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THE CANADIAN DAY-STAR.

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

APRIL, 1864.

JOSEPH AND HIS BRETHEREN.

The Bible is the best of all books, because it is the book of God. It contains the most important truths which have ever been made known to the children of men. It contains more history than any other book, more pure poetry, more pure morality, more profound principles, more precious proverbs, promises and lofty conceptions than all other books put together. The biography of this blessed book is also richer, simpler, truer, more instructive and unaltered than is to be met with in any merely human and fallible productions. The life of Joseph and his brethren, as recorded by Moses in the book of Genesis, is full of the deepest interest, and never fails to instruct and impress all who read it with attention. Let us just glance at a few of the most prominent events in Joseph's history, and we shall see that God both can and does bring good out of evil, and causes even the wrath of men to praise him.

That Joseph was Jacob's pet,—the object of his fond affection, is evident. Jacob could not and did not conceal this from the older members of his family. On this account as well as for other reasons they envied him, and could not speak peaceably unto him. We have no desire to justify in unqualified terms the old Patriarch for his partiality. The favouritism which he manifested was doubtless the occasion of their envy, and his trouble and perplexity. Partiality on the part of parents is frequently a source

of suffering, discord, and ill will in many families. The envy and hate which Joseph's brethren cherished in their hearts toward him soon ripened into revenge. The coat of many colors which he wore, and which was the distinguishing badge of his father's partiality, and ill judged favouritism, coupled with his repeated dreams of future superiority to them, tended to turn away their affections from him, and implant, nurse, and bring to maturity that positive hatred which nestled in their bosoms. When Joseph told them about his sheaf rising up, and their sheaves standing round about and making obeisance to his sheaf, we are informed that "his brethren said to him shalt thou indeed reign over us? or, shalt thou indeed have dominion over us? and they hated him yet the more for his dreams and for his words." But their crime did not stop here; they not only envied him, and hated him, they formed plans for the destruction of his life. Having become murderers in their hearts, they conspired against him, to imbrue their hands in his blood. Their language was "come now therefore and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him; and we shall see what will become of his dreams."

They were not all equally guilty of their brother's blood, but it is quite evident that the majority of them were ready to do with their hands what was already done in their hearts. But God in his adorable providence interposed. A band of Ishmaelites appeared in sight on their way down to Egypt, and they sold him as a slave. This was what they did. The act was theirs. The motives that prompted them to the act were theirs. The ends which they had in view were to get quit of the dreamer, to express their hate, and to give the lie to all his dreams of future pre-eminence and power. We say the act was *their act*, the motives that prompted them to the act were *their own motives*, the ends which they had in view were *their own evil wicked ends*. And if ever Joseph was to be anything else than a degraded slave,—if he was ever in after life to rise to manhood and fill a higher position or station than that of a degraded and oppressed thing in a foreign land far from his home, his friends, and his loving Father, no thanks to his brethren. They meant evil, only evil unto him; and if any good whatever was brought out of the evil no thanks to them.

It was doubtless the design of God to send Joseph into Egypt for the accomplishment of wise and benevolent purposes. Of this we have the strongest and the best evidence. And in his

adorable providence, God could easily have accomplished his wise and good and gracious ends independent of the band of Ishmaelites who were passing at the time. He could easily have sent Joseph down to Egypt independent of the self-originated hatred of his brethren toward him : nay more, he could easily have done it independent of their existence, or the existence of the Ishmaelites. But the wonder working, and all wise God saw fit to take advantage of, and overrule their wickedness to accomplish his own benevolent ends ; and cause even the wrath of men to praise him. God is too wise to be outwitted ; and too powerful to be frustrated in his plans.

We shall not follow the Hebrew youth step by step from the period he was sold as a slave till he for the first time stands before the monarch of Egypt to interpret his dreams. The reader is familiar with almost every link in the chain of Joseph's history. God we know was with him, and watched over him and blessed him, and revealed himself unto him, and exalted him from the prison to the Palace ; and made him ruler over all the land of Egypt. Instead therefore of entering into details, we would simply remind you of the fact that God in his adorable providence designed to raise this virtuous young Hebrew to the very highest station in Egypt next to the monarch, and constitute him a saviour in the land of famine and of plenty. Though he had, in consequence of the base wickedness, and lies, and hypocrisy of Potiphar's wife to lie for years in a dark prison, he had a paradise in his own heart, and that God who was with him, and who had great and good ends to accomplish by him, was the breaker up of his way, and gave him favour and influence and honour in the eyes of the king of Egypt in spite of all who meant evil unto him.

Joseph's brethren, then you perceive had one end in view in sending him to Egypt, and God had another. When Joseph first made himself known to them, he made a very touching and feeling reference both to their end in selling him, and to God's end in sending him thither. " I am Joseph ; does my father yet live ? And his brethren could not answer him for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you. And they came near. And he said, I am Joseph your brother whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves that ye sold me hither : for God did send me before you to preserve life. For these two years

hath the famine been in the land : and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God, and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

You perceive then that God's design in sending Joseph to Egypt was as different from the design which his brethren had in view as good is from evil, as love is from hatred, as starvation is from plenty, as meanness is from greatness, as God is from man. The Allwise God no more decreed their wicked actions, than they by selling Joseph into slavery designed thereby to fulfil God's benevolent purposes. That God brought good out of their evil, or overruled their evil for good, is beyond all question. But this gives no countenance to the monstrous idea that God decreed the wicked actions of Joseph's brethren. To decree evil is one thing and to arrange his adorable providence so as to bring good out of evil is quite another thing,—these two ideas are as far removed from one another as vice is from virtue, as hell is from heaven. The former God never did, never can do, the latter he often has done; and the pre-ervation of old Jacob and his family from famine through the instrumentality of Joseph, who was wickedly sold and separated from his parent- and home is a fine illustration of this important truth. We firmly believe that all the sin and wickedness that have existed in our world, or in the wide universe, including the fall of angels, and the fall of Adam, and all the wicked actions which the most wicked of our race shall ever dare to do, down to the close of time, shall be overruled by the infinitely wise Governor of this and all other worlds, for the ultimate good of all the loyal subjects of his Kingdom and the honor and glory of his thrice holy name. He who is wise in heart and mighty in strength, can and will cause even the wrath of men to praise him; but we cannot conceive that he would purpose or decree that sin, and then lay his plans so as to bring that wickedness to pass. O how dishonoring to the Holy one of Israel to represent him in human creeds and confessions of faith, as desiring the wicked actions of men, nay more, as actually decreeing that Joseph's brethren should hate him, and sell him, and act the part of polished hypocrites when they went home to their aged father! We are bold to say that God no more purposed their wicked thoughts and feelings

and actions, than they in selling him purposed to accomplish the merciful and benevolent ends which God contemplated in raising him to be ruler over all the land of Egypt.

We might now proceed to give other simple scriptural illustrations of the principle that though God is in no sense of the word the author of sin, or the wicked actions of men, he both can and often does bring good out of evil; but our space forbids our saying more at present on this important subject.

M.

LESSONS FROM PAUL.

The "Lessons" to which I refer are to be learned from the closing verses of the second chapter of Paul's Epistle to the Galatians. In these verses he marks out his own "way of life." They read thus:—"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." When the apostle thus sets forth his own way of life, he has an end in view. He means to say to the Galatians, and also to us, "be ye followers of me, even as I also am of Christ." (I Cor. iii.)

In order to understand these verses, we must, first of all, endeavour, as briefly as possible, to trace the current of the Apostle's thought.

Regarding the epistle as a whole, it may be said that the great aim of its noble author was to mark out the Only Way of Life for sinful and perishing men. Precious, therefore, and priceless are its contents to every sinner of mankind. In reference to it, Luther, the hero of the Reformation said—"This epistle is my epistle; I have married it." Like the epistle to the Romans, this to the Galatians is a standing protest against the notion of justification, either in whole or in part, by the works of the law. From this cardinal doctrine of justification by faith alone, some false teachers were endeavouring to lead the Galatians away. These so-called teachers of the law, in their zeal to proselytize the Galatian converts to Jewish ideas and ceremonies did not scruple to make some base and baseless insinuations against the character, teaching, and apostolical authority of the great apostle of the Gentiles,

by such means they sought to undermine his influence, and lead away the Galatians from the purity of Christian doctrine as taught by him. In some way or other Paul would be informed that his beloved but "foolish" Galatians were departing from the simplicity of the truth as it is in Christ. Moved with compassion for them, and removed from them in bodily presence, he wrote to them this interesting and highly instructive epistle, in which historical facts, powerful arguments, faithful rebukes, and affectionate appeals are beautifully and skilfully intermingled. Blessed is he therefore, who reverently strives to master its contents. He shall be enriched for time and for eternity. For it is the rich and enriching production of a natively powerful and inspired mind, linked to a warm and royal heart, on the altar of which the passion-fire of love to Christ did brightly burn.

In the first part of his epistle, by an appeal to historical facts, Paul demonstratively proves, on the one hand, that his apostolical authority was genuine, having been called to office by Christ himself; and, on the other hand, that the gospel which he preached was taught to him "by the revelation of Jesus Christ." The false teachers seem to have averred that Paul had not the same authority as the other apostles; because they were called to office, and taught the gospel, by Christ himself, when upon earth; whereas Paul's conversion took place after Christ had ascended to glory, and, taught the gospel, by men—by the other apostles. If they reasoned thus, such reasoning would appear plausible to those who did not know or believe that Paul saw Christ "as one born out of due time." (I Cor. xv:8.) Such baseless insinuations are evidently referred to by the apostle in his first chapter, where he says—"Paul an apostle, not of men, neither by man; but by Jesus Christ, and God the Father, who raised him from the dead."—"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (ch. 1.11. 12.) By way of proof, he brings forward the facts of his conversion, and call to the apostolic office, when Jesus appears to him on the road to Damascus, as it is evident from the following verses: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and re-

turned again into Damascus." (V. 15.17. Comp. Acts xxvi. 12.20.) These are the principal points which are discussed by Paul in his first chapter.

In the first part of his second chapter the Apostle tells the Galatians about a meeting which had been convened at Jerusalem, whither he went, accompanied by Barnabas and Titus, that he might bring under the consideration of the Apostles and elders of the church, the Gospel which he was preaching among the heathen so that it might be made manifest that he was of one mind with the other apostles in reference to the truth of the Gospel. At that meeting the question as to whether it was, or was not, necessary for believers to be circumcised and keep the law of Moses, in order to be saved, was discussed; and this was the question about which the Galatians were troubled. (V. 3. chap. v.; 2, 3, 6, 12, 13.) Very probably their troubles also averred that Paul was not at one with the other apostles in reference to the truth of the Gospel. If so, he proves their asseveration to be false; because the following verses, which sum up his account of the meeting, abundantly testify that entire harmony existed among the Apostles as to the way of salvation.

"And when James, Cephas, and John, (the leading Apostles, acting as representatives of the others) who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go (to preach the Gospel) unto the Heathen, and they unto the Circumcision. Only they would that we should remember the poor; the same which I also was forward to do." (v. 9, 10.) Having thus proved that he was divinely called, divinely instructed, and thoroughly at one with his fellow-Apostles as regards matters of doctrine, he still further establishes the fact of his apostolical authority by relating his encounter with Peter at Antioch, where he "withstood" that apostle "to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision." The other Jews, following Peter's example, also dissembled with him, so that even Barnabas, who stood with Paul before, was carried away with their dissimulation. But when he saw that they walked not uprightly according to the truth of the Gospel, he remonstrated with Peter, as the leader and representative of the others. And the verses I propose to consider either form a part of,

or are immediately subjoined to, that remonstrance. Thus far we have seen how complete and triumphant is the argument of the Apostle, how nobly he wields the sword of truth, and cuts in pieces the false asseverations of his foes.

J. G.

A FALSE CHARGE REPEATED.

Our readers will remember that, in the January number of the *Day Star* for the current year, there appeared under the heading of "Correspondence" a letter containing some statements which were made in a sermon by the Rev. A. Wallace, of Huntingdon, C. E., with reference to doctrines of the Evangelical Union on the work of the Holy Spirit in conversion. These statements were the following:—"There is a theology coming into notice in these days, which, while it professes *in words* to make much of the Holy Spirit's influence, yet in fact denies it altogether. It is a theology which is exciting the deepest fears of many of the leading divines of England and Scotland. Those who have embraced this theology tell us that the *Spirit of God is in the Word alone*, and that *beyond that Word the Spirit is not to be looked for*. They say that all his converting and sanctifying power resides in the words of Scripture, and that beyond the arguments and motives which are recorded there, the Spirit of God does nothing in the way of human salvation." We had the best of evidence that the *Evangelical Union* is the body whose theology Mr. W. thus characterizes. We were requested "to state what amount of truth or falsehood there is in these statements." We made some remarks thereon, which we intended not as a full statement and vindication of the doctrines held by the E. U. body with respect to the Spirit's work, but as evidence that the representations of Mr. W. are misrepresentations,—that he falsely charges us with the denial of the Spirit's work. This was our reason for quoting from the "Doctrinal Declaration" issued by the E. U. Conference of 1858, and other writings of the E. U. ministers. Now in the *Presbyterian* for March, the organ of the Church of Scotland in Canada, there is an article in reply to these remarks of ours. It is entitled, "The work of the Holy Spirit in Regeneration, and is ranged under the heading, *Articles Communicated*, so that it is not editorial. On this article we mean to make a few observations.

1. The writer in the *Presbyterian* does not mention the name of the periodical in which the article is contained, to which he replies. As our readers will see, ere we have done, there is abundant evidence that the article in the *Presbyterian* is intended as a reply to our remarks on Mr. Wallace's statements as given us by our correspondent. But why is it that he does not mention the name of the *Canadian Day Star*? Why does he call it "another *Monthly*?" Does this proceed from a desire to ignore the E. U. and everything connected with it? And how are the readers of the *Presbyterian* to know both sides of the question, seeing he says nothing to guide them to the periodical to which he refers? Or does he wish them to know only one side of the question, and that his own?

2. The writer of the article in the *Presbyterian* refers not only to our remarks on Mr. W.'s statements, but also to "another paper in the same number" of the *Day Star*. We presume he refers to the article entitled, *The Work of the Spirit*, in the January number of the *Star*. This article is not a statement in vindication of our views on the Spirit's work; it is a series of objections to the Calvinistic doctrine of irresistible grace.

3. The writer in the *Presbyterian* is determined that Mr. W.'s statements shall be true. He misquotes and misrepresents in carrying out his determination. This will be apparent as we proceed. He says, "After the most careful perusal of all that the author has said both in the article to which we refer, as well as in another paper in the same number, we do feel disposed to believe that the representation found fault with *must be true*. In both articles there is evidently a great profession in the way of making much of the Holy Spirit *in words*, but it is just as evident that the writer denies his work *in fact*." These are the assertions of this writer. He is strong in assertion.

4. We beg our readers to notice now the kind and amount of proof which this writer gives of these very blustering assertions. He does really attempt to prove his statements. To prove what he says "*must be*" our views, he professes to quote our words. He continues:—"He says," ("he" means the writer of the articles in the *Day Star* referred to in the extract from the *Presbyterian* given in paragraph 4)—"We repudiate the 'faith-necessitating' influences of the Spirit; meaning thereby that the agency of the Holy Spirit is not necessary to the production of true saving faith in the soul." Such is the whole amount

of proof which he advances for his very strong assertion. On this we have some remarks to offer, to which we beg the reader's special attention. First, he does not put what he intends as our words within inverted commas, so that the readers of the *Presbyterian* cannot easily tell where his quotation ends. Indeed they may suppose, for anything there is in his article to indicate the contrary, that the latter part of the sentence is intended as a quotation as well as the first. We suppose that it is only the words, "We repudiate the faith-necessitating influences of the Spirit," which he intends as a quotation from the *Day Star*. The other part of the sentence, "Meaning thereby that the agency of the Holy Spirit is not necessary to the production of true saving faith in the soul," we observe, is *his interpretation* of what he intends as a quotation from our remarks. But, seeing he does not put what he intends as a quotation from the *Day Star* within quotation marks, how are the readers of the *Presbyterian* to know which are our words, and which are his. We should conclude that the inverted commas have been omitted by a mistake of the printer, were it not that the word "faith-necessitating" is within inverted commas. Now, is this fair, honorable dealing with the language of others? Is it not calculated to mislead? But, secondly, there is no such sentence in our articles as that which he gives as our words. He professes to quote us as saying,—"We repudiate the "faith-necessitating influences of the Spirit." Our words are:—"We do indeed deny the irresistible faith-necessitating operation of the Spirit, in which Calvinists believe, but we believe in the words of the Spirit as set forth in the Bible." We beg our readers to turn to our words in the January number of the *Star*, and read them, with the quotation that follows from the Doctrinal Declaration. It is not so much the words themselves quoted as ours as an expression of our sentiments that we object to as the omission of a clause, entirely opposed to the interpretation given of them, "but we believe in the work of the Spirit as set forth in the Bible." We differ from the Calvinist as to the nature and extent of the Spirit's work, not as to its necessity. Seeing the writer in the *Presbyterian* had just "perused" our articles, and therefore must have had the *Day Star* beside him, why did he not quote our own words, and give the sentence entire? Was it because he could manufacture a sentence for us, which would better serve his purpose, by bearing the interpretation he intended to put on it? And yet this writer charges others with

misquoting the Westminster Confession of Faith. Those who live in glass houses should not throw stones. But, thirdly, *his interpretation* of our words is not to be relied on. It is not a true interpretation of our own words; it is not a true interpretation which he makes for us. He says, explaining the import of our words, "meaning thereby that the agency of the Holy Spirit is not necessary to the production of true saving faith in the soul." Surely it is one thing to say, "We do indeed deny the irresistible faith-necessitating operation of the Spirit in which Calvinists believe," and another and very different thing to say, that "the agency of the Spirit is not necessary to the production of true, saving faith in the soul." The one is our own statement, the other is a pretended interpretation of it, which perverts its meaning. We do hold "the agency of the Holy Spirit necessary to the production of true, saving faith in the soul." We protest against the writer in the *Presbyterian* setting himself up as an interpreter of our words. From the above specimen of his attempts at interpreting our meaning, we have no high idea of his competency as an interpreter. We pity the people among whom he labors if he manifests in his ministrations the same incompetency to explain the words of Scripture. We do not like to impeach the honesty of this writer, yet we can scarcely give him credit for such ignorance as not to know that his interpretation either of our words or of the words which he quotes as ours, is an entire misrepresentation of their import. It seems to us he is either dishonest or ignorant; he can take which horn of the dilemma pleases him best.

5. There is nothing more in the article to prove that his words are true. He has strong assertions indeed, but no proof. We know that one hundred cents make a dollar. But no number of assertions, which can be made, amount to a proof. He quotes the late Dr. Wardlaw as charging the five churches with whom he refused to hold fellowship with the denial of the work of the Spirit. He ought to know that the five churches always complained of such representations of their doctrine. These churches believed in the work of the Spirit. They cast away the Calvinistic view of the work of the Spirit, and embraced the scriptural doctrine respecting the universality and resistibility of the Spirit's influence. The writer in the *Presbyterian* ought to know too that he may fill the pages of the *Presbyterian* for a whole year, with his own assertions, and those of others to the effect that we deny the Spirit's

work, but yet that this would only amount to bearing false witness against his neighbor.

6. This writer says that "Dr. Wardlaw and his friends held fast the faith once delivered to the saints." "If they did, then we fear that the writer in the *Presbyterian* does not hold fast that faith. Dr. Wardlaw held and taught and defended the doctrine of universal atonement. Does the writer in the *Presbyterian* believe in universal atonement? Is universal atonement one of the articles of the faith once delivered to the saints? If the writer in the *Presbyterian* holds the doctrine of the Westminster Confession, which teaches limited atonement, then he is not holding fast the faith once delivered to the saints."

7. This writer in the *Presbyterian* is also amazed at the use we "make of the name of Dr. Campbell of London." Now we did not mention Dr. C's name as one who has "leanings and sympathies" with E. U. Theology. We know that Dr. Campbell is a moderate Calvinist; we mentioned his name in replying to the allegation of Mr. Wallace that the theology he was warning his hearers against was exciting the deepest fears of the leading divines of England and Scotland. We thought the fact that Dr. Campbell welcomed the Rev. John Guthrie, M.A., an E.U. Minister, to London, as pastor of one of the Congregational churches of that city, evidence that he did not fear the theology of the E.U. Dr. Campbell has expressed himself in highly eulogistic terms of Dr. Morison, as a man, a Christian, a minister and a worker for Christ in the great field of the world, and subscribed two guineas to the Morison Testimonial.

8. He charges us also with mis-quoting from the Westminster Confession. We acknowledge that a few words were omitted in our quotation, the printer's mistake, which escaped our notice in correcting the proofs. Our readers will see this mistake corrected under the heading of errata, on the last page of No. 3.

9. We should have liked had this writer in the *Presbyterian* grappled with the real points in dispute between him and Evangelical Unionists, when his performance might have served some good end. We wish him to consider that the question in dispute between us is not, Is the influence of the Spirit necessary? It respects the nature and extent of that influence. We invite him to try his hand at answering our objections to the doctrine of irresistible grace, in the January number of the *Star*, which it seems he "most carefully perused." Let him also endeavour to show what.

Calvinists fear from the spread of the E. U. Theology, and the consistency of these fears with the Calvinistic doctrines of unconditional election and reprobation. A.

OUR VISIT TO THE CHURCHES OF SCOTLAND.

NO. VI.

On Saturday, after the close of the Evangelical Union Conference Meetings in Glasgow, I went to the Eastern part of Scotland. In passing through Edinburgh I had a fine opportunity of seeing the Prince and Princess of Wales; they were just about to leave for London. I was pleased and delighted to see them, and to hear the cheers which rose from the hearts of thousands who turned out to witness their departure for the south. Our prayer is that they may long live in the affections of the British people, and follow in the footsteps of the good Prince who has gone to his rest, and the virtuous Victoria who still reigns.

On Sabbath, the 4th of October, I preached in the old town of Hawick in the forenoon, afternoon and evening. The church was well filled, and I embraced the opportunity of presenting the claims of our movement in Canada before them. The church there is under the pastoral care of the Rev. Robert Mitchell, and has considerably increased through his instrumentality. On Monday I went to Galashiels, and attended a social tea-meeting in the evening. The church there is under the pastoral care of the Rev. A. Brown, and though it is not large, there are a number of zealous, warm-hearted Christians connected with it. Several students have been sent from this place to our theological hall, who will we trust yet leave their foot-prints on the sands of time. *Galashiels* is beautifully situated, it is like a picture set in a frame of hills, and the inlet and outlet to the clear, silvery like stream, or river Gala, which runs through it, and joins the Tweed about a mile below, adds freshness and beauty to its loveliness. There are a number of very fine mills for the manufacture of tweeds in Galashiels. Within the last few years it has grown large and prosperous. Tartans and shawls of the very finest texture, and various other kinds of woollen and fancy articles, are manufactured there. Indeed some of the finest woollen mills in the world, with the very latest improvements, are in operation there. To stand and look at the perfection with which the whole machinery does its work one would almost be tempted to believe that man is capable of making living things.

Being within two or three miles of *Abbotsford*, the far-famed home of Sir Walter Scott, we went and visited with pleasure and deep interest a spot around which there still remains so much to remind the visitor of departed greatness. *Abbotsford* is certainly a very extraordinary house, and in connection with the enchanting scenery by which it is surrounded, the material of which it is built, the richly carved oak from the palace of Dumfermline with which the walls are pannelled and adorned, the ancient armor of families who kept the borders in days of yore, by which the walls are covered almost from top to bottom, the various specimens of military implements which fill the large hall, and the numberless other articles of great value, and beauty, and interest which meet the eye at every step, are exceedingly interesting to visitors from all parts of the world. The dining-room contains a fine collection of pictures. The library, which is the largest of all the apartments, is a magnificent room, fifty feet by sixty. The collection of books in this room amounts to about 20,000 volumes; many of them are extremely rare and valuable. In this part of the furniture we felt peculiarly interested, and almost felt disposed to sit down on the arm-chair on which the great historian often sat, and devour some of the volumes which he often handled.

That so great a man, and so voluminous a writer as Sir Walter Scott should become embarrassed in his worldly circumstances towards the close of his life is deeply to be regretted. But there is to us something more melancholy than even the troubles and cares and anxieties to which his external circumstances subjected him. In the prospect of death his mind never seems to have arisen above the earth in which he knew his body was soon to be laid. Almost his last words were, "I have no other wish than that the grated door of a burial place may open for me at no distant period." Perhaps his soul rose up into the regions of immortality. Perhaps he trusted to the merits and atonement of our Blessed Redeemer, and in his adversity and darkness and death found light and life; but it certainly is deeply to be regretted that a man in many respects so gifted, so great, and so bright a sun, should set in the midst of so much darkness and gloom.

We left the little Paradise which surrounds *Abbotsford* with feelings of peculiar pleasure, mingled with pain, and went to *Melrose*. This ancient and interesting place is about three miles from the residence of the great novelist. The object of most peculiar interest and attraction to visitors is the Abbey. It is un-

questionably the finest specimen of Gothic architecture and sculpture that was ever reared in Scotland. We are told that Melrose Abbey was founded by David I., by whom it was magnificently endowed. The foundation was laid in 1136, but the building was not completed till 1146, when it was dedicated to the Virgin Mary. The monks were of the Reformed class called Cistercians. They were brought from the Abbey of Rievale, in the North Riding of Yorkshire, and were the first of this order who came into Scotland. It was destroyed by the English in their retreat under Edward II in 1322, and four years after Robert Bruce gave £2,000 sterling, a sum equal to £50,000 of the money of the present day to rebuild it. The carving which abounds on almost every part of this old building is exquisitely beautiful. The stone of which it is built, though it has resisted the weather for so many ages, retains in many parts perfect sharpness, so that even the most minute ornaments seem as entire as when newly wrought. When one stands and looks upon such a magnificent relic of the past, and thinks of the many monks and warriors who have been buried within and around it, he is led to see and to feel that the fashion of this world is passing away.

On the evening of the same day I went to Jedburgh, and addressed a meeting; it was, however, small. I had the pleasure of spending the night with the parents of the Rev. Mr. Anderson. They were glad to see one who has for a number of years past *been co-operating in the work of the ministry with their own son.* The principal object of curiosity in Jedburgh is the remains of the Abbey. We are informed that it was enlarged and richly endowed by David I, and other munificent patrons about the year 1118 or 1147. The village of old Jedworth, about four miles above the present town, is of great antiquity, having been founded in the early half of the ninth century; and its royal castle is mentioned in the earliest Scottish annals.

I went from Jedburgh to Kelso on Wednesday, and addressed a meeting in the evening. Here, too, as in the former places which I have mentioned. there is a fine old Abbey a noble specimen of the solid and majestic style of architecture called the Saxon or early Norman. The monks must have been very numerous in the early history of Scotland, and spiritual death must have reigned to a considerable extent over the minds of the people. But light, and life, and liberty are now enjoyed by the mass.

On the following Sabbath I had the privilege of preaching in

Brighton Street Church, Edinburgh, in the forenoon and afternoon. Professor Kirk, who has for many years been so successful in winning souls to Christ, is pastor of this large Church. I presented before the minds of the congregation to the best of my ability the claims of Canada to their sympathy and pecuniary aid and I received evidence that my labor was not in vain. In the evening of the same day I went to Leith, and preached in the Evangelical Union Church there to a large congregation. The Rev. Mr. Hislop is pastor of that Church, and the pleasure of the Lord is prospering in his hands. The following Sabbath, which was the last I spent in Scotland, I preached three times in Clerk's Lane, Kilmarnock. There I parted with old friends, and near and dear relations whom I shall not likely meet again till we meet in the spirit-land where pain and parting shall be forever unneeded and unknown. Having taken out my passage from Glasgow in the *United Kingdom*, I spent the remaining two days before sailing with my relations in Falkirk. As the meeting was delightful, so the parting was painful. But I shall not trouble the reader with any expression of my feelings on that occasion. The readers of the "Day Star," have already learned from the Rev. Mr. Howie's interesting account in the January number what kind of a passage we had over the Atlantic and I need not repeat anything which has already been said. I was glad, and grateful to God after the dangers to which we were exposed to find myself back again to my family and field of labor in Toronto.

There is one thing which I neglected to mention as having struck me very forcibly when in Scotland, and that was the number of dull rainy days which they have compared with Upper Canada. It seemed to me as if it rained almost all the three months I was there. At least I was often reminded of the four lines which Burt is said to have found scribbled on a window.

"Scotland thy weather's like a moodish wife,
Thy winds and rains forever are at strife;
So termagant a while her bluster tries,
And when she can no longer scold, she cries,"

M.

REMINISCENCES OF BOYHOOD.

BY FORBES.

There are people who constantly sigh for the days of their childhood, as they believe they were their brightest and happiest days. This is wrong alike in principle as in fact; and on more

mature reflection, it is almost certain, those views will be materially modified on this point. If they will but remember, how their little childish hearts were ever and anon grieved by troubles they could hardly bear. How the loss of a toy, the death of some favorite pet, made them feel the bitterest woe. How the pleasure of play would be destroyed by the thought of an unlearned task. What a care to the mind and a drudgery school was. What fruitless longings for things beyond their reach. The but slowly satisfied desire to be big. And but think how the young and plastic mind is so easily impressed. How the untutored heart is not regulated by any experience bought wisdom or any high and holy thoughts. It must be evident if childhood is not the least happy season of life, it is by no means the most happy. The good so predominates even in this world over the evil, that the longer we live the happier we should become. So that when a very aged man goes down to the grave with many honors, merited because of his high born principles, first implanted in his bosom through faith in his own heavenly Saviour, and ever growing nobler and nobler, his end should be the acme of earthly bliss.

With this preface I would proceed to note a few reminiscences of my boyhood. Though not so happy in earlier days as I now am, yet many circumstances of a pleasing nature occurred to me, which I treasure and can never forget; as there are circumstances giving rise to disagreeable thoughts of which memory cannot become oblivious.

I never liked the school. Why? I have never been able rightly to know, unless it be I got a distaste to it at the first school I went to; I only attended it three or four days, when the teacher knocked my head against the wall, and it not being so hard as that with which it was forced in contact, I got severely the worst of it, and came home with sobbing heart, and swollen eyes, to lie in bed for several weeks. I was not an apt scholar, and yet I always liked to be at least third or fourth in my class, even in a class of fifty. My parents ever urged me to learn, but I was prone to play and leave all tasks to the end, until it became proverbial in our family, that my tasks were the *last shift*. I was at seven different schools; and by the age of fourteen, I had got enough of school, as I thought, and longed to get to work. So, despite the pressing of my friends to take more education, and the taunts that I would soon tire of work, I went to business. Every day revealed to me that I had foolishly neglected my studies; and I

soon began earnestly to apply my leisure time in the acquisition of knowledge. My father, though in a good position, had early taught me the value of money by never allowing me to have any to spend. I thus learned to prize even a penny as something great, and calculated with the greatest nicety how much that would buy. I often felt chagrined to find my companions having occasionally a deal to spend; and could not appreciate my father's wisdom in this. However, now I feel deeply grateful to him as it in childhood taught me provident habits. Many of those companions who were allowed "pocket money," as we used to term it, are now dishonored members of society, brought on through improvident habits acquired in early life. Even at the age of sixteen, my allowance in money was very limited indeed. I felt this all the more, for then I was to take my first journey from home on my own account. (*To be continued*)

FAITH AND WORKS.

We have the highest authority for saying, that salvation is of faith that it might be by grace. (Rom. iv. 16.) Salvation is enjoyed by him, who worketh not, but believeth on him who justifieth the ungodly. Faith is the belief of this saving truth. A very common error is to confound faith with some of its consequences. It should not be confounded with love; because love to God is the result of our belief of the love of God to us, manifested in the death of Christ for us. To seek love before faith in Jesus, and God's love to us in him, is to reverse the order which God has established; the penalty of which is, that we are thereby involved in most perplexing darkness and confusion as regards the way of peace with God. O reader, take God's "easy, artless, unencumbered plan," of saving your soul, by simple faith in the merits of Jesus for you. The work of Jesus is the object of faith. What you are to believe, is that Jesus died for your sins, magnified and honored the law for you. The simple belief of this truth, which is the testimony which the Spirit brings to you, will impart peace to your guilty troubled spirit.

But while faith on our part is necessary in order to our salvation, it is not by works of merit that we are saved. The work, which God prescribes to the sinner, and which God requires of him, that he may be saved, is that he believe on Him, whom he has sent, his Son, who atoned for our sins, and rose again for our justifica-

tion. But faith is entirely unmeritorious. No sinner can merit anything by believing in Christ. It is because we have broken the law, and the law condemns us, that we need to believe in the law-magnifying, justice-satisfying, glory-meriting work of Christ to be saved; and therefore obedience to the law on our part is not required, that we may have peace. The obedience of Jesus until death contains all the merit necessary to our salvation; and faith links us to Christ, who rendered that obedience, so that we enjoy salvation in him. The human will then must co-operate with the Divine will in believing the Gospel. God has appointed faith as the condition of salvation, that it might be by grace.

Works of obedience to the law, however, flow from faith. "Faith without works is dead, being alone." The object of faith is the love of God to us in giving his Son, to make the atonement for us. The belief of this truth is followed by love to God. We love God, because he first loved us. His love to us, seen by faith, begets in us love to him. Love is the obedience he requires of us. All the duties of the Christian life are just the manifestations of love. Thus the gospel of God's love to us in Jesus, brings us back, not only to God himself, to enjoy his forgiving smile, but also to his law, that we may make it henceforth the rule of our obedience. Delivered from the law, as a condemning law, by the grace of God, through faith in Jesus, we submit to the commanding authority of the law, and thus evince our faith and our gratitude. Believer, then be careful to maintain good works. Show your faith by your works. Tell others of Jesus, and seek to lead them to him. Abound in the fruits of righteousness.

A.

 LOVE.

Though I with angel's tongue could speak,
 Though with prophetic vision blessed,
 Yet if unlike my Saviour meek,
 The bond of *love* be unpossessed;
 No service of my heart would rise:
 Like holy incense to the skies:
 For he who reigns Supreme above,
 Is the *embodiment* of love.

Though I all mystery could unveil,
 Though steadfast faith each doubt remove,
 And though my knowledge never fail,
 My life, my true devotion prove:

Yet if there dwells within my heart
 No true desire to act a part,
 As Jesus did when here below ;
 My words will seem an empty show.

Though to the flames myself I give,
 An offering to my Saviour blest ;
 Though those who suffer, should receive
 When lacking all that I possess ;
 Yet if there is no inward love,
 My Saviour will not me approve ;
 For motives pure, and such alone
 Can gain acceptance at his throne.

Faith looks unto that glorious day,
 In which enrobed in garments bright,
 Our souls no more enshrined in clay,
 Shall with the heavenly choir unite ;
 But *love* bears long, is ever kind,
 And heals the sorrows of the mind,
 It cheers the weary, tempest driven,
 'Twill constitute the bliss of heaven.

O that this bond of *charity*
 In every action may be seen ;
 Then we through blest eternity
 Will dwell upon the glorious theme,
 Which while on earth we loved to sing,
 (All honor to our risen King ;)
 And in th' eternal world of joy,
 This shall each nobler power employ.

JOHN LOVE, JR..

THE CHILDREN'S PORTION.

THE LOVELINESS OF JESUS.

BELOVED YOUNG FRIENDS,—You are sometimes greatly delighted with a beautiful toy, or with the prospect of a visit from or of a visit to a kind friend. I wish to preach to you a short sermon about one who is altogether lovely—who possesses attractions, fitted to draw your young affections from the things of time, to fill you with the purest joy, and give you longings after him, as your portion and your all.

If I am to preach a sermon to you, I must take a text. Well, Psalm xlv. 2 will do very well from which to preach a sermon

on such a subject. "Thou art fairer than the children of men." Observe then,

First, that in this psalm, the psalmist speaks of Jesus, the Saviour. He it is who is "fairer than the children of men." This is manifest from the glow of delight which he evidently experiences while speaking of this personage. He tells us that his heart is inditing a good matter, that he speaks of things which he has made touching the King, that his tongue is the pen of a ready writer. He is enraptured with his subject. Surely it is the Messiah of whom he speaks, to whom the covenant made with him, by God had reference, and through whom the "sure mercies" (Isa. lv. 4), the blessings of that covenant, were to flow. Jesus is the KING of whom he speaks. Further on in the psalm he addresses this personage, as Divine. "Thy throne, O God, is for ever and ever." The psalmist speaks of Him, who, according to his humanity, sprang from him, but who according to his Divinity is His King and Lord. It is Immanuel whom he describes as "fairer than the children of men." Observe,

Secondly, the excellence of which the psalmist, speaking by the Spirit, ascribes to Jesus Christ, *fairness*. Is the reference here chiefly to the beauty of the Redeemer's person as a man? No doubt there must have been something attractive about the Saviour's person, when he was on earth. A man who cherishes evil passions in his bosom becomes ungainly in appearance even though naturally handsome on the other hand: the person who cherishes good dispositions, and in whose soul dwells the milk of human kindness, becomes really beautiful in Jesus, as our brother; there was love to God and man. No doubt Jesus was lovely in the eyes of those who followed him as his disciples. But the mass of the Jews saw no beauty in him, that they should behold him with admiration. They had a wrong conception of the promised Messiah; they expected a warrior, and Jesus appeared altogether unsuited to be the successful military general, who would at the head of an army, deliver them from all their enemies. And, dear young friends, you should remember that the countenance of Jesus was more disfigured than ever was the countenance of any man, and his form than any of the sons of men. The Jews were shocked at him because of his appearance. (Isa. lii. 14.) But this was owing to the sufferings which Jesus was voluntarily enduring for the sins of men, and thus it was evidence of his love and mercy to men—the outshining of his moral beauty.

Jesus was distinguished by moral beauty or fairness. The entire Scriptures bear testimony to the moral loveliness of the Saviour of mankind. We read that Jesus was "holy, harmless, undefiled and separate from sinners,"—that he did no sin, neither was guile found in his mouth. We have in the four gospels, four full length portraits of Jesus, by loving hands, and they are such as to impress us with the thought that Jesus was beautiful beyond compare. We behold him in all his purity, mingling with impure creatures for the purpose of saving and blessing them, and yet contracting no defilement from contact with them—maintaining his integrity unsullied. The Prince of evil tried all his wiles to win him over to the side of sin, but was unsuccessful. His fairness is seen in all the acts of mercy which he performed. "He went about continually doing good." He had recourse to miracles to exhibit his love, and bestow blessings on men. He showed condescension in his treatment of the young. He took them in his arms and blessed them. And when his sufferings were pressing, with all their crushing weight, on his spotless soul, he showed his compassion for the daughters of Jerusalem, and prayer for his murderers.

The moral loveliness of Jesus was prefigured in the sacrifices of the Mosaic dispensation. These required to be without blemish, and thus they pointed forward to him as the blemishless Lamb of God.

Jesus is the mediator between God and man. He is a mediator that suits us, for he is God and Man. As God he possesses all the perfections and excellences of perfect manhood. Observe,

Thirdly, That Jesus is fair and lovely in the sight of all that believe in him. To the believer, whether young or old, he is "the chief among ten thousand, the altogether lovely"—"more precious than rubies." The beloved of the Christian is indeed more than another beloved. The believer sees himself nothing but vileness and sin, and Jesus to be everything that he needs now or evermore. The believer sees that without Jesus, he would be peaceless, joyless, hopeless; but through him he has peace, joy, hope, and his affections are placed on him. His gratitude ascends to him; to his soul, Jesus is indeed precious. All other glories fade in the presence of Jesus; they disappear from the view of the soul, like the stars at the approach of the orb of day. That soul can look up to the visible Saviour, whom having not seen, it loves, and

say from its inmost depths, Thou art fairer to me than the sons of men.

Things always produce impressions on us according as we are interested in them, or as they are related to us. A manifestation of anger is regarded with disapprobation; but our feelings are peculiarly affected when we are its objects. A display of kindness is pleasing; but the pleasure is far more intense when that kindness is shown to us. Now Jesus is in himself altogether lovely, and holy angels, for whom he did not die admire and adore him. No doubt they are recipients of divine love; but that peculiar manifestation of his love and moral beauty which Jesus gave in dying for sinners was not for them. Yet they adore Jesus. Much more is Jesus beautiful to believers, who see that he suffered and died for them, who rest on his sacrifice, and who expect at length to reach heaven, because Jesus is in heaven pleading for them the merits of his blood.

Dear children, Jesus loves you and died for you. You are welcome to come to His heart. Think on his self-sacrificing love in dying in your room, and love him. Be like him. Be much with him, talking to him, as your best and kindest friend, and at last you will reign with him in glory.

IRRESISTIBLE GRACE.

We pray to God for the help, the assistance, the guidance of the Holy Spirit, which words cannot but imply the concurrence of our own wills and endeavors, some co-operation on our part. It will not be imagined that I mean that God *could not* exercise an irresistible power over the minds and actions of men. I only maintain that we have no ground to believe that he does exercise such a power. It is not our business to speculate upon what God could have done to cause our obedience and secure our salvation; it is enough for us to search the Scriptures, and learn what God actually has done and promised, and then to consider what remains to be done by ourselves. After all the volumes which have been written upon the subject, the argument against the doctrine of irresistible grace lies in a very narrow compass. It has pleased God to make us responsible beings: responsibility cannot exist without free agency; free agency is incompatible with an irresistible force; and consequently God does not act with irresistible force upon our minds.—*Bishop Tomline.*

A DIFFICULTY SOLVED.

“And it shall come to pass, that when ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold and raiment; and ye shall spoil the Egyptians” Exod. iii. 21, 22.

From chapter xii. 35, 36, we learn that the Israelites complied with the injunction here given; and, as our version reads, “they spoiled the Egyptians.” This narrative has given rise to several objections; the conduct of the Israelites has been characterized as ungenerous and dishonest; and as it was induced by the command of God, unbelievers have not been sparing in their remarks upon that also. It may be confidently affirmed, however, that the texts, properly understood, are open to no objection, and that the command, and the compliance therewith, may be shown to be perfectly just. In the first place, the Hebrew word *בָּשַׁל*, which our translators have rendered borrow, simply signifies to *ask*, to *require*, to *demand*. In the three passages relative to the transaction (chap. iii. 22, xi. 2, xii. 35,) the Septuagint has, *shall ask*, *αἰτῶσι*; and in the two former, the Vulgate has, *postulabit*, *shall demand*; and so, indeed, it was in the English Bible, till the edition of Becke, in 1549; the Geneva, Barber’s, and some others having, *aske*. The injunction, therefore, was, that the Israelites should ask or demand of the Egyptians a recompense for their past services; or, it may be, a restoration only of that property of which they had been despoiled.* It seems manifest, as Mr. Bryant has suggested, from the expression used in chap. xii. 33, “They sent them out of the land in haste,” that the Egyptians never expected nor wished for the return of the Israelites; and consequently they could not expect the return of the jewels and raiment. In point of fact, and as Dr. Clarke has ably argued, there *could be no borrowing* in the case, because, if accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*. Let it also be considered, that the Egyptians had never *any right* to the services of the Hebrews. *Egypt* owed its policy, its opulence, and even its political existence to the Israelites. What had Joseph for his important services? *Nothing*. He had neither district nor city, nor lordship in *Egypt*; *nor did he reserve any to his children*. All his services were *gratuitous*; and being an-

* This seems to be intimated in ver. 22. “Ye shall spoil the Egyptians. The word *בָּשַׁל* signifies to *regain* or *recover*, and is so used in 1 Sam. **xxx.** 22, as well as other places.

imated with a better hope than any earthly possession could inspire, he desired that even his bones should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen; but they were not provided for in that place; for they brought their *cattle, their goods, and all that they had into Egypt.* (Gen. xlvi. 1, 6), so that they had nothing but the bare land to feed on; and had built treasure-cities, or fortresses, we know not how many, and two whole cities *Pithom* and *Raamses*, besides; and for all these services they had *no compensation whatever*, but were, besides, cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, remarks the doctor, will infidelity ever dare to produce this case again, in support of its pretensions.—*Carpenter's Biblical Companion.*

A BEAUTIFUL COMPARISON.

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him.”—Deut. xxxii. 11, 12.

The truth taught by this comparison is, that, as there is in the eagle love and care for its young, so God loves and cares for men, who are his “offspring.” (Acts xvii. 28.)

1. When the eaglets are fully fledged and ready to fly, the eagle stirreth up the nest, so that they may leave it. God uses means, by his Spirit, his word and his Providence, to make the sinner feel that he is insecure in his unconverted state, so that he may become a pilgrim to the heavenly Canaan.

2. When the eaglets leave the nest, the eagle fluttereth over them, to teach them to fly. So, when sinners come to Jesus, out of the Egypt of their unconverted state, God teaches them their duty, how to overcome difficulties and spiritual enemies, and how to bear trials; by examples, the examples of those who have been longer in the divine life than themselves, the examples recorded in the Bible, and his own sublime example: “Be ye holy; for I am holy.” “Be followers of God, as dear children.”

3. The eagle puts the eaglets to the test. She spreadeth abroad her wings, taketh them, beareth on her wings. She shakes them off that they may be under the necessity of using their wings. So God puts his children to the test. He tried Abraham when

he commanded him to offer up Isaac. He puts his children to the test, in his Providence, to strengthen their principles, so that they may be strong.

THE GRATITUDE PAID.

God is the giver. It is according to the purposes of his grace, the promises of his word, and the fulness of time. How is this gift to be acknowledged?

By an ardent attachment to him.—There is everything in Christ to attract your love, and secure your regard. "How welcome," says a living writer, "is Jesus to a soul taught of God; as rural flowers to the sense, when the softening sun renders the air genial, when the fields breathe balmy freshness in the morning beam, when dewdrops tremble on every leaf, and the slow zephyr toils along the landscape, as if laden with sweets?"

By a bold confession of him. If this gift is received in the heart, it will be acknowledged openly and fearlessly.

By active zeal for him.—The best way to show our gratitude for the Father's gift is to seek to spread abroad the Saviour's fame. If God has given us his Son, let us give him our hearts.

TEMPLE.

BOOK NOTICES.

EVANGELICAL REPOSITORY.—We have just read the March number of this Quarterly Magazine of theological literature. It is a most delightful number, full of rich and most instructive information, on the most important of all subjects. The following are the contents: 1, Practical Exposition of the Second Chapter of the Epistle to the Hebrews—verse 1. 2, How to Preach the Gospel with Variety and Freshness. 3, Conversion—An immediate and Conscious Change. 4, Trials as seen in the Light of Faith. 5, Christ's Temptation. 6, None but Christ in the Pulpit—Why? 7, The Canon of the Holy Scriptures. 8, Doctrinal and Exegetical Queries. 9, Obituary Rev. Peter Mather. 10, Books: Grossart's Temptation of Christ, etc. We cannot give our readers of the "Day Star," on account of our exceedingly limited space, anything like an adequate idea of the value of this magazine as it comes fresh from the pen of Dr. Morison, and his contributors every quarter. We often wish that we could republish every word of it, and cause its light to shine into every house and heart in Canada. We most earnestly recommend it to all our readers. The 33 doctrinal and exegetical queries which are answered by the learned and gifted Editor, not to speak

of the other rich, refreshing and suggestive veins of thought which are imbedded in all the articles of this number, are worth its price many times told. These questions are sent to Dr. Morison by individuals in various parts of the world, who are in search of light on dark, obscure, or difficult portions of the Word of God, or subjects connected with Theology. We shall here quote one of the 38 queries to which we have referred as a sample of the rest, and the answer by the Editor.

QUERY 31. ORDAINED TO ETERNAL LIFE.—“What is the real force of the expression in Acts XIII. 48, as many as were ordained to Eternal Life? And what agency, or agencies brought about this condition?”

ANSWER.—The expression has no reference to *fore-ordination*. It is not said, “as many as were fore-ordained to eternal life believed.” The word “ordained” is a verbal development of the word “order.” Whatsoever is “ordained” is *ordered* or *set in order*. And it is in some such sense, apparently, that “as many as were *ordained to eternal life* believed.” As many as were *set in order in relation to eternal life*, believed. As many as had their minds *put in order and adjusted in relation to eternal life*, believed. The original term has a similar reference to adjustment and order in its fundamental import (ἑτάξιμι). As many as were *arrayed and arranged* in relation to eternal life, believed. The word has thus a reference to a certain inward assortment of the contents of the soul,—an assortment or adjustment, that is in all cases essential in order to faith. Before a man can believe the Gospel, his mind must be in some sort of preparedness. He must, for instance, have some notion of moral distinctions. He must have some notion of God. He must have some notion of guilt, and his own guilt. He must have some notion of his responsibility and danger. He must have some notion of the objective reality and validity of what is presented to him as the object of his faith. The sinner's mind must thus be in some definite manner *assorted, arranged, set in order, or disposed*. There must be *disposition* in the primary sense of the word,—arrangement. And thus it is as many as are *disposed in relation to eternal life*, that believe. This *disposition* involves as one element in itself, though only as one *inclination*. It must also involve *determination*; and at this point, another phase of the word's conventional import is touched. The word is translated determined in Acts XV. 2; and it might receive the same translation in XIII 48—“as many as were determined for eternal life, believed.” But this translation would bring into view only one element of the adjustment or ordering of the soul that is an essential to faith.

As to the agency or agencies, by which the soul is set in order for eternal life, there is doubtless, a complexity. Man's own agency in relation to himself must not be overlooked. He has a part to act. His fellow-men, also, who take an interest in his soul, and work and pray for it, may have some other part to act. Their agency need not be ignored or denied. But doubtless the Great Agent is the Divine Spirit;—who acts nevertheless in harmony with our free moral nature, not necessitating, but only soliciting those inner elements of mental adjustment,—volitions,—which are assuredly indispensable in order to the soul's reception of eternal life, and indeed in order to its condition of reciprocity.

INTELLIGENCE.

SANQUHAR, SCOTLAND.—For many years a large amount of sympathy with the doctrinal system of the Evangelical Union has obtained in this locality, and recent ecclesiastical proceedings have helped to make it assume a combined and positive form. The friends of the Evangelical Union residing in Sanquhar, Kirkconnell, and contiguous places, have secured a temporary place of worship, in the town of Sanquhar, and on Sabbath, the 6th March, it was opened under the auspices of the Home Mission, by the Rev. J. Maconachie, of Hamilton. Although the weather was rather unpropitious, there was a good assemblage, some having travelled a distance of six miles in the midst of snow. Both meetings on Sabbath were very encouraging—and on Monday evening Mr. Maconachie preached in Kirkconnell Hall to a large and deeply interested audience. There seems to be every reason to expect a growing and influential cause in Sanquhar. The brethren give evidence of steadiness, intelligence, resolution, and strong attachment to the single and consistent doctrines of the cross, and they richly deserve the sympathy and prayers of all who are concerned for the progress of God's truth, and overthrow of Calvinistic error.—*Christian Times.*

DREGHORN, SCOTLAND—CALL.—Mr. Robert Paterson, student, has accepted the unanimous call from the E. U. Church, Dreghorn, to become their pastor.—*Christian Times.*

CALL.—Mr Robert Finlay, student, has received and accepted a very cordial invitation from the E. U. Church in Eyemouth, Scotland to become their pastor.—*Christian Times.*

DUNDEE, SCOTLAND, FORMATION OF THE SECOND E. U. CHURCH.—On Sabbath last, the 14th Feb, the brethren assembling in Hammerman's Hall were formally constituted a Church of Christ. Appropriate discourses were delivered by Messrs. Halliday, Montrose; and Gladstone, Edinburgh. Mr. Gladstone delivered an able discourse in the morning, on "Waiting on God." Mr. Halliday preached an impressive sermon in the afternoon, from the words, "Father the hour is come." In the evening, Mr. Gladstone took for his subject "The Unknown God." The speaker addressed himself more particularly to the unsaved, and the sermon was listened to with the most marked attention, and seemed to produce a deep impression. At the close of the evening sermon the church was formally constituted by the Rev. W. Halliday, of Montrose, and thereafter the brethren observed the ordinance of the Lord's Supper, and received the right hand of fellowship. The attendance during the day was large. In the evening the hall was crowded. Altogether, the meetings were of the most interesting character, and well fitted to cheer the hearts of the brethren, and give an impetus to the cause in this town.—*Christian Times.*