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# THE CANADIAN DAY-STAR.

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

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JULY, 1863.

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## BORN OF WATER AND OF THE SPIRIT.

The first thing to which our Lord turned the attention of Nicodemus when he entered into conversation with him, was regeneration, or the new birth. "Except a man be born again, he cannot see the kingdom of God." This was something new to the old Israelite,—something strange, —something which he did not understand. He had marvelled at the mighty works which the great Teacher performed; now he marvels at the mysterious words which flowed from his lips. To be born again, was to the Jewish Rabbi something quite as much out of the ordinary course of nature as any of the miracles which Jesus had performed. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" These questions show clearly that he did not comprehend our Lord's meaning. He was a stranger to their spiritual significance, and like multitudes at the present day, he was ignorant of the first principles of practical and evangelical Christianity. Though well acquainted with the Jewish religion, and instructed in the school of the prophets, Nicodemus was at first but a dull scholar in the school of Christ. When that Heavenly Teacher told him that a man must "be born again," his mind wandered away back to his childhood—his infancy,—his natural birth.

The compassionate Jesus, perceiving as he did the error and ignorance of the old man and the false ideas which he entertained, repeats in substance his former statement and explains what kind of a birth it was to which he referred, and the super-human agency by which it is effected. Mark his words: "Jesus answered, verily, verily, I say unto thee except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh (or fleshly), and that which is born of the spirit is spirit" (or spiritual.) The new birth, or the conversion of the soul to God, is a great change—a change from darkness to light, from death to life, from bondage to liberty. Dear reader, if you have not experienced this great, this radical change in your views, your state, your relations, your feelings, your character, come, O come to the conclusion that you need to be born again. You need to be born, not of blood, nor of the will of the flesh, nor of the will of men but of God. You need to be born of the Spirit,—this is necessary, for he who has the government of the kingdom on his shoulder, and the keys of that kingdom hanging at his girdle,—who openeth and no man shutteth, who shutteth and no man openeth, has said, "except a man be born of water and of the spirit he cannot enter into the kingdom of God."

The language which our Lord here employs clearly shews us that regeneration, or the new creation, does not consist in a physical change, but is *moral in its nature*. He not only teaches us the nature and the necessity of the new birth, he also teaches us, and that very explicitly, the *necessity of the Holy Spirit's agency in effecting it*.

That the agency of the Holy Spirit is indispensably necessary in regeneration is abundantly evident from many portions of the word of God. We shall not spend time quoting scripture to prove this important doctrine. We wish to call the reader's attention specially to the words of our Lord already quoted,—“Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.”

Various views have been taken of this interesting and important passage. Many suppose that when our Lord said “Except a man be born of *water*,” that he meant by *water* the *word of God*, or the Gospel. That regeneration is ascribed, in scripture to the truth is abundantly evident. It is also indisputable that the word of God, or the converting instrument is designated *water*. For example, in Isaiah lv. 1. “Ho, every one that thirsteth, come ye to the *waters*, and he that hath no money; come ye, buy, and eat: yea, come, buy wine and milk without money and without price.” Also Rev, xxii 17: “And the spirit and the bride say, come. And let him that is athirst come. And whosoever will, let him take the *water of life* freely.” The language is figurative, but it is significant and expressive. The word of God is *water*,

good *water*, refreshing *water*, pure water, purifying water, soul-satisfying water. But though all this is true it does not appear to us to be the truth taught in this passage. We apprehend that Our Lord did not refer to the word of the truth of the Gospel when he uttered the heart stirring words: "Except a man be born of *water* and of the spirit he cannot enter into the kingdom of God."

Many suppose that our Saviour had reference to baptism with *water*, or in *water*, when he said to Nicodemus, "Except a man be born of *water* and of the spirit he cannot enter into the kingdom of God." And there are some who even fancy that water baptism is here declared to be as necessary as the baptism of the spirit itself. But the Saviour, as it seems to us, has no reference to the ordinance of water baptism in any part of his conversation with the Jewish Ruler. That subject it is true is introduced at the twenty-second verse of the chapter, but it is quite manifest that the new section which commences with that verse has no reference to the interesting interview which our Lord had with Nicodemus. We believe that water baptism is an ordinance of Christ's own institution,—we look upon it as a delightful ordinance,—a teaching ordinance,—a very significant ordinance, and when properly understood, and observed, Christian parents and their infant children derive spiritual benefits and blessings through its medium. But we do not believe that either adults, or infants, are in any sense of the word born again by water baptism. The regenerating influence is not in the water, never was in the water and in the nature of things never can come out of, or flow from the water. To be born of *water* therefore in the sense in which our Lord uses the expression is a very different thing from being immersed in water, or baptized with water. We have reason to believe that multitudes, nay millions, have been baptized in water, and with water, who were not born again—born of the spirit. The form of godliness is often observed by those who are total strangers to its power.

We apprehend that the word *water* in the passage which we are examining is not the emblem of the Gospel, nor the material element which is employed in dispensing the ordinance of baptism, but is emblematic of the *Holy Spirit*, that great and gracious agent whose influences are indispensably necessary to regenerate the heart. There are not two distinct things referred to in the expression "of *water*, and *the spirit*," but only one, under the

similitude of another. A slight alteration in the translation of one word will make this clear and evident: "Except a man be born of water *even* the spirit, he cannot enter into the kingdom of God." That the Greek particle rendered "*and*" in our authorized version is also translated "*even*" is abundantly evident from the following passages: "But the men marvelled, saying, what manner of man is this that *even* the winds and the sea obey him," Mat. viii. 27. "For he that hath to him shall be given: and he that hath not, from him *shall* be taken away *even* that which he hath." Mark iv. 25 "For *even* the very hairs of your head are all numbered." Luke' xii, 7; see also Acts v. 39. Rom v. 7. 14, Mat. xxv 29. Mark i, 27, vi, 2., Rom. viii, 23.

There are a number of passages where the word would have been much better rendered "*even*" instead of "*and*." For example, Math. iii, 11, where John says "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." The meaning obviously is, he shall baptize you with the Holy Ghost *even* with fire; that is, he shall baptize you with the Holy Ghost under the *similitude of fire*. See Acts ii. 2-4. Take another example, Titus ii. 13, "Looking for the blessed hope, and the glorious appearing of the great God *and* our Saviour Jesus Christ." There are not two persons spoken of in this passage, but only one person: looking for the blessed hope, and the glorious appearing of the Great God *even* our Saviour Jesus Christ.

See also Titus iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: *even* the renewing of the Holy Ghost, for it is quite evident that the washing of regeneration is not one thing, and the renewing of the Holy Ghost another and a different thing, but one and the same thing. To be baptized with the Holy Ghost and with fire to which we have already referred, are not two different and distinct baptisms, but on the contrary they are one. And to be born of water and of the spirit are not two different and distinct births, but one and the same birth. "Except a man be born of water *even* the spirit, he cannot enter into the kingdom of God." You see then, dear reader, that the pure and the purifying Spirit, here brought before us under the similitude of water, is the grand agent, the great, and gracious agent, in regenerating the soul. O, if you have not yet

been renewed in the spirit of your mind; if you have not been born again—regenerated in heart and life, you need to experience this great, this necessary change, to fit you for the enjoyments and the employments of the kingdom of God. O remember, you can never see or enter the gates of that City which hath foundations, whose builder and maker is God, unless you are born in the City of Regeneration.

The indispensability of the Divine Spirit's agency is a doctrine most surely believed among us. We never doubted it; we have no disposition to call it in question; neither have we any sympathy with those who do. We wish to speak plain on this important subject, because our Calvinistic brethren accuse us of denying the work of the Holy Spirit in conversion, because we deny the false and unscriptural dogma of a special irresistible faith-necessitating influence of the Spirit held by them.—an influence to which the unconditionally elected few for whom Christ specially died, and they only, are subjected. The Calvinistic specialities we reject and repudiate; the scriptural universalities we receive with gladness, and rejoice to preach. God has poured out his Holy Spirit upon all flesh, and no indispensable influence of the Spirit is withheld from any sinner under the sound of the Gospel.

The work of the Holy Spirit is just as necessary as the work of Christ. God cannot in consistency with his moral purity pardon the sinner without a propitiation. He cannot in consistency with his justice justify the unjust, unless his law is magnified and his justice satisfied. This is quite evident; and it is no less evident that the work of the Holy Spirit is just as necessary to salvation as the work of the Son. The sinner is not only unwilling to believe the Gospel without the Holy Spirit; he is *utterly unable*. Yes, unable. Unable, because it is the Holy Spirit who presents the gospel or saving truth before the sinner's mind. If the work of Christ is indispensably necessary to salvation, then it is clear as day that no sinner can be saved without the work of the Holy Spirit, because without his influence there would be no saving object upon which the sinner's faith could terminate. It is the Divine Spirit's office in the economy of redemption to take the things that are Christ's and shew them unto us. It is evident therefore, that we cannot, and that no sinner can, apart from His agency, be saved, because, and just because, there would be no saving truth presented before the mind, and pressed upon the attention without His gracious operations. Without his agency there would be no conviction of sin—the sin of unbelief; no

conviction of righteousness—the righteousness of Christ. Without his agency there would be no regeneration; no new birth: for ‘except a man be born of water, *even* the Spirit, he cannot see the kingdom of God.

But the unconverted reader may be disposed to say, if the Holy Spirit's influence is indispensably necessary in order that I may be converted, then I must just wait till he, in his sovereignty, put forth the necessary influence. Most assuredly you must just wait, and wait patiently too, if it be true that God is now withholding from you any influence which is necessary for your salvation. It would be wise however in you, and well for you before you really make up your mind to wait, simply and candidly to ask yourself the following questions: Does God not tell me in his word that he loves me? Does he not tell me that he gave his own son, his only begotten son to suffer and die for all my sins? Does he not tell me that he has no pleasure in the death of the wicked? Does he not tell me that NOW is the accepted time, and that now is the day of salvation? Does Jesus not love me? Did he not give himself for me? Does he not tell me to come to the gospel feast, and urge this as the reason why I should instantly comply, “*for all things are now ready?*” Does the Holy Ghost not say, “*To-day if ye will hear his voice harden not your hearts?*” Is it not true that “*the Spirit and the bride say come?*” Perhaps you will, when you put these, and such questions as these to your own heart, discover that instead of YOU needing to wait, God is waiting to be gracious, and anxious to receive you into his family, his favour and fellowship. Yes, dear reader, the Triune Jehovah is even now pleading with you, and bringing to bear upon your mind at this very moment the influences of his grace; and O it is a crime of no ordinary kind, for you to remain unsaved when God is waiting to be gracious.

It is true then that you cannot be saved without the Holy Spirit; but it is no less true that the Holy Spirit has been, and is now striving with you, and calling upon you to believe that God loves you, and that Jesus died for all your sins. He is now knocking at the door of your heart; he is now pleading with you: and if you are not born of God, born of the Spirit, it is because you refuse to believe the Gospel, because you reject the Saviour, and resist the strivings of the Holy Spirit of God. O reader, wait no longer; it is wicked to wait another day, or hour, seeing that God is waiting to be gracious.

## NAAMAN THE SYRIAN.

The history of Naaman the Syrian as it is recorded in the fifth chapter of the Second Book of Kings, is exceedingly interesting and instructive. When he was told how to be cured of the disease with which he was afflicted, he treated the divine prescription with neglect and even contempt, just as many treat the simple gospel of the grace of God at the present day. When told to go and wash in Jordan seven times and he would be instantly and effectually healed of his leprosy, he indignantly asked "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" so he turned and went away in a rage."

It is quite evident that Naaman had a very high opinion of his own country and the rivers and streams that ran through it. To love one's own country is not only harmless, it is commendable. We all love our native land,—the land that gave us birth, and where we spent our childhood and youth. We love the scenes of our earliest recollection,—and can never forget the hills and mountains which we climbed, and the streams and river banks along which we have often walked and in which we often bathed in days that have passed away never to return. Indeed we are sometimes tempted, either by prejudice, or partiality, or something else we don't know very well what, to fancy that the scenery around our own birthplace is more beautiful, and the streams and rivers of our fatherland lovelier and better than any we have seen. It was natural for Naaman to believe that Abana and Pharpar, rivers of Damascus were better than all the waters of Israel. And in addition to this, he was confident, that if simply to wash in a river was enough to cure him of his disease he would not be indebted to Israel or its rivers for a remedy so easy and so simple. But he had no faith in the prescription; he looked upon the message which Elisha sent to him as far too easy a way, and utterly inadequate to meet his case. Indeed he viewed the prescription, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," as an impertinent insult both to his feelings and his understanding, "for he turned and went away in a rage." This shews clearly that Naaman needed to be divested of self. He was destitute of humility and faith. His proud heart rebelled against the divinely appointed method of cure. He thought he must do some great thing, and he was willing to do

some great thing, but he would not try God's easy unencumbered plan; and so there are many who refuse to believe the gospel in order to be saved, they think that simply to believe in Jesus is too easy a way to get peace with God; and a well grounded hope of heaven. Such an easy way of being saved is foolishness unto them: and they go away, with their proud hearts unsubdued.

The important truth brought before our mind in the whole history of Naaman the leper is simply this, : God's method of curing either the body or the soul is the best; and though the human means to be employed are simple, easy, and in themselves utterly inadequate to effect the end, yet we need not expect the blessing unless the conditions are complied with.

It is quite evident from the sacred history that Naaman was a man of rank, and honour, and influence. He was captain of the host of the king of Syria; he had done much in his day to establish the throne of his sovereign, and was exalted in station to the very highest position in the kingdom. Though he was a heathen by birth, by education, and an idol-worshipper by practice, the God of Israel had given him victory over Israel. All his honour and glory, however, were beginning to fade away from him, for this mighty man of valour was slowly but surely being conquered by a loathsome disease. He was afflicted with leprosy. "This dreadful disease, which prevails in Egypt and Syria is scarcely perceptible in its commencement; there appearing only a few reddish spots on the skin which are not attended with pain or any other symptom, but which cannot be removed. It increases imperceptibly, and continues for some years to be more and more manifest. The spots become larger, spreading over the skin, till at length they cover the whole body with a leprous scurf. The disease affects at the same time the marrow and the bones; so much so that the farthest joints in the system gradually lose their powers, and the members fall together in such a manner as to give the body a mutilated and dreadful appearance. In its final stages, the whole mass of the patient's flesh and blood seems to turn to corruption, and he may be said almost literally to fall to pieces. This disease, though very unfrequent in Europe, indeed almost extinct, made its appearance about the year 1730 in the western continent, and spread its ravages in the sugar islands of the West Indies, particularly Guadeloupe"\*

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\* See Professor Bush on the Book of Leviticus. Ch. 13, 2.

Naaman had doubtless tried every means in his power to get this, humanly speaking, incurable disease removed. But neither the friends who surrounded him, nor the physicians who attended him, nor the wealth which he possessed, nor the god which he worshipped in the house of Rimmon, could remove either the leprosy from his body or sin from his soul. We are not informed how long he had been afflicted with this terrible disease; but it is quite evident he had an intense desire to be cleansed. He was quite willing to pay a high price, subject himself to a painful operation, or perform a long journey if he could only be restored to health. But what was to be done? The king of Syria could not cure him; the physicians of Syria could not cure him; the gods of Syria could not cure him: and what was to be done? *There seemed to be no remedy;* and the last ray of hope was about to disappear. But man's extremity is God's opportunity; and one of the links of that chain which was to draw him to the proper source for help was in his own house, though he knew it not. The Syrians, as we are informed in the sacred narrative, had "gone out by companies and brought away captive out of the land of Israel a little maid: and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." These glad tidings soon reach the ear of Naaman; he informs the king and is sent by his sovereign to the king of Israel for a cure. For "the king of Syria said Go to, go, and I will send a letter unto the king of Israel. And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel saying, Now when this letter is come unto thee, behold I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass when the king of Israel had read the letter, that he rent his clothes and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me." Alas for poor Naaman, his hopes are once more blasted; the king of Israel cannot cure him of his leprosy, and every door seems now to be closed against him. Naaman erred in going where God did not send him; he was directed by the little Hebrew captive to go not to Israel's king for a cure, but to the prophet that is in Samaria. The man of God having heard the result of Naaman's interview

with the king, sent word to him, saying, "Let him come now to me and he shall know that there is a prophet in Israel. Such language as this was surely fitted to inspire the heart of Naaman with new hope. We are not informed by what means Elisha came to know the result of the leper's interview with the king, but we are sure that the prophet had a strong desire to have Israel's God honoured and glorified before the eyes of the Syrians; and doubtless by divine impulse he was directed to invite the leper to come to him, and it would soon be apparent that what the Hebrew maid said was true, and also that there was no God in all the earth but the God of Israel. "So Naaman came with his horses and with his chariot and stood at the door of the house of Elisha." There he stands, impatiently waiting till the man of God appears to perform the difficult but necessary operation; he is willing and well prepared to pay Elisha a handsome sum for the cure. But God's thoughts are not as man's thoughts, neither are his ways as our ways. The prophet does not come near his patient either to see him, or speak to him or touch him, he simply sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean."

All that is now necessary to Naaman's cleansing is faith, strong faith and a short journey; but he was unwilling to take the journey because he was destitute of faith in the means. Naaman's proud and haughty heart would not let him bow to such a prescription as this. Its simplicity was too much for him. He considered the non-appearance of the prophet, and the nature of the prescription as a contemptible insult; and the Syrian blood which had long been cold and almost motionless now began to boil in his veins. He "became wroth, and said, Behold I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." This proud, haughty, high minded Syrian rebelled in his heart against the simplest means of cure, the only means of cure, because the divinely-appointed means of cure: and so it is with self-righteous sinners, proud-hearted pharisees. Instead of coming by simple faith, and by simple faith alone to the blood of Jesus, which cleanseth from the leprosy of sin, they labour and toil to establish a righteousness of their own. Dear reader, it was not till Naaman complied with

the divinely-appointed means of cure that he was delivered from his leprosy, and you can never be delivered from the condemning power and polluting influence of sin without faith in the Lord Jesus Christ. But at present we cannot enter into this part of the subject. We shall make a few remarks on the cure of Naaman, his gratitude, and the lessons which they teach, in our next. M.

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## UNBELIEF.

### ITS CRIMINALITY.

In order to exhibit the criminality of unbelief, we shall state some undeniable truths, in the light of which it may be seen.

1. Think on the love of God in planning the scheme of salvation for man. The race has departed from God and his law. This is a fact. The character and doings of humanity present everywhere the sad evidence of apostacy from God. Now God, in his free and boundless mercy contrived the plan of salvation for man's deliverance from the consequences of his sin, and from sin itself. He might have left us to perish in our sins. His justice as the lawgiver and moral governor of the universe, required an expression of his hatred of sin. This might have been given in our punishment, justice taking its course with respect to us. But it pleased the God against whom all our sins have been committed, to contrive a plan, in which these things are combined—the means of our deliverance, and the display of his abhorrence of our sins. He spared not his own Son, but delivered him up for us all, that, in his atoning sacrifice, he might present to the universe an expression of his purity, and open up a way for the forth flowing of his pardoning mercy to us. How surpassingly merciful in God to provide the atoning Saviour for us! This giving up of his own Son to die for us is the most wonderful thing the eternal Father ever did for us, whether we consider it as a manifestation of his wisdom or of his love. Angels never saw anything like it before. They see in the agonies and death of Jesus, the outgushings of the heart of the great "I Am." For any angel in heaven to have viewed this astounding display of love with indifference, would have instantly transformed him into a devil.

2. Think also on the love of Jesus, the Son of God, coming to earth to die for us. With what willingness he came to our

rescue. "Lo, I come, in the volume of the book, it is written of me, I delight to do thy will, O my God." When Jesus was on earth, the weight of a world's sin pressed with crushing weight on his spotless soul. And yet

"He bore the huge burden,  
And bore it away."

There is undoubtedly plurality in the Godhead. And it is in the development of the plan of mercy that the Trinity is revealed. The Father sent his Son to atone for sin. The Son voluntarily came. Though rich, yet for our sakes he became poor, that we, through his poverty, might be rich. In love he in and became obedient unto death, the painful and shameful death of the cross. Truly the love of Jesus is a love that many waters cannot quench, that the floods cannot drown.

3. God sent forth the Holy Spirit, the third person of the adorable Godhead, to convince men of sin, of righteousness and of judgment. The Holy Spirit is love, and he manifests his love in wooing man, with the view of winning his alienated affections back to God. He is loving, longsuffering and patient in his dealing with us. The sending of the Spirit is additional proof of the Father's love to us, while it is evidence that the Godhead is harmonious in the scheme of salvation.

4. Messengers have been sent into the world by Father, Son, and Holy Spirit, to preach the Gospel of Jesus, to tell of Jesus, and his love, and his salvation. In love they are sent. From time to time, God, in his Providence, raises up heralds to carry the tidings of salvation, to the myriads of the fallen sons of Adam, whose duty it is to be co-workers with him, in opening men's eyes, turning them from darkness to light, and from the power of Satan unto God.

5. In the light of these considerations we may see the guilt of unbelief. God has contrived this wonderful plan of salvation; has given Jesus, his Son, to execute it; Jesus has executed it. Must men then not be guilty indeed, when they refuse to be saved in God's way? What is it not to believe in Jesus? It is to slight the love which gave him. Can God, do you think, be pleased with you, when you are despising the love of his inmost heart, and the unspeakable gift which is the proof and the fruit of that love? God esteems Jesus, highly values the atonement he has made for sinners. Jesus is precious in God's sight. The good

pleasure of the Father with him and his glorious propitiatory undertaking is seen in his exaltation to his own right hand in the heavens. In having so highly exalted him, God shows that he desires those for whom Jesus once died, and for whom he now lives and pleads, to honour him. Can God be pleased with you then, O gospel-neglecter, when you are trampling beneath your feet the blood of his atonement? Surely he cannot. Your conduct must be hateful in his sight, and highly displeasing to him. The greater God's love in providing Jesus to be your Saviour, the greater your guilt in rejecting him. The greater the worth of the Redeemer's sacrifice, the greater your criminality in refusing to rest on it. As God the Father provided his Son to atone for our sins, he provided the Spirit to tell us respecting him. The Spirit puts in operation and superintends a vast system of means and influences to bring the souls of men under the power of the saving truth. Are you not guilty then, when you resist that benignant Spirit? The more pressing and earnest the Holy Spirit is in seeking your salvation, the greater your sin in resisting him. You are a sinner, condemned to die. The King of the universe, he against whom you have sinned, in the plenitude of his grace, has, in the work of his Son, provided for you a free and full and everlasting forgiveness, and sends it to you, and presses it on your acceptance,—you turn disdainfully away, and say you wish not his pardon. Living in unbelief you are practically saying that the pleasures and joys of earth are incomparably superior to the unsearchable riches of Christ; that the friendship of the world is to be preferred to the favour of an eternal God. You are refusing to give the Redeemer the confidence and the love of your heart, though he is keeping you in existence, and has done so much to evidence the truthness of his love, and the sincerity of his faithfulness. Are you not acting a guilty part? Unbeliever, you are guilty before God, and you are without excuse. A.

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*For the Canadian Day-Star.*

### THE PREACHING REQUIRED BY THE TIMES.

This subject may be explained or understood in two different ways. In one sense it is a contemptible thing, and its practice ought to be avoided by every one who desires to be a faithful minister of the gospel. But in another sense a knowledge of the

preaching required by the times is useful, and ought to be acquired by those who desire to be skilful as well as faithful workmen, rightly dividing the word of truth, and giving to saint and sinner their portion in due season.

The sense in which it is contemptible, is, when the object of the preacher is merely to please and gain the applause of his hearers, and to this end panders to their prejudices and winks at things condemned in the bible. On this point many illustrations might be given. In the Southern States where the principles of slavery are predominant, the professed teachers of Christianity with a few noble exceptions have veered round with the public opinion, until they have arrived at the point of defending slavery as a divine institution sustained by the bible. Again, in places where temperance principles are unpopular, there are preachers who, although intemperance may be making fearful ravages, will scarcely ever raise their warning voice against the giant evil. So also in too many instances with regard to the doctrine of conversion, although it may never be positively denied, yet it is seldom or never brought plainly and prominently before the people. This kind of preaching finds no countenance in the word of God. Under the Old Testament dispensation the prophets were commanded to declare unto Israel the whole counsel of God faithfully, without reserve, whether they would hear or whether they would forbear. Under the New Testament dispensation we find Jesus Christ, who may be safely imitated as a model preacher, and who never needlessly hurt the feelings of any, faithfully reproving the sins of his hearers and proclaiming doctrines which were very unwelcome to their carnal minds. There is indeed a class mentioned who spoke smooth things and cried peace, peace, when there was no peace; but they are spoken of with disapprobation and the wrath of God is denounced against them. Those who have not the moral courage faithfully to declare the whole counsel of God ought speedily to acquire it, or else retire from the ministry and give place to worthier men.

The sense in which a knowledge of the preaching required by the times is useful and ought to be acquired is, when the object of preaching is to awaken the unconverted and lead them to exercise repentance towards God and faith in the Lord Jesus Christ, and, also, to advance believers in the divine life. When this is the object of the preacher it is important that he should know how to adapt his discourse in order to accomplish it, so far as human

who are addressed. The following items may be mentioned as characteristic of the preaching required by the times, and perhaps I might add all times.

1. *A thorough knowledge of the doctrines of the Bible.* The necessity of this is so obvious that it is unnecessary to dwell upon it, further than to observe, that for a man to pretend to teach what he does not understand is a manifest absurdity.

2. *Simplicity and plainness of language.* This is a marked feature of effective preaching. When our Lord delivered his sermon on the Mount, instead of dealing in abstruse speculations, which would be understood by few of his hearers, he illustrated his subject by referring to things common and familiarly known,—to the lilies of the field, and the fowls of the air,—illustrations which would be understood by the most unlearned of his hearers. When Paul preached on Mar's hill, although he was a learned man, and in all probability was preaching unto the most learned audience in the world, yet he used plain, simple language. During the first ages of the Christian Church, the preaching was marked by an artless simplicity, yet it was powerful in effecting the conversion of sinners. Whitefield is generally admitted to have been the most powerful and successful preacher since the apostolic age, yet he used plainness of speech. In the vicinity of a certain college in the United States there was a place where the divinity students used to preach. One of their hearers was a pious, but ignorant old negro, who generally came home from meeting about as wise as he went, for, as he said, he was an ignorant old man and could not understand these learned men. One day however, he came home in a joyful mood, and informed his friends that an ignorant old man had preached that day. Indeed, he was so unlearned he agency is concerned. It ought to be borne in mind, however, that the preaching of the gospel in all its essential points must ever remain the same. When the Great Head of the Church, in giving his last charge unto his disciples previous to his ascension, commanded them to "preach the gospel to every creature," and added the encouraging promise, "Lo I am with you alway, even unto the end of the world," he doubtless meant to convey the idea, that the doctrines which they were then commanded to preach were destined to meet the wants of man's spiritual nature through all succeeding ages until the end of time. The only variation which is allowable is, to dwell more particularly on those subjects which may be suited to the wants and circumstances of those

said, that he was hardly fit to preach to the poor whites. He added, however, that he was glad he had come, for he understood every word he said. This ignorant old man proved to be one of the most eminent divines of his day, whose theological writings have become extensively and favourably known. When the Dr. (for he was a D.D.) heard the negro's criticism, he said he considered it the highest compliment ever paid to his preaching. The truly great and wise will study to make themselves easily understood by their hearers.

3. *Adaptation.* This is a marked feature of those sermons which have been sketched by the pen of inspiration. When the Saviour discoursed unto the Jews, he explained and enforced the nature and necessity of true religion of which they had very erroneous ideas. When Paul preached at Athens, he showed the folly and absurdity of idolatry, to which his hearers were addicted, and explained to them the character of the true God. At the time of the Reformation, begun and carried on by Luther and his coadjutors, the protestant preachers would of necessity have to combat the errors of popery. One crying sin of the professedly Christian world at the present day is a tendency to formality and indifference to vital piety; therefore, the nature and necessity of vital experimental piety ought to be much dwelt upon. In those places where erroneous or defective views of the way of salvation exist, those errors ought to be combatted, so far as they are injurious to the interests of vital godliness. As the doctrines of justification by faith alone on the ground of the Redeemer's righteousness, which is unto all, provided for all, and sanctification through the Holy Spirit, through the gospel, are always adapted to meet the wants of man's spiritual nature, they ought always to be brought prominently before the people, in all their fulness, freeness, and extent.

4. *Earnestness.* This is highly necessary in order to preach successfully. Even where the preacher has lost his zeal for the cause of God, he must put on the appearance of it, in order to gain a hearing. But it is not the mere appearance of it which is wanted, it is earnestness which dwells in the inmost soul of the preacher, and from thence pervades his whole being,—his words, his actions, and even his looks, convincing all with whom he comes in contact that he is in earnest about eternal things.

5. *The accompanying influence of the Holy Spirit.* This is the great and essential requisite of effective preaching. Without thi

the preacher may have every natural and acquired ability, and be master of all requisite knowledge, and yet his choicest efforts will be utterly powerless, at least so far as the conversion of the soul is concerned. The history of the Church, in every age, goes to prove, that it is not by might nor by strength, but by the Spirit of the Lord, that her spiritual conquests are to be gained. If we examine the history of the apostles, the reformers, of Bunyan, Baxter, Whitesfield, Wesley, Fletcher, Caughey, Hammond, and other successful preachers, we shall find that their success is to be attributed not so much to their talents, as to the Spirit's influence carrying conviction to the hearts and consciences of their hearers. When the Spirit descended upon the Church, on the day of Pentecost, in the shape of tongues of fire, it was the symbol which announced to her the advent of her conquering power. May its influence ever remain with the Church, inspiring all her energies and leading her forth to yet greater conquests, until it shall have been proclaimed, through every land, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and He shall reign forever and forever." Amen.

J. M. M.

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### FOREKNOWLEDGE AND FOREORDINATION.

Foreknowledge is knowledge beforehand—knowledge that an event will happen before it actually happens. To foreordain is to ordain beforehand—to purpose before the thing purposed is actually done.

God foreknows all that will happen. He sees the end from the beginning. We know nothing indeed of the manner of the Divine knowledge. We cannot by searching find out God. But we can form a conception of God's knowledge in no other way than by regarding it as analogous to knowledge in us. When we know of an event, before it happens, we are said to foresee or to foreknow. When we know of an event after it has happened, we call our knowledge of it afterknowledge. Hence we speak of the foreknowledge of God. The Scripture is thus adapted to the faculties with which God has endowed us. We have the highest authority for saying that "all things are naked and open to the eyes of him, with whom we have to do"—that "the eyes of the Lord are in every place beholding the evil and the good."—God is a spirit; and when the Bible speaks of his eyes, and ears, and hands, and feet, its language is to be interpreted on the anthropo-

pathic principle. His eyes mean his omniscience. He is represented as having eyes, because we see with our eyes. God is all eye. Nothing is concealed from his view. The thoughts of all beings he must be intimately acquainted with.

Now, is God's foreordination co-extensive with his foreknowledge? Because his foreknowledge is universal must his foreordination be universal? That there is foreordination we do not call in question. We believe in it. We believe firmly that God has foreordained whatsoever he brings to pass, because, we cannot conceive that the infinitely wise God acts without a plan. Our query relates to *universal* foreordination. There are those who think it would be just as wise to deny universal foreknowledge as universal foreordination. But let us see. We know that God foreknows everything. The Bible expressly declares it. We know too, that we are possessed of freewill. We know that we freely choose. We are conscious that we have power to choose and power to refuse. And no evidence can be stronger or more direct than that of consciousness. These two things we are well assured of. We may be unable to perceive their consistency and harmony. Yet that God's foreknowledge is universal and that we are free-agents are among the most reliable of verities. Between them there must be harmony though we may be unable to see it. But let us look at the consequences of the view, that foreordination is universal. It is said that God could not foreknow an event unless he had first fixed it—that foreordination is the foundation of foreknowledge. If this be so, then indeed foreordination must be universal. God must have "foreordained whatsoever comes to pass." No event could be foreknown unless it were forefixed. The fall of man is an event; it must have been foreordained, if this notion be true. The same thing may be said of every event, of the greatest crimes that have been perpetrated by men or devils. But this is to make God the author of sin. It is fatalism. We see no way of escape from this conclusion to any who hold that God could not foreknow an event unless he had first fixed it, except by a denial of the universality of divine foreknowledge. Some persons, rather than admit fatalism, have supposed that God chooses not to foreknow every event. But this method of freeing oneself from the difficulty is inadmissible, because contrary to scripture and reason. Seeing then, the idea, that no event could be foreknown, unless it were foreordained, conducts to a denial of our moral agency and accountability, it must be false. Indeed no better evidence of its utter unsoundness is needed.

The *assumption* that God cannot foreknow an event unless he has fixed it, is, besides, a *limitation of Divine foreknowledge*. It is to limit it within narrower compass than the knowledge of creatures. Men can frequently foretell what their fellow-men will do by simply judging from the motives by which they are allowing themselves to be influenced in their conduct. Surely God, who knows all the thoughts of men and is acquainted with all their ways, must much more foreknow what his creatures will do, without decreeing their actions. The prophets foreknew that those events would come to pass, which, as God's inspired servants, they predicted, without decreeing them. The disciples of Jesus foreknew that one of them would betray his master, without decreeing that he would do so. God has created moral agents—creatures endowed not only with intelligence and sensibility, but also the power of choice. We have as good evidence that man is possessed of freewill as we have that he is possessed of intelligence and sensibility. Why then should we shrink from maintaining, that as God has created moral agents, he can foreknow, what they will do without ordaining all their actions? Indeed the perfection of divine foreknowledge is that God knows unerringly what moral agents will do, whether they act according to his will or contrary to his will; and he can arrange his plans to help or to counteract their working, or even to overrule it for good and for his glory.

Men's actions are their own. And though God foreknows all the actions of moral agents, his foreknowledge does not cause them. Foreknowledge is not causal: Knowledge is not a cause. The will and not the understanding is the causative power. As men are will-endowed agents, they are the causes of their own actions, and responsible for them. While then God's foreknowledge is universal, foreordination is limited. The true Calvinist believes in universal foreordination and limited atonement; the evangelical anti-Calvinist, believes in limited foreordination and universal atonement.

A:

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### LIVING SACRIFICES.

Much of the figurative language of Scripture is taken from the Old Testament economy. There was a class of men in Old Testament times called priests, whose duty it was to offer gifts and sacrifices to God. Hence under the new dispensation all believers are priests unto God, a royal priesthood, an holy priesthood,

whose duty it is to offer up spiritual sacrifices acceptable to God, through Jesus Christ. The Christian is exhorted to present his soul-containing body a living sacrifice, holy acceptable unto God, which is his reasonable service. Rom. xii. 1. This is the great duty of consecration to God. The Christian should be a whole burnt-offering on God's altar; all his powers of body and of mind exerted and used for the glory of God and the good of souls. A sacrifice was sacred to God. So the Christian should consider that he is the Lord's freeman, set apart for sacred purposes. His language should be, "What have I to do any more with idols?" When solicited to sin, he should say, "How can I do this wickedness and sin against God." He should serve God in seeking to diffuse the Gospel, in doing good to his fellow-men as he has opportunity. Truly it is an honour and a privilege to be engaged in such work. The highest honour which God confers on his children is in making them co-workers with himself. God's work is the recovery of men to himself. This he is seeking by his Spirit, through the Gospel. The Spirit is working to bring men to God and obedience. God's children, as living sacrifices, should work along with God in seeking his glory in the conversion of sinners. This is the work to which they should consecrate themselves. But in being devoted to this service it is not necessary that they should have nothing whatever to do with secular matters. These secular matters indeed should not absorb their attention, and be the great objects which they seek after. They should feel that they are sacred so far as all that is sinful is concerned. They should be clean as regards sin. But the secular affairs of life they should attend to for the glory of God. Whether they eat, or drink, or whatsoever they do, they should do all to the glory of God. While they do their duty, with respect to the things of time, they should offer up the sacrifices of praise and prayer, and good works. The principle that should animate the Christian in all that he does, both as regards the things that relate to this world and time, and those that relate to God and eternity, is love to God, that love to God, which is the consequence of the faith of that Gospel, in which the love of God is lustrously displayed. These spiritual sacrifices are acceptable to God, through the everlastingly efficacious sacrifice of Christ. It is a most affecting consideration that in having intercourse with God, even in the way of giving thanks to him for his mercies, our gratitude can be accepted only through Christ. And the mercy of God revealed

in Christ is the grand motive to constrain the Christian to present himself a living sacrifice to the God of love and salvation.

Christian, consecrate yourself to God, and let your prayer be, bind the sacrifice with cords, the cords of love, even to the horns of the altar. Consider that you are not your own, that you are bought with a price, even the precious blood of Christ. And let the love of God, displayed in that priceless ransom, constrain you to serve God, and live to God. It is blessed thus to live. Seek to enjoy continually the anointing of the Holy Spirit, and you will be pure within; and without, your conduct will be worthy of the Gospel which ye believe, and by the faith of which ye are saved. Thus will your life be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." A.

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## SONSHIP.

*By the late Rev. Robert Peden.*

"Behold what manner of love the father hath bestowed upon us that we should be called the sons of God." 1 JOHN, iii, 1.

We sometimes see very striking contrasts presented in history and also within our experience between the former low and mean condition of individuals and the dignity and honor to which they have subsequently been raised. There was a great difference in the external condition of Moses—between his condition as a poor outcast child of a Hebrew woman and his residence at the court of Pharaoh, and subsequently his high mission from God in conducting the children of Israel out of the land of their bondage through the wilderness. There was a vast difference between Joseph as a youth sold into slavery and lying in his dungeon in Egypt, and his exaltation to princely power and honor next to the king. There was a striking contrast between David's life as he kept his father's flocks, and his reigning king of God's peculiar people.

There was a great difference between Christ as the man of sorrows, and crowned with glory—crowned with thorns, and crowned with supreme power. But O sinner poor, miserable, blind and naked sinner—thou that art filling thy belly with the husks that the swine do eat—come near and behold and see what will be done to thee, the honor and glory of thy state and character which God is willing to bestow on thee if thou wilt. The Lord is able and willing to lift thee from the dunghill and set thee with princes.

“Though ye have lien among the pots ye shall be as the wings of a dove covered with silver and her feathers with yellow gold.” (Ps. 68-13.) Though ye have gone far from God and wasted your substance in riotous living, and are in famine and want and engaged in drudging and feeding on grovelling pleasures and feel that you are unworthy to be called a son, yet O return to the Lord and the Lord will return to you, and fall on your neck and kiss you; and though ragged and filthy and wearied and hungry, he will put the best robe on you—a ring on your finger—shoes on your feet—kill the fatted calf, and receive you to everlasting communion, and you will be called the son of God. “Behold what manner of love the father hath bestowed upon us that we should be called the sons of God.”

In the first place we would call your attention to the title of “Sons of God.”

1st. How honorable, how great, how exalted. How anxious men are to show their relationship to some person of great rank or learning or genius—to some king or prince or lord—to some philosopher or poet, to some celebrated statesman or discoverer. But my soul contemplate the honor that is bestowed upon thee unworthy so thou art—vile as thou hast been—a rebel—a traitor as thou wast—that the Lord of Glory, the King of kings—the High and Holy One should deign to receive thee to his intimacy, to his favour, to the enjoyment of himself; that he should lift thee out of the mire of sin and wickedness and place thee beside himself; that he should deign to allow a soul that was in league with Satan to regain its alliance to himself; a heart that was filled with sin to be given as a consecrated thing to his service; a mouth that spoke bitter things against him to praise him, a body that was filled with unrighteousness to become a temple for the holy Spirit to dwell in.

O how high the condescension that he should stoop to poor worms of the dust and lift us up to such nearness to himself; that he should compel the poor and halt and the lame and the blind to come to the feast provided, and become his guest; yea, children, that he should lift up the beggar and set him with princes.

The world may not acknowledge thy honor or thy greatness; it may dispute thy title and not value thee or it; but O remember it knows us not because it knew Him not. It did not know the only begotten Son; how much less should it know and acknowledge us, who are unworthy of the name.

2nd. Its blessedness : because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying "Abba Father."

Here is blessedness ; you can go to God as your father, though you have offended him, grieved him, provoked him to wrath, and wandered from him, yet you have returned and he receives you, embraces you, welcomes you, rejoices over you, clothes you with the best robe, the robe of righteousness of Christ—he feeds you with the best and richest of food, and receives you to heaven as your home. Come believing soul, and thisday call God your father ; see your privilege and live up to your privilege, be not downcast, be not discouraged. See the robe prepared for you, the joy manifested, the love exhibited. Wilt thou not for this time say unto him, Thou art my Father, Thou art the Guide of my youth. "If parents who are evil know how to give good gifts unto their children, how much more shall your heavenly father give the holy spirit unto them that ask it."

"Ask and it shall be given unto you, seek and ye shall find."

3rd. The duties of the sons of God may be summed up in love and obedience. The one is the heart, the other the conduct ; the one the element, the other the developed, the one the spring, the other the manifestation, for love is the fulfilling of the law.

The next thing we would call your attention to is the manner which we obtain this relationship or how do we come into it. We come into it by Faith—Faith in the Son of God who taketh away the sins of the world. And in order to it,

1st. We must be born again. This does not imply any physical impossibility ; we need not to enter our mother's womb and be born again. Regeneration or being born again is a figurative expression—it denotes the change of view, feeling and conduct produced by the sinner being led to see and feel his need of a Saviour. The Spirit of God gives so high and lovely an exhibition of the holy and lovely character of God in giving His son,—it gives such an exhibition of Christ as the holy one and the just, as the merciful Saviour so willing and able to save, and so suited to the want of the poor sinner that he is led to see his relation to God and to the law and to Christ in so different a manner from that which his carnal heart had suggested, that his eyes are as it were opened, his understanding is enlightened, and his affections are drawn out to God. The view of the perfect satisfaction is sufficient to show him its efficacy in relation to his sins how awful and numberless they are. He is ashamed with a sense of his own

sins and iniquities, but more so at God's love in so loving him as to give his only begotten Son to die for him. You who have come to Christ, see your blessedness, your duty, your privilege. You who have not, see your immediate duty; why stand afar off? why keep at a distance from God? why spend your life in waste, in want, in grovelling desires. Return to the Lord, come unto penitential confession, acknowledging your sin and iniquity. He waits to be gracious.

In the next place we would notice the love the Father hath bestowed.

"Herein is love, not that we love God, but God first loved us. That we would love God would be nothing wonderful. That holy beings love him is nothing wonderful, but that God should love us and so love us. It is not merely that he hath bestowed love but behold what manner of love. It is a gracious love. It was not the love of complacency, love that rest on some beautiful, pure and holy object. It was a love to which we had no claim. It was a love that had innumerable obstacles to oppose its flow, obstacles such as now exist between God and fallen angels. His love cannot so manifest itself to them as to invite them to enjoy, because there is no honorable and consistent way for the exercise and flow of love in this manner. It was love that overcame the mighty obstacles, it was love that gave up the greatest sacrifices. Think you that God had pleasure in seeing his only begotten and well beloved Son, a man of sorrows, despised of the people—the object of railing, insult and persecution. Think you that he had pleasure in exposing him to suffering and shame. Parent, would you take pleasure in seeing your son subjected to insult and persecution and reproach and ignominy and agony? No. Neither did the infinitely holy and loving God, but it was for the joy set before him that God gave up his Son to suffer. It was because all this would open up a free and open door, for the exercise of mercy on fallen men.

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### JUST AS THOU ART.

COUNTERPART TO THE BEAUTIFUL HYMN, "JUST AS I AM."

Just as thou art—without one trace  
Of love, or joy, or inward grace,  
Or meetness for the heavenly place—  
O guilty sinner, come!

Burden'd with guilt, would'st thou be blest ?  
 Trust not the world ; it gives no rest :  
 I bring relief to hearts oppressed—  
 O weary sinner, come !

Come, leave thy burden at the cross ;  
 Count all thy gains but empty dross :  
 My grace repays all earthly loss—  
 O needy sinner, come !

Come hither, bring thy boding fears,  
 Thy aching heart, thy bursting tears :  
 'Tis mercy's voice salutes thine ears ;  
 O trembling sinner, come !

' The Spirit and the bride say come ;'  
 Rejoicing Saints re-echo, come :  
 Who faints, who thirsts, who will—may come,  
 Thy Saviour bids thee come !

R. S. C.

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### SINGING IN HEAVEN.

" He that hath not learned to sing,  
 God's praise on earth, can never praise in heaven."

IN a certain town in one of the midland countries of England, there resided a young lady, the daughter of worthy and pious parents.

She was a member of a Christian church, a teacher in the Sabbath school, and every zealous tract distributor. She was regular and punctual in her attendance on all religious meetings. She was kind to the poor, and seldom seen out of temper.

Notwithstanding all that was delightful and admirable in her character, her mamma had serious doubts as to the motive whence they sprang. Often she sought to know the ground of her confidence ; but although her daughter was candid and communicative on all other subjects, on this—the state of her soul—she was silent and reserved. At length she was taken suddenly ill. A physician was called in, and her symptoms pronounced most dangerous. Her pastor was next sent for. She was sleeping when he came, but he sat by her beside till she could awake.

In a very few minutes she awoke, and in wild and piteous accents cried, "Where am I?—where am I? Is this hell? O what a dream! I thought I was in heaven. Every countenance was beaming with purest delight. The sweetest music filled the air. All heaven rung with praise, 'Worthy the Lamb that was slain,' was the triumphant song that fell from every lip. I tried to sing; but no, I could not. My heart grew faint. Again I sought to praise, but in vain. With this every hand was raised and pointed at me; and with one voice they cried, Away! away! she never praised our God on earth—she cannot praise him in heaven!" After the recital of this solemm dream, the now exhausted sufferer fell back on her pillow, and with her expiring breath quickly echoed, "No, no, I never sung his praise on earth—I cannot sing it in heaven!"

Most of dreams are frivolous, but from this one we think we may draw a most important lesson. Learn, dear children, that praise is the chief employment of the inhabitants of heaven. But forget not that it must begin on earth. Gratitude is the well-spring of praise. Where there is no gratitude, there can be no praise. It is gratitude to God for the gift of his Son, that stirs up the soul to melody.

None can praise God who have not accepted his "unspeakable gift." It is not till the heart has been opened by the reception of the blessed Jesus, that the tongue is loosed to praise him. It is out of the abundance of the heart, that the mouth speaketh. Thus it was with David. When he knew all his iniquities were forgiven, he called upon his soul and all that was within him, to bless God's holy name.

Now, beloved children, have you ever blessed God? If you are not at peace with him through faith in his Son; if you are still afraid of meeting him; if you cannot call him "Father—my Father," you are ignorant of his loving character. You may have sung many a sweet hymn, but you have never praised him. O, then, let me tell you what the God of love has done for you, that you may instantly learn to praise him. To save your souls from the power and punishment of sin, he gave Jesus to die on Calvary, Should you not be grateful, and will you not praise him? There lay a dark, deep, and frowning gulf between your soul and glory. Jesus by the shedding of his blood, filled the chasm. Should you not be grateful, and will you not praise him? God is well pleased with what Jesus has done, and for his sake waits to blot out all

your transgressions. Should not be grateful, will you not praise him?

Behold the towering mountain, and the tiny daisy, they praise the great Creator. Will not you? Hark, the happy song of the grateful bird, as it picks the crumbs from your window. See the pretty lambs as they sport upon the meadows, and the rippling stream as it flows over its pebbly bed. They praise him. Will not you?

Come, beloved children, let not these in the day of judgment rise up to condemn you. Behold the Lamb of God that was slain for your sins! Believe his love, accept his salvation, then will your soul magnify the Lord, and your spirit rejoice in God your Saviour.

Thus having learnt the "new song" on earth, you will delight to sing around the throne in heaven.

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#### BOOK NOTICES.

##### THE EVANGELICAL REPOSITORY,

The fourth number of the third series of this excellent quarterly has just come to hand. We have perused its contents with rare pleasure. *The practical exposition of the first chapter of the Epistle to the Hebrews*, is a model specimen of biblical exposition. It is rich in thought—most rich. It magnifies Christ. We see that another defender of Calvinism and assailant of Evangelical Union theology has descended into the arena. The Editor of the *Repository*, when he puts him into his scales, finds him sadly wanting,—incompetent to throw light on the subjects, of which undertakes to treat.

With the next number a new volume commences. This is therefore a good time for persons who desire the *Repository* to send in their names.

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#### INTELLIGENCE.

We extract from the *Christian Times* the following account of the doings of the Evangelical Union Home Mission, in Scotland.

KILSYTH.—A station in connection with the E. U., Home Mission, was opened here last autumn, and has since been supplied by auxiliary preachers. The few brethren who commenced the station have been very much cheered by the success of the movement. The increased interest manifested by the public led them to make arrangements for a series of revival meetings. These meetings have been very successful. They

extended over three Sabbaths, and the two weeks which intervened, and were conducted by the Rev. J. McConachie, Hamilton; Revs. R. Anderson and Hood of Glasgow; Rev. D. Drummond, Bellshill. On the third Sabbath of the meetings (May 24th) a church was formed, and about 30 brethren commemorated the dying love of the Saviour, by observing the ordinance of the Supper—Mr. Drummond presiding. On Monday the 25th a soiree was held in connection with the new church. It was an evening long to be remembered in Kilsyth. The hall, which is large, was comfortably filled by a respectable and intelligent audience, who gave marked attention to the great doctrines and duties to which the speakers called their attention. Mr. R. Dick, through whose instrumentality the station was first started, occupied the chair, and the Revs. A. M. Wilson, Airdrie, H. Riddell, Glasgow, and D. Drummond, Bellshill, addressed the meeting. The E. U. movement here presents a most cheering aspect at present. This is the second church which has been organized through the instrumentality of the E. U. Home Mission since the last Conference. The other church, to which we refer, is in Aberdeen. It is now self-sustaining, and, we understand, in a very flourishing condition. This new organization in Aberdeen, will not only strengthen the E. U. cause in the city, but also tend to give stability to the movement in the north generally.

**DALBEATTIE.**—The committee have once and again sent their evangelist, Mr. Salmon, into this locality, and now, as the results of previous efforts, a station has been regularly opened, and is at present supplied by a regular student. Moreover, the station is self-sustaining, and the whole district seems white to the harvest. The people are waking up to the importance of those great gospel doctrines, to defend and diffuse which the Evangelical Union was organized.

**MURKIRK.**—This place was visited some time ago by a deputation from the mission, and arrangements were made for a series of meetings, which were conducted by the Rev. R. Steel Dalry. Since the meetings, the station has been supplied by students. It is at present self-sustaining, and, so far as we can see, the cause presents an encouraging appearance in the mean time. The attendance is good—the friends are being drawn together, and the truth is beginning to tell on some hitherto careless and indifferent in respect to religion.

**KILWINNING.**—After completing the appointments of the committee in reference to evangelistic work in Cupar-Angus and Blairgowrie, in April, the Rev. T. G. Salmon opened a series of meetings in this place, on the first Sabbath of the current month. The meetings were to extend over three Sabbaths, but the interest so steadily increased both in the congregation and the public, that the brethren besought the committee to prolong Mr. Salmon's stay among them at least two Sabbaths longer. This request was agreed to, and the meetings still continue to go on prosperously in Kilwinning.

The Editor of the *Christian Times* is issuing along with his paper, carte de visite portraits of Evangelical Union clergymen. We have already received cartes de visite portraits of Professor Morison, Rev. Robert Morison of Bathgate, and are much pleased with them.