part of Christians that in so great a degree stopped the spread of the Gospel in the world. And when to a disposition to hide their light from the world, Christians added disunion of heart among themselves, they need not wonder if the aggressive power of Christianity did now and then seem almost dead. It was on account of a lack of warmth among Christians that so many relapses occurred within the Church, and that there was so little done outside of it.

But surely we were all one in Christ Jesus. "For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ." We would not be separated one from another in the object of our Christianity; but being Christians, we ought all to have only one grand object. That object he need scarcely say must be the glory of God through the salvation of men. United in this great purpose, the discordant elements of our constitution should not only be rubbed out by continual working toward the same end; but the place of these discordancies should be filled up with ever increasing love to one another.

He need hardly speak of the great power there was in union. He had once heard of a minister who had been in God's providence directed to a certain field of labour; and when he was just entering upon it he came in contact with one who warned him off with these words: "Sir, you must not go to that place to waste your time and energy. It would be in vain; for the great mass of the people is impermeable to the gospel. Satan has been among them, and he has been causing divisions to such a degree that an attempt to bring them unto God is next to hopeless." The reply to this was: "If there are six men left who are on the side of God, I shall go and labour among them as their minister with hearty hope. Give me six men whose hearts are united for God; and I do not fear the face of Satan." Accordingly he entered upon his work with this hope, and just this help. Gradually the divisions among his people were healed, and in the course of time he had a harmonious and flourishing church, where formerly there was only discord and spiritual desolation.

Such then, he would point out to the friends before him, is the nature of union. It was indeed strength. In this place they were but a handful; but if they only united their strength and continued in faith and love which is in Christ Jesus, there was every reason to expect that success should follow their efforts. Prayer, which "moves the arm which moves the spheres," was the instrument in their hands. If they joined their strength to wield in concert this glorious instrument, what influence could hinder their success? The Rev. gentleman sat down, expressing esteem for his brethren on the platform, and love for the people.

The Rev. A. McPhee spoke briefly on

OUR DUTY AMID CHANGES.

In human experience there is nothing but change. In human knowledge none is unchangeable "save one, that is God."

Man calls the rocks "everlasting." He names his "towers and temples eternal." In both cases he uses a mere figure of speech. For science shows that the settled earth is not steadfast in her seat; that the mountain peak whose very hue we deem the palpable sign of persistent endurance; that the ocean upon whose brow the poet has declared it to be beyond the power of time to "write a wrinkle;"—are all undergoing functional changes as continually as the light sand of the desert, or the ambient air which now sleeps in the solemn stillness of a calm, only to be roused into fury by the mad howling of a tempest.

It is generally correct to say that we know changes in all things. It is more precise to say that we know all things by changes. For what we know of ourselves, and of beings created like ourselves, we know because we and they are changeable. We know a little—a something childish in its littleness—of our Father who is in Heaven. That little we know because his Spirit works changes in us and around us, teaching us that He is unchangeable, "the father of lights with whom is no variableness neither shadow of turning."

Poets in all ages have struck a wailing note, and mourning sung, that the "*glory of the world changes.*" We would rejoice that changes are possible; for *good changes are the glory of the world.* The glory of the world is, that in spite of the fall, it should still be blessed by the mercy of God to such an extent, as not to be chained down to the spot to which it has fallen; but that it has been seized by the hand "mighty to save" to be snatched as a brand from the burning. As the years roll changes are taking place showing that this mighty hand still widens its grasp, and lengthens its saving strength.

Between the wings of the winds, an ever-increasing burden of Good News to sinners dark and degraded beneath ignorance, superstition, and idolatry sweeps

"O'er the glad waters of the dark blue sea,"

"To turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among them which are sanctified." From hand to

hand and from mouth to mouth, bursting through and overleaping the restraints of effete creeds, and the bars of denominational orthodoxy, passes the *goodness of God to sinners even the chief*, pressing a welcome to salvation upon the faithful acceptance of all, without distinction or exception. From many a rank and condition of men the King is multiplying his servants, that a message strong, and full, and free, many invite the starving sinner to a share of the "feast," whose dainties alone can satisfy the soul. These things are so. Bear with us while we humbly seek to point out our duty.

Your duty and mine amid such changes may be summed up in few words:—"Be up and doing."

While it is true that God has made men to change; and that there is no place in the universe, no period in duration, in which men shall be unchanging and unchangeable, it is especially worthy of notice that in the progression of these changes, man is like the forest tree; first the sapling sprouting from the seed, and growing into a tree producing fruit, after its kind, and towering perhaps—a gnarled forest king, only to become at last a leafless, branchless log, dissolving in the autumnal blast. Aye, there is something awfully momentous in the reflection that God sees us all just now at different stages of a series of changes through which we pass into the abode of the dead. Who can tell whether the present may not be the last of the years to you or me in this changeful scene? Are you ready for the last of your changes on this side time? It is a change which comes like a thief in the night. Will it come upon you unawares? That last change! How serious! It is a serious thing to die—"to fall into the hands of the living God," you say—How serious then must it be to live! To be simply what we are—to have changes going on in us now which in their consequences, never, never, never, will end—which through the gate of death will bear us on into eternity—on, on, on, for ever and for ever.

The work of this present life then is not for itself. No, it is for eternity—but a sowing time for the unending hereafter to which we are hurried on the wings of the fleeting moments. And "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap live everlasting" (Gal. vi. 8). The one important question of your life, then, is this:—What are you sowing? Is it bliss or woe, glory, honour, immortality, blossoming into eternal life? or is it contention, dis-

obedience and unbelief, producing unending tribulation and anguish?

Fellow Christian, you can go to your fellow-sinner with the same Gospel which brought peace into your soul. This gospel is a thing of shining glory, and the bearer of it gilds his earthly career with such honour as the world cannot defile, and the tomb cannot darken. Oh! if you are among those to whom the free Gospel of the power of God unto Salvation has come, lightening your sin-burdened heart, enlightening your beclouded spirit, and pouring a sun-like—a healthy radiance upon your whole inner and outer being—let your light shine. Rush into the very home of darkened souls, and tell them that the very God the terror of whose frown covers as with a funeral pall for eternal death their whole being, is the infinitely merciful One, the tenderness of whose grace is such that when Jesus Christ “was made a little lower than the angels for the suffering of death,” it was that “he should taste death for every man.” (Heb. ii. 9.)

“Pour upon the benighted eye,

The light of the dayspring from on high.”

In such a form as this: “God our Saviour will have *all men to be saved*, and to come to the knowledge of the truth. For there is one God and *one* Mediator between God and men, the man Christ Jesus; who gave himself a *ransom for all* to be testified in due time.” Tell them this with a glad and loud voice. Bid the message speak in your looks, your acts, your lives. Thus will the changes of your life be changes from glory to glory, rising upward, speeding onward, shining like the true path that leads into Zion “more and more unto the perfect day.”

Fellow sinner it is all true; it is the truth—the living truth—the truth which points the only way whereby you can be changed into a new creature, all old things having passed away and all things becoming new. “Acquaint now thyself with God and be at peace.” Are you not aware that the enmity of your God is against your sin, and against you, only because you are a sinner. Get rid of your sins and you are free from the wrath of God. “But how get rid of my sins?” Jesus Christ is your only hope, your only help. “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we can be saved.” (Acts iv. 12.) But, “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” (1 John i. 7). Aye,

cleanses your sins though they be as scarlet, making them as white as snow;" they may be red like crimson, but it is your God who would, and who, through Jesus Christ, will, wash your sin away. Now your sin and your love of it is your great evil—God will rid you of your past sins for the sake of Jesus; to get rid of the love of sin lies in no small degree with yourself. But love to sin is sin; how will you unlearn this sinful love? The Spirit of God is ever near you, presenting to you the things that Christ did for you. You know that Christ died for you. In this which Jesus did you have a reason why you should love him, for he is your best friend. But if you love Jesus, you cannot love sin. Love Jesus then: and, through Him, let love to God and to the creatures whom God loves, fill your soul. It is thus that "the love of Christ constraineth us; because we thus judge that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again." (2 Cor. v. 14, 15.)

After an address by the Rev. G. Anderson, Huntingdon, the meeting was closed with the Doxology and Benediction.

Thus closed our Conference meetings. We are sure that the mingled blessings and praises, invoked and offered to God, and opening, permeating, and closing the proceedings will find a reverberating voice from many a heart and many a home throughout the provinces. Encouraging as they have been to all who were present to take an active part in them, their influence, we feel, does not remain solely within the circle of those thus privileged, but extends to others scattered indeed through the intervention of many miles of space, but united even as one man by the power of those living principles of life giving truths, which are at once the basis and the bond of our strength.

" No force of earth or hell,
 Though fiends with men unite,
 Truth's champion can compel,
 However pressed, to flight,
 Invincible upon the field,
 He cannot fall, unless he yield."

Other addresses delivered in Toronto and Guelph, excluded for want of space, will appear in our next.