

tion to be effected by the church was not a partial one; the soul's woes had to be healed, and it had to

one: the beautiful garments of holiness. What an amount of meaning there was in the word "salvation!" It embodied freedom from the wrath, curse, and power of sin; and the means to effect that work were at her disposal. The extent of the work was then dilated upon—"the salvation of all men." There was a danger of retaining the means to them-

selves, and a spirit of selfishness got into the church, which resulted in the masses being uncared for. The church was obligated to bring in the wanderers. She was a fountain in the midst of a wilderness, which she had to change into the garden of the Lord! Her work had to be a persevering one, for it was not in her power to say when enough had been done for a people. It had also to be world-wide; and

though the time was past for defending the propriety of missions, and though much had been done, there was yet a great amount to do, and how could the church relax in the face of his text? Mankind had not only to be saved, but to "be brought to a knowledge of the truth;" and connected with the scheme of redemption there were heights and depths of

knowledge that no created intellect could grasp. Every order of mind could find subject for thought there, and it was just in that respect that christians differed. They were all stars, but they differed in glory. That they might progress in knowledge was the end of the christian ministry: for those without had not only to be brought to the threshold of the temple of truth but inside to behold its glories.

The second part of the discourse was the principle upon which the performance of that duty was urged—"God *will* have all men saved." He said the "will" in the text^d did not mean that God had "determined" to save all. He was willing that the offer of salvation should be made to all men, for this heart was full of love to all, yet none would avail themselves of

it but those that God inclined. If men were not saved, however, it was not God's fault, but the result of their own stubborn unwillingness and hostility. The offer was given to all for the church's sanctification. It was incentive to lay themselves out for work, and by that means the work became dearer to them, so that if their labours were unsuccessful, they received, so to speak, their wages. It was to be offered to all.

all in order that God might more fully exhibit his glory, for by that means "many sons would be brought to glory," and even the opponents of the truth would be compelled to honour Him by paying the penalty of their disobedience. In conclusion, he said the duty of the church was clear, and what was the duty of the collective body was the duty of the

The MODERATOR, after a hymn had been sung, recapitulated the object of the meeting, and proceeded to ordain Mr. Baillie. Before ordination, however, he put the usual questions contained in the formula to the pastor-elect, who bowed his head in token of assent. The members' adherence to the call was

tested by the moderator asking them to stand upon their feet and hold up their right hands. They did so, and Mr. Baillie in turn attested his adherence. The moderator then offered up the ordination prayer, Mr. Baillie kneeling before the table, and at the proper time the ceremony of "laying on of hands" was gone through by the members of the Presbytery.

Each presbyter afterwards gave the pastor-elect his "right hand of fellowship," and the members and congregation did likewise at the close of the service.

Rev. J. Wilson, of Hexham, addressed the newly ordained minister. He welcomed him as a fellow labourer, and wished him God-speed. He had come there at the call of the great Husbandman to sow the seed: of the great Keeper of the city to be a watchman.

man, to reprove, to warn, to guide, to help, and to encourage; of the great Shepherd as an under-shepherd to bring the young to His feet, to administer to those in adversity, and to comfort the sorrowing; the Leader of Israel to do battle for the Lord's Hosts against formalism, cold-heartedness, and sin, and to stand in the midst of "the valley of d

bones," "prophesy to the wind;" and of his King as a herald and ambassador to proclaim the will of the Lord. He would know and feel these things. He was in the dark, however, as to what lay before him. Every faithful minister had trials of a severe character than fell to the lot of ordinary men, and he was peculiarly severe under the most favourable circumstances. A young minister was full of hope

and his most wintry day was brighter than a middle-aged man's summer. The only trial he saw before him was a trial of strength,—of ability for pulp work,—but that illusion was soon dispelled. He would have trials from without and from his own people, and he would often go sad to the pulpit and come sadder away. Mr. Wilson then admonishes

Rev. Geo. Bell, of Newcastle, said he would give the congregation just a few headings to think over, which were as follows:—Think well of your minister; feel kindly towards your minister; speak well of him; succeed; to avoid appearing as a dictator; to cultivate a spirit of self-control and cautious prudence; and to daily seek much grace.

your minister; act well towards your minister: pray well for your minister; work well with your minister; and give well to your minister's support. His time permitted he would like to have dilated upon them, but in mentioning them over he made a few happy remarks, which were well received.

After short devotional exercises this interesting

THE DINNER.

At the conclusion of the above service, the President and a few of the members, officials, and friends met at the house of Mrs. Jameson, Blackhill, where a most sumptuous dinner was provided. The hostess

proved herself an adept at the culinary art; but we are at an entire loss which to laud the most—the diversity, the quantity, the quality, or the cooking of the splendid repast. The guests did ample justice to the lady's hospitality, and their encomiums were numerous and just. We have no hesitation in saying that the provision could not fail to gratify the most fastidious, and reflected the greatest credit upon the

The MODERATOR rose, and said that they had met on a most interesting occasion—the setting apart Mr. Baillie to the work of the christian minister. He was glad to find that the congregation was prosperous, and that they were unanimous. They had chosen one who stood high in the estimation of all who knew him. He possessed health, energy,

Rev. A. BAILLIE, in reply, said he was gratified to receive such a warm and cordial reception from the Newcastle Presbytery, for which he thanked them. Although he did not know much of the members of the Presbytery, yet the limited intercourse he had had caused him to cherish the fondest hopes that

Rev. W. FISKEN, of Stamfordham, having taken the chair, the moderator being necessitated to leave, proposed health, prosperity, and success to the congregation. (Applause.)

the pleasure the elders and people had at seeing that many of the Presbytery with them that day, a letter was begged to thank them for the manner they had acted towards Blackhill church since it became vacant (Hear, hear). The last act they had performed was the greatest of all, viz. the handsome grant the board had given towards their intended manse (Hear, hear).

(Hear, hear.) There was one pleasant thing connected with that gathering that he could not but mention. The Chairman (Mr. Fisk) was the first United Presbyterian minister that had preached at Blackhill, and was, in fact, the founder of the church. (Applause.) A few of his friends had located there, and when on a visit he had preached to them. He did not think that Mr. Fisk was now

The CHAIRMAN then proposed - the Strangers. There were gentlemen present belonging to other denominations, and they had also one of their brethren from the metropolis (Edinburgh), who

Rev. J. Brooks, baptist minister, Highgate, expressed his pleasure at meeting with them. Mr. Baillie would find plenty of work in the locality, as if he was disposed to visit he would get plenty of (Applause.) For himself he was willing to fraternize whenever an opportunity offered. (Applause.)

THE SOIREE.

being presented over by Misses Inurie (2), Paton (2), Johnstone, and E. Cole.—Rev. G. Bell was called to the chair at the after meeting, and addresses were given by the Revs. W. Ficken, — Henderson, Thomson, A. Baillie, J. Brooks, G. Douglas (Walcot), R. Leitch (Newcastle), and Mr. Brown (Newcastle).—Mr. Thomson gave an outline of an interesting work that was going on in Edinburgh and having

known Mr. Baillie for a considerable time he expressed himself as having the highest expectations of his success.—The Chairman said a letter had been received from their late pastor, the Rev. W. Lauder, who desired to convey his best wishes to the new pastor and his flock.—The meeting was brought to a close in the usual manner.

