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THE CANADIAN DAY-STAR.

“ I am the light of the world.”

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

SEPTEMBER, 1863.

NON-CONDEMNATION BY CHRIST.

“ Who is he that condemneth ? It is Christ that died.” Rom. viii. 34.

These words are spoken of believers in Christ. Unless a person believe in Jesus he has neither part nor lot in the all-important matter of salvation. By unbelief a person cuts himself off from the enjoyment of saving blessings. Faith is not indeed the ground of salvation. No one is saved *for* faith. Christ himself, Christ as having died, risen again, ascended into, and as interceding in heaven is the sole and sure ground on which salvation depends. Yet there must be faith in him that it may be enjoyed. The arm severed from the body must die. The branch severed from the tree must wither. So a soul out of Christ by unbelief is lifeless, and can do nothing in the way of bringing forth fruit unto God. There is no decree to prevent any one from believing in Christ. All to whom the blessed Gospel comes are invited, commanded, entreated, besought, implored, to believe it and be at peace with God. But there is a decree to the effect that the unbeliever shall perish. That you, dear reader, may be one to whom condemnation can never come, you must be a believer in Christ and continue a believer in Christ.

From the context we learn who God's elect are. Many are really puzzled in endeavouring to find out if they are among the elect. Their judgment as to this matter is determined by internal

evidences. When they imagine these to be bright and clear, they are calm and peaceful; when they fancy them to be dark and dim, they are distressed and desponding. But here is set forth another and, no doubt, a better way of finding out whether we are elect. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." All God's elect are justified; and because God has justified them, there is no power in the universe to condemn them. None of God's elect are unjustified or condemned or unpardoned. Who then are justified? Believers in Jesus, believers only. "Being justified by faith we have peace with God," Rom. v. 1. Are you believers then? If so you are elected; not else. Election is by, not to, faith. Believe in Jesus and be elected.

These words occur in a passage in which the Apostle is proving that "all things work together for good to them who love God, to them who are the called according to his purpose" to save all believers. The Apostle, as it were, looks around on all the enemies of the people of God, terrestrial and infernal. He throws down the gauntlet to every foe: "Who shall lay anything to the charge of God's elect?" He sees the salvation of all who believe, and who continue in the faith, so firmly secured by Christ, that he is not simply peaceful but full of the highest exultation. He has no doubt but that all things will contribute to their good.

It is worthy of notice that the words "Who is he that condemneth?" are a quotation from Isaiah l. 9.

As occurring in Isaiah they are Christ's words. He is near that justifieth me "who will contend with me? Let us stand together.....who is he that shall condemn me?" vs. 8, 9. Christ stood in our room. The words that Christ himself uttered, as expressive of confidence in his Father, Paul uses to express his confidence in God, speaking in the name of the entire family of God, all whose names are graven on the Redeemer's heart. Christ died not for himself, but for men. He obtained a victory over the hosts of hell not for himself, but for men. As it is by faith that men are united to him, and get the benefits of his death, and share in his triumphs, believers may use, to express their joy and triumph, the words which he used; they are one with Christ. They are, as regards their eternal state treated as if they had been parts of Jesus when he died, was buried, rose again, ascended into heaven. Therefore all their joys are centred in Christ; he is all in all to them.

In seeking to unfold the import of these words, notice, first, the state in which the Apostle describes believers as being. He des-

cribes them as being in a state of non-condemnation; for he asks, "Who is he that condemneth?" There is no condemnation to them who are in Christ Jesus.

As sinners men are under condemnation. They are exposed to the punishment that is the due desert of their sins. Sin merits punishment. By the infliction of punishment, God expresses his hatred to sin for the good of the orderly part of his universe; but, in his ineffable mercy, he has made provision for remitting it in the meritorious work of Christ. Men continue under condemnation by rejecting God's mercy in Christ. Hence it is said, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 17.

The believer in Christ is not condemned. Looking to his once dead, but now risen and exalted Redeemer, he can say, with gratitude and joy, "Who is he that condemneth?" Jesus when he died was delivered from the condemning power of our sins, which were placed to his account, and the penalty due to which he bore, so far as was necessary for the honouring of the divine law, and the downflowing of divine benevolence to the souls of men. This is the state into which faith in Jesus introduces the soul: a state of freedom from the punishment due to sin; a state of non-condemnation.

But this word, non-condemnation, expresses only negatively the state in which the soul is by union to Jesus. The positive idea is expressed by the word 'justification.' Hence the Apostle's answer to his challenge; 'It is God that justifieth.' To be justified is to be not only freed from condemnation on account of sin, it is to be treated, as regards eternity, as if no sin had been committed. So rich is the provision which God, in the overflowing fulness of his love, has made for men in Christ, that through faith in him not only are we delivered from condemnation, but treated, as regards our everlasting condition, as if we were perfectly righteous,—as if we possessed the righteousness of Christ. Just as our sins were imputed to Christ, and he was treated as if they were his own—"made sin for us,"—so when we believe in him, his righteousness is imputed to us, and we are treated as if it was ours. This is the believer's state. He is an heir of God, a joint heir with Christ. Hence the Apostle specifies, as one of the experimental results of justification by faith, rejoicing in hope of the glory of God. Rom. v. 2. Well may the child of God rejoice in the hope of heaven, seeing the perfect righteousness of Jesus is his title to it.

Unbeliever, you are depriving yourself of precious blessings and the purest and most elevating joys by keeping away from Jesus.

"He that hath the Son hath life; he that hath not the Son of God hath not life." The wrath of God abideth on you so long as you continue in unbelief. O incline your ear and listen to God speaking to you in the Gospel: "for faith cometh by hearing, and hearing by the word of God."

THE DEATH OF CHRIST.

Let us now notice the ground of the believer's non-condemnation and justification. "It is Christ that died."

Christ is the object of the faith of the justified soul. He is the ground of justification. God is also said to be the object of the faith that justifies. We read (Rom. v. 5) of believing on him that justifieth the ungodly: we believe in God as he who justifies the ungodly, by believing in Christ; because he is revealed, in Christ, in sending Christ, in giving him up to die for sinners, as the God of all grace and love and mercy. God justifies, because against him our sins have been committed; it is fitting and proper that we should have to do with him in obtaining the forgiveness of our sins. Christ wrought out the righteousness on the ground of which, when we believe in him, we are justified. God gave him to work it out for us. God has accepted of it. Hence the grace of God is seen in Christ. It is thus by believing in Christ that we believe in God as the justifier of the ungodly. We should go to God by Christ.

Christ is the object on which faith must fix its eye, in order that the soul may be justified—Christ, and not our own experiences, or virtues or works. Looking to the Saviour's invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest," many persons endeavour to get comfort by ascertaining if they are weary and heavy laden. They regard their feeling weary and heavy laden as evidence of grace in them, and build their hopes on, and take comfort from, their feelings. Now no one should be comforted or cherish hopes merely because he feels weary and heavy laden. Though weary and heavy laden, you are invited to come to Jesus to find rest in him. Your hopes must be built on Christ himself. Built on aught else, they will make you ashamed, as they are resting on the shifting sand.

Christ is the object of faith in justification, and not merely the promises. Many persons in trouble and distress of soul, look to the promises rather than to Christ. You need to look to Christ first, because you can extract no honey of comfort from the promises, while rejecting Christ: seeing they are all yea and amen in him. There are unconditional promises, such as the promise

to send Christ. There are also conditional promises : and the grand condition of conditions, on which all promised blessings are bestowed, is faith in Christ. Let not Satan then use the promises to hide Christ from your soul. Look to Christ primarily, and you will then see that God is willing and ready, and yearning to do all he has promised for Christ's sake. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 32. You perceive that, in this passage, the Apostle reasons from the greater to the less. From the fact that God has already given his Son to die for us, he infers that he is willing freely to give us all things. "How shall he not do so" he reasons. If he has given the greater, surely he will give the less. But observe you, it is "with him," that all spiritual blessings are enjoyed ; you enjoy many temporal blessings even though you reject Christ. But spiritual blessings are enjoyed only in connection with him. Believe in Christ then ; accept of God's unspeakable gift; and with him you will receive of the blessings which God has promised to bestow according to your needs. Thus will you be constrained to magnify Christ.

Notice further ; that the believer's soul is full of holy exultation and triumph because Christ died. "It is Christ that died." The saint draws his comfort from looking to Christ as having died. The sinner to obtain justification before God must look to the death of Christ. It is when he believes in Jesus as having died for him that he enters into the enjoyment of the blessings of a justified state.

Christ is a person. We must not ignore his personality. He is God and man in one person. As a person he is all glory and excellency. He is fairer than the sons of men. He is altogether lovely. There is everything in him as a person to fill us with admiration and praise. When we contemplate his glorious personality and see his moral loveliness a peculiarly sanctifying influence is exerted on the soul. But we must look to the *work* of Christ, as well as to his person. Hence Paul tells us that, when he went among the Corinthians, he determined to know nothing among them save Christ and *him crucified*, and that he would glory only in the *Cross of Christ* as the ground of his hope of eternal felicity. Justification is ascribed to the *blood* of Christ (Rom. v. 9.) In the matter of our justification we must have to do with Christ, as a Saviour, who died in our room, who was crucified for our sins, who obeyed until death for us, who "bore our sins in his own body on the tree." Thus he is set forth by the evangelica prophet

in the Old Testament. "He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed." Is. liii, 5. Thus also is he presented to view in the New. We must look to his humiliation and sufferings and death. It is when we consider his work, as a propitiation by his obedience until death, that we see the importance of the glory of his person. His peerless dignity, as the Son of God, imparts value and worth to the sufferings which he bore and to the death which he died for us, and indeed it is by considering his work that we come to apprehend the glory of his person. It is by a person's acts that we know his character. The tree is known by its fruits. So it is by knowing the work of Christ, as the great Atoner, that we apprehend the love and grace and goodness that are in his heart, the wisdom and the power by which he is distinguished. Look then, O sinner, to Christ as having died for you. You will see in his work of propitiation what is suited to you as ungodly; and you will see how God is just in justifying the ungodly who believe in Jesus. Believer, never forget to look to the Cross of Christ. Contemplate him as your once crucified Jesus. Never forget your own unworthiness, and that all the worth, on account of which you are justified and saved, is in the humiliation and death of Christ. Ah! then you will see your indebtedness to him, and be filled with grateful joy.

" To him what a treasure
Of blessings we owe,
For there thrills not a pleasure,
But pierced him with woe;
Our blessings on earth, and our glory above,
Shot many a pang through that bosom of love.' "

In looking to the death of Christ for pardon and justification, the mind should contemplate the end that God had in view in giving him to die for us, and which Christ had in view in giving himself to suffer in our room. Many persons look simply to the sad and tragical account of his sufferings and death, to the purity and heroism of Jesus, and to the wickedness of the Jews in putting him to death; and when their minds are distressed because of the agonies that he bore; when they are filled with admiration of the manner in which Jesus conducted himself in the most awful and perilous circumstances in which he was placed; and with indignation against the Jews, because of their unbelief, cruelty, selfishness and wickedness in crucifying him,—they imagine them-

selves in a gracious state. But this is no evidence that they enjoy the favour of God. Any other tragic story of cruelty and wrong inflicted, of sufferings patiently and heroically endured, will produce a like, if not a greater, effect on the mind. God set forth Christ as a propitiation for sin. To make atonement for sin was the work which Jesus came to do and to finish. He came to put away sin by the sacrifice of himself. He suffered the just in the room of the unjust that he might bring us to God. In his sufferings and death for sinners, he has given such an exhibition of God's hatred to sin, and of his purity, as that justice is satisfied and God well-pleased. This atonement is the ground of justification. There is no barrier in the way of your salvation since Jesus has died for you, and by dying for you atoned for your sins. This atonement has been made for you. In the making of it you may see God's love and Christ's grace to your soul. But behold the atonement itself as having been made for you. Believing in Jesus, who atoned for you, you will see the curse remove, and pass from death unto life. Let your soul say, looking to the Lamb of God,

“ My faith now lays its hand
On that dear head of thine,
While deeply penitent I stand
And here confess my sin.

Believing I rejoice
To see the curse remove;
I'll praise the Lamb with cheerful voice,
And sing his dying love.”

We may shew, still further, how admirably the death of Christ, as our atoning Saviour, is fitted, when we believe therein, to secure our justification and acceptance with God. Paul had evidently great confidence, grounded on the death of Christ for him. It was what he saw in the death of Christ for him, as well as in resurrection, ascension, exaltation and intercession, that constrained him, in holy triumph, to exclaim. “ Who shall lay anything to the charge of God's elect? It is God that justifieth?” His triumph is founded on the fact that *God* justifies on the footing of the death of Christ. And if God be so well-pleased and satisfied with Christ's death, as that he can justify sinners on the ground of it, sinners may well be satisfied with it. Thus there is plenteous redemption in Christ. However great was the dishonour done to the law of God by our sins, it has been far more highly honoured

by the obedience unto death of Jesus Christ. O sinner, consider all the aggravations of thy sins and thou wilt see worth and merit in the death of Christ to answer for them all. Christ most willingly gave himself to die for thee. Whatever of evil or demerit there is in thy sins, there is some corresponding merit or excellence in the work of Christ. I would not for the world be the means of lessening thy estimate of the evil,—the exceeding sinfulness and ill-desert, of thy sins. I would rather be the means of leading thee to see more evil and turpitude in them. But however much evil there is in thy sins, there is more worth and excellence in the atonement of Jesus Christ. God has accepted that atonement. It is the ground on which it pleases him to pardon. He knew the evil of sin, and therefore there must be merit and worth in the atonement far greater than there is turpitude in sin: else he has failed in his plan of mercy. But this cannot be: “Where sin abounded, grace did much more abound.” Therefore, sinner, however great and numerous and aggravated thy sins are, there is everything in the work of Christ to induce and encourage thee to believe in him and to rest thy guilty soul on him. To despair of mercy, is evidence that thou art not believing in the fulness of the provision that has been made for thee in the great atonement.—Believer, ever look to Jesus; ever view his atonement for sin; see it accepted by God for you, and extract by faith, your peace, your joy, your hope, from that all-perfect redeeming work. A.

NAAMAN THE SYRIAN.

We have in a previous number made a few remarks on the disease of Naaman,—his anxiety to be cured,—the long journey which he took for the purpose,—and the means which the man of God prescribed when he came and stood at the door of his dwelling.

We saw that when Elisha told the leper to “go and wash in Jordan seven times,” he looked upon the prescription as an insult; he was wroth, and, with an air of indignation, and self-important pride, ill becoming a poor helpless man covered all over with leprosy, said: “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage.” His anger was very ill-timed, unbecoming, uncalled for, and unreasonable; it was wicked.

His servants who were looking on and listening, were interested in the well being of their master, and their judgment, their sense of right and of duty, constrained them to speak. Their expostulation with him was most opportune and eloquent. Every word they uttered must have reached the very centre of Naaman's heart. "And his servants," we are told, "came near, and spake unto him, and said, My Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash and be clean?"

Had they followed their master's example, or even justified his conduct, or even remained silent, their journey to Israel would have been worse than vain. A word in season, spoken in the right spirit, at the right time, to the right man, and from right motives, O how good it is. This reasonable and seasonable rebuke turned away his wrath and brought him to a proper state of mind. There is nothing so reasonable in all the world as to fall in with the divine plans, and comply with the divine conditions of cure, either for the body or the soul. God is seeking in his word to reason with unreasonable sinners, and bring them to repentance. His expostulations and warnings and reproofs are numerous and powerful; and there is nothing in the whole universe so unreasonable, and truly melancholy, as to see sinners who are entreated to wash in the fountain which has been opened for sin and for uncleanness, refusing all God's counsels and commands. He is even now saying to those who are covered all over with the leprosy of sin, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."

When Naaman was told to go and wash seven times in the Jordan, he was only a short distance from its banks, he could easily get in his chariot to its cooling waters. He had a fine opportunity of trying and testing the divinely-appointed means of cure; all that he required was faith, implicit faith. So in reference to the invitations of the gospel: they are addressed to each individual sinner, and all who hear its joyful sound have a fine opportunity of testing its fitness to meet their case, to supply their individual wants, and to heal all their spiritual diseases. Dear reader, if you have not yet washed in the fountain which has been opened for sin and for uncleanness, try without doubt and without delay the efficacy of the blood of Jesus, and you will find to your happy ex-

perience that it cleanseth from all sin. You will find it to be true that the "gospel is the power of God unto salvation to every one that believeth."

If the prophet had bade Naaman the leper do some great thing in order to be cured, he would not have turned away in a rage. No: he would cheerfully have undergone a painful operation, gone on a long pilgrimage, or paid a large sum of money, in order to be healed of his leprosy. His servants knew this, they had heard him often say this. And hence their timely, reasonable, searching expostulation must have gone like an arrow to his heart. "If the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" They saw that their master had acted ignorantly, unbelievably, rashly, unreasonably, and under the impulse of wounded pride; and what they said had a most powerful and subduing effect. The expostulation of his faithful servants led him to see that it was not in his official capacity as commander in chief of the Syrian army that he had come to the man of God who was in Samaria, but as a poor, diseased, helpless, loathsome leper. And so when sinners come to Christ in search of salvation, they must come as sinners, not as masters, or monarchs, demanding it, but as poor, helpless, lost, and perishing sinners, desiring and expecting the blessing not as a debt, but as a free and undeserved favour. O it is difficult to persuade sinners to take salvation as a free gift.

Like Naaman they wish to do some great thing, they wish to bring a price in their heart if not in their hand. Their language is like that of the Jews, when they said, "what shall *we* do that we may work the work of God!" Or they ask the question put to our Lord by the young man in the gospel, "what good thing shall *I* do that I may inherit eternal life?" Or with the truly awakened jailor at Philippi, "sirs what must I do to be saved?" To all such questions, however, we have but one simple and uniform answer, "Believe in the Lord Jesus Christ and thou shalt be saved." Or, in the language of God himself "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else." If the reader of this article is still unconverted, permit me to tell you in all earnestness, and with all plainness, that you cannot be saved in your own way; you must take God's way; it is the simplest, and the best. O remember you don't need to do some great thing. Christ the Lamb of God, when he died on Calvary, did the great thing which was necessary to be done in the moral government of God; and now he calls upon you to believe and live, to look to

him and be saved. The means by which Naaman obtained a cure were very simple, and the means by which you may now obtain salvation, since it is true that Jesus died for you, and made atonement for all your sins, is no less simple.

After his servants expostulated with him, and shewed that he had no great thing to do, we find him applying to the only remedy and he obtained the cure, for it is said, "Then went he down and dipped himself seven times according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." Had he continued to cherish in his heart the idea that *that* was too easy a way, and to say he would never do it, of course he would have died of his leprosy. But he changed his mind. I say *he* changed his mind: and it is no less true that his servants by the force of truth changed his mind; neither is it to be doubted for a moment that God changed his mind through the agency of very humble instrumentality.

He went down to Jordan, *he* dipped himself seven times in its waters. The act was his; there was no virtue in it, no merit in it, no power to cure in it, but it was according to the saying of the man of God. He took the man of God at his word; here lay the power of his faith. Here, you perceive, all he did; and all he was required to do in order to be healed of his leprosy, was, simply to comply with the divinely-appointed conditions. The means used by him were in themselves utterly inadequate to effect the end. But in a moment "his flesh came again like unto the flesh of a little child and he was clean." Mark well: it was not the will of Naaman that cured him; it was not his act of dipping that cured him; it was not the seven times dipping that did it; it was not the water in which he dipped that cured him; it was not the prophet which was in Samaria that cured him. No: however important these might be, and however necessary in their own place, still it was God that did it; he alone could appoint the means and effect the end by blessing the appointed means. Here we have a fine, a simple, and beautiful illustration of the way of salvation from the condemning power and the polluting influence of sin. It is by faith, simple faith, in the all perfect work of the Lord Jesus Christ. The fountain of atonement has been opened for you and in order to be cleansed you must wash in that fountain. Here is the condition of salvation: you must wash and be clean, you must believe and live; and faith in the Lord Jesus Christ is saving faith because it unites the soul to the only, the all-sufficient Saviour.

“ There is a fountain filled with blood,
 Drawn from Immanuel's veins ;
 And sinners, plunged beneath that flood,
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day ;
 And, there have I, as vile as he,
 Washed all my sins away.”

O what gratitude and joy must have taken possession of the mind of Naaman when he knew and felt that his leprosy had left him ! The change was great, it was sudden, it was complete ; “ and he returned to the man of God, he and all his company : ” he did not go straight home to gladden the hearts of his friends and relations. Gratitude would not let him do this ; but he came and stood before Elisha, and made a noble confession of his faith : “ behold now I know that there is no God in all the earth, but in Israel ; now therefore I pray thee, take a blessing of thy servant.” When a sinner is converted to God he undergoes a great change ; he knows it, he feels it, he is conscious of it, and gratitude to God, to Christ takes possession of his heart. He makes a confession of his faith, and being changed in his views, in his feelings, in his moral state and character, he desires to express his gratitude to God by living to his glory. Dear hearer, is it thus with you, are you conscious that you are born again ? Have you washed your sins away in the blood of Christ ? Do you know by happy experience what it is to be a new creature ? If you do, then, like Naaman, give your heart to God, worship and serve him only, and seek to make known his character to all who are ignorant of Israel's God, and Israel's Saviour.—M.

UNBELIEF.

ITS CONSEQUENCES.

It is God's decree that the unbeliever shall perish. He that believeth not shall be damned. The meaning of this statement must be, he that persisteth in unbelief until the termination of his earthly career, which is his probation period, must perish :

“ For while the lamp holds on to burn,
 The greatest sinner may return.”

If the unbeliever give up his unbelief, before the close of his

day of grace, he shall be saved through the blood of Jesus. His former sins and unbelief shall not be remembered against him; he shall be treated, for Jesus' sake, in whom he believes, and on the foundation of whose atoning merits he rests his hope of eternal life, as if he had never sinned. The dying thief was washed in the crimson tide of the Saviour's blood at the eleventh hour. There is no decree of God that any one shall be an unbeliever, but there is a decree that the unbeliever shall perish, just as there is a decree that the believer shall be saved. Indeed while a person continues in unbelief he continues under condemnation. Jesus says, 'he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God'. Unbeliever, you are condemned by God *now*. Your unbelief is a sin—a sin which is peculiarly offensive to God. By unbelief you are putting away from your soul eternal life; consequently, while you persist in it, you are under the curse of that God who loves his Son, and has issued the mandate that all men should honour the Son even as they honour himself. Your guilt is great, and this must be made manifest to the universe in your punishment, if you continue in the sin of which you are guilty. God swore in his wrath, that the Israelites in the wilderness who believed not should not enter into the rest of the earthly Canaan. And so none can enter into the rest of peace with God, or into the rest of the heavenly Canaan, who continue in unbelief. God's oath is between the unbeliever and heaven, just as it is between the believer and hell. God must perjure himself before the unbeliever can be saved, and he must perjure himself before the believer in Jesus can be lost.

The unbeliever is under condemnation and exposed to punishment hereafter, not only because of unbelief, but because of the many other sins he is committing. Unbelief is the parent sin. Our first parents fell by unbelief. By continuing in sin, men remain under the power of evil. Christ, when he sits on his judgment-seat, will render to men according, not merely to unbelief, but according to the deeds done in the body, whether they be good or bad. Paul in Ephesians, fifth chapter, after specifying various sins which the Ephesians, as saints, as believers should not indulge in, says, "because of these things cometh the wrath of God on the children of disobedience." When men believe in Jesus and come under the influence of his gospel, they break away from the power of sin, and, while they continue in unbelief, they remain under the power of sin. "The condemnation" therefore is "that though light has come into the world, men love darkness rather than light." Many refuse the

light of the truth because it shows the evil of the sins which they indulge in and love.

It is not difficult to see that the unbeliever must be under condemnation, that he must be punished at last, if he does not repent and believe the gospel. What is unbelief? It is the sinner's refusal to rest on Christ. God has opened up in the atonement of Jesus a way for men's salvation. There is no other name given under heaven among men whereby we must be saved but the name of Jesus. This is the only way in which God can, as a righteous Ruler, dispense pardon to the guilty, and maintain the stability of his moral empire. Now the unbeliever rejects God's salvation, in the only way in which he can safely bestow it upon him. What must be the consequence? He must remain in the state in which he is, as a sinner, and must perish at last. Suppose that a serpent-bitten Israelite had refused to look to the brazen serpent, the God-appointed means of cure to his diseased body, what would have been the consequence? He would have continued unhealed, he would have died. A hungry man refuses to eat the bread which is brought to him. What is the necessary consequence? He continues hungry. Jesus is, to the sinner, what the brazen serpent was to the serpent-bitten Israelite—what bread is to the hungry man. If the sinner therefore refuse to look to him, uplifted on the cross for him, and to feed on his love and atoning death, he must perish; there is no alternative. If the sinner will not be saved in the only way in which God, in wisdom and mercy and righteousness and truth, can save him, what can God do with him? O reader, if you die impenitent, you will have no good reason for blaming God, when he consigns you to woe for your unbelief. In love and wisdom, and at the expense of the sacrifice of Jesus, he has provided a way whereby you may be saved. When you are consigned to ruin for rejecting that gospel, you alone are to blame.

By rejecting the gospel, moreover, the unbeliever continues unmeet for heaven. Heaven is a holy place. All its inhabitants are holy. Into that pure region nothing can enter that defileth or worketh abomination or maketh a lie. Hell is the prison-house of incorrigible sinners; it is the abode of impurity. Earth, as it is a scene of probation, is characterized at once by sinfulness and holiness. There are those on earth, who have come under the pure influences of gospel truth, who are preparing for mansions on high; and there are those, who, by living in sin and resisting the Holy Spirit, are meetening for hell. But heaven is the abode of holy angels, and the redeemed from among men who have washed their

robes and made them white in the blood of the Lamb. The gospel rejecter, as he refuses the only means of purity as well as pardon, is not becoming meet for the inheritance of the saints, but, on the contrary, is becoming ripe for ruin, like sheep fattening for the slaughter. God cannot admit the unbeliever into heaven, because he is impure. Indeed, the wicked man could not enjoy heaven. Heaven would be no heaven to him. All the enjoyments and employments of heaven are holy. An unholy person could not participate in these. O unbeliever! as a consequence of your unbelief, if you persist in it until the last, you must be excluded from heaven.

The necessity of the condemnation of the unbeliever, and of his damnation, provided he persevere in unbelief, may be seen from another point of view. Unbelief is a great sin. The unbeliever is appallingly guilty. Now God must shew his abhorrence of this sin. It was necessary, in order to the righteous bestowment of forgiveness by God, that his abhorrence of the sin committed by man should be expressed in atonement for sin, so that justice might be satisfied. The atonement does not necessitate pardon. It renders the extension of forgiveness to sinners of the race of Adam compatible with the righteousness of God. Hence, it is said, that Jesus was set forth by God a propitiation, "that he *might* be just and the justifier of him that believeth in Jesus." Now, if men refuse to believe in Jesus, and to be sanctified by his grace, is it not necessary that God should shew his hatred to the sin of unbelief, in retaining the sinner under condemnation while he continues in unbelief, and in excluding him from heaven and consigning him to hell, if he die, as he has lived, a gospel-neglector or rejecter? Unbeliever, you see the position you place yourself in by your unbelief. Surely God must punish your refusal to honour his Son, if you repent not. If he does not, he may as well abdicate his throne. If such treasonable conduct were to pass unpunished, all the holy would say there is no righteousness in the Ruler of the universe. "Kiss ye the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."—A.

It should be our endeavour to know more of Christ, that we may find more reasons for loving him. A contemplation of the history, character, attributes, and offices of Jesus, will be the readiest way to renew our drooping love.

A NEW HEART.

HOW IS IT TO BE OBTAINED?

It is evident that this command :—" make you a new heart,"— was originally given by God to those who had *wrong thoughts* about His character. Hence it is directly applicable to all at the present day who, like the Israelites, think or say that God's way is not equal, and that He has pleasure in the death of the wicked. But, among the unconverted, there are not only some who have wrong thoughts of God, there are also a great many who are characterized by thoughtlessness. This latter class have, we might say, dismissed God from their thoughts almost altogether. The words which we have been considering, in this short series of papers, contain a solemn warning to the individuals in this latter class, as well as to those in the former. For if the Searcher of hearts takes notice of those who have beclouded their minds by receiving and retaining wrong thoughts about Him, instead of coming to His own word that their thoughts might be rectified, how much more shall He take notice of those whose thoughts are so much occupied with the perishable things of time, that He is almost, or altogether forgotten? Whether then, dear reader, you are in the one class or in the other, " come now, and let us reason together."

Do you think little, or not at all, about God? Do you rise in the morning and spend the entire day without thinking of God? Are you only brought, by necessity as it were, to think of God now and again on the Sabbath-day, when the preacher's voice is ringing in your ears? And do you pass forth from hearing a sermon, and speedily banish the whole matter from your mind? This is the position of many a youth, of not a few who are in middle age, and of some whose grey hairs betoken a speedy descent to the grave. Well may the prayer be uttered for them :—" Father forgive them, for they know not what they do." Is there a dark story of ingratitude recorded on history's page which shall faintly, though fairly, illustrate the position of those who thus treat their God and Redeemer. There is one in sacred history, dear reader, which, perhaps, is known to us both. Let us travel, in thought, back through the years of many generations, and let us suppose that we are walking to Jerusalem, by the way of Mount Olivet. The city is in view. Beautiful is the scene which lies before us, as a burning eastern sun sheds a golden lustre upon the gleaming minarets of

Mount Zion, the "joy of the whole earth." But for what reason does yonder motley crowd of men, women, and little ones emerge from the gate of the city, and whither do they go? Surely something strange and sad has occurred, for the city is in violent commotion. As the crowd approach the foot of Olivet, hark! wails of sorrow are borne upon the air. A band of armed men lead the van. And now that they are full in our view, see, every countenance is overcast with gloom, and expressive of unutterable grief. But who is he that marches in their midst, with sandals cast away, and treading "barefoot" upon the ground? It is David, the warrior-king of Israel. And *he is in tears*. Those around him mourn and weep with him, and that sorrowing band climb the hill of Olivet, weeping as they go. Why is the king so sad? Do the hazardous chances of battle strife fill his heart with the thought that he may never again behold the bulwarks of Zion, walk in her vineyards, or recline securely in her palaces? Or, have the enemy overcome in battle, and is some part of his fair land being ravaged by the fury of the merciless foe? Oh! these are not sufficient reasons for such bitter tears. His heart heaves with emotion, and his tears flow, because Absalom has "stolen the hearts of the men of Israel," risen in rebellion, and driven his royal father from his home, his palace, and his throne. And so, the royal wanderer, who, with a trusty band, could have waged war against an army of Goliaths, without a tear in his eye, if the Lord was on his side, weeps tears of indescribable sorrow over the cruel ingratitude and diabolical treachery of a son beloved. Assuredly, dear reader, you would condemn Absalom. But if he was a monstrously ungrateful son, what are you, if you only give your Saviour a few passing thoughts, and those, perhaps, with reluctance? Jesus has done infinitely more for you than ever David did for Absalom. He has created and supported you. He has ransomed your soul with His own precious blood. Because of that ransom, His blessings descend on you from day to day. But you have rebelled, and you are still in rebellion. You are serving His enemy, the devil, whose works He came to destroy. He wishes to establish His reign of love in your heart, but oh! monstrous ingratitude! you will have nothing to do with Him. Like the Jews, your thoughts and actions combine to say:—"I will not have this one to reign over me." And alas! He has to stand outside the door of your heart, saying as He said of old:—"Behold! I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But your mind is so much

taken up with other things that His still small voice is never heard by you. Do not, I pray you, so treat your Saviour any longer. For if the righteous shall scarcely be saved, where will you appear? But it may be, dear reader, that you do often think of God, and that you desire to have peace with him. And if so, be assured that the reason, why you have not peace with Him, is, because you have not "set to your seal" that God is speaking truth when he says: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." (Ezek. xxxiii, 2). How solemn these words! God was *upon oath* when He uttered them. Be sure therefore that no part of the word of God is contradictory to, or inconsistent with, the solemn utterance now quoted. And again, Paul says,—“God our Saviour will have all men to be saved.” Now, do you think *in your heart* that it is God’s “pleasure” that you should live, and His “will” that you should be saved? If you do not, then you are not believing what God so solemnly declares. And if you do think in your heart that it is the will of God that you should be saved, then you must have peace with Him. Can you conceive it possible for a criminal who has been sentenced to death to hear and believe that it is his sovereign’s pleasure and will that he should live, and at the same time continue to be afraid of execution? Impossible! When he was told that the sovereign had granted a reprieve, and thus signified that it was his will that the criminal should not die, but live, the moment the criminal *heard* and *believed* the good news, all fear of execution would be dispelled. And the moment the criminal believed the message of his sovereign, he would *think in his heart* that he was not to be executed. So, dear reader, the moment you really believe that God our Saviour, who “gave himself a ransom for all,” will have all men—and therefore will have you—to be saved, you must think in your heart that there is no condemnation, but that there is salvation for you in Christ Jesus; all fear will then be dispelled, and you will have peace with God. J. G.—

THE CHRISTIAN.

Christianity is the religion for man. It meets his wants as a fallen being: for it takes for granted that he is estranged from his Maker, and provides the way of reconciliation. It declares the way to God. It gives man food for his hopes and aspira-

tions. It increasingly purifies his heart. It prepares him for acting his part in all the circumstances and relations in life in which he is placed. Its origin is the love of God to mankind: it manifests God's love to mankind; it produces in the hearts of those who embrace it, love to God, and so prepares them for doing their duty to God and man. Man does not live aright without it. Destitute of it, he is estranged from God; and, where depravity develops itself unchecked, is estranged from man too. With it, he is united to God and man in love.

We must beware of taking our ideas of Christianity from professors of it. This is a mistake committed by the world to its own detriment, from which the church is not altogether free. Many professors of Christianity have nothing more than the name. The best of those who have the reality have imperfections: and so if we take our ideas of Christianity from those who profess it, we run the risk of misapprehending it, or of being prejudiced against it. Many who ignore Christianity do so because of the inconsistencies of professors and show their hatred of Christianity by ridiculing professors. We should take our ideas of Christian doctrine from the New Testament, of Christian practice from the character of Christ.

We do not mean to throw a shield over the inconsistencies of professors. We would not shroud them in darkness, we would rather expose them that we may see them and hate them. Truly if we look at professors, we shall see glaring inconsistencies, woeful departures from true Christianity; or rather sad evidences that many are nothing more than professors. It is important to be a Christian at all, it is important to be really a Christian. It belongs to every Christian to resolve that he will, by the grace of God, be a Christian not less really than professedly in his circumstances and relations of life. Many Christians act as if eminent piety were a work of supererogation—something they are not under obligation to seek—are content with a *passable* piety. But if religion be anything at all, it is all-important.

WHAT IS IT TO BE A CHRISTIAN ?

1. A person is not a Christian because he was born in a Christian country. Many have this idea: and so they think that conversion does not apply to them at all, but to countries professing false religions. This is an erroneous notion. It is disproved by the fact that men are sinners wherever they dwell. We see ungod-

liness all around us. This is just so much proof that men need to be converted. You are not a Christian because you were born in a Christian country.

2. A person is not a Christian by outward decency and natural amiableness and kindness. Amiability and kindness are very excellent features of character, and contribute greatly to our happiness. But they may not be Christian virtues. These do not constitute a person a Christian. A person may be everything one could wish in these respects, and have no piety,—be godless in heart.

3. It is not the mere profession of Christianity. It is easy to see that there may be profession without the reality. We have the sad evidence of this around us, in persons who are members of churches, and not only are not converted, but ridicule the very idea of conversion.

4. A Christian is a person who has come into a proper position in relation to God. There are many who forget that God has any claims on them. Their lives would not be much different if they believed there was no God, and no Christianity. These persons do not consider that God sustains relations to them. Many are impressed with the idea that they sustain certain relations to God, and so are restrained from sin, who are not in a right position in relation to him—who cannot say '*My Father.*' None of these are Christians. The Christian is in a proper position in relation to God. He is reconciled to him: he can call him Father. He is called a Christian because it is by faith in Christ, as his Saviour, that he is restored to him. Christ's work is the atonement for sin—the way to God. The Christian, by faith in Christ, is brought into a proper position in relation to God, and enters into the path of duty. The great Creator and his claims are recognized: on the part of the Christian, commences the performance of duty, and the enjoyment of privilege; and, on the part of God, the bestowment of blessings and encouragements.

The unconverted are not right in relation to God, however they may stand in relation to men. It is of the greatest moment that a person be right before God. If you are anxious to be right before God—to become a Christian, *come to Jesus.* Careless sinner consider that God made you, preserves you, will judge you, is able to punish you for rebellion—that with him you have to do, and if you are neither a maniac nor a demon, but a human being, you will be anxious that your heart should be right towards him.

By believing in Christ a person's heart is made right with

God: but it needs to be kept right and though this can be done only by God, yet as God does it when the Christian fulfils certain conditions he should do all he can to keep himself right; should perform the duties which the creature owes to the Creator, the preserved to the Preserver, the redeemed to the Redeemer. A.

THOUGHTS ON WAR.

Mr. EDITOR:—Dear Sir.—Believing as I do that your little monthly is the unflinching advocate of the universality of God's love to the human family, I take the liberty of sending you a few thoughts on the unhappy struggle now raging in our sister republic. Much has been said and written in defence of the course pursued by the Federal government to crush the rebellion and restore the Union to its former position. Whether there is any probability of doing this is a question of deep interest, but it seems to me that another question should have the priority, viz. What constitutes a sufficient ground for one kingdom or part of a kingdom to go to war with another? That the south have raised the standard of rebellion against lawful authority without just cause there can hardly be two opinions on the subject, but the question is, how should they be dealt with? Does the Bible sanction war in any case except when the iniquity of a nation has become full and a Divine command is given to a nation to chastise or extirpate the offender? What is this, but capital punishment on a large scale, but God alone is the proper judge in the matter. If it be the duty of individuals to return good for evil, should not the same course be adopted by communities? When one or more in a family or school refuse to submit to the authority of parents or teacher, what course is pursued? Does the parent or teacher ever dream of employing deadly instruments to force them to return to their allegiance? The usual and as we think the proper way, is to leave them to their own resources until they find out their mistake and return to their duty. The prodigal son is a case in point, and all are aware of its happy termination. I have often thought that there was a striking resemblance between the southern revolt and that of the ten tribes from under Rehoboam, and what said the Lord by the mouth of His Servant? Go not up to fight against thy brethren for the thing is of me. It is doubtless very desirable that the Union should be preserved entire and still more so that four

millions of slaves should be set at liberty, but I doubt very much whether the Bible warrants us to wage war even for objects so desirable. A bonus might be given to the owners of slaves, as was done by Britain in the West Indies—or some other method might be adopted to liberate the oppressed besides that of employing physical force. Different individuals may view this subject differently but it has always appeared to me that both sections of the Union would succeed better than they now do had each a government of its own. Their interests are so diverse that it is all but impossible to frame laws acceptable to both. I have no desire to see slavery perpetuated.—The Bible, humanity and common sense are alike opposed to it.—Let all who are convinced of the evil of slavery use all their influence (short of physical force) for its overthrow.—Slavery existed in the days of Christ and his apostles but the weapons of their warfare were not carnal, yet powerful for the pulling down the strongholds of sin and Satan.

J. D.

Dundas 15th June, 1863.

[We are always glad to hear from our old friend J. D. And though we differ from him on sundry points to which he refers in the above, we can agree to differ, and give full liberty, within certain limitations, to our contributors to express their views and convictions. M.]

“AND THOU SHALT CALL HIS NAME JESUS.”

O! what a soul inspiring theme,
For thought, and praise and love,
Is he, who though by us unseen,
Now pleads our cause above.

His loving heart o'er sinners yearns,
And pity fills his breast:
And to the wand'rer who returns,
To seek his promised rest.

To walk fore'er in wisdom's ways,
Still guided by his love,—
Their mourning he will turn to praise,
And every fear remove.

And sweetest pleasure such retain,
And bliss beyond they see,
Where free from sin without a stain,
Through all eternity,

In heaven, their fatherland, they 'll rest,
 No care to mar their joy;
 But on the Saviour's loving breast,
 Praise shall their powers employ.

O! yes, the Saviour will display
 To each his tender love;
 O! sinner, as you him survey,
 Make this last, great resolve.

Though fears, and doubts before me rise,
 And darkness round me be,
 Yet upward to yon blissful skies
 Shall rise my constant plea.

Mercy, dear Lord, is all I crave,
 From thine all boundless store,
 Do then a guilty rebel save;
 Keep, bless me evermore.

And then, at last, grant me a seat
 In heaven at thy right hand;
 My Saviour, dearest friend, to greet,
 And join the heavenly band.

Where with the angel throng I'll sing
 To an immortal strain;
 And heaven shall with the praises ring
 Of him who once was slain:

Who sits enthroned in glory now,
 Amid the blood-washed throng;
 While ransomed saints before him bow,
 And loud the sound prolong.

O honor to the Son of God.
 And never ending praise
 To him who reigns triumphant there,—
 The Ancient One of days.

Yes! Jesus is the sweetest name
 Of all earth can afford;
 He now, and still, will be the same,
 True, and unchanging Lord.

There join ye ransomed ones below
 With angel harps in heaven;
 Your blessed Master's love to show,
 With every power he's given.

FROM TORONTO TO LIVERPOOL.

I have taken a few notes by the way, and it may not be uninteresting to our readers to see them in the *Canadian Day-Star*. Having been requested by the church in Toronto to visit the churches in the old country, with a view to raise money to help us out of our difficulty; and also to present before the friends of our movement the claims of Canada as a field of labour, I was not tardy in getting ready for the journey. Little more than a week after the mission was suggested I found myself on my way to old Scotland, the land of my birth. I left Toronto on Friday morning the 17th of July, and sailed down Lake Ontario in one of the United States steamboats to Oswego. The lake was lovely, and the fields and woods on the lake shore looked beautiful in the distance, being richly clothed with their midsummer garments of green.

Lewiston was the first point where the boat called for a short time. It is about seven miles below the far-famed falls of Niagara. From this village we had a fine view of Brock's monument on Queenston heights. We reached New York on Sabbath morning. The rail down the Hudson from Albany was delightful. It is certainly one of the finest rivers in the world, and never fails to charm those who love fine scenery, or the beautiful in nature.

But in entering New York, though it was the morning of the Lord's day, we soon had ample evidence that the city is great in respect of its wickedness, as well as in many other respects. This was only two days after the great riot, when for three days in succession the previous week, the whole city might be said to be ruled by the lawless mob; when might for the time being trampled in the dust all laws, all order and authority. We observed in various parts of the city quite a number of houses which had been badly injured, and some almost entirely destroyed by those who were bent on plunder and wickedness.

In the afternoon, I attended Mr. Love's Sabbath school and addressed the children. He is one of the city missionaries, a brother beloved, and doing a good work for Christ in that great and wicked city. I preached in the evening to an interesting and attentive congregation which he had gathered around him.

On Monday afternoon I was conveyed on board the *Great Eastern*, though she did not sail from Flushing Bay till Tuesday afternoon. I had never before been in the great ship, or even looked at her from a distance, and I must say that my highest expectations were fully realized. To give a description of her size is quite unnecessary, as this has been repeatedly done in the public newspapers. The crew of the ship, including stewards, engineers, &c., &c., is four hundred and twenty. She consumes about two hundred and ninety tons of coal every twenty-four hours. You walk a quarter of a mile to go round her deck once. Her two engines are about twenty-six hundred horse power, and her tonnage is thirteen thousand three hundred and forty three. Every thing connected with the ship is conducted on a scale of magnitude which attracts the attention of all observers. There is a very fine band of instrumental music on board, and the passengers are not only favoured with tunes from the band every day which help

to enliven the mind and break that monotony which is often felt at sea' but other means of entertainment and amusement are adopted to entertain the passengers.

We left New York on the afternoon of Tuesday, the twenty-first of July, in very favourable circumstances, for the sea was almost as smooth as glass for the first two or three days. All the passengers seemed to be delighted with the great ship. On the morning of the second day after we sailed, a child died. The funeral took place in the afternoon: the scene was solemn and affecting. The captain, who is a good man, and a favourite in the ship, read the English service, and the little coffin was lowered down into the deep: the fond mother felt it painful to part with the object of her affection, and she mourned as one who is in bitterness for a firstborn. But we know that he who gathereth the lambs with his arms, and carries them in his bosom has said, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." The chief Shepherd doeth all things wisely and well.

The American war was a topic frequently discussed among the passengers. As might be expected some were of opinion that the North would soon crush the South, and that the Union would be preserved, or rather would be speedily restored. Others were convinced that the South not only had manfully, nobly, and heroically fought for their independence, but had a right to it, and should be recognized by the powers of Europe. There was however a very good feeling manifested among the officers, the crew, and all the passengers. The promotion of each other's comfort and enjoyment seemed to be the desire of all on board. There were French, English, Irish, Scotch, Americans, Canadians, &c., in the floating island, and as far as we know a feeling of satisfaction with the ship and safety pervaded every mind. There was one passenger with whom I often conversed, whom I must not forget to mention in particular,—old captain Pack, an Englishman. I learned one or two interesting things from him about lord Byron which I did not know before. It was captain Pack who brought the body of Byron from Zante to London, Neglect or carelessness about his health was the immediate cause of his death. His faithful and devoted Greek servant told the captain that his master had been out hunting, that he returned home with his clothes all drenched with rain, and refused to change them though entreated to do so; the consequence was that he broke all out into black spots and very soon afterward died. Such is the substance of the account of Byron's last sickness, as related by the Greek servant of the poet on board the brig Florida, when Capt. P. was conveying the body of Byron to London for burial.

On Sabbath morning 26th, we met in the Grand Saloon for the worship of God; there were between three and four hundred present. I had the honour, and enjoyed the privilege, of preaching the sermon on that occasion. The words which we selected for our text were (Rom. i. 16, 17) "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." I embraced the opportunity of shewing what the Gospel is,—what the Gospel reveals—

why Paul was not, and why we should not be ashamed of it—and what it accomplishes in the happy experience of all who believe it. All seemed to be pleased with the plain practical truths which they heard; there were several ministers present.

It was my intention to preach in the steerage in the afternoon, but very soon after the close of the service in the morning, the wind began to blow much more fiercely than it had done on any of the previous days of our passage, and the great ship began to roll, and many of the passengers were unfitted for any duty by sea sickness. The scene throughout the remaining part of the day, and all night I am utterly unable to describe. Had Turner in his best days been on board, he would have been furnished with a sublime scene for a master painting. The wind continued to increase until after midnight and the sea raged furiously. The sight all around was fine; it was grand,—it was terrific and sublime. All the elements of nature seemed to have awakened from their slumbers, and the moving mountains dashed furiously and angrily against the great ship. Even the spare anchor, seven tons weight, which was lying on deck, began to move about, and stringent measures were promptly adopted to prevent such a dangerous customer from running about at large. The ship herself became exceedingly restless, and rolled in awful earnestness. Indeed she seemed quite impatient, and anxious to face and fight with the raging billows single handed and alone, for about one in the morning she actually shook off all connection with the men at the wheel, and for a short season took the reins of government into her own hand. Soon however, control was restored by prompt and strong measures being adopted at the seat of government. As the waves dashed against the windows and sides of the ship in fearful fury, the phosphoric light sparkled like brilliant stars or diamonds. The scene in the various cabins, and saloons throughout the afternoon and evening was one of confusion and noise, which we can neither forget nor describe. The noise was a kind of music not heard every day. And as the rolling of the great ship increased, the sounds, and scenes became more and more serious. Cups, saucers, plates, bottles, tumblers, and many other articles too numerous to mention, left the tables without giving any one sufficient warning to save them from being smashed to a thousand pieces. Chairs and sofas, with those who occupied them, were often moving much faster, and farther than was either desirable or comfortable. The storm continued until after daylight the following morning; and few of the passengers could follow the example of Jonah, for though they went down into the sides of the ship, to sleep soundly was out of the question. It was somewhat difficult at times to manage the ship in this storm, yet she nobly cut her way through the angry ocean. Though many of the passengers were quite sick while the storm lasted, I felt grateful to God for preserving me from that most disagreeable feeling. I actually enjoyed the storm; its contemplation was a source of pleasure to my mind. The whole scene was awfully grand, and, when listening to the voice of old ocean, and viewing the forming angry billow, and the rolling ship, I was often reminded of the lines of Cowper,—

" God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

About one in the morning, the main-top sail was torn to shreds, the scene was grand beyond description, but the storm had reached its height. Truly we thought in the inner chamber of our heart, " God holds the winds in his fists and the waters in the hollow of his hand. He walketh upon the wings of the wind. The sea is his, He made it; He rules over its proud waves, and says unto them, hitherto shalt thou come and no farther." On the 28th another death occurred on board. The person who died was an English lady returning home from Troy in the state of New York. I stood by her bedside and saw her breathe her last; she was of a very amiable disposition. She has left a husband and five children to mourn her loss. It was very affecting to witness the solemn scene. The children were crying as their mother sank down into the arms of death; and the burning tears of anguish dropped from her husband's eyes upon her pale cheek as she calmly breathed her last. We knelt down and earnestly prayed for divine grace to sustain and comfort the afflicted family in their deep adversity.

I may state that though I was prevented from preaching to the steerage passengers on Sabbath afternoon, in consequence of the storm, I did so on Tuesday afternoon to a very attentive congregation; there was a willingness on the part of the people to hear the simple gospel of Christ, and we hope that the bread thus cast upon the waters will return after many days. Paul planted, Apollos watered, and God gave the increase. If we do our part earnestly and faithfully and prayerfully, we may with confidence look for and expect the blessing.

I also preached in the *Third Cabin* to upwards of one hundred; they were very attentive to the important truths which they heard. A number of them, after the service was over, came to me and expressed their gratitude for the words of eternal life to which they had listened; and hoped that I would preach again before the end of our voyage. I of course embraced the opportunity of doing so.

We reached Liverpool late on Saturday evening, August 1st. I purpose to visit a few friends in England this week and preach in Kendal, God willing, on the second Sabbath of August, after which I shall proceed to Scotland. But I must for the present close. M.

INTELLIGENCE.

CALL.—Mr. Daniel Jackson, of the E. U. Academy, Glasgow, has received a very cordial and unanimous invitation from the E. U. Church, Ayr, to become their pastor.—*Christian Times*.

EDINBURGH—RESIGNATION.—We understand that the Rev. G. T. M. Inglis has resigned the pastorate of the second E. U. Church, Edinburgh.—*Christian Times*.

LANARK, SCOTLAND—CALL.—Mr. James Davidson, student, Edinburgh, has received and accepted a most unanimous and cordial call to the E. U. Church here. The members of the Church feel heartfelt gratitude to God for Mr. Davidson's decision, and while they acknowledge His

unchanging love in keeping them united in the past, they desire to praise him for the brighter prospects that gladden their hearts for the future. Much fruit has been the result of Mr Davidson's labours here during the last six weeks, inasmuch as the Church has been stirred up to fresh life and energy, and many new members have been added to it. May it prove but the droppings of a rich shower of spiritual blessings, and to our Jesus we will ascribe the praise.—*Christian Times*.

E. U. HOME MISSION.—We understand that the Rev. T. G. Salmon has tendered his resignation as agent of this mission, in consequence of his having accepted a call from the church in Kilwinning. Mr. Salmon's resignation will be a loss to the mission, but a gain to the church. We believe that his engagement with the mission continues till the end of September, when he will enter upon his pastoral duties at Kilwinning.—*Ibid*.

SANDWICH ISLANDS.—Letters from Dr. Anderson announce his safe arrival, with his wife and daughter, at Honolulu, February 27, where, he says, "We were received in the most cordial, and even joyful manner by our brethren and sisters, and by the pious natives." The king was absent, but the queen, Mr. Wyllie, Minister for Foreign Affairs, and other officials extended gratifying attentions to the family. The king also, when subsequently met, on another island, appeared very friendly. After remaining a few days at Honolulu, Dr. Anderson sailed for Hawaii, expecting to devote March and April to that island and Maui, and May to Oahu. The general meeting of the mission was to be in June.—*Missionary Herald*.

We observe in the *Herald* of July and August, two letters from Dr. Anderson, respecting the Sandwich Islands. He says, "The Lord has done great things here, through the self-denying labours of our dear brethren in Christ, whereof we are glad."

CHURCH OF ENGLAND-FRENCH MISSIONS.—We have been favoured with the perusal of the ninth occasional paper issued by the Committee of the Church of England French Missions. We observe that during last winter the work presented various encouraging features. The Rev. B. P. Lewis, missionary at Sabrevois attempted with some success to introduce controversial meetings, at which the points in dispute between Protestants and Roman Catholics were discussed. In the college at Sabrevois, two of the pupils have apparently been converted from Romanism. The missionary students labour in Sabbath Schools and in preaching. The girls' school under Mrs. Lewis has succeeded well, though owing to the parsonage being small only a few pupils have been received. Mr. Roy, a student from the school at Sabrevois has opened a new station at Ramsay, Kildare, and Maskinogny. The mission employs two colporteurs, who are labouring diligently to spread the truth. Some Protestant families of the Abenaki indians located on the St. Francis River, has applied to the committee for the preaching of the Gospel among them. A preacher visits them every alternate Sabbath. The paper closes with an appeal for aid from the friends of missions.