

THE CANADIAN DAY-STAR.

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

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THE DEATH OF THE RIGHTEOUS,—ITS DESIR- ABLENESS.

All must die. Death opens his inexorable gates as wide to the king as to the pauper. The young and the aged—the rich and the poor—the learned and the illiterate—the man of gaiety and fashion, and the man who walks not according to the course of this world—the man of carelessness and the man of devoutness—all must meet in the narrow house appointed for all living. There are many things you can avoid, but this you cannot. Many things you can flee from, but from death you cannot flee. Prepared or unprepared, you must die.

It appears to us that a most triumphant argument for the truth of the religion of Jesus could be derived from a comparison of the deaths of infidels and wicked men, and the deaths of men who lived under its influence. Death is the time when a person's principles are tested. If he cannot hold them then, if they will not support him then, they are not worth having. If they are not such as to give support and comfort in the hour of death, they are not fitted to guide us through the changing scenes of life. Whatever is unfit to die with, is unfit to live with. But infidels are very much displeased with us for meddling with the deathbeds of their friends. Now we think we are perfectly entitled to ask what support can their principles give them in death? They set themselves forward as the reformers of mankind, and designate Christianity—which we regard as the panacea for the moral mala-

dies of humanity—a venerable superstition. Before we accept their principles, it is perfectly right that we inquire whether they will support us amid the agonies of dissolution; and how can we get our inquiries better answered than by referring to their own experience at this trying time? Christians have died triumphantly in the faith of the glorious truths the Bible taught them. The truths of the Bible have supported many in life, and imparted comfort to them in the hour of death. The Bible itself assures us of the happy state of those who die in the faith. “Mark the perfect man and behold the upright, for the end of that man is peace.” “The wicked shall be driven away in his wickedness, but the righteous hath hope in his death.” “Say ye to the righteous, it shall be well with him.” But is there anything about the deathbeds of wicked men or infidels to lead us to desire to die their death, or to cherish the hope that it is well with them. Alas! no. A man who had been industriously propagating infidelity for many years, had an only daughter lying on a sick bed. His wife who had gone to her rest was, in her lifetime, a devoted, spiritually-minded and praying Christian. When the daughter’s death was drawing near, and all hope of her recovery had ceased, she called her father to her bedside, and said—“My mother died a Christian some years ago, rejoicing in Jesus, and assured of heaven: you, my dear father, are a disbeliever in Christianity. I am going to make my last venture: am I to die in my mother’s faith or in yours? I beseech you advise me,” said she, with the greatest earnestness, “whether I shall die in my mother’s faith or in yours.” The father’s struggle between affection for his child and the pride of devotion to his principles, was tremendous; but at last, amid a burst of tears, and in an agony of feeling, the hardened yet melting infidel said, “Die in your mother’s faith.” She did so. The description given of the dying moments of some infidels fill the mind with horror. And if infidelity cannot support the soul amid the agonies of death, nothing short of true Christianity can do so. Many persons, however, may congratulate themselves on not being infidels who are just as unprepared to die as any infidel, and have as little to comfort them. We must be righteous so that we may die blessed.

But why is it desirable to die the death of the righteous?

1. The righteous leave the world regretted. Christians are the salt of the earth, lights of the world. They shed around them the halo of a pure and blessed influence. When they are called

away from time into eternity, many mourn and weep. When Doreas died, there was great lamentation made by those who had been benefited by her goodness. "The widows stood by Peter weeping, and showing the coats and garments which Doreas made while she was with them." When Peter, by miracle, restored her to life again, she was received with joy. When the righteous die many bless their memories. Their names are mentioned with emotions of gratitude long after they are dead. They leave foot-prints on the sands of time. Now the prospect of being regretted when we pass away from time is a pleasing contemplation to the mind of man. There is such a thing as the desire of posthumous fame. The literary man or the man of science and philosophy feels a pleasure in thinking of not being forgotten when he dies, but living in the memories of myriads, who may tread the paths he trod, and take advantage of his labours. And why may not the Christian find joy in thinking that the good which he, through God's blessing, accomplishes while he lives, and for which he gives to God honour and praise, will live after him? When persons die in the Lord, and rest from their labours in unending joy, their works do follow them.

2. The righteous die calmly and happily, many of them triumphantly. The Christian gospel is fitted to impart peace in life, and tranquillity in the hour of death. The Christian's confidence is not in his past righteousness; for he sees in his past life many faults and failings to deplore, and acknowledges that he has been an unprofitable servant. His confidence is in Jesus, whose smile is heaven, whose presence illumines the dark valley, who has not only died to deprive death of its sting to all who believe in him, *but who has lain in the grave, so that it may be a sacred resting-place for his followers, who has come forth from it, and gone to heaven as the proof and the pledge of the resurrection of all the righteous through faith in him, to life and glory.* There have been many specimens of the power of Christianity to purify and elevate the life of man; and there have been many illustrations of its power to sustain and support the soul in the hour of death. A frequent remark of Dr. Watts, the great hymnologist, was, "I bless God, I can lie down with comfort to-night, not being anxious whether I awake in this world or another." Dr. Richard Winter Hamilton, when told that he had only a few days to live, calmly said, "This is the best news you could have brought me." We have stood by the bedside of dying Christians, and observed

their calmness and heavenly serenity. Is it not desirable then to die as the righteous die ?

3. It is desirable to die the death of the righteous, because of that which comes after death. To the Christian, death is the gateway into immortal bliss. This world is a scene of trial to the Christian. Here he passes through tribulation. He is assailed by temptations at every step which he takes in his heavenward journey. But when, through Jesus, he overcomes death, he passes into a region where is no death, nor sorrow, nor crying, nor pain, where blooms the tree of life perpetually, where he shall ever drink from the fountain of the water of life. When the Christian, amid the sorrows and discomforts of earth, anticipates heaven as his eternal home, what joys and raptures does he experience ; and if the anticipation can yield such bliss, what must the reality be fitted to impart ? Now is not a bright and blessed heaven desirable ? Is it not most desirable to escape damnation, and to dwell everlastingly in the region of purity and love, enjoying the unclouded sunshine of God's presence ? The righteous has hope in his death, and this heavenly holiness and happiness is the object of his hope. No wonder that Paul had a desire to depart and to be with Christ.

If, however, we desire to die the death of the righteous, we must become righteous, and live the life of the righteous. Many persons would like very well to die the death of the righteous, who are very much disinclined to live the life of the righteous. Now to desire to die as the righteous die, while you refuse to become righteous, and to live as the righteous live, is impiety. You wish to enjoy the advantages which Christianity confers on those who are truly Christians, without submitting to any of its restraints. If you desire to die like the righteous, while you refuse to come to Jesus and live through faith in his redeeming righteousness, you are infatuated as well as impious. By your manner of living you are fitting yourself for hell, and yet you wish to escape the doom for which you are preparing yourself. Perhaps you think you can die the death of the righteous by calling on God to have mercy on you a short time before you die. But how do you know that your death will be preceded by a time of sickness ? You may be cut down in a moment, or in your last illness your body and mind may be so prostrated that you will be unable to think on the state of your soul. Ah ! beware of trusting to a deathbed repentance.

But how are you to become righteous? By faith in Jesus. Jesus wrought out a righteousness for sinners, clothed in which, by faith, they may be justified and saved. That righteousness of Jesus is unto all, provided for all; it is upon all them that believe. When you believe in Jesus as your Saviour and are covered with the spotless robe of his righteousness, and when your soul is purified by the Holy Spirit, through that Saviour shed upon you, you are ready to welcome death. To you he is stingless. You can triumph over him through Jesus. And as you live a life of faith on the Son of God, bringing forth the fruits of righteousness, you grow in meetness for the heavenly inheritance.—A.

CHRIST OUR EXAMPLE.

It is a saying, trite and commonplace, but true, that example is better than precept. The truth of this proverb has been attested by universal experience. If we advise any one to pursue a certain line of conduct, our actions must correspond with our words, otherwise they will have very little influence. The beauty and excellence of the law of God are more perfectly seen in the actions which are conformed to it, than in the mere contemplation of the law itself. We are never so captivated and attracted by the beauty of holiness, as when we see it personified in the life of one who has been eminent for piety. And sin never appears so hateful in our eyes as when we see it exemplified in the life of one who has been remarkable for wickedness. Abstract duties and cold generalities are frequently disregarded by men, and are easily forgotten; but when truth is exhibited in the form of history or biography, and is exemplified in the lives and actions of men, then it engages the attention, and makes an impression on the mind.

God has adapted his holy word to this peculiarity of our nature. A great part of it is written in the form of history and biography, where those laws which ought to regulate our lives are set forth in an attractive light. The sinfulness of sin is illustrated by the conduct of the wicked, the consequences of which are held up as beacon lights to warn us from treading the paths they trod. And the excellence of holiness is illustrated by the conduct of the good, whose virtues we are commanded to imitate. The excellence of this mode of teaching must be evident to all. Who can read the history of the excellent ones of the earth, without the desire to be

like them springing up in his breast? When we read Enoch's short but sublime history, the desire to be like him,—to attain to a higher degree of spiritual life, to live nearer to God,—is kindled within our hearts. And when we study the history of faithful Abraham, the desire to be strong in faith,—to have unbounded confidence in God, takes possession of our minds. And then, again, when we read the history of David, and observe the ardent piety that burned in his bosom, we are constrained to wish that the flame of love may burn pure and bright in our hearts also; and that we, like him, may be men after God's own heart.

But although the examples of these holy men of old are made use of as motives and encouragements to induce us to the exercise of those virtues for which they were remarkable, yet they are not set forth as our examples in all things. This honour is given to Christ alone. We are to follow them in so far as they followed Christ, and no farther. Christ, and Christ alone, is the great example whom we are to follow in all things. We are told that he suffered for us, leaving us an example that we should follow in his steps. We are commanded to put on the Lord Jesus, which means to clothe ourselves with the virtues that adorned his character; and it is written, he that saith he abideth a him, ought himself also so to walk even as he walked.

The injunction, however, to walk as Jesus walked, must be taken in a limited sense. It is, we apprehend, similar to the injunction which the apostle Paul gives to the Ephesians: "Be ye followers of God as dear children." Now, in what respect are we to be imitators of God? Certainly not as regards his natural attributes, such as his power, omniscience, omnipresence, immutability, and eternity; for it is impossible for the finite creature to attain to any of these. The reference is manifestly to his moral attributes,—those attributes which constitute his moral character. And so it is with reference to Christ as our example. There are many things which Jesus did when he lived upon the earth, and which he is now doing in heaven, that cannot be literally followed by us. For example, we cannot follow him in his miracles,—in raising the dead, opening the eyes of the blind, and causing the deaf to hear and the dumb to speak. Neither can we follow him in his official character, as the great atoner for sin, and as mediator between God and man. We can follow him only in those things which come within the circle of our duty, such as his holiness, love, meekness, and compassion for the souls of men. And, on the

other hand, there are duties incumbent on us which we cannot learn from his example, such as repentance, the giving up of sinful habits, and the crucifying of the flesh with its affections and lusts. These duties indicate a proneness to sin, and hence could have no place in the conduct of the sinless Jesus.

1. The example of Jesus is perfect, and consequently is adapted to the wants of men. Man is an imitative being. But in consequence of our depravity, we are apt to imitate the deficiencies rather than the excellencies of our fellow men; so that, if we are to have an example, one whom we are to follow in all things, he must be perfect in order to be adapted to our wants. Now, such an one is Jesus. His character and conduct exhibit a pattern of absolute holiness. Neither sins of commission nor omission can be laid to his charge. Throughout his whole life he ever did those things that pleased his heavenly Father. He could turn to the Jews, who wished to get an accusation against him, and say, "Which of you convinceth me of sin?" The Scriptures abound with proofs of the perfection of the Redeemer's character. It is shadowed forth in the ceremonies of the ancient economy. The priest had to be free from physical blemish before he was allowed to minister before the Lord. And why was this? Because the Jewish priest was a type of the great high priest that was to appear in the end of the world, and offer himself up as a sacrifice once for all.

None of the excellent ones of the earth, not even those who have been eminent for piety, were fit to be set forth as examples to us in all things, for none of them has been perfectly free from sin. There never was a just man upon the earth, who from the first dawn of moral agency, to the day of his death, has done good and sinned not. All have sinned, and come short of the glory of God. Even those who have been renewed in the spirit of their minds, and have become remarkable for their piety, have sometimes fallen into sin. And it is worthy of notice that the sins of which they have been guilty, were very often directly opposed to those virtues for which they were remarkable. For example, Abraham, who was distinguished for his faith, was guilty of equivocation. Moses, the meekest man upon the earth, spake imprudently. The patient Job murmured, and cursed the day of his birth. And Peter, whose distinguishing peculiarity was boldness, denied his Master when taunted with being a follower of the despised Galilean. Thus we see that we are sure to be led astray

if we choose any one of the saints of God as the pattern we desire to copy. If we do so we will be exceedingly apt to look upon their faults as excuses for our own; and very often we will not be able to find out whether a certain course of action is right or wrong. But no difficulty will be felt if we take Jesus as our example, for he is perfect. Following him, we shall be led into no path that is not in strict accordance with the law of God. It is most important that the model which is set before us should be perfect, because we generally fall below the standard we prescribe to ourselves. It is for this reason, we apprehend, that God has not set forth any of the sons of men as our example. By having one who is absolutely perfect as our example, we are prevented from being satisfied with the progress we have already made, and are invited to increased exertion in the path of duty.

2. The example of Jesus is calculated to exert an influence upon men, and consequently is adapted to their wants. Who are those that men are most likely to imitate? Those whom they love. Now suppose that we have a dear friend, one whom we love, and who loves us with a disinterested, self-sacrificing love, would we not be more likely to follow the example of such an one, than that of any other man? Nay, would it not be our earnest desire, our highest ambition, to be like such an one—to walk as he walked? And would it not pain and grieve us, were we, by our imprudent conduct, to give pain and grief to such a friend? Now let us apply this. Jesus is our friend—our best friend. What love can be compared unto his? Where shall we find more disinterested, self-sacrificing love, than that which dwells in the heart of Jesus? And who has done more to manifest that desire for our weal than he has done? Verily none. And hence we see the wisdom of appointing Jesus as our example; for if men obey the obligations of gratitude under which they lie, they will strive with all their energies to imitate him who has done so much for them. Christian reader, he whom you are called upon to imitate, is he who interposed in your behalf when there was no eye to pity, and no hand to help. It is he who took upon him your nature, and in your room satisfied the demands of justice. He it was that wrought out the perfect robe of righteousness, and thus opened Heaven's gates for you. Can you, then, refuse to imitate him when you remember his love to you? Your endeavours to walk as he walked, will just be in proportion to your love to him. If your love is strong and ardent, then it will be your earnest desire

to be like him. But if the flame of love is burning faintly in your soul, then, your desire to walk as he walked will be correspondingly faint. In order, then, to imitate Jesus, you must live under the influence of his love, and allow that love to constrain you to live, not unto yourself, but unto him who died for you and rose again.

But this is not all. Not only does the influence of Christ's example arise out of his love, but also out of the dignity of his character. The conduct of those persons whose station in life is low, and whose life is a life of poverty, does not draw the notice of men, and exerts very little influence upon them. Now, though Jesus was not exalted in this world's estimation, though he was so poor that he had nowhere to lay his head, yet he was no ordinary person; and his example, when rightly viewed, cannot fail to command admiration and respect. When men came into the presence of Jesus, they felt they were before no ordinary man: they were awed by his presence. Even the disciples, who were most familiar with him, felt this. When they came and found him talking with the woman of Samaria, they marvelled; yet no man said, "What seekest thou, or why talkest thou with her?" There seems to have been a halo of glory about him, which prevented them from being too familiar. The influence of Christ's example, then, arises out of his greatness and glory. And yet the greatness, glory, and dignity, which characterised the Saviour when he lived upon the earth, were not dazzling. There was nothing about him fitted to keep men from attempting to imitate him. His example is easy of imitation. How different his conduct from that of some of the saints of God recorded in the Scriptures. For example, if Elijah or John the Baptist had been set forth as our pattern, their austerity would have repelled rather than attracted men. The example of Jesus exerts no such influence on the minds of men. There is nothing about him fitted to repel men, but everything fitted to attract them. When he lived upon the earth, he mixed familiarly with men; and many of the incidents of which his life is made up, are such as occur in the lives of ordinary men. Jesus, then, is adapted to our wants as our example, because his example is influential.

2. The example of Jesus is of universal application. It is suited to men of every class and every peculiarity of natural disposition. Men are divided into classes, not only as regards their moral character, but also in respect of their station in life, and

mental constitution; and he who is to be a universal example, must be adapted to all classes of men. He must be an example to the poor as well as to the rich,—to the illiterate as well as to the learned, to the man of strong, as well as to the man of weak, intellect. Now such an example is Jesus. He is suited to the poor, because he himself was poor, and his whole life was a life of poverty. Had he appeared in our world, as the Jews supposed he would have done, as a mighty prince, surrounded by all the honours of earthly royalty, his example would have suited persons in such circumstances only and would have been utterly unsuited to the poor, who constitute the greater portion of the world's inhabitants. But how is Christ an example to the rich? He did not become rich in order to show how they were to act. He is as adapted to the rich as to the poor. What, let us ask, are the virtues which the rich are most liable to neglect? Are they not condescension, humility, gentleness? And where are these virtues so clearly exhibited as in Jesus? Does the rich man feel thoughts of pride arising in his bosom? Then he ought to look to Jesus, and learn like him to condescend to men of low estate. Does he think highly of himself, and endeavour to exalt himself above his fellows? Then he ought to look to Jesus and learn of him not to think of himself more highly than he ought to think, and to esteem others better than himself. Is he harsh towards his fellow men? Then he ought to look to Jesus, and imitate his meekness and gentleness.

But not only are men divided into classes on account of their station in life, but also on account of natural disposition. There is a great diversity of mental constitution in men. Some are naturally hopeful, others desponding. Some are naturally bold and ardent, while others are timid and cautious. Now, these peculiarities of disposition are not changed by conversion. It is true they may be modified and made to flow in a right direction, but still they are essentially the same. Now, in consequence of these peculiarities of disposition, one who is appointed as a universal example, must be adapted to all of them. It must be plain to every one that a human being could not be a universal example: he could have been imitated by those only whose mental constitution resembled his own. Had the apostle Paul, for instance, been set forth as an example, he could only have been followed by the bold and ardent men, who could laugh at difficulties and brave opposition; but he would have been utterly unsuited to persons whose

natures were less bold and ardent. But Jesus is adapted to every one, whatever be his peculiar disposition. There seems to have been nothing peculiar about the Saviour, so as to render it more conspicuous than another. He was gentle, but he was as bold as he was gentle. He was meek and lowly in heart, but this virtue was not more conspicuous than the dignity of his character. All the graces were fully developed in him, and yet none shone with a greater lustre than another. In this we see his adaptation to be an universal example.—K. A.

THE IMPORTANCE OF MAN.

CHAPTER III.

In the July number of our *Star*, we made a few remarks on the importance of man in the moral system of the universe. We saw that he has been endowed with intelligence, and sensibility. His capabilities of knowing and increasing in knowledge,—of loving God, of enjoying God, and of increasing in happiness, for ever and ever, are evidences of his true nobility and importance.

In this chapter we wish to call the attention of our readers to the FREE AGENCY OF MAN. We are conscious that we are moral beings,—that we are responsible for our actions,—and that our Creator and Governor has not only endowed us with intellectual power, and sensibility, but also with *will*. Freedom of will, or power to act *from ourselves*, is, in our opinion, as indispensable to constitute us moral agents, rewardable or punishable for our actions, as intelligence and sensibility. Indeed, all three are essential to the very existence of a moral being. As there cannot in the very nature of things, be morality or immorality, among the ranks of created beings without a moral government, so in like manner there cannot be moral action without free agency. The freedom is not in the *will*, for the will does not will, the freedom is in the moral *agent*. *The moral being*, who acts, is free to act, and acts *from himself* as well as *to an object* when he does act; and this freedom to act we hold to be essential to the very nature of either virtue or vice. It has been well said by some one, that “definitions are the foundations of reasoning.” Long and fruitless controversies, and wordy discussions have often been carried on just because the meanings of the terms employed have not been clearly defined. That this has been the case with

respect to moral agency and the freedom of the will when applied to man, is evident to all who have studied the books which have been written on the subject. If a definition of the terms which we employ when speaking of free will be the foundation of reasoning, a clear expression of the sense in which we employ the terms is indispensable if we wish our views or ideas to be understood. There are some who speak of man as a moral agent, as a free moral agent, as being free to do what he pleases, that he does what he pleases; and all the while they have a mental reservation when employing these expressions the very reverse of what their words imply. The system of theology which they have adopted logically, necessitates that mental reservation which gives the lie to their professed faith in the moral agency and free will of man. John Calvin, Jonathan Edwards, and all other necessitarians tell us that man does what he pleases, that he acts freely, that he is punishable when he acts wrong, and at the same time they believe that he is at the mercy of the motives by which he is influenced. It is decreed that he shall do just what he does, and in the nature of things he cannot do differently from what he does. As is the decree, so is the motive, as is the motive, so is the action, and he can no more get away from sinning when he sins, than he can get away from fulfilling the purposes of God. They tell us that he is free to do what he pleases, and that what he does is done with his will and consent; but he, poor slave all the while, just did what he could not help doing. And in order to rivet this cold iron link of fate and free will together, Calvin expressly tells us in his Institutes, that, "necessity of sinning neither excuseth the sinner nor chargeth God justly with injustice for condemning them that so sin."* The sinner has thus freedom to sin; he cannot help sinning, he is necessitated to sin, and he is to be punished for doing what God by the stern law of necessity decreed he should do.

The system which gives a man freedom of will to do *what he pleases*, understanding by the expression that he just pleases to do what he is necessitated to do, and that he is necessitated to do just what he does, and cannot do otherwise, must, we presume, be not only defective, but false; it cannot be in harmony with the nature of things. It is, we are bold to say, opposed to the word of God, mars his moral character,—destroys the moral agency of

man, and makes his accountability for his actions an impossibility.

When speaking of the free agency of man, or the freedom of the human will, we must have no mental reservations like those to which we have just referred. The system that requires them must be rotten at the root. Our definition of freedom must be in harmony with our views of the Divine decrees, in harmony with the dictates of conscience, with human consciousness, with human accountability, responsibility, rewardability and punishability. Our definition must be in harmony with the teachings of Scripture, and that scheme of sovereign grace which is revealed in the gospel. Man is not only represented in the word of God as a moral agent, that moral agency has its foundation in his free agency. Take away free agency from man and you destroy his moral nature. Mere machines at the mercy of motives, or external forces, can never be either praised or blamed for their movements in any given direction, and if the Calvinistic doctrine of necessity could be established by a process of reasoning, the very same process of reasoning would most effectually overthrow the moral agency and consequent accountability of man. But our own consciousness of freedom is to us the highest testimony of its reality, and at the same time one of the many strong arguments which we employ when contending against the fatalism and necessitarianism of Calvinism.

God has placed us in such circumstances, that we can refuse the evil and choose the good. We know this, we feel this, and our knowledge of this has more weight than ten thousand arguments to the contrary. Our Calvinistic brethren tell us that they believe that all the actions of men are predestinated, necessitated, and that man is at the same time free and responsible for all the actions which he cannot but do. They tell us at the same time that it is a great deep, a profound mystery, and that we ought, like them, to believe both, though we cannot understand them, or reconcile necessity and free agency. We reply, we cannot believe both, *for the one destroys the other*. They are not a profound mystery, they are a palpable contradiction, and one or the other must be false. We repudiate therefore the Calvinistic doctrine of necessity, because it is opposed to the freedom of the will; and can never be reconciled with the teachings of Scripture on the moral agency and accountability of man.

FENELON, in his demonstration of the existence, wisdom and

omnipotence of God, argues very clearly and very conclusively against the doctrine of necessity and in favour of the moral agency and freedom of the human will. Our space forbids lengthened extracts, but our readers will be pleased with the following. He says: "My will is so much my own, that I am only to blame, if I do not will what I ought. When I will a thing, 'tis in my power not to will it. And when I do not will it, 'tis likewise in my power to will it. I neither am, nor can be compelled in my will. For I cannot will what I actually will, in spite of myself; since the will I mean evidently excludes all manner of constraint. Besides the exemption from all compulsion, I am likewise free from necessity. I am conscious and sensible that I have, as it were, a two-edged will, which, at its own choice, may be either for the Affirmative or the Negative, the *yes* or the *no*, and turn itself either towards one object, or towards another. I know no other reason or determination of my will, but my will itself. I will a thing because I am free to will it; and nothing is so much in my power, as either to will or not to will it. Although my will should not be constrained, yet if it were necessitated it would be as strongly and invincibly determined to will, as bodies are to move. An invincible necessity would have as much influence over the will with respect to spirits, as it has over motion, with respect to bodies. And, in such a case, the will would be no more accountable for willing, than a body for moving. 'Tis true the will would will what it would. But the motion by which a body is moved, is the same, as the volition by which the willing faculty wills. If therefore volition be necessitated as motion, it deserves neither more nor less praise or blame. For though a necessitated will may seem to be a will unconstrained, yet it is such a will as one cannot forbear having, and for which he that has it, is not accountable. Nor does previous knowledge establish true liberty. For a will may be preceded by the knowledge of divers objects, and yet have no real election or choice. Nor is deliberation, or the being in suspense, any more than a vain trifle, if I deliberate between two counsels when I am under an actual impotency to follow the one, and under an actual necessity to pursue the other. In short, there's no serious and true choice between two objects, unless they be both actually ready within my reach, so that I may either leave or take, which of the two I please." Again he says, "'Tis this exemption not only from all manner of constraint or compulsion, but also from all necessity, and this command over my own actions, that render

me inexcusable when I will evil, and praiseworthy when I will good. In this lies *merit* and *demerit*; *praise* and *blame*: 'tis this that makes either punishment or reward just; 'tis upon this consideration that men exhort, rebuke, threaten, and promise. This is the foundation of all policy, instruction, and rules of morality. The upshot of the merit and demerit of human actions, rests upon this basis, *that nothing is so much in the power of our will, as our will itself; and that we have this free-will, this, as it were, two-edged faculty; and this elative power between two counsels, which were immediately as it were within our reach.*" Yet once more, "let us now put together these two truths equally certain. I am dependent upon a first being even in my own will. And nevertheless I am free. What then is this dependent liberty? How is it possible for a man to conceive a free-will, that is given by a First Being? I am free in my will, as GOD is in His. 'Tis principally in this I am his image and likeness. What a greatness that borders upon infinite is here! This is a ray of the Deity itself. 'Tis a kind of Divine power I have over my will. But I am but a bare image of that Supreme Being so *absolutely* free and powerful."* Such is the testimony of Francis Fenelon, one of the greatest divines that France ever has produced. But even older divines and greater men than the Archbishop of Cambray bear their unqualified testimony to the freedom of the human will from the fetters of Calvinistic necessity. *Justin Martyr*, who flourished before the middle of the second century, says, "If it were decreed by fate that one should be good and another bad, no praise would be due to the former, or blame to the latter. And, again if mankind had not the power by free-will, to avoid what is disgraceful and to choose what is good, they would not be responsible for their actions. But that man does what is right, and what is wrong, by his own free choice, we thus prove: we see the same person passing from one thing to that which is contrary to it; but if it were fated that he should be either bad or good, he would not be capable of doing contrary things, or so often change; but neither would some be good and others bad, since we should so declare fate to be the cause of bad things, and to act contrary to itself. Or that which was before mentioned would appear to be true, that neither virtue nor vice is in reality anything, but is

only imagined to be good or bad; which in truth is the highest impiety and injustice."

Clement of Alexandria—A.D. 194, says, "Neither praise nor dispraise, nor honours, nor punishments, would be just if the soul had not the power of desiring and rejecting, and if vice were involuntary."

Tertullian—A.D. 200, says, "I find that man was formed by God with free-will, and with power over himself, observing in him no image or likeness to God more than in this respect: for he was not formed after God, who is uniform, in face, and bodily lines, which are so various in mankind; but in that substance which he derived from God himself, that is, the soul, answering to the form of God; and he was stamped with freedom, and power of his will." Again he says, "He who should be formed to be good or bad by necessity and not voluntarily, could not with justice receive the retribution of either good or evil." In another place he says, "If you take away free will from virtue, you destroy at once its very existence." Every man therefore must have the power of choosing good on the one hand or of choosing evil on the other, for without these there could be no moral agency, no virtue, and no vice in the creature.

Basil—A.D. 370, tells us, that "If the origin of vicious and virtuous actions be not in ourselves, but there is an innate necessity, there is no need of legislators to prescribe what we are to do, and what we are to avoid; there is no need of judges to honour virtue and to punish wickedness. For it is not the injustice of the thief or of the murderer, who could not restrain his hand even if he would, because of the insuperable necessity which urges him to the action."

Jerome—A.D. 392, says, "God has formed us with free-will; nor are we drawn by necessity, to virtues or to vices;" and again, "That we possess free-will, and can turn it either to a good or bad purpose, according to our determination, is owing to his grace, who made us after his own image and likeness."

Chrysostom—A.D. 398. This Greek father often speaks out with eloquence and power, against the dogma of necessity and in favour of man's free-will. "Since he (God) has made us masters of the choice of bad and good actions, and wishes us to be voluntarily good, therefore, if we be not willing, he does not force, he does not compel; for to be good by force is not to be good at all." In speaking of Isaiah i. 19, 20, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye

shall be devoured with the sword : for the mouth of the Lord hath spoken it ;" he says, " Do you see how God speaks, and what laws he lays down ? Hear also how Fate speaks, and how it lays down contrary laws ; and learn how the former are declared by a Divine Spirit, but the latter by a wicked demon, and a savage beast. God has said, " If ye be willing and obedient, making us masters of virtue and wickedness, and placing them within our power." But what does the other say ? that it is impossible to avoid what is decreed by Fate, whether we will or not. God says, If ye be willing, ye shall eat of the good of the land ; but Fate says, Although we be willing, unless it shall be permitted us, this will is of no use. God says, If ye will not obey my words, a sword shall devour you ; Fate says, Although we be not willing, if it shall be granted to us, we are certainly saved. Does not Fate say this ? What then can be clearer than this opposition ? What can be more evident than this war, which the diabolical teachers of wickedness have thus shamelessly declared against the divine oracles " ? *

To reason and argue on this point is quite unnecessary ; every one is conscious of this freedom, and if any man resists the evidence which his own consciousness and enlightened conscience afford, we are strongly inclined to believe that any reasoning, or argumentation from us, would fail to convince his understanding. Man feels he is free. He knows he is free. He cannot help talking and acting as if he were free. His freedom is so self-evident to himself that he cannot fail to assume its existence, even in the very act of forming arguments and writing books in proof of the cold iron doctrine of fate, or absolute necessity. The very language which he chooses to employ in arguing against the freedom of the human will proves that his will is not fettered, but free. We shall not attempt to demonstrate that man has within him a self-determining power—that he is a first cause, acts *from himself*, and is accountable to God for his actions. We say we shall not attempt to demonstrate this, for it would be difficult to do so, but the difficulty arises from the fact that it is so palpable and evident in itself that it does not require any proof. This determining power which every responsible man possesses, is one of the many evidences which we have of his im-

* Bishop Tomline gives many more quotations from the ancient to the same purpose, in his masterly Refutation of Calvinism, which we refer the reader.

portance in the moral system of the universe, and the high position in the scale of creation which we occupy. We have power to obey or disobey God. We have power to love or to hate God. We have power to choose the evil and refuse the good, or choose the good and refuse the evil. It is on this account that life and death, the blessing and the curse, are set before us in the gospel, and if we exercise our free agency in yielding to the moral motives of the cross and the pleadings of the Divine spirit, we shall be saved with an everlasting salvation. But, on the other hand, if we exercise the free agency with which God has endowed us in rebelling against him and in resisting his Holy Spirit, he will justly leave us to reap of the fruit of our own ways and be filled with our own devices.

Our limits forbid our dwelling longer upon this subject; in our next we propose to make a few remarks on the *importance of man viewed as a sinner and as a sufferer*. Before, however, concluding this chapter, we wish to say a word or two, which may in some measure remove a popular objection to the self-determining power of man. Many fancy that if man is free to choose the evil and refuse the good, or choose the good and refuse the evil, then he becomes his own Saviour, and the grace of God is frustrated. But nothing is more untrue or absurd than this idea.

When truths fitted to meet his moral necessities as a fallen being are revealed to him in the word of God, when these truths are pressed upon his attention and reception, when all the motives of the glorious gospel encircle his path, when all the entreaties and pleadings of the Holy Spirit urge him and implore him to come to Christ, and to God through Christ, he is surely able in these circumstances to be saved. All the three Persons in the Godhead wish him to come to the knowledge of the truth and be saved, saved by grace, free grace. The most powerful reasons which can be conceived, why he should become a trophy of Divine grace and a monument of mercy, are spread out before him. The most powerful motives are pressed home upon his conscience to induce him to enter into the enjoyment of salvation, and take the path that leads to glory, honour, and immortality, eternal life, but notwithstanding all this, he may exercise his free agency and take another direction altogether. He may resist all the Divine and heavenly motives, all the strongest motives and inducements, and counsels and warnings of the word and Spirit of God, and become a willing slave of sin and of Satan. Now if he takes the

first of these courses which he has power to take, and which he is under the strongest obligation to take, does he save himself? Is he the author of his own salvation? Has he furnished the means of it? Has he furnished any of the motives to it? Verily no. He feels that he has not, he sees that he has not, and throughout all eternity he will see and feel that he has not done anything whatever to give him the shadow of a claim upon God for that salvation which he enjoys. It is true he exercised his free agency in obeying the truth when its claims were pressed upon his attention by the Holy Spirit of God. But it is as clear as a ray of light to every reflecting mind, that there is not, and can never be, any ground whatever for self-praise or self-congratulation. When a poor, self-ruined, condemned and polluted sinner receives and uses that divine remedy which the God of all grace has so fully and so abundantly provided, his salvation is all of grace, free grace.

On the other hand, if the sinner, as is frequently the case, refuses this remedy, if he exercise his free agency in resisting the spirit, in neglecting salvation, in despising the Saviour, in disobeying the gospel of God, he has no one to blame but himself. He is the author of his own destruction. He by his own hand draws down upon his guilty head the wrath of God. He knows this, he feels this, and throughout all coming duration his damnation will lie at his own door. And as he sinks down, and still deeper down into the bottomless pit of hopeless despair and misery, the message of mercy which he despised on earth will rise up before him with terrible effect. "I called but ye refused." "I would, but ye would not." Yes, he will see and feel that he might have been saved, he will see and feel that there was no absolute decree on God's part to shut him out of heaven, and shut him up in hell. He will then see that it was not the cold iron chain of Calvinistic necessity that bound him down to such a destiny, but that the choice he made has fixed his doom. Dear reader, give this solemn subject your serious attention. O remember if you are not saved, it will be because you WILL NOT come to Christ that you may have life. M.

THE MIND OF CHRIST.

Most important is the apostolic exhortation, Let this mind be in you which was also in Christ Jesus. Christian, you should

study to be Christlike. Christ was meek and lowly. He descended from heaven to earth. He became incarnate. What a stoop of condescending love was his assumption of humanity! He humbled himself as a man, and became obedient unto death, even the death of the cross. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

Christ, when he was on earth, was full of love. It was love to the souls of men that brought him from heaven down to earth. Love to men he manifested during the whole of his life here below. It shines in his teaching. What compassion for men's souls is manifested in his parables! How fitted to instruct, to console, to edify, to stimulate! So full of love was he, that he had recourse to miracles to manifest it. His miracles evidently flowed from a benevolent heart. And when he healed the diseases of the body, it was to manifest his power to heal the more dreadful moral maladies of the soul. His love to the souls of men was severely tested by the treatment which he received from those whom he came to save and to bless. Instead of welcoming him as the heaven-sent deliverer, they reviled and derided him as an impostor. But his love to men's souls was so true, and burned so brightly, that many waters could not quench it, and the floods could not drown it. In mercy to men, he submitted to all the suffering that was necessary in order to the completing of the atonement for the sins of mankind. The love of Christ is unparalleled. "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus laid down his life for his enemies.

Christ was holy, too, when he dwelt among men. No impure thought ever found a resting-place in his soul. No unholy feeling ever disturbed the calm serenity of his bosom. No unholy purpose was ever formed by him. He was the blemishless Lamb of God.

Now when Christians are exhorted to let that mind be in them that was in Christ, they are exhorted to be humble, loving, compassionate, forbearing, patient, pure, in imitation of Jesus the great example. What is the best qualification for the discharge of the duties that devolve on us as Christians? Having the mind that was in Christ Jesus. Let a Christian parent possess in an eminent degree the mind that was in Christ, and the instruction which he gives to his children will be most pointed and influential for their good; and his prayers with and for them will be most fervent. The mind of Christ manifested by him will be a silent influence ever operating on them for their good. If, on the other

hand, he instruct and pray with his children, and at the same time cherish and manifest an unchristian temper, there will be great danger of his instructions and prayers losing their effect, and of his children being hardened against religion instead of attracted towards it.

In what way may the Sabbath school teacher succeed in making the best impression on his scholars? By possessing the mind of Christ, and manifesting it in all his intercourse with them. The having of the mind that was in Christ Jesus must also be an important qualification for the minister of Jesus. In no way is more injury done to the cause of Jesus than by the unchristlike tempers of those who profess his religion. Alas! Jesus is often wounded in the house of his friends.

Christian, do you ask, How am I to get more of the mind of Christ? I answer, Put greater confidence in your Saviour. Study his character more than you have ever done, and you will see that he is worthy of your unbounded confidence. Meditate on his atoning death for you, and on his love to you, as manifested in that atoning death, and your faith will grow stronger, and you will possess more largely the mind that was in Christ. Pray, too, for an increase of faith. Pray for the Holy Spirit to enlarge your soul's view of Christ, and to make you more like your Master. Be much in communion with Christ. Two cannot walk together unless they are agreed. And so, if habitually you have intercourse with Jesus, you will grow increasingly in conformity to him, large additions will be made to the peace and prosperity of your soul, and you will draw others to run along with you in the heavenward road.

THE RIGHTEOUS HATH HOPE IN HIS DEATH.

"Behold I see the heavens opened, and the Son of man standing on the right hand of God."—*Stephen*.

"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."—*Paul*.

"I would rather die for Jesus Christ, than rule to the utmost ends of the earth."—*Ignatius*.

"I bless thee, O Lord, that thou hast thought me worthy to have part in the number of thy martyrs, in the cup of thy Christ. For this I bless thee, I bless thee, I glorify thee."—*Poly carp*.

“O how I long for that blessed moment, when this poor, unworthy creature, the last and least of all my Master's servants, shall be called to put off this load of sin and corruption, and to mingle with that harmonious host above, doing homage with them in the presence of my glorious God.”—*Augustine*.

“O my Heavenly Father, thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached him, I have confessed him, I love him, and I worship him, as my dearest Saviour and Redeemer. Into thy hands I commit my spirit; God of truth thou hast redeemed me.”—*Luther*.

“Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus.”—*Æcolampadius*.

“I long to be in heaven, praising and glorifying God, with the holy angels. 'Tis sweet to me to think of eternity. I am almost there; I long to be there.”—*Brainerd*.

“Oh, what prospects are before me in the blessed world whither I am going. Will you not share my joy, and help me to praise, that soon I shall leave this body of sin and death behind and enter on the perfection of my spiritual nature? Sweet affliction, now it worketh glory, glory.”—*Samuel Pearce*.

“I have no more doubt of going to my Saviour than if I were already in his arms; my guilt is all transferred; he has canceled all I owed.”—*Isabella Graham*.

“All is well, well for ever. I see, wherever I turn my eyes, whether I live or die; nothing but victory. I am cradled in the arms of love and mercy. I long to be at home.”—*Lady Huntington*

“There is nothing at all melancholy in the death of a Christian. I feel very happy in the prospect of death.”—*Sarah Lanman Smith*.

“I see indeed, no prospect of recovery, yet my heart rejoiceth in my God and my Saviour. Such transporting views of the heavenly world is my Father now indulging me with as no words can express.”—*Doddridge*.

“My heart is full, it is brimful; I can hold no more. I now know what that means, ‘the peace of God which passeth all understanding.’ I cannot express what glorious discoveries God hath made to me. How lovely is the sight of a smiling Jesus when one is dying!”—*Janeway*.

“I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves

me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul."—*Toplady*.

"I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of holy men and angels, and the full vision of God for evermore."—*Carey*.

"All things are mine. God sustains me through wearisome days and tedious, painful nights. Simple faith in his word keeps my mind in peace, but he generously adds strong consolation. Death has no sting."—*David Abeel*.

"If the Lord has no more for me to do I can cheerfully leave the world now. My trust is in the Lord. I have no fear to die, my faith is fixed on Jesus."—*G. S. Comstock*.

"This is heaven begun. I have done with darkness for ever. Nothing remains but light and joy for ever."—*Thomas Scott*.

"Home, home—I see the New Jerusalem—they praise him, they praise him."—*Normand Smith*.

"The celestial city is full in my view. Its glories beam upon me, its odours are wafted to me, its sounds strike my ears, and its spirit is breathed into my heart. A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion."—*Payson*.

"Let me die the death of the righteous, and let my last end be like his."

THE CHILDREN'S PORTION.

IF I HAD MINDED MY MOTHER.

I went a few weeks since into a jail, to see a young man who had once been a Sabbath school scholar.

The keeper took a large bunch of keys, and led us through the long gloomy halls, unlocking one door after another, until at length he opened the door of the room where sat the young man we had come to see. The walls of the room were of coarse stone, the floor of thick plank, and before the windows were strong iron bars.

Without all was beautiful; the green fields, the sweet flowers; and the singing birds were as lovely as ever; but this young man could enjoy none of these—no, never again could he go out, for he was condemned to death. Yes, he had killed a man; and now he

himself must die. Think of it, only twenty years old, and yet a murderer!

I sat down beside him and talked with him. "Oh," said he, as the tears rolled down his cheeks, "I did not mean to do it, but I was drunk; then I got angry, and before I knew what I was about, I killed him. Oh, if I had minded what my Sabbath School teacher said, if I had minded my mother, I should never have come to this—I should have never been here."

It would make your heart sore, as it did mine, to see and talk with him. Once he was a happy, playful, child like you; now he as a poor condemned young man. He did not mind his mother, did not govern his temper, and as he grew older he went with bad boys, who taught him bad habits, and he became worse and worse, until, as he said, when drunk he killed a man; and now, after a few weeks, he must suffer the dreadful penalty. As I left him he said:

"Will you not pray for me?" and he added, "oh! tell boys everywhere to mind their mothers, and keep away from bad companions."

GOD IS LOVE.

Nature in all her fair creations, doth
This precious truth declare; the Scriptures too
Unto this weary spirit whisper it,
And bid us to take courage when the world
With all its cares and sorrows weighs it down;
For in yon upper world there dwells the God
Of never-failing love.

He loves us still,
Though every earthly friend should fail us in
Our hour of sorest need. For God so loved
The world, that unto us he sent His Son,
Not to condemn, but that we might through Him
Be led back to the ways of truth, and saved
From blighting sin, and from the fear of Death
And reconciled to God.

O may this thought
Within our hearts a living faith, inspire
In us returning love, and lead our souls
From worldly paths to seek that higher life
Which leads to blest communion with our God,
To noble works on earth, and the pure joys
Of the celestial world, when life is o'er.

—Rural New Yorker.

HOLD FORTH THE WORD OF LIFE.

We remember to have read a traveller's conversation with the keeper of the light-house at Calais. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visitor said to him :

"What if one of the lights should chance to go out?"

"Never ; impossible," he cried, with a sort of consternation at the bare hypothesis. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If to-night one of my burners were out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah ! sir, sometimes in the dark nights in stormy weather I look out to sea, and I feel as if an eye of the whole world were looking at my light. Go out ? burn dim ? O never."

Was the keeper of this light-house so vigilant ; did he feel so deeply the importance of his work and its responsibility ; and shall Christians neglect *their* light, and suffer it to grow dim—grow dim when, for need of its bright shining, some poor soul, struggling amid the waves of temptation, may be dashed upon the rocks of destruction ? No. "*Hold forth the word of life.*" This is the way to save souls, "Holding forth the word of life," says the Apostle ; why ? "That I may rejoice, in the day of Christ, that I have not run in vain, nor labored in vain."

"For sadder sight the eye can know
Than proud barque lost, or seaman's woe,
The shipwreck of the soul."

 INTELLIGENCE.

THE REV. DR. MORISON.—On Sabbath last, the Rev. Dr. Morison officiated in the Independent Chapel, Ardrossan. We remember him some twenty years ago, when the Kilmarnock Associate Presbytery, with a keen scent for heresy, very unwisely, as we think, brought him to their bar, and in a manner peculiar to Presbyteries, succeeded in expelling him from the body. He was then a popular minister ; crowds hung upon his lips, and from his meeting place in Clerk's Lane, an influence extended to the surrounding country very much resembling that witnessed

during the recent revival. It cannot be denied but that Dr. Morison has exerted important influence upon the theological opinions of the country, and especially upon the United Church. The controversy, the debates in Presbytery and Synod, and the formation of a new body, the corner stone of whose edifice is the doctrine of an atonement as universal as the offer of mercy, made men think; and whilst hundreds were indisposed to sympathise with the reputed extravagances on several points by the new sect, or to separate from the church of their fathers, their views on the atonement question were considerably modified, and the character of the preaching in not a few pulpits very much changed. On Sabbath last we observed that years, and his manifold labors, have greatly changed him. Much of the fire is gone; and we notice too, that, there is much less of an affected mannerism, fewer coined words, and an almost entire absence of the use of the pronoun I. But there remains in all its force the great expository power, which made his lectures so deeply interesting and profitable; the facility of giving clear and simple explanations of apparent difficulties, the fervour of feeling, which rises to the height of true eloquence when he descends on the length and breadth and depth, and height of the love of God, and the power of making every one of his audience feel that he has a personal interest in what he is speaking about. The last, we think, is the source of Dr. Morison's popularity and success as a preacher, as it has always been in the men who have more especially devoted themselves to the one theme—the love of God as shown in the gift to the whole world of a Saviour. His text was Heb. ii. 10—“And it became him by whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings,” and in the exposition of which he showed God in a threefold relationship—His relation to the world as the Creator of all things; His relation to a particular class; and his relation to Jesus, the Captain of believers, perfecting him through suffering. Our space will not permit giving a vidimus of the illustrations and argument employed; we only note that the sermon was deeply impressive, and that his voice, through an affection in the throat apparently defective and weak in the preliminary devotional exercises, was full-toned and musical throughout the delivery and reading of the discourse.

The occasion which brought Dr. Morison to Ardrossan was the anniversary services in connection with the opening of the Independent Chapel. The pastor of the church, the Rev. Mr. Cross, preached in the forenoon, and the Rev. Mr. Salmon, Kilwinning, in the evening. The collection in behalf of the building fund amounted to £12 10s.—*Ardrossan and Saltcoats Herald*.

TILlicouLTRY—BIBLE CLASS PRESENTATION.—The members of the Bible Class of the E. U. Church, Tillicoultry, met in the Chapel last Saturday evening for the purpose of presenting their teacher, the Rev. James Strachan, with a token of their esteem. It had been arranged that the class should have a trip to Castle Campbell during the day, but it turning out extremely wet, they had to submit to the supremacy of the untoward elements, and content themselves with an evening nearer home.

Mr. Robert Sneddon occupied the chair. The more substantial materials having been discussed, he introduced, with a few appropriate remarks, Mr. James Garrick, who in a neat and graceful speech, full of all the nice and sweet things generally and heartily said, we believe, on presentation occasions, formally presented Mr. Strachan, in the name of the class, with the volumes spread out on the table before him. Mr. Garrick also, in the name of the class, presented Mrs. Strachan with a copy of a most superb edition of the Bible, as a mark of their regard for her. Mr. Strachan, in a few fit sayings, expressed the gratitude of Mrs. Strachan and himself for the kindness shown to them by his pupils in the Lord. He thought that the best gratitude would be in the heart and not on the lips. He closed his remarks by a serious exhortation to the members of the class to remember the warnings which they as a class had received by the visits of death and sickness among them. A number of the young men engaged in recitations and short speeches, thus filling up the wet evening with warm words and feeling. Votes of thanks having been given, and the doxology sung, the happy meeting broke up before "elder's hours." The names of the books donated by the class are—Blackie's Imperial Lexicon, 2 vols., richly bound; Lange's Life of the Lord Jesus Christ, 7 vols.—a most valuable and suggestive work; and Alexander of Princeton's Translation and Exposition of the Psalms, 1 vol.—*Christian Times* of July 9.

HAWICK.—The Rev. David Hislop, of Leith, has intimated his acceptance of the call to become the pastor of the E. U. Church in Hawick. Mr. Hislop received a similar call from the church some five years ago, which circumstances then prevented his accepting; and as the church has been gradually rising, a full tide of the harmonious and genuine prosperity is anticipated to result from this union.—*Christian Times* of July 23.

The midsummer meeting of the North Eastern Association of Evangelical Union Ministers was held at Anstruther on Tuesday last. The various ministers of the district, who take a lively interest in the welfare of the association were all present, and the exercises which were gone through were of a most enjoyable and profitable nature. In Hebrew Psalm vi. was read and analysed, and in Greek Romans vi. 1—11, was read and critically examined, and this part of the exercises commends itself more than ever to the members of the Association. The exegetical paper, which had for its subject Romans vi., 4, was read by the Rev. J. Miller, Dundee. It was a carefully prepared paper, and gave rise to an interesting conversation. The theological paper was read by the Rev. E. Kennedy, Troustric. The subject was "The Atonement," and the paper, which was a very elaborate one, and evidenced great research on the part of the writer, and a thorough acquaintance with ancient and modern speculations on the subject, gave rise to a lengthened conversation. Altogether the objects contemplated in the formation of this association have so far been completely realised, and the care bestowed by the members on the various exercises of the association promise to make it more than ever an instrument of good to all connected with it.—*Ibid.*

OUR DAY STAR.

A FEW WORDS TO OUR READERS.

Other two numbers will complete the third volume of our little Monthly. We are happy to be able to inform our readers that though the Day Star is far less known than we could wish, and its circulation far more limited than we desire to see it, yet its readers have considerably increased during the past year.

We feel encouraged to continue its publication; and as we are exceedingly anxious to double its circulation next year, we would take this early opportunity of requesting all our readers, as well as our agents throughout the country, not only to renew their own subscriptions, but recommend the Star to their friends and neighbours.

Our circumstances prevent us from employing agents to canvass for subscribers, and our duties in our spheres of labour have hitherto kept us from doing this part of the work ourselves. We would therefore take it as a great favour if the friends of a free and unfettered Gospel would, by individual effort, help us in the good work. Error and ignorance are destined to disappear, as vital Christianity marches onward to victory. Truth, and light, and love, must ultimately prevail; and we feel more and more anxious to do what we can through the pages of our little magazine to contribute our mite of influence toward such an end. We feel an earnest desire to exhibit the Gospel in its glorious fullness and unfettered freeness. We want to make known the love of God to all our fellow men, the death of Christ for all, and the strivings of the divine Spirit with all. This is our purpose, this is our determination. We want all our readers to help us. We ask each of you as a favour to do this. Will you do it?

We would just add that as there is a number who have not yet paid up their subscriptions for the past years, we trust they will do so as soon as possible, that we may be able to keep short accounts with our printer.

We hope our agents will begin at once to secure new subscribers or the coming year, and send in the names.