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THE
CANADIAN DAY-STAR:

A Monthly Magazine

DEVOTED TO

THE EXHIBITION OF THE GOSPEL IN ITS GLORIOUS FULNESS

AND

UNFETTERED FREENESS.

"I am the light of the world."

"Preach the Gospel to every creature."—JESUS.

Editors:

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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.

JANUARY, 1863.

TO OUR READERS.

In issuing the first number of the second volume of the *Canadian Day Star*, we deem it of importance that there should be a good understanding between us and our readers. We therefore wish to state our objects and aims, in the publication of our little monthly.

Our great object, if we know our own hearts, is to glorify God. This is the chief end of man. In subordination to this, which is the ultimate end at which we aim, we seek that men may be brought to Christ, and that those who have come to Christ should increase in likeness to Him. It is a blessed thought to us that God is glorified in the salvation of souls through the faith of the Gospel, and in their progress in resemblance to Jesus, the 'altogether lovely' One. We seek these ends by the exhibition of the truth, respecting the love of the triune God to every man. We seek the revival and the spread of pure and undefiled religion, on the basis of the love of the divine Father to all men; of the propitiation of the divine Son for all men; and of the strivings of the divine Spirit with all men. In advocating these grand evangelical verities, we need to combat those theological errors, hoary with years, entertained by many, which to many souls becloud the love of God. We do not engage in controversy from love of controversy,—we would rather that there was no need for it. But just as storms, however fearful, result in the purifying of the atmosphere, rendering it healthful and pleasant,—so, we think, controversy is needed to purify the world of thought. We love peace, but we love truth also. And, if we must needs sacrifice one, we will rather sacrifice peace

than truth. We must stand up for Jesus and his truth, and leave consequences in the hands of God. If we see error welcomed in high places,—error which dishonours God, and keeps in spiritual fetters those who are under its influence,—we think we are doing our duty to our fellow-men, as well as to God, when we combat that error, show that it is at variance with God's word, and hurtful to souls. But we desire to keep in view the conversion of souls to Christ, and to Christ-likeness of character. Hence the truths of the simple gospel will occupy a prominent place in the pages of the *Star*.

These grand verities, on which we take our stand, make clear to our minds a number of things which to many are shrouded in darkness. Seeing that God loves every sinner, has given Jesus to die for every sinner, and is well-pleased with his atoning work, and has given the Holy Spirit to convince every sinner of his need of Jesus, and of Jesus as suited to his needs,—we see how the belief of the gospel simply introduces into the enjoyment of peace and purity. We see too, in the light of the same truths, the responsibility of the sinner in connection with the preaching of the gospel,—that he is under the most solemn obligation to believe it and live.

It is blessed to have such a gospel to make known. It is a glorious truth that every human soul is precious in God's sight, and that he has made ample provision for its salvation and sanctification. We feel it to be a privilege and an honour to make known such a message, and our fervent prayer is that the Lord may make the *Day-Star* a great blessing.

We call on the friends of the cause to help us in the work. They can do this by recommending the *Star* to their friends and neighbours. We have to thank many of our devoted friends for their exertions in its behalf,—we know that it is love to the truth that animates them. We earnestly request a continuance of their labour of love.

THE WORK WHICH CHRIST FINISHED.

We wish to begin the first number of a new volume with a few remarks on *the work which Christ finished* on Calvary.

Long before the incarnation, it was predicted that when Messiah appeared, he would perform a very great and glorious work. In the book of Daniel, for example, we read "Seventy weeks are

determined upon thy people, and upon thy holy city, to *finish the transgressions*, and to make an end of sins, and to make reconciliation (or propitiation) for iniquity, and to bring in everlasting righteousness." Shortly after our Lord entered upon his public ministry, we hear him saying "My meat is to do the will of him that sent me, and to *finish his work*." John iv. 34. In his intercessory prayer he says, "I have glorified thee on the earth, *I have finished the work* which thou gavest me to do." And his last, his dying utterance, was "*it is finished*." He could take a retrospective view of his life of humiliation, and say "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

The grand ultimate end of the incarnation was the promotion of the divine glory. All that Jesus did, all that he said, and all that he suffered from the cradle to the cross, was done, and said, and suffered, that God might be glorified. The spotless purity and innocence of his life was glorifying to his divine Father. He was born in the midst of sin and sinners. As he grew up, he was surrounded by demoralizing and contaminating influences. Strong temptations from without him, and around him, and beneath him, were brought to bear upon his mind, but he remained pure as purity itself. He was perfectly holy. His feelings, his thoughts, his words, his actions, were all sinless: nay, more, they were all perfectly holy. He loved the law, he lived it, he delighted in it. And the voice from the excellent glory, which said again and again, 'this is my beloved Son, in whom I am well-pleased,' was evidence to him, and is evidence to us, that he glorified his Father by the spotless purity of his life.

But it is quite evident that the divine man also glorified his Father by the *miracles which he performed*.

The mighty works which he performed to prove his Messiahship could not be denied, or gainsaid. Some of his bitterest enemies were mean enough and wicked enough to attribute them to satanic agency, but the miracles themselves they could not deny. He pointed to his miracles as evidence that God was with him, and that he had come from God. "The works that I do bear witness of me, that the Father hath sent me." When that unbelief which still lingered in the breast of Martha was casting a barrier in the way of her own brother being raised from the grave, Jesus said to her, as she stood beside him weeping, "Said I not unto thee, if thou wouldst believe, thou *shouldst see the glory of God*."

But this is not all; the divine man glorified his Father by the *doctrines which he taught.*

"He spake as one having authority, and as never man spake." He showed himself to be a teacher, a great teacher,—the greatest of all teachers. He had the tongue of the learned, and knew how to speak a word in season to the weary, the heavy-laden, and the sin-burdened soul. He unfolded the character of God, the purity and spirituality of the law, the evil of sin, the helplessness of man without supernatural interposition, the immortality of the soul, the universality of his Father's love, his own love, and the love of the Spirit.

But we must now turn our attention more particularly to the *finished work*, of which Christ speaks when he says, "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

The atonement for sin, or the great propitiation, is evidently the work to which our Lord here refers. It was for the accomplishment of this work that he veiled his glory, was born and lived and suffered and died in our world. When he says *I have finished the work* which thou gavest me to do, he evidently speaks by anticipation. Our Lord was just about to lay down his life. The great high priest was on his way to the altar, he was just about to offer up himself as an offering and a sacrifice to God. His soul was in the very act of making itself an offering for sin; the last great conflict was so near, the hour of his crucifixion on Calvary was so close at hand, that he speaks of it as over, and his work as a finished and accepted work. Like a mighty warrior immediately after the victory is gained, and the combat ended, the Captain of our salvation begins to contemplate the consequences which are to follow his achievements. In the thirtieth verse of the nineteenth chapter we have these remarkable words, "When Jesus therefore had received the vinegar, he said IT IS FINISHED, and he bowed his head and gave up the Ghost." The *nearness* of its accomplishment and the *certainly* of its accomplishment led him to speak of it as already done. "I have finished the work which thou gavest me to do." Dear reader, let us seriously consider the import and the importance of the work here spoken of, and as we do so, let us bear in mind the dignity and proper Divinity, as well as true humanity, of the Person who finished it.

The work which Christ finished on the Cross was a *very great work.*

Every one knows that it is a very great work to create the smallest particle of matter. To make a grain of sand, or drop of water, or little insect, is far too mighty a work for the mightiest of angelic beings to achieve. To create the sand upon the sea-shore, the ocean, the dry land, the moon and stars, and all the suns and systems of worlds in the wide universe was a great work. But all that was necessary to accomplish this was the forth-putting of Jehovah's power. He who brought all the countless worlds that adorn and beautify the fields of immensity into being spake and it was done, he commanded and they each one of them took their appointed position on the map of existence. By his word were the heavens made and all the hosts of them by the breath of his mouth. But the work of propitiation was a far greater work than the work of creation; and we have reason to believe that all holy beings in the universe will contemplate the finished work of Christ on Calvary as the greatest and the grandest of all the great and grand works of God.

But again: the work which Christ finished on the cross was a *very difficult work*.

That its greatness was one of its glories all will admit; but it is easy to see that its being *finished notwithstanding its difficulty* is one of its peculiar and distinguishing glories.

To raise the widow's son at the gate of Nain was a great work, but Jesus felt no difficulty in doing it. The words, "Young man arise," were sufficient. To bring the departed soul of Jairus' daughter back from the world of spirits, and restore the dead damsel to her weeping parents was a work which Christ could easily do.

To raise from the cold grave the sleeping brother of Martha and Mary was a great work, but the words "Lazarus come forth," flowing from the lips of the "Resurrection and the Life," were quite sufficient to accomplish it.

But words flowing from the lips of him who spake as never man spake were not enough to make atonement for sin. Words could not effect the great work of propitiation. No, it required obedience and suffering and death before the work could be done. Without the shedding of blood there could be no remission, no salvation, no sanctification. Justice required to be satisfied, and words could not do that; the broken law required to be honoured, and its curse endured, and words could not do that; hence the obedience unto death, even the death of the cross, was necessary. He

who undertook the work knew its difficulty ; he who bare the burden of our sins in his own body on the tree, knew best their number and their weight. He who agonized in the garden, and poured out his soul an offering for sin, knew as no one else ever knew, or ever can know, the difficulty of the work. But it is done, it is all done, it is done for all. Reader, Christ finished the work for *you*.

But this is not all ; the work which Christ finished on the cross was a *very desirable work*.

It was desirable that sin should be seen in its true light. It was desirable that the Law-giver and Ruler of the universe should maintain the moral purity of his law, and the stability of his government. It was desirable that rebellion should be effectually prevented from spreading in other provinces of Jehovah's empire. It was desirable that salvation should be brought within the reach of a rebellious world, in perfect harmony with the holiness and justice of God. We say all this was desirable ; and the finished work of Christ upon the cross is pre-eminently fitted to destroy sin, to save sinners, to establish the divine government, and exhibit gloriously all the perfections of God.

One other remark upon the work which Christ finished upon the cross :—it is a work which *can never be forgotten*. It shall never be forgotten *on earth*. The existence of the Christian church on earth is a standing witness of Christ's work. Every Sabbath morning reminds us of what Jesus suffered, and said, and did, on Calvary. And when Christians meet around the table of the Lord, to commemorate the dying love of their risen Redeemer, they have a fresh and refreshing view of his finished work. It shall never be forgotten *in heaven*. The throng of redeemed ones around the throne, who are clothed with blood-washed robes, wearing crowns of glory and waving palms of victory, shall never forget what Jesus did on Calvary. And as they behold the Lamb in the midst of the throne, they will unite together in singing the sweetest and most delightful of all songs : "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father : to him be glory and dominion for ever and ever. Amen." The Redeemer shall never forget the sufferings he endured, and the sacrifice which he offered ; and the contemplation of it, and the results which flow from it, will doubtless be to him a source of unspeakable delight. All holy beings shall have the work of Christ in everlasting re-

membrance, and the contemplation of it will confirm them in the views which they entertain of God's character, and draw forth their wonder, love, and praise.

Notice, in conclusion, *who it was that gave Jesus, the mediator, this work to finish. It was God, the Father.*

This carries us up to the fountain, whence all the streams of salvation flow. The whole plan of salvation had its origin with God. The divine Father sent the Son to satisfy the demands of law and justice, and it is delightful to know that the Son was willing to come; he was willing to become man, to become poor, to become sin, to become a curse for us. The Father gave him the work to do, and he gave himself to the doing of that work,—that very great work, that very difficult work, that desirable work, which shall never throughout a'l coming ages be forgotten. Dear reader, Christ loved you, and gave himself for you. The work which he finished was finished for you; and it is the will of God that you should now believe this precious truth, and be saved with an everlasting salvation. You can add nothing, either by waiting or working, to the sufficiency of Christ's work. Take him as all your salvation, seeing that he finished the work given him to do for you, and then you will be constrained to work for him, and to love him, because he first loved you.

“O ‘It is finished!’ Rest, my wondering soul,
While on thine ear the dying accents roll;
Hark! ‘It is finished!’ Mercy, full and free,
Has wrought a robe of [righteousness] for thee!
No more I languish,—thine's last pledge is given,—
My solace here,—my ground of hope for heaven!”

O begin this New Year with Christ as your own; rest your soul on his all-perfect, his finished work; give him your heart, and live to his glory. Reader, will you thus begin eighteen hundred and sixty-three? If you do, you will find it to be a happy New Year.

M.

For the Canadian Day-Star.

THE UPLIFTED SAVIOUR.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.” John iii. 14.

The many tragic incidents which occurred during the eventful

journey of the Israelites from Egypt to the promised land, were all overruled by a wise Providence, and made to point, as with prophetic finger, to the great Deliverer who was afterwards to come into our world. As the Jews were in bondage to Pharaoh, so our world was in bondage to the Prince of Darkness. Was it true, in the case of the Children of Israel, that, having signified their desire to be freed from the oppressive yoke of Egypt's tyrant king, by rising to leave the land wherein they had sojourned, they came to the border of the Red Sea, and behold there was no way by which they could pass over? So it is with sinners when they desire to leave the soul-ruining service of the prince of this world; they look for a way by which they can escape to a place of refuge, but the red sea of iniquity rolls its dark waters before them, and appears like a great gulf through which it is impossible to pass. Was it true in the case of the Israelites, that God by the hand of Moses, smote the waters, and thus opened up a *new way* by which they could escape in safety? So is it in the case of those whom Jesus came to save. Behold the Lamb of God, in that dread hour, when "he bore our sins in his own body on the tree!" As then, night had wrapped in darkness, the scene on the borders of the Red Sea; so now, thick darkness gathers around Calvary's hill. Listen with the ear of faith, and you shall hear that same voice which spake to Moses out of the cloudy pillar, say in the ears of a listening world:—"stand still, and see the salvation of the Lord which he shall show you to day." Around that bleeding Lamb, a world's sins are made to gather, and 'meet on him.' Jehovah descends in the clouds of heaven to pour out the vials of His wrath. Hark to that voice—the voice of God through the prophet:—"Awake! O sword, and smite the shepherd, the man that is my fellow." The sword of justice descends and strikes the blow. And through the rent veil of the Redeemer's flesh a *new* and living way is opened up, through which sinners may flee for refuge, and escape from the power of their enemies—sin and Satan. Does Satan, Pharaoh-like, attempt to pursue, and recover his prey? If he does, he meets with that almighty Saviour, out of whose hand no one is able to pluck those who confide in Him; and meeting with One that is infinitely stronger than himself, all his boasted power is laid low as the host of Pharaoh, which was "swallowed up and lost" "in the heart of the sea."

But God overruled even those incidents recorded in holy writ, where the murmurings and rebellions of the Israelites are spoken

of, and made them point to a coming Redeemer. As, for example, when the people murmur for water, God does not cause a stream to burst forth from the face of the ground, but directs his servant Moses to smite the hard flinty rock, and thence he causes a stream of water to flow. Thus we have exhibited in symbol, the rock of our salvation, from whose spear-pierced side, the blood of atonement—the life-giving stream of salvation—gushes forth abundantly. And again, when the Israelites rebel, and speak against God, and against his servant Moses; because of the light bread which they received, and which their soul loathed; fiery flying serpents are sent among them, as a means of punishment for their wicked rebellion. But once more God has compassion upon his people; and by means of the uplifted brazen serpent, He seeks to stay the ravages caused by the fiery flying serpents; for “it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” Jesus himself, in the passage we are now about to consider, refers to the uplifted serpent as illustrative of his own decease. And is not the illustration beautifully appropriate? “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.” Blessed Saviour! In thee alone do we find the balm of Gilead, whose healing powers can cure the sin poisoned soul of man.

In this passage of scripture two objects are presented for our contemplation—the serpent of brass, and the Son of man. There is a great dissimilarity between them. There was no virtue in the brazen serpent to cure the wounded Jew. It was but a piece of inanimate brass, formed and fashioned by the hand of man, having no power within itself of any kind whatever, to arrest the progress of the work of death, going on rapidly in the body of the Israelite, caused by the bite of the fiery flying serpent. But it is otherwise with the Son of man. There is a moral power omnipotent, in Christ crucified, to arrest the progress of the work of destruction, going on in the spirit of man, caused by wilful transgression. There is a “cloud of witnesses,” who can bear their grateful testimony to the power of Jesus to cure either the body or the soul. When on earth, she who by faith, but touched the hem of his garment, was immediately healed. ‘Christ, the power of God,’ could turn Saul the persecutor, into Paul, the apostle of the Gentiles, who, amid the gloom of a Roman dungeon,

could lift up his voice and sing:—"To me, to live is Christ, and to die is gain." And now, as then, though we see Him no longer with the natural eye, Christ crucified is the "power of God, unto salvation, to every one that believeth." He can convert the savage into a sage, and turn the lion into a lamb. He is the "light of the world;" and when man opens his eyes and looks away in thought to the uplifted Saviour, a ray of light from Calvary penetrates into, and lights up with a new and heavenly radiance, the innermost chambers of his dark deceitful heart. And as he remembers the obduracy he had so long manifested in shutting his eyes, and refusing to look upon a light so glorious—a Saviour, so 'altogether lovely,'—he is led with Job of old to say:—"I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." Christ is love. And when the sinner beholds 'what manner of love,' Jesus hath manifested towards him—a love 'strong as death,' which iniquity, abounding like the floods of many waters, could not quench—when he catches a glimpse of the immeasurable depth of 'incarnate love,' as it is displayed in the person and work of the self-sacrificed Saviour, all slavish terror of that God who has 'so loved' him, takes to itself wings and flies away, gratitude springs up in the heart, and peace takes possession of the soul. Reader, would you experience this change? Then go in thought to the cross. Look up, and behold the Lamb of God bearing *your* sins away. If Christ so loved you as to "put away (your) sin by the sacrifice of himself," why should you be afraid of him? O believe in the love of the uplifted Saviour to you, and thus shall you be able, with joy to bear witness, regarding the power of Christ the crucified, to restore to spiritual life and health those who are "dead in trespasses and sins."

Let us look now to those points in which there is a similarity subsisting between the two objects presented in this passage.

The uplifted serpent was the appointed means through which God cured the body of the Israelite, and raised him once more to the enjoyment of this life on earth. And, in like manner, the uplifted Saviour is the appointed means through which the Spirit of God converts or regenerates the soul of man and raises him to the enjoyment of that life which is for evermore. If the Saviour had been here discoursing on the question of justification, there would have been no similarity in the point between Himself and the brazen serpent. Because Jesus is not the "means" but the "ground" of a

sinner's justification; and we could not say of the uplifted serpent that it was the "ground" upon which God either pardoned the rebellion of the Jew, or cured his dying body. But when we understand that the great theme of the Saviour in this passage is the "new birth" or conversion," the similarity subsisting between the two objects presented in the passage is seen at once. As the uplifted serpent was the means by which God cured the Jew; so the uplifted Saviour, as he is presented to us in the gospel, is the means by which the Spirit of God converts the soul. Thus we find Paul saying to the Corinthians: "In Christ Jesus, I have begotten you "through" or by means of "the gospel," 1 Corinth. iv. 15. Let us learn to distinguish between these two things—justification and conversion. A man is justified when, through faith in the atoning blood of Christ, he receives the pardon of his sins, and a title to everlasting glory. He is then regarded by God as a just man. And there is "no condemnation" to him who is in Christ Jesus." But conversion is the change which is effected on the "inner man" by means of the truth as it is in Jesus. Conversion then is the theme of Christ in the passage we are now considering. "Ye must be born again," is the text, if we may so speak, upon which the Saviour's discourse is founded. Keeping this in view, the beauty of the illustration is seen, and its adaptation to the subject which is illustrated is at once apprehended.

(To be Continued.)

"AND YET THERE IS ROOM."

Luke xiv. 22.

By the late Rev. R. Peden.

1st. There is room in the love of God. My friends, we all know more or less the pleasing influences of love. We can all feel that there is a hallowed pleasure, a soothing delight, attendant on the affection of our fellow creatures towards us; and more especially in the endearing ties of life do we find the pleasurable effects of friendship and domestic ties. Indeed, without this, what were life? a world without a sun; what were society? a rope of sand, linked by no union, and apt to be blown asunder at every breath. See the child, how its face sparkles and kindles under the tender endearment of a fond parent. But while human affection is thus pleasing in its effects, yet here is a love that infinitely surpasses

that of men. Man's love is partial, circumscribed, and often very uncertain; but here is a love that encircles the universe, that fills heaven with joy, and earth with good-will and peace. There is a love which passeth all knowledge and understanding,—it passes it in the enjoyment it affords, it passes it in the strength and ardour of it. What must it be to be in the embrace of the arms of everlasting love,—to be radiated on by the countenance of Him whose favour is life, and whose loving-kindness is better than life? Listen then, O sinner, guilty as you are, hell deserving as you are, there is room in the arms of the Eternal for you. Listen to the message of love. "God so loved the world, that he gave," &c. "Herein is love, not that we loved," &c. "As I live, I have no pleasure in the death," &c. "Look unto me, and be ye saved," &c.

Let us accompany the Apostle, when about to soar into the effulgence of this glorious subject. What an array of means he presents to enable them to contemplate the great subject. He first bows his knees to the Father of Christ, "of whom the whole family of heaven and earth is named" (Ephesians iii. 14 to 20). O, for an angel's wing, and an angel's vision to survey this vast and stupendous theme; its breadth takes in every intelligence, its length reaches from eternity to eternity, its depth reaches to the lowest depths of degradation and guilt, and its height rises to the throne of God, on which it throws a flood of light and glory. There is room there for you. God is not your enemy: he hates sin, but he loves the sinner. Believe in God in Christ, and your sin and you will be separated, and thus you will be fitted to enjoy his pure countenance for ever. O, there is room for you.

2nd. There is room in the salvation of the gospel for you. To you who crucified him,—who scourged him,—repent and be converted.

3rd. There is room in the atonement of Christ for you. It is absurd to suppose that God would invite more to receive the blessings of salvation than there was room for. Would he invite more guests than his table could hold, or his provisions supply? No, far be such trifling from God. Does he invite the guest?—he has room for him. Can the atonement of Christ be exhausted,—have the merits of Christ's death a termination or a limit? Is there a sinner now in existence, or will ever be in the world, who shall be lost because there was no room for him in Christ,—no room for him in his work, in his death, in his intercession? The whole

word of God emphatically answers that question with a decided *No*. Heaven re-echoes the answer, and even the voices of the lost, could you hear them, would echo back again the same reply. In Christ dwelleth all the fulness of the Godhead bodily. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. He was given, so that *whosoever* believeth should not perish, but have everlasting life. "The love of Christ constraineth us, because we thus judge, if one died for all, then were all dead; that they who live should henceforth not live to themselves, but unto him who died for them." "Came to save sinners,"—does not that include you? do you not find room for you there? Poor Joseph found room in that general statement, so may you.

4th. There is room in heaven for you. "In my Father's house," says Christ, "are many mansions; if it were not so, I would have told you." Had there not been many, he would have said so,—but there are many. John, in the book of Revelation, describes what he beheld, "I beheld, and heard the voice of many angels round about the throne." Rev. vii. 9.

Paul says, "a crown of righteousness which God gives to all who love his appearing."

Persons are not excluded from heaven, but certain characters are,—the fearful, unbelieving, &c. See Rev. xxi. 8.

"There shall in no wise enter anything that defileth, or worketh abomination, or maketh a lie."

If you reach not these celestial seats, it will not be because there is no room there: if you sit not down with Abraham, and Isaac, and Jacob, when they shall come from east and west and north and south to sit down,—if you are not there, if your voice is not engaged in the chorus of celestial praise,—if you stand not before the throne with the palm in your hand, with the robe of whiteness, or with the crown of gold,—it will not be because there is no room, but it must be some other reason. It is, in a word, because you would not. That sums up the great cause. "How would I have gathered you, but ye would not." "Ye will not come unto me, that ye might have life."

Hundreds and thousands have already been saved, and found their way to the heights of glory. Sinners of every grade and character have believed, and are now singing the hallelujahs of a higher, and holier, and happier state of being. But yet there is room. The servants of God for eighteen hundred years have been going out to the highways and hedges, and inviting sinners to the

gospel feast, but the table is so capacious, the provision so abundant,—yet there is room. And there will be room till time shall be no more, till the affairs of mankind shall be brought to a close. “He is able to save to the very uttermost, seeing he ever liveth.”

“I am the way,” says Christ, “I am the door.” Come to him: “believe and live,” &c.

TRYING TO BELIEVE.

Not the least perplexing of the difficulties which beset the soul seeking its way back to God, are those that arise out of *trying* to believe the Gospel. We pen a few remarks on this difficulty, in the hope that they may reach the eyes of some thus perplexed, and be used, by the good Spirit of God, to break their fetters and set them at liberty. Reader, if you are in spiritual distress we solicit your earnest attention to the observations which we have to offer on this subject. The soul that is in difficulty through trying to believe has passed through certain stages of anxiety about salvation. Such a person is not careless. He sees his sinfulness, and is, to some extent, awake to the importance of seeking the salvation of his soul. Such a person has learned that salvation is to be attained, not by the deeds of the law, but by faith. Hence the anxiety of the mind about faith, and the earnest efforts that are put forth to believe in the Saviour. When the person persuades himself that he is believing in Jesus, he has comfort; but when he is in doubt as to his faith, he is distressed. Dear reader, if such be your state of mind with reference to salvation, you are, let me say, in the wrong track. Indeed you yourself may be convinced of this; you may have tried to believe so often without success that you now think you cannot believe; while yet you see that God commands you to believe in his Son and be saved. To convince you that you are wrong, let me ask you if, when a statement is made to you by a fellow man, you ever think of trying to believe it? If you see it to be true, that it is supported by good evidence you believe it at once, without any trying, and you cannot believe a statement unless you think it is true. Now if you believe a statement made by a fellow man without any *trying* to believe, why should there be trying when you are commanded to believe the faithful saying of that God who is true and cannot lie. “If we receive the witness of men, the witness of God is greater.” You are wrong then in *trying* to believe the gospel of God. And we

apprehend that you are wrong because you are fixing your attention on believing and the act of believing rather than on the glorious object of faith, viz., that your soul is so precious in God's sight—that God loves you so—that he gave Jesus to suffer and die as an atonement for your sins. You cannot believe either man or God by trying to believe, but you can believe by turning your attention to the truth which you are requested to believe. Mark, God does not ask from you faith as the price of your salvation. You are not to be saved *for the sake of faith*. You are to be saved *for the sake of CHRIST*, by means of faith in him as your atoning Saviour. Consequently, in believing you do not fix your attention on faith but on Christ and him crucified for all your sins. In being charmed with exquisite music your attention is not occupied with the act of hearing, but with the sounds which thrill you with delight. The hearing, however, is necessary as the means by which the musical sounds and the sentiments expressed by them reach the mind. In being delighted with a beautiful sight, your attention is not occupied with the act of looking, but with the object on which you are gazing. The looking is necessary to establish a connection between the object and the mind so that you may experience the emotions which the sight is fitted to produce. So, in believing the gospel, you should not fix your attention on the act of believing but on the glorious object on which your belief should terminate, the finished and accepted atonement of Jesus for sin. Look not into your own mind. Look out to Jesus. You may now see why your trying to believe has persuaded you that you cannot believe. It has kept your attention from Christ and his work for your soul. It has led you to look into your own dark and distressed soul, instead of to Jesus, as loving you, sinner as you are, not your sins, but your soul. No wonder you have been perplexed. O let the spell be broken! regard it as a glorious verity that God loves your soul so much that he gave Jesus to bear the curse in your room, and to drink the bitter cup for you. May God be honoured in your salvation.—A.

HOLINESS AND MEDITATION.

Devout and habitual meditation on Divine things is greatly conducive to holiness of heart and life.

Holiness is conformity to the law of God. God's will as to our

duty is that we should love him supremely, and our neighbours as ourselves.

Holiness is the crowning excellence of the human character. It is the moral image of God in man. It is intrinsic worth. The sanctified person is valuable. His worth may not be appreciated by man; but it is of great price in the sight of God, and *his* judgment is according to truth.

God is holy, and he desires the salvation and sanctification of men. He longs to see men possessed of that excellence which, like a golden thread, runs through the entire web of his glorious perfections. He takes pleasure in those that are like himself. He delights in those who are created in righteousness and true holiness. Jesus prayed for the sanctification of his disciples, and we know that what Jesus sought from his Father was agreeable to his Father's will. Reader, God's intensest longing with respect to you, is that you should be saved and sanctified—consecrated to his service, and reflecting on the dark world the light of true goodness.

And not only so; he has made provision, for the sanctification of men, in the gospel of his grace, and in the work of his Holy Spirit. He has manifested his love to men in sending Jesus to atone for their sins. The truth respecting the holy, loving character of God, revealed in the atonement, is the purifying instrument used by the Holy Spirit in cleansing the soul from moral pollution. Hence the Scriptures speak of the heart being purified by faith, and of Christians purifying themselves in obeying the truth through the Spirit.

It is the duty of the believer in Jesus to pray for the Holy Spirit, so that he may become increasingly sanctified and meetened for usefulness here and for heaven hereafter. No Christian, who sees the importance of holiness, and who longs to be holy, will neglect to pray for the outpouring of the loving Spirit upon his soul. It is when there is such an intense longing for the Spirit that the soul cries out to God for his influence; it is then that God copiously showers down grace on the waiting soul.

But it is important to remember that it is through the truth about God in Christ, and by that truth, that the Spirit exerts his agency and sheds down his renewing influence. It is when the mind entertains this consideration that it perceives the necessity of meditation in order to increased sanctification.

By meditation we mean contemplation on Divine truth. By

study we find out new truths or perceive new aspects of truth which we do understand. By meditation we ponder in our minds, muse and ruminat on, the truth which we do understand, so that we may behold and admire its beauties, feel its power, and adore him whom it reveals.

To many persons meditation is difficult because they are unaccustomed to such an exercise. No sooner do they fix their attention on Divine truth, in order to meditate thereon, than their minds are attracted by some other object. Like all other habits it is to be formed by repetition.

To meditate on Divine truth is a most delightful employment. It must tend to the development of the mental powers. It must yield to the soul the highest bliss.

Such a mental exercise is indispensable to sanctification. You do not exhaust all that is required of you so that you may be sanctified, when you pray for the Divine Spirit; you need also to meditate on the truth which the Holy Ghost uses to sanctify. Prayer for the Holy Spirit, you ought not, by any means, to neglect. You cannot be sanctified without him, and you should recognize him; and seek, by earnest, importunate prayer, his indispensable aid in your purification. But neither should you ignore your own agency in the matter, nor forget that truth is the instrument which he employs. If you meditate not on the truth, by which he sanctifies, how can he answer your prayer for purity? He purifies by means of the truth. Therefore while you cry mightily to God for his Spirit you should believe the gospel and meditate on sanctifying truth; and this latter you will not neglect if you truly long to be nearer God; more like God; better fitted for his service on earth, and more meetened for the inheritance above.

In this blessed exercise of devout meditation you will be greatly assisted by the loving Spirit. He is the Spirit of truth; he leads the souls that yield to him and follow his teachings, into all the truth. He is the great teacher in the school of salvation. By the truth in which he instructs he builds up the soul in knowledge and goodness, and fills it with his own mind. O believer, be ever in a state of submission to the Holy Spirit, receive his teachings, let him mould and fashion your soul by means of them, and your spiritual growth will be rapid, and you will enjoy abundance of peace.

Bear in mind that many things in the world will draw your attention off from the truth. Your desires and passions will impel

you sin-ward and world-ward. Be on your guard, and let your attention be resolutely fixed on the truth as revealing God, and as bringing him, as a kind, loving, holy God, near your soul. Thus will you assert the supremacy of the intellect over the heart, and have it filled with noble and ennobling thoughts.

Do you ask, On what shall I meditate? On God's word. This is the mine which you will never fully work. It contains treasure most precious. Whatever be your mental or moral peculiarities there is food for your soul in the Bible. Read, ponder the truth of the blessed Bible, but not as a task—as a blessed privilege, and as a means of keeping your soul in contact with sanctifying truth. Thus will you be a co-worker with the Spirit in the matter of your own sanctification, and become more and more meet for co-operating with him in seeking the salvation and sanctification of your fellow men, and for the enjoyment of him in the realms of day.—
A.

For the Canadian Day-Star.

THE EVILS OF LIFE.

This subject claims the serious and attentive consideration of every one who desires to imitate Him of whom it is said, "He went about doing good." It has engaged the attention of the good and pious of every age. It engaged the attention of a Howard, causing him to forego much of the ease, and many of the luxuries of life, in order that he might alleviate the sufferings of his fellow men. It engaged the attention of a Mrs. Elizabeth Fry, leading her to seek the reformation of some of the vilest of her sex, and her efforts were not in vain. But time would fail to tell of the thousands who under the genial influences of Christianity, have endeavoured in different spheres to lessen at least the evils of life.

Various causes have been assigned as the reason why evils exist in the world. Passing by the speculations and theories of unaided reason however, and consulting the Bible which is the true source of wisdom, and implicitly receiving its teachings, we learn thence that human nature has fallen from its original dignity and purity, and consequently the fountain being corrupt sends forth impure streams. The psalmist, describing the general depravity of mankind, says, "Every one of them is gone back; they are become filthy; there is none that doeth good, no, not one!" The

truthfulness of this doctrine is confirmed by a reference to the history of mankind in every age, and even to our own observation and experience. Arthur truthfully and forcibly observes on this subject, "Human nature is said by many to be good, if so, where have so many social evils come from, for human nature is the only moral nature in that corrupting thing called society. It has been planted in every possible field, among the snows that never melt, in temperate climes, and along the line; in lonely forests, and crowded cities; in ancient seats of civilization, and in new colonies, and in all these it has without once failing brought forth a crop of sins and troubles. This is absolute and inexpugnable proof, that human nature in the aggregate is a seed that produces sins and troubles."

As secondary causes may be mentioned, tyranny, oppression, and ambition in many of those in power, who instead of seeking the welfare of society, study only their own selfish ends, often arraying nation against nation, and plunging them in all the evils of war; improper laws, sanctioning practices injurious to the welfare of society, as instances may be mentioned, the slavery system that sum of villainies, and the manufacture and sale of intoxicating drinks: these with ignorance, extravagance, and many other things are fruitful sources of the evils of life.

Having briefly noticed the causes of the evils of life, I will make a few remarks on their remedy. As the primary cause lies in the fact that human nature has become deranged, if we would go rationally to work we must endeavour to restore it to its original dignity and purity; and to accomplish this, I know of no efficient remedy, except the regenerating influence of Christianity, which accompanying its high and holy teachings with the influences of the Holy Spirit enables its followers to lead holy and useful lives, and fits them for the enjoyment of the heavenly kingdom. In conjunction with this, much might be done by the abolition of bad, and the enactment of good and beneficial laws. If we had a prohibitory liquor law, faithfully enforced, how many broken hearts would it bind up, how many now desolate homes would it fill with happiness and comfort, and how many young men would it save from running the drunkard's course. Much also might be done by the more general spread of a pure literature throughout the land. The press is exerting a mighty influence either for good or evil; and if the reading community would only encourage such publications as are useful, moral, or religious, much good might

be done. But, as I cannot in this short article notice all the ways by which the state of society might be bettered, I would say in conclusion, let us each in our own sphere endeavour as far as lieth in us to do good to our fellow beings, and if we have not chosen the path which leads to honour and fame, we shall have lived for a good and noble purpose, and when our actions shall be judged according to their merits, we shall have a name superior to that of an Alexander or a Bonaparte, coveting the possession, and disturbing the peace of the world.

J. M. M.

THE FLIGHT OF TIME.

"Time is winging us away
To our eternal home."

As we have commenced another year we are reminded of the shortness of time and the brevity of human life, and are admonished to improve the precious moments as they fly swiftly past, carrying into eternity an account of our actions whether they be good or bad. The sinner should improve his time in repenting of sin and turning to God by faith in Jesus without delay. For this repentance-time, whether he thinks so or not, he is indebted to the blood and agonies of Jesus. Reader your precious time is blood-bought. It is a great sin and great infatuation to misspend it. Once gone it can never be recalled. Surely the time past of your life is enough to have spent for wealth, for pleasure, or for fame. And bear in mind that you are now, in moral character, what the influences, to which you have subjected yourself in the past, have made you. This consideration should stir you up instantly to give your heart to Jesus, and to lay your soul open to the mighty influence of his wondrous cross.

"Now is the constant syllable ticking from the clock of time.

Now, is the watchword of the wise, now, is the banner of the prudent.
Cherish thy to-day and prize it well, or ever it be gulphed into the past.

Husband it, for who shall promise, if it shall have a morrow?

Behold thou art,—it is enough, that present care be thine.

Leave the past to thy Redeemer, entrust the future to thy Friend.

But for to-day, child of man, tend thou charily the minutes,

The harvest of thy yesterday, the seed corn of thy to-morrow.*

* Tupper.

Believer, be up and doing while time lasts. Seek not your heaven here. You never get into a position on earth where you have everything that your heart can wish. In the best estate on earth there is some trouble or annoyance, something we long to see otherwise than it is. O this teaches us that this world is not our rest, that here we have no continuing city. Child of God, your Father is training you so that it may be a settled, immovable principle within you that your heaven lies 'beyond the narrow bounds of time.' And 'now is your salvation nearer than when you believed.' Let your prayer then be, Lord 'teach me so to number my days that I may apply my heart unto wisdom.' Look to the unseen realities of eternity, and the things of time will appear, compared with them, trifles and childish toys. Live for God, for Christ, for heaven, and when you are gone you will be missed, your influence will do good when your body is in the grave and your soul in the realms of bliss; and your works will follow you.—A.

THE WEDDING GARMENT.

At the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the Sultan, a wedding-garment. No one, however dignified his station, was permitted to enter into the presence chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the sultan would have deemed his dignity insulted, and his magnificent gifts despised. The question, then, "Friend, how camest thou in hither not having on a wedding-garment?" (Matt. xxii. 12.) explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was

an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot, and cast out.—*Christian Guardian.*

For the Canadian Day Star.

INSANITY.

The attention of the public mind has within the last few months been directed to several cases of considerable importance brought before the Law Courts both in England and Canada for the purpose of settling the question—Whether certain parties were or were not of sound mind. In that in London, the party was charged with extravagance and contracting marriage with one beneath his rank—he was acquitted. In Toronto, the individual was charged with disposing of part of his landed property for the purpose of purchasing Bibles and Tracts, and distributing them among his irreligious neighbours; and, being under the impression that the end of the world was at hand, he felt constrained to warn sinners of their danger and exhort them to flee from the wrath to come. The charge was sustained, and the man and his property placed under proper guardianship. Now, Mr. Editor, whether does he who spends his property in the purchase of religious Books and Tracts and his time in preaching—or he who spends three-fourths of his time in the alehouse, and comes home with an empty purse to alarm the neighbourhood and abuse his family—give most evidence of being insane? In all ages those who have manifested a more than ordinary anxiety for the spiritual welfare of themselves and others have been regarded as fanatics or madmen. “As Paul thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad.” And of the great Teacher himself it was said “He is mad, why hear ye Him?” Will you, Mr. Editor, or one of your intelligent correspondents, give us a few thoughts on the above subject.

J. D. DUNDAS.

ANOTHER YEAR.

Another year
Has told its fourfold tale,
And stil' I'm here,
A traveller in this vale.

Ah! not a few,
 Who seemed life's toil to brave.
 Are hid from view
 Within the silent grave.

Why am I spared
 To see another year!
 Why have I shared
 So many mercies here?

From God alone
 My mercies I receive,
 To him alone
 I would for ever live.

GROWING IN GRACE.

This did not once so trouble me,
 That better I could not love Thee ;
 But now I feel and know,
 That only when we love, we find
 How far our hearts remain behind
 The love they should bestow.

While we had little care to call
 On Thee, and scarcely prayed at all,
 We seemed enough to pray ;
 But now we only think with shame,
 How seldom to Thy glorious name
 Our lips their offerings pay.

And when we gave yet slighter heed
 Unto our brother's suffering need,
 Our heart reproached us then
 Not half so much as now, that we
 With such a careless eye can see
 The woes and wants of men.

In doing is this knowledge won,
 To see what yet remains undone ;
 With this our pride repress ;
 And give us grace, a growing store,
 That day by day we may do more,
 And may esteem it less.—*Richard Chenevix Trench.*

THE CHILDREN'S PORTION.

HAPPY NEW YEAR.

I WISH you a happy New-Year, children. Haven't I caught you all? I like to catch children, and to hear their merry laugh, as I clasp them to my heart, and imprint a loving kiss on their plump cheeks: and I like to have them catch me. I should be quite delighted to have you all wish me a happy New-Year, even if I can not hear you.

I have not forgotten how, when I was a little girl, I used to wake up early in the morning, and find my way through the halls in the darkness, and softly open the door to my father's room, and wake him by shouting cheerily, "I wish you a happy New-Year." I had no mother then, for my own dear mother had gone to heaven, and my father had not brought us another. Our good grandmother lived with us, and a precious old lady she was. How kindly she looked upon us. How tenderly she loved us. I can never forget her pleasant, benevolent face. I should love to wish her a happy New-Year now, but she is where she is always happy, and where each year grows happier and happier.

I used to wonder, when I was full of the pleasant excitement of catching the family, why a tear should creep from under my father's eyelids, and trace its way down his cheek. It was a mystery into which I did not venture to inquire, but which filled my child-heart with sad queryings. I have learned in later years the meaning of that silent tear, and my own have chased each other in quick succession, as I have heard dear little ones, with cheerful voices, uttering their many greetings. Tears are not always indications of sorrow. They often are the expression of deep joy—of unutterable thanksgivings. I have wept on a New-Year's morning, with gratitude to my Heavenly Father, that our family circle had not been broken, but that each precious child was still spared to gladden our hearts, and to receive our care. From my heart of hearts, I have wished them a Happy New year.—ANNA H.

LITTLE DROPS.

Look! there goes a drunkard! a filthy, bloated staggering, drunkard! Look at his dull sunken eyes, his bony hands, and ragged clothes; would you wish to be like him? Ah! I'm sure you will say—"No, I would not be a drunkard for all the world, for I hate drunkenness." Yes, and

so said that degraded man once, when he was a child, and had a comfortable home, a good father, and a kind mother: but things have changed since then.

He used to drink 'little drops', and as he grew up, drinking became a habit. At first it resembled a little silken thread, but gradually it increased until it became a strong, strong rope; till little drop drinking became drunkenness, till the man changed into a poor worthless wretch; till another mind was degraded, another soul lost, and another victim added to the trophies of Bacchus.

Children! remember that no drunkard shall inherit the kingdom of heaven, and that drunkards always begin their evil course by drinking little drops.—*The Adviser.*

I HAVE NO INFLUENCE.

DON'T say so. All have some. A gentleman, lecturing in the neighbourhood of London, said, "Everybody has influence, even that child' pointing to a little girl in her father's arms. "That's true!" cried the man. At the close he said to the lecturer, 'I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public-house alone, I used to carry this child. As I approached the public-house one night hearing a great noise inside, she said, "Dont go, father!" "Hold your tongue, child." Please father, don't go! "Hold your tongue, I say." Presently, I felt a big tear on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since, thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying, "That's true, sir." All have influence.—*Rev. Newman Hall.*

BOOK NOTICES.

MEMORIAL OF GENERAL MANSFIELD, United States Army, who fell in Battle at Sharpsburg, Md., Sept. 17, 1862.

TRIBUTE TO GENERAL MANSFIELD. By the Rev. John Z. Dudley, Pastor of the South Congregational Church, Middletown.

The memorial contains addresses delivered at the funeral of General Mansfield in the city of Middletown, Conn. And also the discourse of the Rev. Mr. Taylor, one of the ministers of that city, on the life and character of the General.

We have read this work with deep and peculiar interest. Having

known General Mansfield personally and received many favours at his hands, we felt that a great and truly noble man had fallen when we first heard of his death. We can say Amen to all the eulogiums that are heaped upon the illustrious dead in his memorial. It is refreshing and truly gratifying to read the life of such a man. General Mansfield was a good citizen; a good husband; a good Father; a true patriot; a brave soldier; and last, and best of all, a holy, humble, devoted, and sincere Christian.

Mr. Dudley's discourse, like the memorial to which we have just referred, is a fine tribute to the sterling worth of the General. It is beautifully written and does credit at once to his pen and his heart. When we finished reading these soul-stirring tributes to departed worth, we could not help saying, General Mansfield was a true hearted Christian soldier:—Farewell, noble brother Mansfield, till we meet, where the bugle note of war shall never be heard,—where the wicked cease from troubling and where the weary are at rest.

THE EVANGELICAL REPOSITORY.—The second number of the Third series of this invaluable Quarterly has just come to hand. Its contents are rich, varied, instructive, suggestive, healthful and stimulating. It is at once profoundly theological and intensely practical. The simple Gospel, and the duties of believers of it, are attractively presented in its pages. "Our Attitude what should it be?" and "Revival Reaction" furnish valuable counsel to those engaged in the Lord's work. We are thankful that the circulation of the Repository is increasing. No doubt God's blessing will attend it wherever it goes. For this we fervently pray.

REPORT OF THE NINETEENTH ANNUAL MEETING OF THE EVANGELICAL UNION CONFERENCE, held in Glasgow on 1st and 2nd October, 1862. We gave an abstract of this report in our last number. It contains a full account of all the business which was transacted at the conference, and must be interesting to those who rejoice in the progress of the Evangelical Union movement.

INTELLIGENCE.

LEITH—INDUCTION SERVICES.—Special services were held on Sabbath, November, 16th, 1862, in connection with the induction of the Rev. D. Hislop, late of Montrose, to the pastorate of the E. U. Church in this town. Mr. Hislop was introduced by the Rev. J. Boyle, the former pastor of the church, but now of London; an arrangement which has afforded peculiar satisfaction, at once to the new pastor and the church, as evincing the good feelings and deep mutual interest which continue to exist between Mr. Boyle and the people among whom, in the past,

he laboured so harmoniously. Mr. B. preached on the forenoon of Sabbath from 1 Thess. ii. 7, 8. At this service the chapel was all but filled, and the discourse was very appropriate, containing as it did important counsels to both church and pastor. Mr. Hislop preached in the afternoon to a crowded audience from 1 Cor. ii. 1, 5, from which verses he took occasion to speak of the responsibilities of the sacred office, as well as of what should be the spirit, the aim, and the great theme of the preaching of every minister of the gospel. In the evening Mr. Boyle again preached, and on this occasion the chapel could have been filled though as large again. Mr. Boyle seemed glad to have again the opportunity of preaching Jesus to the people among whom he had laboured in holy things for so long before; and our earnest prayer is that the large meeting felt the power of the important truths on which the preacher discoursed, and which he enforced with many apt and beautiful illustrations. The whole day was one of a deeply interesting and momentous character, and will, we trust, be the beginning of days to the church.—*Christian Times*.

EDINBURGH—BRIGHTON ST. E. U. CHURCH MISSIONARY ASSOCIATION.—The half-yearly meeting of this association was held on the evening of Monday the 19th Nov, 1862, in St. Andrew's Temperance Hotel, St. Andrew's Street. The attendance of members and friends was good; and from the lively interest which all present seemed to take in the business of the meeting, it is manifest that the association is continuing to maintain its wonted spiritual health and vigour. A report of the half year's proceedings was read, from which we learn, that the field of their labour is extending, and with its extension, increased good is being done. At the formation of the association, a year and a half ago its principal meeting place did not contain over fifty persons; but now, after one or two changes, a hall is occupied holding nearly 200 persons, and which during the last few months has very frequently been completely filled. In addition to this hall, another has been taken equally as large, in both of which places it is intended meetings should be carried on. As an evidence of successful labour during the past six months, it was mentioned in the report, that, in connection with their principal meeting, 130 persons had waited for religious conversation, thus making an average of 5 each evening. So much conviction did, as might be expected, result in many of those persons giving evidence of genuine conversion. But such is not all the good the association has accomplished. Independent of carrying on the meeting referred to, 600 of the poorest families in Edinburgh have had the benefit of weekly visitation; and, in different parts of the town and suburbs, four small meetings, and one well attended Sabbath-school for destitute children have been held every Lord's-day. All these efforts have yielded a measure of success proportionate to the labour put forth. Within the last six months 10,000 tracts have been distributed, and many valuable religious publications circulated.—*Christian Times*.

SECOND E. U. CHURCH IN ABERDEEN.—With the concurrence of the Rev F. Ferguson, sen. pastor of the first E. U. Church, Aberdeen, steps are being taken towards the establishment of a second E. U. church in that

city. The new station was opened on the first sabbath in December by the Rev. Mr. Inglis of Edinburgh.

KILSYTH.—The E. U. Home Mission has opened a new station in Kilsyth. Mr. Salmon, the agent of the Mission, is expected soon to hold a series of meetings in the place for the preaching of the gospel.

EVANGELICAL UNION CHURCH, TORONTO.—The first anniversary meetings of the Albert street E. U. Church, were held on the 30th of Nov. The Rev. R. Boyle, Primitive Methodist, preached a very impressive sermon in the forenoon. Rev. H. Melville, pastor of the church, preached in the afternoon, from the question, "Who hath despised the day of small things?" Zech. iv. 10. He gave an account of the rise and progress of the E. U. church in Toronto; and showed that though our things are as yet small things, they are not to be despised, seeing that both in the kingdom of nature, and in the kingdom of grace, the large is included in the little, and the great springs from the small. Since the formation of the church one year ago, the church has doubled its number; and instead of meeting now, as they then did, in the basement of the Temperance Hall, they have purchased a comfortable and commodious place of worship. The members of this infant church have much reason to thank God and take courage. We hope the day is not far distant when the little one will become a thousand.

The Rev. Wellington Jeffers, Editor of the Christian Guardian, preached in the evening a very excellent and instructive sermon on the words, "What shall we then say to these things? If God be for us, who can be against us?" Rom. viii. 31.

On the evening of the following Thursday, a soiree, in connection with the church, was held in the Lecture Room of the Mechanics' Institute,—Mr. D. McLeod in the chair. After tea, speeches were delivered by the Rev. T. Goldsmith, Mr. Kennedy, Dr. Laing, from Hamilton, Rev. H. Melville, and Rev. R. Boyle. An excellent choir was in attendance, and discoursed sweet and delightful music. The meeting was quite large,—the room being filled to overflowing.

THE WEEK OF PRAYER.—The British Evangelical alliance has issued an invitation to all Christians to observe the first week of January as a week of prayer. Christians of every name and country are affectionately recommended to set apart the eight days,—January 4—11, for simultaneous and earnest supplication with thanksgiving to him, whose command is—"Pray without ceasing." There is something glorious in the thought of Christians throughout the world uniting in earnest prayer for the purification of the Church and the conversion of the world. Jesus says, if *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. Surely he will hear and answer when *thousands* unitedly cry to him. Let the gospel of salvation be proclaimed to sinners in its fulness and freeness at the same time and much good must follow.