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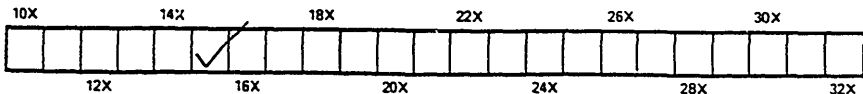
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# THE CANADIAN DAY-STAR.

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“I am the light of the world.”

“Preach the Gospel to every creature.”—JESUS.

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JANUARY, 1862.

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## THE CRUCIFIXION OF CHRIST.

That Christ was crucified is a fact—a well attested fact. Indeed no fact can be better attested. Though many who were Christ's contemporaries wrote and especially preached concerning him, his work on earth, and his death on the Cross, none of their opponents, (and they had many) ever attempted to deny the facts of which they testified. The same remark may be made with respect to those who, in the immediately succeeding age, vindicated the Saviour's cause, and preached his gospel. Just as the Jewish Sanhedrim could not deny that “a notable miracle” was wrought on the lame man, who used to sit at the gate of the temple called Beautiful, asking alms, so not the bitterest of Christ's enemies, could deny that he lived, wrought miracles and died on the Cross. The supposition that Christianity is a cunningly devised fable is the most untenable of all suppositions. When men originate impostures they have, and must have, some selfish ends in view. But it is impossible to conceive of any tempo al advantage which the first preachers of Christianity gained or could expect to gain, from preaching the crucifixion of Christ. They must have known that what they preached would be “a stumbling-block” to the Jew, and would appear “foolish-

ness" to the Gentile. To proclaim Christianity, they gave themselves up to poverty, persecution, hardship, and some of them to martyrdom. On the hypothesis that Christianity is a false system, which they cunningly contrived, they submitted to all this to advocate what they knew to be false. Those who believe this should be silent as to the credulousness of believers in the holy religion of Jesus.

The crucifixion of Christ is a most important fact. Just as no fact is better attested, no fact is more important. The sacrifices of the old economy, which prefigured it, and which led the men of that dispensation, to look forward to it, and the observance of the Lord's Supper, which Jesus himself before he died, instituted in commemoration of his death on the Cross, that his followers might look back to it, show its vast importance.

It is also a wondrous fact. The elemental war, which was synchronous with it, testifies to its marvellousness. The natural sun could not witness the agonies of the Son of God as he hung on the Cross, and shrouded himself in darkness. The earth was ill at ease on being made the theatre on which a scene so strange was enacted. The rocks, less hard than the obdurate hearts of men, were riven, as if in expression of sorrow at the sight.

But we see still more the importance and wondrousness of the crucifixion of Christ, if we look at its significance. It should be viewed as the exhibition of the love of God to men. The Divine Father gave up his Son to endure the agonies of crucifixion for men's salvation. Jesus condescended to endure the woes and shame of crucifixion that he might bring men to God. Thus the Cross of Christ is a complete refutation of the lie of the devil. The evil one led our first parents to believe that God had withheld from them that which was necessary to make them truly happy—the tree of the knowledge of good and evil. By means of that falsehood, in one form or another, he maintains his sway over the minds of men. Now the Cross exhibits the truth respecting his character—that he is love—that he loves the sinner, fallen and

self-ruined, though he be. O man dost thou desire to know thy God? Gaze on the Cross of Jesus Christ.

It ought to be viewed also as an exhibition of the holiness of God. It reveals to us not only how God feels towards us, but also what he thinks of our sins. It is this which constitutes the sufferings and death of Christ, truly a propitiation for sin. Jesus stood in the room of guilty men, and he did what was necessary to display the purity of God, so that God might righteously forgive the sinner. Even holy angels looking into the things of the plan of redemption for men are constrained adoringly to exclaim, "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his glory." We may be sure that no more suffering was inflicted by God on his well-beloved Son than was absolutely necessary to show his hatred for our sins. How great then must be his hatred to sin, when even Jesus needed to endure such dreadful woes to make it evident! Sinner, thou canst not look, and continue looking, to the Cross of thy Saviour, and love thy sins.

In order, however, to have a full-orbed view of the import of the crucifixion of Christ we must consider it, as the way of salvation. Jesus stood in the room of sinners; and his crucifixion declares to all moral beings, that sin is the abominable thing which God hates. He can therefore, because of the cross, forgive sinners and restore them to his favour, without being suspected of conniving at sin, by any unfallen creature. On the footing of the blood of the Cross, God can be just and justify the ungodly, who believe in Jesus. He gave—freely and generously—gave Jesus thus to make atonement for sin. The fact that he gave his Son up to agonies and death for us, is unmistakeable evidence that there is pity enough in his heart to save us. And the fact that his justice—his public justice is satisfied with the crucifixion of Christ, is indubitable proof that his holiness is not opposed to our salvation. By the Cross sinful man can get near the sin-hating God. The sinner who looks to the Cross, does not need to be afraid of Divine justice. Sinner look to the Cross, and behold your God a just

God and yet a Saviour. See there mercy and truth met together, righteousness and peace embracing each other.

How important then is the Cross of Christ! As a fact, it is the central-fact of Christianity. As a doctrine, all the other doctrines of the Christian system, derive their value from it. Just as the central orb, the sun, gives light and warmth to all the planets, and keeps them in their orbits by the mighty power of his attraction, so it is by the light of the Cross that we see the harmony and the beauty of Christianity in all its parts, and by its moral power that men are drawn to God and kept in the orbit of duty. The doctrine of the Cross is the key-stone in the arch of truth. In human society, we see many social, political and moral disorders. The gospel is the grand remedy for them. He who glories in the Cross, and lives under its power, and seeks the diffusion of the truth respecting it, is the true philanthropist. It is the truth of the gospel that the Holy Spirit owns in restoring men to the favour and image of God.

The crucifixion is attractive, because of the divine glory, which it exhibits. Behold that moral glory, O child of God, and earthly beauties will grow dim, in your estimation, just as do the stars, at the approach of the king of day, and Jesus will appear to you "altogether lovely." You will, thus beholding the Cross, grow in conformity to Christ, and become increasingly fitted for usefulness on earth, and for God's service in heaven. Dwell beneath the hallowing influence of the Cross.

Sinner, come to the Cross of Jesus. Is it nothing to you that the loving Jesus should have endured such agony and shame for you? You are acting the part of a madman and an ingrate to reject the blessings, which may be yours by faith in the crucifixion.

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A true Christian is neither afraid of dying nor living; he desires to go to Heaven to see CHRIST, yet is willing to stay upon earth to serve CHRIST.

## THE THEOLOGY OF THE REV. C. H. SPURGEON.

It has been often said the errors of great men are great errors. There are many examples of this on record, though of course it is not the error of any great man that makes him great. That Mr. Spurgeon is a great man, a great preacher, and has great influence we are free to admit. But that he is a profound thinker, —that he is sound in his theological sentiments, or has clear and scriptural views of the gospel we do not and cannot believe. There is a vast amount of confusion, darkness, and dogmatism in his works. That he says and writes a great many good, and true, and beautiful things all admit. That he has been, and is now one of the most popular preachers in England every one knows. But there are, as it seems to us, a great many blunders in his books; his writings are filled with pernicious errors as well as precious truths. Bold blunt dogmatic assertion, and conceited egotism, as well as cold-hearted gloomy Calvinism often exhibit themselves in his writings. He often violates the principles of sound criticism, perverts plain passages of Scripture, and contradicts not only the word of God but his own Calvinistic doctrines.

These are certainly great and serious charges to bring against such a great man as Mr. Spurgeon, whose name, and fame, and praise are in all the churches. But nevertheless we are quite sure that it is the easiest thing imaginable to prove every one of them from his publications. He believes for example, that God has decreed all the wicked actions of wicked men,—that their most sinful and high handed rebellion against God is just a *species of obedience*. His words are, "Let men do what they will, and hate the truth we now prize, they shall after all do what God wills, and their direst rebellion shall prove but a species of obedience, though they know it not." Sermons, *Second series*, page 150. Again in page 200, he says "O! that thought, it staggers thought! O! it is an idea that overwhelms me—that God is working all! The sins of man, the wickedness of our race, the crimes of nations, the

iniquities of kings, the cruelties of wars, the terrific scourge of pestilence—all these things in some mysterious way are working the will of God! We must not look at it; we cannot look at it. I can not explain it. I can not tell you where human will and free agency unite with God's sovereignty and with his unfailing decrees." We don't wonder that Mr. Spurgeon should be staggered in his thoughts at such views of God as are here expressed by him. We are expressly told that God hates sin, that he cannot look upon sin, that he hates every false and wicked way, that sin is a transgression of the law of God. Indeed the whole of God's moral administration, as well as the pages of his revealed will, show clearly that wickedness is in no sense *in harmony with, or in obedience to God's will*. That God does all that HE does, according to the counsel of his own will, we believe to be a precious truth; but that God is in some mysterious way working out, because he has in a bygone eternity decreed all the wicked and sinful actions of men, as Mr. Spurgeon holds, and here maintains, we do not believe, but condemn as dangerous and pernicious error. Perhaps we might use stronger language and call it blasphemy.

Mr. Spurgeon seems to believe that God has a double mind or will, a secret will and a revealed will, contrary the one to the other. Perhaps he was recovered from the overwhelmed state of mind of which he speaks when he says that God is working all the wickedness that exists, by recollecting that God has a double and conflicting will. For we actually find him on page 324 comforting and consoling his persecuted Calvinistic brethren with the idea that God is a double-minded God. He says, "O! my brethren, never be ashamed of persecution. Remember you must be smitten. It is true God did not intend—he did intend secretly, but not according to his revealed will—that you should be smitten."

Mr. Spurgeon is set for the defence of Calvinistic theology, but he is far too rash and reckless, confused and illogical to do it permanent service. He says a great many hard and undignified

as well as unfair things against Arminians, and we are led to believe that if Mr. Spurgeon carried on his shoulder the government of the kingdom, or had its keys hanging at his girdle, we would require to become Calvinists before he would let any one of us who are the poor slaves of free will, enter through the gates into the city. He tells us that "Adam, perfect as he was, was but an Ishmael, and not an Isaac, till after the fall." Page 123! This is marvellous language, and if we are to take Mr. Spurgeon's word for it we must believe that though man was "made upright," and "in the image and likeness of his Creator" he was a bond slave, a legalist, a Pharisee, an Arminian, and everything that is bad before the fall, but after the fall there was a change for the better. According to Mr. Spurgeon, it would not have been good for Adam to have kept his first estate. Had he remained in his integrity; or in other words, had he never broken, but on the contrary kept the paradisiacal law he would only have prolonged and perpetuated his own bondage. He would have been an everlasting slave, an Ishmaelite, or, which is the same thing in the mind of Spurgeon, an Arminian. Our readers may think this very strange. Yes, it is strange, but it is also true if we are to take Mr. Spurgeon's word for it, for he tells us on the very next page that, "The covenant of works never was free, and none of her children ever were. All those who trust in works never are free, and never can be, even could they be perfect in good works. Even if they have no sin, still they are bond slaves; for when we have done all that we ought to have done, God is not our debtor; we are debtors still to him, and still remain as bond slaves. If I could keep all God's law, I should have no right to favor; for I should have done no more than was my duty, and be a bond slave still." *As Adam was before the fall!!* Page 124.

It would appear from this, that all the unfallen angels in heaven who have done their duty, but no more than their duty, have hitherto been *bond slaves*, and still are *bond slaves*. Mr. Spurgeon



would not, we presume, make this statement or application of his principle, but if the principle itself and the application which he makes is correct in the one case, why not in the other? Why not?

But Mr. Spurgeon is anxious to uphold, and defend his Calvinistic creed, the darling of his heart, and he deals out a hard and heavy blow at the poor enslaved Arminians, and they can never become free men till they become Calvinistic men. Adam was, we are informed, an Arminian before the fall; and after he fell he became a Calvinist; we are all born Arminians and it is grace that turns us into Calvinists. So says Mr. Spurgeon. That this is not a caricature or misrepresentation of his views will appear evident, we think, from his own statement; he says, "*Ismael is the elder.* So, beloved, the legalist is a great deal older than the Christian. If I were a legalist to day, I should be some fifteen or sixteen years older than I am as a Christian; for we are all born legalists. Speaking of Arminians, Whitefield said: 'we are all born Arminians.' It is grace that turns us into Calvinists." Page 126. This is wondrous in our eyes; but such nonsense will never, we presume, make Calvinists of those who exercise their common sense and think for themselves. Calvinism is a very different thing from Christianity; and we do not believe that grace ever turned any man into a Calvinist. Many good people are Calvinists; but it is not Calvinism, nor any one of the peculiar characteristics of the Calvinistic system that makes them such. It is Christianity in spite of their Calvinism that makes them good.

Calvinism is opposed to the grace of God, as that grace is revealed in his word. The grace of God which bringeth salvation to *all men* hath appeared; but Calvinism restricts the grace of God to a few, who were unconditionally elected in a bygone eternity; and reprobates all the rest to eternal damnation. Calvinism consigns millions of our race to woe; countless ages before they had any being, and consequently before they had committed any sin.

But in perfect contrast with this, the grace of God is manifested

in the gift of Jesus to a lost world. Indeed, Christ may be said to be *the grace* of God which brought salvation to all men, when he appeared to put away sin by the sacrifice of himself, and surely this was a grand and glorious manifestation of free sovereign grace.\*

Mr. Spurgeon though earnest and eloquent as a preacher is very frequently confused, inaccurate and reckless in his statements. He often confounds things that differ, and lays himself open to be attacked from every point of the compass. His zeal in contending for the Calvinistic faith leads him to contradict the plainest and most explicit statements of the word of God. He tells us for example, that "Christ Jesus on his part engages to bear the penalty of all his people's sins, to die, to pay their debts, to take their iniquities upon his shoulders; and the Father promises on his part that all for whom the Son doth die shall most assuredly be saved." Page 121. Now, we would like to ask Mr. Spurgeon where "the Father has promised on his part that all for whom the Son hath

\* It is interesting to know, and worthy of being noticed here, that some of the reformers understood the word "*grace*" in Titus II, 11, to have a specific reference to Christ. Indeed THOMAS BECON, one of the most active of the English Reformers, wrote an exceedingly interesting treatise on the passage, entitled "*A new year's gift*;" and dwells upon *Christ* as the grace, or rather gift of God to a lost world. He says for example in one part of the work "It is not to be passed over lightly, that the scriptures speak generally and universally, without any exception, 'to all men.' Christ bringeth salvation to all men. These words prove manifestly, that as Christ is a Saviour, so are all men sinners." Again he says: "It cannot be expressed how much we are bound to God the Father for this his gift; seeing that he gave us not an angel or any other celestial creature, but his only begotten Son, even the highest, and most precious treasure that he had."

Hear once more this free unfettered gospel reformer: "This is a true saying, and by all means worthy that we should embrace it, that Christ Jesus came into the world to save sinners. Therefore Christ it is that saveth sinners. There is one God and one atonement-maker between God and men, even the man Christ Jesus who gave himself a ransom for all men."

died shall most assuredly be saved?" In what book of the Bible, in what chapter, or verse, is such a promise recorded? There is no such promise as this in any part of the inspired volume. On the contrary we are expressly told that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved." John III. 16, 17. In I. Timothy II. 4-6 we read, that God "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

"He tasted death for every man." Heb. II. 9. "He is the propitiation for our sins: and not for our's only but also for the sins of the whole world." 1. John II. 2. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2. Pet. II. 1. There seems to us to be no truth more frequently, or clearly, or expressly taught in the Bible than the universality of the atonement of Christ. Many perish for whom Christ died, and the reason, the only reason why they perish is because they will not come to Christ that they might have life; they neglect the great salvation, they deny the Lord that bought them; they receive not the love of the truth that they might be saved. Yet in the face of plain passages of Scripture far too numerous to cite Mr. Spurgeon tells us that "all for whom Christ died shall most assuredly be saved."

The promise to this effect given to Christ by the Father, of which Mr. Spurgeon speaks, must be a promise with which we have no means of becoming acquainted. It must be in that secret will of God from which our author gives us various passages in his published works. Though Mr. Spurgeon professes to be somewhat

acquainted with this hidden book, this secret will, for our part we never did believe, and never can believe that there are any of God's secret or unrevealed purposes, or plans, or promises out of harmony with, (not to speak of being directly opposed to) the often repeated truths of his *revealed will*.

Mr. Spurgeon may believe in a double-willed, or double-minded God if he please, but for our part we are free to confess that we cannot. Even a *double-minded man* is unstable in all his ways.

We would like to make a few remarks on Mr. Spurgeon's views of election, the nature of the atonement &c., ; our limits forbid us however from doing this at present. We shall probably do so in our next.

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### EXPOSITION.

“ And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.” Numbers, xxi. 9.

There are some incidents in Old Testament history which very strikingly illustrate the malady of sin, and the Divine remedy revealed in the Gospel.

In giving a short and practical exposition of this passage, it is important to notice, in the first place, the peculiar circumstances in which the Israelites were placed at the period to which reference is made in the passage.

God was displeased with them ; they had provoked him to anger. He had delivered them from the iron grasp of their enemies. He had given them visible manifestations of his power to protect them, and of his presence to bless them. But notwithstanding all that he had done, and was doing, they spake against the God of their salvation, and against Moses, the man whom God had sent to lead them to the land flowing with milk and honey. They wished in their hearts that they were back again into the house of bondage. They had little or no faith in the promises of God, and the God of promises. As a necessary consequence of, and a punishment for

their unbelief and rebellion, God sent flying fiery serpents among them, and they bit the people, and much people of Israel died.

They committed the sin, God inflicted the suffering. An agent is just as indispensable to the punishment of sin as to its commission.

It is a mistake to suppose that sin is its own punishment. The Lord sent the fiery serpents. God's instruments do not go anywhere, they are always sent; and the people among whom these instruments of destruction were sent, could neither remove them, nor run away from them. What then was to be done? The people were helpless, and hopeless unless help came down from on high. They began to see their danger, their weakness, their wickedness, the real cause of the fearful scourge or malady to which they were subjected, and they intreated Moses to intercede with the Lord on their behalf.

Notice in the *second* place the *remedy provided*. God in answer to the prayer of Moses, tells him to make a fiery serpent of brass and put it upon a pole.

There are two or three things worthy of our special observation here, because they very strikingly illustrate the remedy which has been provided by Christ for the salvation of our souls, and which is revealed in the Gospel.

God *appointed* the remedy for the Israelites. He, He only could provide it. It was Divine. This is emphatically true in reference to the remedy for our souls. Christ is a provided Saviour, a Divinely-provided Saviour; a Divine Saviour. Of course God was under no obligation to provide a remedy for any one of the serpent-bitten Israelites, and he might have left every one of them to perish. But no, he manifested his *sovereignty* in providing a remedy. So Christ Jesus, the God-provided remedy for our moral malady, is a sovereign remedy.

The serpent of brass was provided *for all* the serpent-bitten Israelites, and put upon a pole that all might look and live.

In like manner the Lord Jesus Christ is a Saviour for all, sent

to all, given to all, and was lifted up upon the Cross for all, for each. He tasted death for every man. He gave himself a ransom for all. Reader, the Saviour loved you and died for all your sins. The great propitiation of the Divine man, is the only remedy for ruined men, the Divine provision for human salvation.

Notice now in the *third* and last place *the human means of cure*.

There was a Divinely-appointed human means of cure for the serpent-bitten Israelite. He required to look. *Looking* was quite *easy*, but it was indispensable. There could be a cure obtained without working, without waiting, without going a long pilgrimage, simply by looking. The dying Israelite required only to *look* and live. Where was he to look? At Moses? No. At Aaron the priest? No. At his sins? No. At his wounds inflicted in consequence of his sins? No. But by looking at the God-appointed and God-provided remedy—the serpent on the pole. So with the sinner. He must look and live. He must behold the Lamb of God. He must believe in Christ. This is the Divinely-appointed human means of salvation. Reader, do you now believe? O remember God's way is not too easy a way.

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#### PEACE ON EARTH, GOOD-WILL TO MEN.

Not only do angels ascribe "Glory to God in the highest," because of what they observe in the plan of salvation for man, but they sing of "Peace on earth and good-will to men." We are not to regard these latter parts of their song in the light of a prayer, Let there be peace on earth and good-will to men. For the inspired Evangelist Luke assures us that, "the multitude of the heavenly host," in this sublime utterance were "*praising God*." Angels regard the work of the Redeemer, not only as a display of the Divine glory, and as a means whereby it may be promoted, but also as the means whereby peace may be extended to the inhabitants of this earth, and as a display of Divine good-will to men.

1. The term translated "peace" is used in classical Greek, as meaning that state of national quiet and rest which is opposed to war and dissension. A nation whose relations with other nations are of an amicable

character and undisturbed by internal strife, enjoys peace. It is used in this sense in the New Testament, see Luke xiv. 32. It is used frequently in the New Testament as meaning an emotional state, tranquility of mind, arising from a knowledge that the soul enjoys the Divine favour and is consequently safe. "Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. v. 1. The Psalmist regards peace as arising from a knowledge of safety, "for" he says, "I will both lay me down in *peace* and sleep, for thou Lord only makest me dwell in safety." Ps. iv. 8. It is used also as the Greek equivalent of the Hebrew word translated "peace," as meaning happiness, prosperity of every kind. The Jews were accustomed when they met to say to each other, "Peace be unto you," i. e. May you enjoy every good. Also when parting, they were accustomed to say, "Go in peace," i. e. Go and be happy. The gospel is called the gospel of peace, because it opens up the way whereby man may have peace in reference to God. Jesus is said to be the Prince of peace, because all the subjects of his kingdom are happy, at peace with God. God is the God of peace, because he delights to diffuse bliss among his creatures. He does not wish that men should be unhappy, but that they should have peace from him through Jesus.

2. Good-will means benevolence or well-wishing. Good-will is a particular aspect of love. God loves with the love of good-will those whom he cannot love with the love of complacency. He delights in angels because they are holy. He delights in his people on earth, in so far as they are like himself. But he cannot delight in those who are living in rebellion against himself, because he cannot approve of them. But he has no ill-will to them. If they die impenitent he must punish them, not because of any hatred which he bears to them, but because he is righteous, and must show his detestation of sin to the universe,—the good of the universe requires an exhibition of his detestation of sin.

3. Why do angels sing "Peace on earth," when they view the incarnation of the Son of God?

(1.) Because the incarnation and propitiation of Christ (Christ became incarnate that he might make the propitiation,) reveal God as desiring that men should be happy, should have peace with himself and in their consciences. God says to them in the atonement of Christ, "I know the thoughts that I think towards you, that they are thoughts of peace, and not of evil." Christ is the gift of God, a gift which manifests his unspeakable love to men, his deep interest in them, and unquenchable desire for their good. Seeing that God gave up most freely his own Son for

their salvation, it is impossible for us to measure his desire for their peace and happiness, fallen and self-ruined though they are. Angels see this expression of his desire for the happiness of men, in the gift of his Son and rejoice. It gladdens them to think that the great God whom they adore, has manifested his love to men in desiring their peace and happiness. They knew that God desires the continuance of the unfallen in the happiness that is inseparably connected with purity; but they see in Jesus his desire for the restoration to happiness and peace of creatures who have sinned against him. O sinner, see in Jesus, God's desire for your peace, and a desire to attain to peace with him will spring up in your bosom.

(2.) Angels sing "Peace on earth," because the propitiation of Christ not only expresses God's desire for the peace and happiness of men who have sinned, but is the infinitely meritorious ground on which they may enjoy peace. In justice God might have consigned men to ruin without remedy. His justice could have been manifested in the punishment of the rebel race of men. But in unutterable love to men, it pleased him to send his Son into the world, not to condemn the world, but that the world through him might be saved. Jesus came forth from heaven, assumed our humanity, took our liabilities upon him, and, by sufferings and death in our room, did what was necessary to satisfy justice, so that salvation, and consequently peace and happiness might be extended to us. Hence it is said that Jesus is our peace, and that the apostles preached peace by Jesus Christ. Now angels saw, in the work to be finished by the incarnate Son of God, the ground of peace for sinners. Well might they sing, "and on earth peace." O sinner, have you seen anything in this song of angels fitted to gladden you? You may have been seeking for peace, but you cannot obtain it in any other way than through Christ. God is the source of it. Christ is the channel in which it comes. Hence you need to believe in Jesus in order to attain to it. You cannot get peace by efforts of your own. Attempt anything rather than this. You cannot bridge over the mighty chasm of your iniquities, so as to reach a safe resting-place. But Jesus has done the work for you. O come unto him and be at rest.

(3.) Why did angels sing "Good-will to men" when the Word was made flesh? Because Jesus is the expression of the good-will of Jehovah to men. The scheme of salvation could originate only in the truest and sincerest good-will of God to men. Angels delight in this. It filled them with joy to see the expression of God's good-will to fallen men. This is fitted to meet a want in humanity. Man is prone to believe that God has



ill-will toward him. The trials and troubles of life, which we would not have had but for sin, which indeed we bring on ourselves by our sin, man interprets into an expression of God's ill-will to him. These very trials as they are discouragements in the way of evil, are evidences of God's goodness to you. He seeks by them to deter you from pursuing an evil course, or to lure you to seek higher holiness, and closer resemblance to himself. Look on Calvary as the grand exponent of the Divine character, and interpret all God's dealings with you in the light of Calvary. Sinner, God bears thee no ill-will, but the greatest, the truest good-will. You ought to believe in the good-will or benevolence of God to you expressed in Christ, and thus you will be drawn from sin and folly, and led to depend on Christ alone for salvation, and to enjoy peace through him.

(4.) Angels sing peace on *earth*, good-will to *men*. They do not appear to have understood anything of the limited views which are clung to in some branches of the Church of Christ. Had they understood that Jesus had come to die for a certain number only, and that all for whom he did not die, are "passed by and ordained to dishonour and wrath," they would not have sung "peace on *earth*, good-will to *men*." There is no way of peace to those for whom Jesus did not die, and in his death no expression of good-will to them. But the comfort is, this doctrine is not true. The Bible is against it. "Jesus tasted death for every man;" therefore, sinner for thee. Believe the joyful tidings and be glad.

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*For the Canadian Day-Star.*

## UNBOUNDED BOUNTY.

### CREATION, PROVIDENCE, AND REDEMPTION.

The attentive observer will discover in God's arrangements, that the more *necessary*, the more *extensive* the supply. Thus, the indispensable requisites of life, are found the most widely diffused; the air, light, food, drink, &c., are not dealt out by contracted measure. Look at God's universe! It is obvious the Author required to possess divine perfections, including love. To create, and not to care for the happiness of his creatures, is utterly incompatible with the nature of Deity. Although there is nothing impossible with God, yet his infinite power must be consistent with his own nature. It is impossible he could deviate from his own constitution of holiness and benevolence. So, injustice, caprice, oppression, or hatred without cause, cannot approach to,—

cannot emanate from—a Spirit perfect in all his attributes. In fact, the idea of creation, as well as the idea of providence, is utterly inconsistent with that of malevolence. But to create, and to love, impress upon our minds at once, the conviction of principles as inherent in the great first cause, as his own being. Infinitely blissful; independent for aught on any other, he could only in pure, disinterested beneficence, have brought any intelligent creature into existence; and could have no lower design, than to impart happiness. Then his upholding care still manifests the same great truth.

This revelation of God in his works, and providence, (as might be anticipated) corresponds with his revelation of himself in his word—*universal* nature reveals the divine character, as “good to all;” the Scriptures intended for *universal* circulation, reveal gospel provision adapted for *universal* want and all-sufficient.

Wherever we look, or listen, we greet teeming evidences of Divine goodness. All the realities of our existence, rise as so many ready witnesses of a Creator’s benevolence. While inspiration plainly announces “*God is love,*” each mark of the same hand on earth echoes the joyous sound.

Again, looking upon man as fallen, he must be regarded as under a grand remedial economy: Every man is providentially benefited, which he could not be, had not Christ died for him, in some sense or degree. All mankind have life, and all its blessings, bestowed, as well as Divine long-suffering exercised, only through a Saviour. A fallen man, could not live in the light of the sun that shines,—could not breathe God’s air,—exist on God’s earth—or be upheld in a state of probation, but for the Divine Redeemer’s work on Calvary. Ask, then, who has received of his fulness? And let universal providence reply! There is no medium by which a particle of earth’s good, any more than Heaven’s grace and Divine mercy, could reach our fallen race, than the blood of the Cross. Then assuredly every human being on earth, has some interest in the benefits of the great work of atonement.

The wide book of creation should be read by all, and those who therein study are without excuse, if they acknowledge not the eternal power and Godhead of the beneficent author. (Rom. i. 20.) Are they not more inexcusable, who would have the blessed book of gospel revelation from the same hand, read so contrary, and to appear so wanting in provisions for happiness, as to present the woeful discrepancy of free unconditional “predestination to wrath”? Is the page of nature in reality more brightly illuminated with Divine benevolence than the volume of gospel

grace? But where in either book is the idea entertained, of only a limited supply, for a precise count predetermined? No spare bounty—not a drop of water but is used up—no air but what is just appropriated—no more light than a favored few have got into possession—none of the various beauties and blessings of creation, providence, and redemption, but are quite absorbed—there being provided only the exact measure of supply for the ‘fixed number’. Then, if you will and can, limit earth’s floods and fountains : withhold the meat that perisheth ; confine the breath of life ; enclose in a corner the bright sun-beams ; blot out the fair beauties of nature ; tie up the hands of Divine providence ; but *dare not* to limit the flowing water of life ; hold *not* back the bread that cometh down from heaven—confine *not* the breath of God’s “free Spirit” ; shut *not* up the healing beams of the Sun of righteousness ; blot *not* out the glorious world-wide grace unto Salvation ; *nor* bind the benign hands of atoning love and mercy ! Restrict *not*, restrain *not*, bind *not*, confine *not*, the glorious gospel of the blessed God ! Admit the gospel to every creature.”

JACOB SPENCE.

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*For the Canadian Day Star.*

#### CONSIDERATION.

The want of consideration is one of the besetting sins of the human race : not exactly that they do not at all think, for that is implanted by God in them, so that think they must and do ; but their thoughts are in general about the wrong thing ; they think a great deal, but their thoughts Jesus sums up in this sentence, ‘What shall we eat, and what shall we drink, and wherewithal shall we be clothed’ And in looking through the world, we find that the answering of these questions takes up the minds of the vast majority of our race. These are needful questions ; the Saviour owns this, for in the next sentence he adds, ‘Your heavenly Father knoweth that ye have need of these things.’ It is not, it cannot be wrong to think on these and kindred subjects ; but the evil lies in the confining of the attention to them, whilst they should be only subordinate.

In Deut. xxxii. 29. we find another subject for consideration, viz. ‘our latter end.’ This is a subject few like to think of ; it is to most a gloomy subject, and to very many a subject of terror. Now how is this ? It is because their whole attention and love is given to this world, and the spirit of the patriarch Job is seldom to be met with ‘I would not live alway. They try to banish, and well they succeed in banishing all thought of their

latter end out of their minds ; but, alas ; although they may shut their eyes, and so not see the danger before them, that does not make it less. Sinners may madly dance on the brink of destruction, but destruction is there nevertheless. But why should our latter end be a subject of terror to any ? To the Christian it is a delightful theme ; all the Old Testament Patriarchs found it so, " for they desired a better country, that is, an heavenly." The apostles and early Christians found it so, " for they desired *to depart, and to be with Christ which was far better*". To them ' to die was gain.' To the Christian it is *going home*, leaving a wilderness, for a palace, going where he shall have the best of accommodation, and the best of company ; where there is neither weeping nor wailing, sickness nor sighing ; and what is better still no sinning, but pleasures for evermore. What a difference then, from this weary sinful world ! Why then not think, and think often, on our ' latter end ?'

But it is also a part of wisdom, to think on our latter end. ' O that men were *wisc*, that they would consider their latter end. And why is this ? Because their *considering* leads them to prepare ; were there only one place to which the human race went after death, then we might be careless ; or, was it not in our power to flee from the wrath to come, then there might be some excuse for inconsideration ; but as it is, being as all of us are in a state of probation, and as our doings here determine our state, through endless eternity, it is manifestly infatuation not to consider, and no wonder the tender hearted Psalmist exclaimed when he looked around him on the giddy thoughtless world, " O that men were wise, that they understood this, that they would consider their latter end.' Dear reader, are you considering your latter end ? You have entered on another year of the very few years of your earthly pilgrimage ; a very few more at most and you will *be gone*, whether you will or not ; O then *consider* before it be too late, and your *considering* will lead you to prepare.

M. P. M.

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*For the Canadian Day Star.*

#### AN ANXIOUS ENQUIRER.

It was our privilege to visit a man who manifested a deep anxiety for the salvation of his soul, and while by his bedside he exclaimed, " O Sir, I am in a dying condition and not prepared for it. What must I do to be saved." In order to ascertain his own ideas of the way of salvation, we inquired how he expected to be saved, to which he replied, " I think by

praying earnestly and frequently that God would pardon all my sins." "But" he added, "I have tried hard to do that and can't get the right wing of it. And I am as far from peace after I am done as before I begin." "Well" said we, "my friend you never can be saved in that way," to which he replied "I may be wrong; I want you to put me right." The responsibility of our position was sensibly felt, and we were led to look to God for wisdom that we might guide the inquiring soul aright to salvation's only source.

He was asked if he considered himself a sinner. "Yes" said he "that is my trouble." We then told him, that sin was a crime in God's estimation, and every sinner a criminal, because a transgressor, for thus it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," "therefore" we said "my friend your condition now is one of condemnation, and from which you are utterly unable to extricate yourself by anything which you can possibly do." "And what must be done" was his anxious reply. To which we said, "The law you have transgressed demands satisfaction and must have it, and you cant give it." At this saying it seemed to him as if there was no way of escape; and again inquired; "what must I do?" Having thus showed him the utter impossibility of being saved by his prayers, he was then prepared to listen to the Gospel method as the only way of salvation for him.

And repeating what was said with reference to the law's demanding perfect satisfaction in every part, we then showed him that the design of Christ in coming into the world, was to meet that demand, which he did by a life of holy obedience to all its requirements. But we said that the law required satisfaction not only with regard to obedience. It also required satisfaction with regard to the violation it received, so that the obedient life of Jesus for 33 years was not sufficient to release him from the condemnation under which he was placed. And what then? We replied Jesus at the end of his obedient life submitted to bear upon his own body on the cross the infliction of the penalty it denounced against the transgressor, and, with his expiring breath exclaimed, "*It is finished;*" what is finished we asked; all that the law claimed is finished, inasmuch as it was fully met, by the obedience, and suffering, and death of Christ, which God accepted on behalf of the guilty, and on the ground of which he can, in perfect harmony with his character, as a holy and just Governor, receive into his favour and love, those who rely upon it as the only ground of acceptance. "And now" said we "my friend, all you have to do to be saved, is simply to surrender yourself to Christ as help-

less, and hell-deserving, and rely entirely and alone, upon his finished work for you, as the only ground of hope."

We then left him to consider what had been said and promised to see him soon: when we called and inquired how he did, he exclaimed—"O Sir, I am happy now, I have given myself to Jesus. O Sir, I feel as if I was in a new world since you showed me the right way;" and from that time to his death, he was a rejoicing believer in the Lord Jesus, and felt fully assured, that Heaven would be his final home. J. L.

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### SECRET PRAYER.

Our Saviour enjoins on his followers the duty of secret prayer. He commands them to enter into their closets and to shut the door, and to pray to their Father, who seeth in secret. He, at the same time, as our pattern, sets us the example of praying to God in private. He was accustomed to rise up a great while before it was day, and go into a desert place by himself alone, and there pour out his heart to his Father in heaven.

All who revere the authority of Christ, and who delight to walk in his footsteps, practise secret devotion.

Secret prayer yields us a large measure of enjoyment. It brings us into the immediate presence of the ever-blessed God. When we are in his presence, realizing his presence, he pours out upon us, out of his exhaustless fulness, as much of blessing as our souls are able to receive. This is a bliss vastly superior to the joys of earth, a bliss of which the poor worldling, who seeks his happiness from earth's pleasures, knows nothing.

Secret prayer conforms us to the mind of Jesus. If we have intimate intercourse with evil-disposed persons, we become like them. "Evil communications corrupt good manners." If we associate with the good, we shall most probably imitate them. If we have much intercourse with the infinitely good and holy God in prayer, when no eye but his own sees us, we shall grow in conformity with him. The influence of his presence, as well as the positive blessings, which he bestows in answer to prayer, tends to promote this growth in resemblance to Jesus. In secret prayer, we are likely to unburden our whole souls to God, so that we are brought under the restraining and purifying influence of his grace, as well as blessed with abundance of peace.

Secret prayer fits us for usefulness. It is in secret prayer that we get courage to do our duty. In secret prayer we attain to a deep in-

sight into the mind of God, so that we may be able to make it known to other minds. In secret prayer we acquire a power and an influence, such as that when we deal with our fellow-creatures with reference to spiritual things, they feel that God is near them, and their consciences approve of what we say.

CHRISTIAN PRACTISE SECRET PRAYER. It is a sign that your piety is at a low ebb, if you have no delight in such an exercise. Indeed you may measure your religion by your delight in secret devotion. Philip Henry says, "Apostacy generally begins at the closet door." O then, child of heaven, be much alone with God, and thus God will be your shield and your exceeding great reward, you will be Godlike, and carry about with you wherever you go, the sweet savour of his presence.

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## POETRY.

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*For the Canadian Day Star.*

### FULNESS AND FREENES IN NATURE AND GOSPEL

Behold wide creation! Remark the repletion,  
Of gladsome designs, of divine ordination.  
Here, so densely surrounded, by bounty unbounded;  
Benevolent Being alone could have founded.  
Hark! glad harmony cheers the listening ears!  
'Tis munificence toned in the music of spheres.

While heaven's grand display, and "day unto day"  
Announce Divine glory which none can gainsay:  
Hear earth vocal proclaim, the ineffable name,  
Shall the gospel of grace, not re-echo the same?  
The sweet light, the soft rain, God doth not restrain:  
And his word tells of goodness in accents as plain.

His infinite might, Who dwelleth in light,  
Maketh glad who submit, for his statutes are right.  
Provisions still proving, Benevolence moving,  
The will and commands of the law-giver loving,  
Love ever displaying, beyond all gain-saying,  
There's misery only to the disobeying.

Glad creation combines, to stretch forth love's bright lines;  
But in gospel—heaven's special compassion outshines.

Yet some men would dare bind, the Infinite mind,  
 And decree that "the light of the world" is confined.  
 Thus divine love convicted, of being restricted,  
 Or less in atonement, than nature depicted.

Discrepancy strange ! quite beyond reason's range !  
 The immutable Holy One given to change !!  
 And in singular mood, by his own acts withstood,  
 Arranging the evil, and setting forth good,  
 Although evidence high, in earth, air, and sky,  
 Proclaims goodness higher, and wider, and nigh.

All nature agreeing, mind cannot help seeing,  
 Design for delight, is the order of being,  
 As we farther explore, the mercy shines more ;  
 And the God of all grace, we in all things adore ;  
 Transparent in nature, in every feature,  
 And Gospel is "Gospel to every creature"      JACOB SPENCE.

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LINES ON THE DEATH OF AN ONLY SON.

Ah ! tender form, ah ! lovely flower,  
 Couldst thou no longer stay ?  
 Didst thou but in the morn of life  
 Just bloom to fade away ?

Was nature's barren soil too coarse  
 To rear thy tender form ?  
 Could not thy constitution bear  
 Affliction's blighting storm ?

Did the keen frost of chilling death  
 Thus soon thy winter bring,—  
 Strike with its withering touch thy roots  
 Thus early in the spring ?

Farewell, transplanted is thy germ  
 In richer soil on high ;  
 To reign with Jesus till we come,  
 To bloom and never die.

Death's sting will thee no more annoy,  
 Nor fever heat thy brow ;  
 Thou'lt drink the streams of life divine  
 That from the Throne do flow.



## BOOK NOTICES.

WOMAN: HER MISSION AND LIFE. By Adolphe Monod, D.D., late Minister of Paris, France. New York: Sheldon, Blakeman & Co.

Dr. Adolphe Monod was one of the most eloquent and earnest preachers in France. His work on *Woman, her Mission and Life*, has been translated, with a Biographical sketch of the author. It is a very interesting, instructive, and suggestive volume. No female can read it, we presume, without being refreshed and stimulated, and led to feel the importance of her position, and the true nobility of her nature. If Dr. Monod does not believe in woman's superiority to man, neither has he any faith in her inferiority. In speaking of the *place* which God has assigned her, he says: "It is not an inferior place. Woman is not only a helper for man, but a helper like to himself. She ought then to march along as his equal, and it is only in this condition that she can bring to him the assistance which he requires." Page 20. Without woman, even Paradise would have been to Adam a desert, and life but a solitude. Again he says: "And do not her intellectual powers hold her equally distinct? It is sometimes asked whether they are equal to those of man. They are neither equal nor unequal; they are different, having been wisely adapted to a different end. For the work reserved to man, woman has faculties inferior to those of man, or rather she is not adapted to it. I speak here of the rule, not of the exceptions." Page 26. Christianity has always been the best friend of woman; it has done much more to elevate and bless her than all the means of improvement put together. To use the language of Monod, when it has "restored" her "to God, to man, to herself, so worthy in her submission, so noble in her humility, so strong in her gentleness, gathering all the gifts she has received to concentrate them to the service of humanity, with an ardor which we hardly know how to exhibit except in passion, she obliges us to confess that she who effaced our primitive holiness is also she who now offers of it on this apostate earth the brightest image." Page 41. Woman, in whatever position she is placed by Providence, whether her sphere be high or low, can, if she will, fill it with honour to herself and advantage to others. She can be faithful and useful in her mission. Many are apt to say, "if I had the time, or the talents, or the wealth of Mrs. So-and-So, I would be more faithful than she is." But this is not the case, for if we fail to fill with propriety and honour the station which we occupy, we may depend upon it there is a strong probability, if not an absolute certainty, that we would be unfaithful in any other

or higher position in which we might be placed. On this important practical subject our author very justly and very truly says: "The same heart which rendered a Dorcas faithful in the position of Dorcas, would have made her equally faithful in the position of Phœbe, of Priscilla, or of Eunice; and the same heart which would have rendered you unfaithful to your mission in your present position, would make you equally unfaithful in any other." Page 49.

He has some fine thoughts on woman in her various relations, and the mighty influence either for good or evil which she is capable of exerting. We would like to make a few extracts here, but as our space for this purpose is very limited we shall close with the following, heartily recommending the book itself to our female friends. In speaking to mothers respecting the training of their children, he says:

"The aid which you owe before all others to this little one, is to education, the birth-giving of the soul, which follows by right that of the body, and which no one should dispute with you. The ineffable joy with which you welcome your son, what is it but the natural joy of Eve, who called her first-born Cain, that is to say 'acquisition,' because 'she had gotten a man from the Lord.' Or, indeed, is it the more noble joy signified by Christ, in these words, whose striking truth so often has made you start: 'A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.' Maternity is a ministry, and the first condition of a faithful ministry is disinterestedness. Say not, Here is my son, born to me, born of me, and for me; but say, Here is a man born into the world, for the good of the world. What manner of child shall this be, demand earth, heaven, and hell, bending, as if suspended in boundless expectation, over the cradle of this frail creature, whose life has just disengaged itself from yours! The response—I say, is not forgetting the divine operation, which is exerted through human instrumentality—the response depends, before everything else, upon the training; and the training depends, before everything else, upon the mother." P. 64.

This reminds us of the question which Napoleon the First put to Madame Campan, and the answer which she returned. The question was, "WHAT is wanting that the youth of France be well educated?" The answer was, "MOTHERS!" This reply struck the Emperor. "HERE," said he, "is a system of *education in one word.*" Mothers, educate your children for God. Don't let them grow up, don't leave them to find their way up as best they can; but *bring them up, train them up* in the nurture and admonition of the Lord.

THE NEW HEAVENS AND THE NEW EARTH. By the Rev. Patrick Gray of Kingston, Canada West. Ogdensburgh, N. Y., and Prescott, C. W. Printed by Robert Kennedy, "Evangelizer," office, 1861.

The substance of this essay, we learn from the "Prefatory Note," was first delivered to the author's congregation. Afterwards a portion of it was reproduced in a lecture read before the Ottawa "Young Men's Christian Association." It is issued in its present form, in compliance with requests from various quarters.

It is an inquiry into what the Bible teaches respecting the future dwelling and state of the righteous. The author is inclined to believe that this earth on which we dwell, purified from the curse, will be the abode of the saints hereafter. He shows that in whatever locality the saints may dwell hereafter, their condition will be one of physical, intellectual and moral perfection. He thinks, however, that there is much respecting the future life, which we cannot understand in the present state—that "it doth not yet appear what we shall be," and that for information on this high and glorious subject, we should surrender our minds to the teachings of the unerring Book.

The pamphlet evinces, in the author, a cultivated mind and heart, judiciousness, and an acquaintance with the teachings of science, which are related to the subject of which he treats. It will repay perusal. We trust it may lead many to turn their feet into the narrow path that leads to heaven; and that it will lead those walking in that path to cherish those emotions, which the contemplation of heaven inspires, and to practise those duties, which become its expectants.

THE EVANGELICAL REPOSITORY, No. XIV. Glasgow, 123 North Dundas Street. 1861. The December number of this precious quarterly has come to hand. In a literary point of view this Magazine ranks high. The present number is intensely interesting, as presenting to the mind some most important aspects of religious truths. It is well adapted to the state of religious thought in Scotland at the present time.

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#### INTELLIGENCE.

PROGRESS OF THE EVANGELICAL UNION IN SCOTLAND.—In last month's issue, we gave an account of the Annual Meetings of this body. The *Christian News* of Nov. 16th and 23rd contain evidence that its influence is being powerfully felt in many quarters—that its ball is rolling, and growing as it rolls, and that persecution is assisting its onward triumphs. At a recent meeting of the Free Church Synod in the old town of Dumfries, some of the members thought it necessary that the con-

gregations under their care should be warned against the doctrines advocated by the E. U., when one of the members, the Rev. Mr. Hutton of Closeburn, declared that he put some E. U. tracts, which were sent to him, as a matter of course into the fire, as containing in his opinion pestilential heresy. The leading doctrine condemned by this reverend Synod was that of universal atonement. Some of the prominent labourers in the revival in the south-west of Scotland preached the atonement as for every sinner; and it appears that the old bottles of limitarianism will not contain the new wine of revival zeal. Hence the revival has spread among many views of the love of God to mankind, and of the work of Christ for all, and of the Spirit's striving with all, at variance with the doctrines of Calvinism. The result of this Synodical deliverance against the doctrines of the E. U. has been that a large quantity of E. U. literature has been circulated in Dumfries, and that the Revs. A. Davidson and F. Ferguson of Glasgow have been preaching the fulness and freeness of the gospel to every sinner, in that town.

As the writings of the Rev. F. Ferguson of Glasgow were specially referred to by Mr. Hutton in his speech before the Synod in Dumfries, Mr. Ferguson wrote to him, wishing to know what tracts of his were regarded as heretical. Mr. F. also delivered a lecture in his own church in Glasgow in defence of the truth. He chose for his text "And behold the bush was burned and the bush was not consumed." Mr. F. endeavoured to show how much valuable literature Mr. H. must needs burn, yea much of the Bible he must destroy, to be consistent. He also stated that the E. Unionists instead of being hinderers, were both pioneers and helps to revival, and that the doctrines contended for by them are indestructible, like the burning bush, through whatever trial they may pass. The lecture of Mr. Ferguson has been published, and, while it is an admirable defence of the truth, respecting the universality of the atonement, it is distinguished by that large charity, for which Mr. Ferguson is distinguished.

We observe also that the Rev. Mr. Gailey, F. C. Minister of Annan, has, in "An address to converts and others," been warning the people against what he considers heresy. This address has created great excitement as the parties whom he regards as holding pernicious doctrines are the Rev. E. Young, Independent minister of Annan, and his people. Mr. G. declares that he can hold no fellowship with Morisonians, the nickname he gives to the parties whose doctrines he condemns, 'no, not for an hour.' The result has been a rupture in the Union-prayer-meeting, in Mr. Y's withdrawal from it. The excitement is most intense. The attention of the people is aroused to consider the truth.

REV. PROFESSOR GUTHRIE.—We are glad to learn from the *Ardrossan and Saltcoats Herald* of 23rd November, that a meeting of the friends favourable to the formation of a new E. U. Church in Glasgow, under the pastorate of the Rev. Professor Guthrie, was held in Drummond's Temperance Hotel, Union Street,—W. L. Balfour, Esq., in the chair,—when resolutions were passed in favour of the object of the meeting, and a Committee appointed to take immediate steps towards the accomplishment of the end desired. A great amount of warm sympathy was expressed, and a letter was read from the Rev. Professor Morison cordially approving of the movement, and wishing it God speed.

*To the Editor of the Canadian Day-Star.*

A WORD OF ENCOURAGEMENT.

DEAR SIR,—It was with much pleasure that I learned that another messenger had been sent forth to publish in this province a free and unfettered gospel.

It is indeed true that there are already quite a number of useful periodicals in the field. They are good so far as they go; but it would be foolish in us to expect any periodical to proclaim a full and unfettered gospel, so long as the publishers themselves entertain such limited views of the love of the Father, the atonement of the Son, and the work of the Holy Spirit.

If God by His grace has disclosed to you truths which have been hid for ages, O beware of hiding the light under a bushel; Freely ye have received, freely give. There are amongst us many earnest men who Sabbath after Sabbath entreat sinners to come to the Saviour, and threaten them with damnation if they do not comply with the invitations of mercy; but let any anxious soul come to these spiritual physicians with the question, What must I do to be saved? and, alas, how vague and unsatisfactory their answers; they will tell us that Christ died for the elect; died for his own people; died for all who believe on Him, &c; but if the awakened sinner reiterates the question, Did He die for me? they dare not answer in the affirmative—but in numerous instances send the agonized inquirer to his closet, to the Bible, or to the public ordinances of religion or it may be the inward or changeable feelings of his own unstable mind, for comfort and consolation, instead of directing him to the full and finished work of the Lamb of God who taketh away the sin of the world.

May the blessing of God rest upon your labours to advance His glory in the salvation of men.

J. D.

Dundas, November 22nd, 1861.

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A NEW CREATURE.—A new Creature has new views of God, new views of himself, new views of his sins, and new views of his Saviour. A new Creature has new feelings, new desires, new delights, new hopes, new fears, new purposes, and is actuated in all that he does by new motives. A new Creature has a new name, a new nature, a new home, and a new song. In one word, if any man be in Christ he is a new Creature, old things have passed away behold all things have become new. Reader, are you a new Creature? He that believeth that Jesus is the Christ is born of God.