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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.

NOVEMBER, 1864.

NONE BUT CHRIST.

Such is the title of a new book just published by Church and Goodman, Chicago. The author of this excellent work is the Rev. Robert Boyd, D.D. He was for a number of years pastor of the Wabash Avenue Baptist Church, Chicago. Having been laid aside from active labour in the pastoral work by long continued affliction, he dedicates this production of his pen to the deacons and members of his recent charge. The volume is packed full of glorious and glowing descriptions of the love of Christ, and clear exhibitions of the simplicity, freeness, and power of the Gospel. It is a most charming book, fresh and refreshing. The people who enjoyed the ministrations of such a man as Dr. Boyd were highly favoured; he fed them with the finest of the wheat. We hope that this fine work will have a very extensive circulation, not only in the denomination to which the author belongs, but among all the denominations of professing Christians; and that multitudes may be led to Christ for salvation through its instrumentality. On almost every page there is something fresh, and one great beauty of the book is the clear, pointed, practical way in which Christ is presented as a Saviour for each, and a Saviour for all. As many of our readers have not seen the work, we shall make a few quotations from it, and we are sure that all who love to see the Gospel in its glorious fulness, and unfettered freeness exhibited will pursue them with great pleasure and delight.

He says—“By divine direction, the roads leading to the cities of refuge were to be *kept in good repair and free from every incum-*

brance. So every obstacle that stood between the returning sinner and God, the bleeding hands of Jesus have torn away. Amid all the truths that go to constitute universal truth, there is none so plain, so easily understood, as the plan of salvation. God's direction was 'Write the vision, and *make it plain*,' and accordingly it is made *so plain* that he who runs may read. Yet so perverse is the human heart, that this very plainness is made a reason for rejecting it, and thousands of souls are stumbling to hell over the simplicity of the truth. When we tell sinners that there is nothing to do on their part but to believe in Jesus, they say, 'That is too easy a way of being saved!' But to whom was it easy? Not to the Father, for he had to part with his well-beloved Son. Not to the Saviour, for he had to drink the bitter cup of suffering to its dregs. It is made an easy way to the sinner; but not to his sins, for it comes to destroy them. It is not easy to his carnal affections and lusts, for it crucifies them. It is not easy to his pride, for it lays that in the dust. But to the repentant sinner, burdened with his guilt, and fleeing from the wrath to come, it is the glory of the Gospel that it is the plainest of all truths" (page 32). Again he says, "Suppose a man fleeing to the city of refuge were all at once to stop, refusing to go any further because the way was too plain and easy; and that, in order to his safety, it was necessary that he should have some obstacles to remove with his own hands. Should the avenger of blood come up and destroy him while uttering such nonsense, you would say he perished a victim to his own folly. And when we urge the sinner to believe in Jesus as all that is needed to his salvation, and he refuses eternal life upon such terms, affirming that it is too easy, and that there must be something that he has first to do to fit him for coming to Christ; if eternal death overtakes him in the midst of his self-righteousness, he perishes—not because of some irresistible decree—not because there was no Saviour for him—not that heaven-made barriers were in his way, for there were none, but simply because he would not believe the testimony of God concerning his Son" (page 34). Take another sentence on the same point, and you cannot fail to see the clearness and consistency of his views on this important subject: "The cities of refuge were so placed that they could be reached in a *short time* from any part of the land. Christ is represented as being nigh at hand, and not afar off. 'The word is nigh thee even in thy heart,' is true of the greatest sinner, the moment he believes in Christ's work. It is not neces-

sary to raise wild and clamorous cries, as if He were at a great distance, and had to be brought nigh. It is not needful to wait till special meetings for the revival of religion are held in your neighbourhood. You need not wander about from meeting to meeting, and from minister to minister seeking Christ. He is nigh thee. He says, 'Behold I stand *at* the door and knock.' He has come the length of the door, and there is nothing between you and Christ but that door, which you yourself have *shut* and *barred*. He invites you to open the door of your heart. He will not *break* it open. Recognizing your free agency, he will not force you, but sends his Word and his Spirit, to press you with the mightiest motives. The power that he applies to a planet and to a mind are widely different. He treats mind *as mind*, and not as a machine; and hence, by the persuasive voice of love, he asks the sinner to open his heart. The bar is on the sinner's side of the door, and he must open before the Lord will enter. Oh! now, before he turns away from you forever, withdraw the bar of unbelief, and welcome Christ to your heart as your all and in all" (page 37).

Dr. Boyd is not only anxious to bring sinners to the enjoyment of peace with God; what is far better, he knows what truth is adapted to accomplish the end, and how to present it before the mind of both the careless and the awakened sinner. Take the following illustration of this: "A man once went out upon an island near the sea shore, which, though bare and quite accessible when the tide was out, was always covered with water when the tide was in. While reclining upon a rock, gazing out listlessly upon the ocean, he fell asleep. When he awoke the waters surrounded him on every side, and were every moment getting higher. All chance of escape seemed cut off. He could not swim, he had no boat, and no human ear was near to hear his despairing cry. The waters rose higher and higher. Death stared him in the face, and eternity seemed opening for him its solemn portals, when away in the distance a life boat was seen approaching. Did he push the boat from him and despise the offered help? Did he refuse to enter the boat till he had counted the planks of which she was built, found out her age and her owner, and the full history of the persons by whom she was manned? Did he insist upon finding out how he came to be in danger, by getting a full explanation of the nature and cause of the tides of the ocean, before he would enter the boat? No, no! it is only in spiritual

matters that men act so madly as that. He cast himself at once into the boat, exclaiming, 'Thank God! I am safe.' Sinner, you are in peril, and the life-boat of salvation has come for you! It has rescued thousands from the perils of damnation;—it can save you! Oh! now, without one moment's delay, cast yourself into it, and you will be as safe as Omnipotence can make you. There are many ways by which you can obtain peace, but there is only one way by which you can obtain the peace that God will recognize as true and real—the peace that death cannot destroy nor judgment disturb, and that will be lasting as eternity. It is by faith in the merits of Jesus alone that such a peace can be obtained. * * * * My unconverted reader, there is nothing between you and peace but your refusal to believe God's Word concerning the work of his Son.

That Son has died for you; the Father has accepted his death as a ground upon which he can pardon you; he has sent you the message of reconciliation from the heavens, with the most satisfactory evidence of its authenticity: and now, with that very message in your hand, you remain in your sins and under condemnation, because you will not believe it! others all around you—your dear friends, your neighbours, your former associates in sin—have believed the heaven-sent message, have fled to the refuge, and are safe; and yet as precious blood has been shed for you as was shed for them. God is as willing to bestow pardon and peace upon you as upon them: but your unbelief stands in the way of His mighty love filling your soul. When we speak of unbelief, we do not mean a *blank state of mind*, in which there is no belief. Such a state of mind is impossible. The mind must rest upon something in the prospect of eternity, and when it does not receive truth it receives error. There is a sense, then, in which all men are believing, and according to the thing believed is the effect produced upon their hearts and lives. Adam believed Satan's lie, for example, and the belief of that lie about God's character converted or changed him from a good man into a bad man: and it is the rejection of Satan's lie, and the belief of God's truth concerning his Son, that alone can change man back into the image of God. Paul had as much faith before his conversion as he had after it, but it was faith in falsehoods—it was faith in a hereditary piety—in forms and ceremonies, in zeal for his religion, and in a righteousness which was of the law. Faith in these falsehoods gave him a peace; for a false trust will give peace for a time, as well

as the true trust. Hence he was very confident that he was on the way to heaven, while he was going straight down to hell. 'I verily thought that I was doing God service. He was very sincere in his belief, but sincerity will not make error truth. A man might be very sincere in eating arsenic, believing it to be sugar, but his sincerity would not save him from death. Faith, then, is just the entrance by which either truth or error finds a lodgment in the mind; and it is the same act of the mind by which both are believed, but the thing believed makes a difference wide as heaven from hell. When Paul received the truth as it is in Jesus, with a mighty, melting, and transforming power, it made him a new creature, and planted firmly in his soul—so firmly that neither earth nor hell could shake it—the good hope which maketh not ashamed." (Page 42-45.)

The author of the volume before us has not only clear and scriptural views of the nature of faith, and the object of saving faith; he embraces every opportunity of exhibiting Christ, none but Christ, and the importance of every Gospel hearer appropriating Christ to his own soul. He never sends the sinner into his own heart or any where else for comfort and peace, but out and up to Christ, and to Christ alone. This constitutes, in our opinion, one of the chief excellencies of the volume. Having shown that Christ has magnified the law and made it honourable, and that God is well pleased with the finished atonement, he goes on to say, "Hence Jesus is called 'the Lord *our* Righteousness.' Oh! the glory and blessedness of that little word 'our,' in such a connection! still better when, by the faith of appropriation, we are able to say 'the Lord *My* righteousness.' When the poor soul looks at its own sins, it can find no comfort; when it looks up to a pure, sin-hating God, it can find no comfort; when it looks up to a holy heaven, with its faultless congregation, it can find no comfort; but when, by faith, it looks to Jesus, the great substitute, paying the full penalty for sin, and can say 'He is *MY* righteousness!' all is comfort and peace. If God is satisfied with that, surely the sinner should be satisfied." (Page 81.)

"The law can only gather a man's sin's together in huge heaps, and leave them upon the conscience, to burden it; but the gospel takes them away, and casts them into the depths of forgetfulness. The law sternly points out the right, and says 'Thou shalt, or Thou shalt not;' but the gospel says, 'Come unto me, and I will give you rest;'—'Behold the Lamb of God that taketh away the

sins of the world!' 'Ah!' says conscience, 'if the sin of the world, then surely my sin!' (Page 83.) We might continue to make extracts from this work, for we are delighted with it. It is full of the very marrow of apostolic and modern divinity, but we cannot at present, for lack of space. In our next we shall probably give a few more extracts. The volume is worth far more than its weight in gold, for it is full of the riches of divine grace.*

M.

CHRIST AS A FRIEND.

Desolate, indeed, must be the condition of the man who knows not a friend. There are few, if any, that can be insensible to the voice of true friendship. The lone dweller in the desert bows to it. The most persistent man-hater has a voice coming up from the depths of his better nature in favour of the claims of friendship. The poor city Arab, whose only dwelling is in the fields, and whose bed is the wooden bench on the fashionable walk or the landing of the common stair, has a heart that will open to the genial influence of friendship. To such an one the voice of true friendship would be "like rain upon the mown grass, and showers upon the thirsty ground." But there is no one, however isolated his position or humble his state, that need be without a friend. Christ is the friend of sinners, and any one may rejoicingly say of him, "This is my friend." There are certain qualifications necessary in a friend; and Jesus possessed, in a perfect degree, all such qualifications.

1. Christ is a loving friend. The love of Christ was true to its objects in the face of difficulty and danger. He did not flee when the beast of prey threatened the destruction of the sheep. "The hireling fleeth because he is an hireling, and careth not for the sheep." But the true shepherd encounters the foe and giveth his life for the sheep. We admire the courage of the stripling David, who, when he tended the flocks of Jesse on the plains of Bethlehem, pursued the lion and the bear that had stolen a kid from the flock, destroyed the beasts of prey, and returned in triumph with the lost one. And how much more ought we to admire the courage of him who encountered our

* The Book may be had at the *Canadian Baptist Book Room, Toronto*, price 75 cents. pp. 360.

enemy and suffered death in the conflict, to accomplish our deliverance! Jesus is always loving. Creature-loves change. Not so the love of Jesus. The love of many is like the thermometer,—it rises or falls with the circumstances of its object. There are neither ebbings nor flowings in the love of the Redeemer. It is “the same yesterday, to-day, and for ever.” Christ is not a mere summer friend. He is a friend in adversity as well as in prosperity,—a friend indeed, and a friend in every time of need. A man may not stand so much in need of a friend when he is blessed with health and temporal prosperity. It is when the bitter and bleak winds of affliction and poverty assail him, that he feels his great need of a friend. And he has a friend in Jesus. He loves him still. Though all loves should change toward him, he has the consolation that the love of Jesus never changes. Dear reader, do you say, “This is my friend?” “This unchangeable love is toward me.” It is man-love,—love to man.

2. Christ is an all-powerful friend. A man may love his neighbour truly and sincerely, yet he may not have the power to befriend that neighbour to the extent of his necessities. A man who needs a favour from the government, may the more readily receive that favour by having a friend at court. Jesus has been exalted a Prince and a Saviour, to give repentance and the remission of sin. He has ascended up on high, leading captivity captive, and has received gifts for men, even for the rebellious, that God the Lord might dwell among them.

Jesus has the power to give eternal life to all that believe in his name; and “he is able to save unto the uttermost all that come unto God by him.” All power and authority have been committed unto him, because he is the Son of Man. And by the mouth of the prophet the same compassionate One says, “Look unto me, and be ye saved, for I am God, and there is none else.” He is omnipotent to save. Nothing but the almighty power of God the Saviour can deliver a soul from eternal death. But such power is exerted through the instrumentality of the truth,—the Gospel truth,—that which lives and abides for ever. And if such be the case, the Divine saving power will meet the soul as it attends to the truth. This putting forth of Divine power is sometimes misplaced in the minds of enquirers after salvation. It is made to take the precedence of the sinner’s duty. The saving power is not exerted to *produce* faith, but it takes effect *through* faith. There is no other power in the universe that can prosper against

that of Jehovah-Jesus. Look to him, dear reader, and you will find him powerful to protect you here against all your enemies, and to bring you at last into that kingdom which shall never pass away. He is God, and there is none else. There is no other that can wrench the sceptre from your grasp, nor pluck the laurel from your brow. All the shafts aimed at the man who has taken Christ for his friend, must fall harmless to the ground. Do you say of this powerful One, "This is my friend?"

3. Christ is a faithful friend. Faithfulness is of great importance in a friend. He who is not faithful to you, cannot be a true friend. A man may load you with fulsome flattery, and designedly overlook your faults, though they were as huge as high Olympus. Such is not the conduct of a true friend. Christ is not a flatterer. He is faithful at all times and under all circumstances. Jesus condemns sin in all, while he commends those who, like Martha, have chosen that one thing needful.

Jesus is faithful to his promises. Not one of these shall ever fail as to its accomplishment. The Saviour has fulfilled, in the experience of all believers, his great Gospel promise of eternal life. Whence that peace, and joy, and hope? They arise out of the fulfilment of that promise. Nor can the Saviour fail in the least of his promises. He is "the Faithful and True Witness." And has not the Divine Ruler given him as a witness to the nations? Has Christ promised that in him ye shall have peace? He fulfils that promise. The believing one has peace. In the world he may have tribulation, but in Christ he has peace. And that Christ says, "Be of good cheer, for I have overcome the world." Does Christ promise that he will come again and receive the believer unto himself? He will fulfil his promise. Does Christ say, "I will not leave you comfortless?" And has he not sent his Spirit to support and comfort his disciples? He has sent another Comforter, even the Spirit of Truth. Christ proffers his friendship to you, dear reader. Do you say, "He is my friend?" Should you fail to turn to this friend, be assured that he will be faithful to his threatenings, as he is to his promises. "If any man love not the Lord Jesus Christ, let him be anathema maranatha," *i.e.*, "accursed when he comes." Will you heap dishonour upon that faithful One by treating his promise as if it were a lie? Then you must reap the awful results. As a man sows, so must he reap. If he sow dishonour, he must also reap dishonour. Not one jot or tittle of what Christ has threatened shall fall to the ground.

4. Christ is a wise friend. Wisdom is of great importance in a friend. How many have had reason to exclaim, "Save us from our friends." There may be good intentions, but a want of wisdom. It is a characteristic of wisdom to seek a good end by the use of the best means. The end may be great, and the means simple. You wish to befriend that deluded man, and save him from the curse of intemperance. Then, use the means which are best fitted to accomplish the end. You may weep over the intemperance of your neighbour, and pray for his deliverance, but you need to act out the spirit of your prayers, by using the means that are best fitted to set the man free. The man goes to the drink as the drink comes to the man. Then, what plan would it be wise to adopt with a view to the deliverance of your neighbour? We answer, that you must either take the man from the drink, or take the drink from the man. I may labour much to benefit the victim of intemperance, but unless my labouring take the direction indicated, it may be labour in vain.

Jesus, in all his efforts to benefit men, is guided by perfect wisdom. He seeks the best ends by the use of the best means. The one great end sought by the Redeemer is the everlasting weal of the soul. It is, next to the glory of God, the greatest of all ends. The salvation of the soul is the cause of joy in the presence of the angels of God. And by what means may this great end be accomplished? It can be accomplished only by faith in the righteousness of Christ. Then, the means used by your unchanging friend must be adapted to this end. He seeks to bring you to the faith of the Gospel. Christ is seeking to present truth to your mind; truth about the finished righteousness. He is seeking to convince you of the criminality of your unbelief in regard to himself as the approved and accepted Saviour. Christ appeals to your fear of punishment, by reasoning with you on a judgment to come. He tries you, it may be, by poverty, he works upon you by affliction, personal or relative. Christ beseeches, he invites, he warns, he commands, he remonstrates, and all with the view to bring you to faith. Christ is working for your good now. Do you say, "This is my friend?" Christian reader, all the dealings of Christ with you are characterized by wisdom, perfect wisdom. He seeks your perseverance in the faith. He seeks to strengthen and confirm your faith.

5. Christ is a rich friend. It may not be always a feeling of vanity that leads us to speak of our rich friends. A man, though

known to be poor, may be assisted in difficulty because he has a friend who is known to be rich. Christ is a rich friend, yet we read, "that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich." Though Christ was Lord and Proprietor of all worlds, he threw aside his glory, and took upon him the form of a servant, and became obedient unto death, even the death of the cross. The Redeemer stooped that he might conquer. Yet he is rich—passing rich, and his riches are unsearchable. Jesus is rich in a propitiatory righteousness. We need such a righteousness. All our righteousnesses are but as filthy rags. Believe in that righteousness and you will be rich in faith, and you will be rich for eternity. Christ is the great depository of all spiritual blessing. The fulness that is in him is inexhaustible. More material depositories may fail and spread temporal desolation and break up commercial confidence and enterprise: But the heavenly trust can never fail. Any one may come boldly and find mercy to pardon, and grace to help him in every time of need. Come to Christ now, poor sinner, and return to him daily. He sends none empty away. To have the soul enriched with eternal life and beautified with the garments of salvation must be a something far beyond the power of language to describe. Do you say, "This is my friend," this One in whom is treasured up the riches of free grace? Then, how can you be poor? The world may not cast its treasures into your lap; but you are rich for the world to come, being an heir of that kingdom about to be revealed.

Dear reader, Christ has proved himself a friend by what he has done for you. Follow him through the sufferings of the garden and the cross. Take a view of his entire career. It was one of poverty, shame and reproach. Jesus was the man of sorrows, and intimately acquainted with grief. But that life of sorrow and that ignominious death removed every barrier to your salvation.

But Christ proves himself a friend by what he is still doing. He is in the heavenly Holy of Holies the Great High Priest of the world.—He intercedes for you, dear reader. He intercedes for the world.—He cries, "spare them yet, spare them yet;"—and it is because that Saviour pleads, that you are still spared. Then is Christ not your friend?

But, what warrant has any one to take Christ as his friend? We answer the plain testimony. If the benefits which are treasured up in Jesus are conditioned on faith, then there must be a testi-

mony on which that faith may terminate. Christ himself says, "I am the bread of life which came down from heaven, which my Father hath given for the life of the world."—"He that cometh to me shall never hunger; he that believeth in me shall never thirst."—We have his invitation and his promise: "Come unto me all ye that labour and are heavy laden, and I will give you rest."—"Learn of me for I am meek and lowly in heart, and ye shall find rest to your souls." The warrant is not a something wrought in you, but a testimony without you, concerning a work wrought out for you more than eighteen hundred years ago. And that warrant remains the same. An inward something may change, but the testimony is like its great Author,—it lives and abides for ever.

Take this Christ, then, dear reader, and you will find him to be a friend in the presence of your own heart. Oftentimes the heart may condemn, but Christ died for the plagues and errors of the heart. "If any man sin, we have an advocate with the Father Jesus Christ the righteous." Take this Christ, and you will find him to be a friend in the presence of death. You need one to hold up the soul in the last death-struggle. But there is no one but Jesus that can go down into the secret chambers of the soul, when all earthly things are receding from the view. An old divine, when near death, was asked by a friend present if he knew him. The dying man answered in the negative. Then his wife stepped forward, and asked, "do you know me?" The dying one answered "No." Then he was asked if he knew Jesus Christ. "Yes," the man triumphantly exclaimed, "I know Jesus Christ." Do you say, "This is my friend?" If so, thrice happy soul that hast found its way into the secret place of the most High.

J. H., Guelph.

THE IMPORTANCE OF MAN.

CHAPTER IV:

There is an essential distinction between a mere thing, or machine, and a moral agent. We never look upon stones or stars for example, as guilty of the violation of law; they cannot sin, for they are not subjects of God's moral government. They are neither capable of virtue or vice, reward, nor punishment. In a former chapter we have shewn that men are not mere things—that they are moral agents, endowed with intelligence, sensibility, and

will. In this lies our true dignity, and likeness to God. He made us in his own image, and constituted us moral powers. Were we governed by force, or the laws of gravitation, attraction, and repulsion, by which grains of sand, and the masses of matter, that revolve in space are governed, moral action on our part, would be an impossibility. But we are far higher up, and much nearer the infinite in our nature than they. We are not governed by forces which we cannot resist. We are not drops of water, nor grains of sand, nor plants, nor planets, nor suns. No, we are higher up in the scale of creation and far liker God, than any portion of the material universe, or the whole material universe put together.

Planets are but the platforms on which principalities and powers stand, and act. We are powers; in this lies our dignity, and because of this, we can rise nearer to the Divine, or become degraded in our principles and in our practice. We are supernatural in our moral constitution, and neither at the mercy of necessity, nor the slaves of external motive. We can originate thought, we can act *from ourselves*, and either obey, or disobey, the moral law by which our Creator and Ruler governs us. In our hearts and by our actions we can run in the way of God's commandments, or like the prodigal in the parable, tear ourselves away from parental restraint, and plunge into vice and rebellion. This power which we possess is not freedom from obligation to obey, to love to serve God; for such freedom is as impossible as independence. No moral being in the universe can ever have such lawless liberty as this; but every moral agent, as a moral agent, and just because he is a moral agent, is capable of *double action*, under law, and it is this capability which raises man in dignity and importance above all created things. Things have no liberty to act *from themselves*; they have no eye to see, no heart to feel, no consciousness of being, no conscience of moral obligation, no self determining power of action; they can only act in a given way, or to speak more correctly, they can only move as they are moved, or act as they are acted upon, but it is otherwise with moral agents, for they are *in themselves* powers. Mind is the most precious and potent entity in all the world. It is the true reality. This thought has been finely and forcibly expressed by Patrick Edward Dove in his excellent work on the elements of political science. He says, "So far from the *material* universe being the most important object with which man is acquainted, we maintain that, in this nether world, man himself is incomparably the highest

object that comes within the limit of our knowledge. *Mind* is the true reality. Divest the world of human mind, and you have left it irrational, impelled by the laws of mechanics, electricity, chemistry, vegetable life, and animal instinct. You have robbed it of its fairest inheritance, and blotted out its jewel. You have robbed it of its soul, and left a mere aggregation of atoms to function according to the laws of irrational determination. Within the sphere of thought and of natural appreciation there is nothing comparable to mind. Mind peoples the earth with *Spirit*, and links it with that world after which the hopes of men are ever going forth. Mind is the substance of reason and volition; matter is only the substance of resistance, form, and colour. Mind knows, wills, and originates its actions; matter knows nothing, wills nothing, and obeys in blind unconsciousness. If we could only break through the crust of our physical sensations, and emancipate ourselves from the influence of sense; if we could weigh the world, and have present to our appreciation, at one and the same instant, every atom of which it is composed, every phenomenon it is capable of manifesting, and every reality it contains, we should see that mind, human mind, was incomparably the most glorious (all fallen as it is), incomparably the most important, and incomparably the most valuable of all the created substantives that come within the limits of our knowledge."* Man then is a cause, a first cause, or moral agent, and being a moral agent, is, and must be, capable of a double action, for he can obey, or disobey God. He can serve God with all his powers, or sin against him. Divest man of this power, and on what principle can we account for his obligation to obey? On what principle can you account for his disobedience? Divest man of this power, and you by that very act drag him down to the level of the brute. Divest man of this power, and you degrade him, you destroy his dignity, his manhood, his moral nature, and dishonour his Maker; for God expressly tells us, that he made man in his own image after his likeness.

" The God of minds made all minds free ;
 Its birthright then is liberty ;
 The thought of man no power can bind ;
 Limbs may be chained, but not the mind."

Having made the above remarks we wish now to lay before our

readers a few thoughts on the *importance of man viewed as a sinner, and as a sufferer.*

Some may be disposed to look upon this as a somewhat strange remark.

It does appear strange when first presented to the mind. But it is true, and we require only to look a very little way beneath the surface of our subject in order to see its truthfulness. The sinning and the suffering of man, have, to say the very least, been the occasion, if not one of the reasons why the allwise and infinitely holy One has magnified man and set his heart upon man. We firmly believe that man had he remained in his primeval innocence never would have occupied so prominent, so conspicuous, so public and so important a position in the scale of being, and in the moral empire of the King of kings as he now does in his sinful, his sinning, and his suffering condition. This, we think, will become more and more evident as we proceed. It will not be necessary for us to enter into any argument to prove that man is a *sinner*. We know that he is. We all know that we are *sinners*; the written revelation without us, and that little Bible called conscience which every man carries in his own bosom bear united testimony to the melancholy fact that we are sinners. Sin is a transgression of the law of God; and we all know that we have lifted the puny arm of rebellion against the righteous authority of the Moral Governor of this and of all other worlds.

Neither is it necessary for us to enter into any argument to shew that man is a *sufferer*. Suffering is the lot of our common humanity. Man that is born of a woman is of few days and full of trouble. We are born to trouble as the sparks fly upwards. At the very time Job gave utterance to the words "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?" (Ch. vii. 17.) He was subject to severe suffering. In the third verse he says, "So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossing to and fro unto the dawning of the day. My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome." Mark also his language in the thirteenth verse, "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou searest me with dreams, and terrifiest me through visions so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live always:

let me alone ; for my days are vanity." It is in this very connection you perceive that he gives utterance to the remarkable words, "What is man, that thou shouldst magnify him ? and that thou shouldst set thine heart upon him ?"

There is a close, an unseparable, and a necessary connection between sinning and suffering. We do not mean to say that Job was a very great sufferer, because he was a greater sinner than his fellow-men, for we know from the Book that bears his name that he triumphantly vindicated the ways of God, and waved the palm of victory in the very faces of his three friends who came to comfort him. But still it is true that man has always been a sufferer ever since he became a sinner. *Sin is the mother of all our misery, disease, wretchedness, want, and woe.* Suffering is the first born son of sin. All the physical and moral evils to which mankind are subjected, and under which they groan, are the wormwood and the gall of sin.

This flood of woe, which had its origin in Eden the moment Adam sinned has continued to rise and roll onward, and downward through the successive generations of our fallen race until the whole habitable globe has been submerged and ingulphed in one common deluge of misery, suffering, and death. All this is melancholy truth, and truly melancholy ; such thoughts fill the soul with sadness. We could easily dwell upon this part of our subject until our heads were fountains of waters, our eyes rivers of tears, and our hearts crushed and broken with grief and sadness at the fearful desolation which sin has made in the earth.

But instead of doing this let us look for a few moments at the question how, or in what way has the Divine Being magnified man in his sins and in his sufferings ? This is the question which naturally comes up before the mind ; and in answering it, we would, in order to prevent misunderstanding, remark at the very outset, that we have no sympathy with the idea that God is in any sense of the expression the originator, or author of sin. The infinitely Holy One hates sin with a perfect hatred. And the man must be very bold and daring indeed in handling the word of God, and very reckless in its interpretation, who can explain any portion of that word so as to imply that God is in any sense the author of sin. Evil cannot dwell with him. He is of purer eyes than to behold iniquity. He never could in the nature of things either desire, or decree the hateful, and the hated thing. All this is true, but it is no less true that the great God with whom evil cannot dwell,

spared man after he became a sinner. God did not consign man to obscurity, and forgetfulness the moment he became a rebel. No, instead of banishing him away into some remote region, or dark corner of the universe where he would be for evermore unheard of, or blotting him out of being for his treasonable trespass, as he could easily have done, He has on the contrary brought him into public notice, set his heart of love upon him, and thus magnified man.

It would have been good, very good, nay more, it would have been delightful had the first man, and all the multitudes of millions who have descended from him, retained their innocence, and kept their first estate. Had Adam, however, not fallen he would probably have lived in this region of the universe for countless ages without attracting the notice, or at least any particular notice from other and higher intelligences in the scale of creation. Those beings who occupy the thrones and dominions and principalities and posts of high honour in heavenly places, might have lived for countless ages to come, or even for ever, without so much as knowing that our little earth had any inhabitants at all, or that such a being as man existed, had he not become a sinner and a sufferer. Of course we have no desire to thank the first sinner, or any other sinner that has ever lived for the publicity into which man has been brought, viewed as a fallen being. It is with the fact that it is so, we have at present to do, not with the person, to whom the thanks and glory and honour and praise are due, for the prominent position to which man even in his fallen state has been raised. We shall consider this part of our subject when we come to speak of what God has done for the salvation of fallen *self-ruined man*. We say *self-ruined man*, for God neither decreed, nor desired his fall.

In grappling with the mystery of moral evil, Dr. Young says, "This much only we know, the Great God created natures like to his own, the offspring of a Divine Parentage, endowed them with the highest capacities, and acted upon them by the mightiest influences, but thereafter left it in their own power to determine their course. Impenetrable darkness hangs over the issue of this divine arrangement; the sons of God revolted from their Almighty Father, abused their moral power, and chose evil. Without consent or sufferage of his, in opposition to his nature, his will, and his express command, infinitely in opposition to him they chose evil. *He* did not passively suffer it to be so, when he could

and might have prevented it. He was not secretly reconciled to it, because of the prospective good to which it might lead; above all, there was no plan of his in which it was a necessary part; on the contrary, the abuse of moral power by creatures in the sight of the Creator was evil, only evil, and the fountain of inconceivable and endless evil which, had it been preventable, *must* have been prevented; He did not wink at it as an indirect, ultimate good, far less take advantage of it in order to carry forward his own purposes. *He* only hated it, in every view, on every ground, he could only and infinitely hate it. In mere, direct resistance to Him, from the perversion of the human will, crime arose. The first sin—like all sin, whatsoever, whensoever, howsoever happening—the first sin was infinitely abhorred by Him. All his love to his own offspring, and all his love to eternal and immutable right and truth, render it certain that every possible means for its prevention must have been put forth.”

We have all lived long enough to know that crime and criminals in any civilized community attract public attention. The eyes of multitudes are fixed and concentrated upon notorious transgressors, who would but for their crime attract no attention whatever. Let us take an illustration of this, and the great moral principle involved in it; the illustration is one with which we are all acquainted. The inhabitants of a city, a town, or a whole district of country are suddenly and unexpectedly startled, and shocked with the news that a horrible murder has been committed. The person who committed the deed may have been previously unknown, unnoticed, unheard of. But after the deed has been done, his name is printed in every newspaper, and is frequently repeated in every household. The crime which the murderer has perpetrated may be said to be, at least in one important aspect of it, the cause of this publicity, the only cause of his notoriety. It is in consequence of his crime that he becomes conspicuous.

Though his very name might be unknown only a few hours before he committed the awful crime, he from that very hour became, so to speak, the object of attraction and attention to the officers of the law, magistrates, judges, jury, and indeed the whole community.

Now, we do not require to dwell upon and apply this illustration to the subject before us; every one can easily see the fearful evil of rebellion in the empire of Jehovah, and the intense interest

which our very crime has occasioned if not been the procuring cause. Well may we exclaim, "What a fearful power is *free-will*, acting morally wrong! Who shall measure the conscious agony of acting morally wrong, enhanced by the equal agony of not acting morally right in its place! Here is no necessity to alleviate what could not be avoided—but conscious freedom—conscious moral liberty, with the twofold agony of the twofold work of destroying the highest happiness, and of producing the highest misery of all other beings—the twofold agony *within*, of preventing a heaven and of producing a hell *without*! What other action can give such misery to a moral being?"* Man can thus either serve God, or sin against him: he has chosen to do the latter, and in his very degradation and moral misery we see his dignity. Thus we see, that the very fact of the fall of man shows that "such beings must, from their very nature, be swayed by influences totally different from those by which God regulates the material universe." It is one of the most noble and Godlike qualities of spiritual intelligences, that they are enabled and required to act for themselves. Were the freedom of their will interfered with, they would cease to be what they are, and would be stripped of one of their most exalted and distinguishing features."† Our conclusion from all this is that man is not only a sinner and a sufferer, because he, as a moral agent, has acted morally wrong, but that God the ruler of the universe has magnified man through means of his rebellion, and the good and great, the truly noble and wise in distant worlds—the law-loving subjects and servants of the King of kings—the intellectual and moral aristocracy in Jehovah's empire have had their attention turned to the crime and consequent condition of that dignified and degraded being whose importance we have been considering. They know much about man as a sinner, and because he is a sinner, as a sufferer and because he is a sufferer. They have in consequence of the fall become acquainted with some aspects of Jehovah's character which they never would or could have known but for sin. Yes, their attention has been attracted, or directed to man, not only in consequence of what he now is but specially in consequence of what he may yet become, by the exercise of free, sovereign mercy and grace, and man's reception by faith of the provided remedy. But we must for the present close.

* See Lectures on Moral Government, by Dr. N. W. Taylor.

† McCosh's Divine Government, p. 77.

In our next chapter we purpose to present before our readers a few thoughts on the plan of redemption revealed in the gospel, and shew from what God has done and is doing for the salvation of our race, that man is, and must be, an important being in the moral system of the universe.

On one occasion when the psalmist lifted up his eyes to heaven, and saw the numberless multitude of stars shining in the fields of immensity, we are told that he cried out in view of their number, God's infinitude, and his own littleness, "What is man that thou art mindful of him? and the Son of man that thou visitest him?" How much mere may we, when we look at what God has done for our salvation from sin and suffering, cry out with profound wonder and gratitude, "What is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him?" Surely there must be something divine in man even in his degradation.

As next number completes the third volume of our *Star*, we shall try and finish our remarks on the importance of man, even though we should be under the necessity of giving two chapters in the last number. M.

CHRISTLIKE.

Christlike is a plain and simple word, but full of meaning to the thoughtful mind, for it is the sum of all that man ought to be. It is the burden of many a secret heart-sigh and longing aspiration known but to God alone. Those professing religion bear it indelibly impressed upon their very name of *Christian*. But what is it to be Christlike? who can be called such? Is our so-called Christianity real *Christlikeness*? These are practical questions, that it behooves each, Bible in hand, to settle candidly for himself. Christ, we are told, prayed; but he did not cease there; action accompanied his prayers. He preached, but that was not all; he practiced. He contributed his portion into the treasury, but he also gave more than money—himself. His life was given. He reproved the Scribes and Pharisees for their sins and hypocrisies, but he was not guilty himself of like sin. And he had other language than that of denunciation; these were blest, winning voices of peace and pardon, free forgiveness and love. His was no censure-loving spirit, that always chillingly, haughtily, said, "Stand back, for I am holier than thou," though if any may, he most surely might use this language. He blazoned not abroad his many

deeds of mercy. He did not oppress or pass by in scornful neglect the afflicted, sorrow-stricken, and poor, but delighted to raise the bruised reed. His wonted place of preaching was not between frescoed walls, nor his preaching opiate words to an opulent, sin-flattering charge. His was the grandly arched sky-dome, and his pulpit carpet the flowing grass, and his most attentive audience were the poor. "They heard him gladly." His life was an overflowing of his divine love welling up in a sympathetic human heart. No weekly charity-donation measured that. He was content with nothing less than constant sacrifice, self-denial, and bestowal of his all. His life was one incessant personal mission of humanity. He shared not the tenderest of all sensibilities, nor shrank from the contact of suffering in its most revolting forms. The sick, diseased and afflicted of all classes flocked to him, and he healed them all. It was his meat and drink to do his Heavenly Father's will. Having loved, he loved unto the end. He forgave the deadliest enemies, for them was his last prayer uttered; reviled, he reviled not again. Christ with his disciples, teaching, healing at Jerusalem, Gethsemane, and Calvary, these all preach to us. Like Christ in kind, for we cannot in degree, must each become ere ready for entrance into the world of bliss.

Reader, art thou Christlike? Think.—*Cong. Jour.*

GENUINE CALVINISM.

To deal unfairly with those who conscientiously differ from us on any subject whatsoever is unchristian and unmanly. We should always seek even when engaged in controversy on disputed points in theology, to be guided and governed by the grand golden rule of doing as we would like to be done by. We should seek after truth, and wherever we find it, receive it, and bow to its authority, love it for its own sake, and its divine Author's, because it comes from him, as well as for our own sake. Our Calvinistic brethren have charged us with wilfully misrepresenting their views; but we assure them that we have just as little desire to misrepresent, or misunderstand them, as we have to be misunderstood, or misrepresented by them. We wish, as we have before stated in the pages of the Star, occasionally to give a few extracts from the writings of John Calvin, and other writers who agree with him on genuine Calvinism. We shall leave the quotations, and our

remarks thereon, with the readers of the Star and every one can judge for himself, whether we are grossly misrepresenting that system of theology, which we, by the force of truth, and light, and honest conviction, have been constrained to abandon. There are many professed Calvinists anxious to modify, and modernize, alter and improve the genuine Calvinistic doctrine of the Divine decrees; they shrink back from holding the doctrine that God positively decreed whatsoever comes to pass. They tell us that he did not decree sin, that he did not actually purpose it; that he only decreed to permit it. He permitted our first parents to fall. He permitted Judas to betray the Saviour. He permitted persecution to arise in the Church under Popery. He determined or decreed from eternity, to permit all the sin that exists. These and a great many kindred expressions are employed by them. They have, we apprehend, adopted this strange mode of expression to shield themselves from the logical conclusion that God must be the author of sin, if it be true that he made *whatsoever comes to pass necessary by his own decree*. By making a distinction between what they call the *positive* decrees of God, and his *permissive* decrees, they satisfy their own minds, and labour hard to satisfy the minds of enquirers, that this is genuine Calvinism. We shall try, however, to make it evident to our readers that Calvin repudiated this view. He went much further, and boldly declared that whatever came to pass was according to the purpose, and appointment of God. He maintains that God not only foresaw the first transgression and all other transgressions, but willed and appointed them. Two or three quotations out of a multitude which we could give, will suffice. He says, "There is not in creatures a wandering power, working or motion, but that they are governed by the secret counsel of God, so that nothing can happen but that which is decreed by him, both knowing and willing it so to be." (1st book of Institute, ch. 16, sect. 3.) In the commencement of the very next chapter but one he expressly says that "God not only permits but appoints the things to be done which wicked men do." We wish the reader here to mark the words "*not only permits but appoints*." They show that he did not adopt the language of milk-and-water Calvinists in order to get over a difficulty. Indeed the idea of a decree to permit, a decree to allow, a decree not to hinder sin, has been adopted, as it seems to us, with a view to patch up a system which has no foundation in truth. We believe that a decree to permit is a conception

utterly false, unscriptural, and unworthy of God. He is absolutely perfect, and whatever God decrees, or purposes to do, he does, or brings to pass himself. His decrees are just all that he has proposed to do; and we know that his counsel shall stand, he shall do all his pleasure. He does not decree the free actions of his creatures, though he has a perfect knowledge of all they do, or ever will do. To admit that he has decreed our actions in the true and proper sense of the word decreed, would make him the author and the only author of all that we do. We are not ignorant of the fact that Calvinists labour hard to show that this is a false conclusion, but it is legitimate, and logical, and necessary notwithstanding all that they have said or can say to the contrary.

In the 18th chapter of the same book, from which we have quoted, section fourth, Calvin says, "Wicked men are justly condemned for the evil which they do, although God have appointed it to be done." And again at the close of section second of the same chapter, his words are, "Let this be the sum of all, that forasmuch as the will of God is said to be the cause of all things, his providence is thought the governess in all purposes and works of men, so as it sheweth forth her force, not only in the elect, who are governed by the Holy Spirit, but also compelleth the reprobate to obedience." Again he says, "God did not only foresee but dispose the fall of man, and in him the ruin of his posterity." (Book iii, ch. 23, sec. 7.) "The wicked do sin and perish not by God's permission only, but by his will and appointment," sect. 8. We can assure our readers that the only thing which had disposed us to print over again such statements as those which we have just quoted, is to beat back the false charge that we *don't know what Calvinism is*, that we are guilty of *willfully and grossly misrepresenting the system!*

But enough for the present from Calvin himself; let us now take a few quotations from those who follow in his footsteps. Dr. Dick says, "No effect can be viewed as future, or, in human language, can be the object of certain expectation, but when considered in relation to its efficient cause; and the cause of all things that ever shall exist is the purpose of God, 'who worketh all things after the counsel of his own will.' As the knowledge of God does not depend upon the actual existence of objects—for this would limit it to the present and the past, so it does not depend upon any conditions attached to their existence. He does not know that such things will happen if such other things shall go before; but

the whole series of events was planned by his infinite understanding, the ends as well as the means; and he foresees the ends, not through the medium of the means, but through the medium of his own decree, in which they have a certain future existence. They will not take place without the means; but the proper cause of them is not the means, but his Almighty will.* Now, if this be true, how can we refuse to come to the conclusion that all the sins that ever were perpetrated are just so many effects of which the Almighty will is the efficient and the proper cause? Is there any other logical conclusion possible? But such an idea is nothing short of blasphemy, and therefore the doctrine must be false. Indeed, Dr. Dick, in other parts of his lectures, tries to modify the "horrible decree," for we find him stating it as follows in another part of his work: "The decrees of God relate to all future things without exception; whatever is done in time, was foreordained before the beginning of time. His purpose was concerned with every thing, whether great or small, whether good or evil; although, in reference to the latter, it may be necessary to distinguish between appointment and permission." But even before he finished writing the very page where he says, "*It may be necessary to distinguish between appointment and permission,*" he returns to the genuine Calvinistic doctrine, and says, "In short, the decrees of God are as comprehensive as his government, which extends to all creatures and to all events. God did not merely decree to make man, and place him upon the earth, and then to leave him to his own uncontrolled guidance; he fixed all the circumstances in the lot of individuals, and all the particulars which will compose the history of the human race from its commencement to its close."† In the same lecture he says, "A man chooses what appears to be good, and he chooses it necessarily, in this sense, that he could not do otherwise." How could he, poor fellow, do otherwise? the state of his heart was produced by *invincible motives*, and he was their slave, a mere thing at their bidding. Once more he tells us that "Absolute decrees are objected to because they render human actions necessary; that is, having been foreordained they must take place, and cannot be avoided. But there is the same strong necessity in consequence of foreknowledge."‡ Indeed! we were not aware of this. Can he, who is infinite in every perfection, not know, and know perfectly, all the actions of his creatures without having first

* Vol. i. p. 397.

† Vol. ii. p. 170.

‡ Page 179.

fixed them and made them necessary by his decree? Are we to form such limited, and contracted, and unscriptural conceptions of God's foreknowledge as this? Must he who sees the end from the beginning fix all the sins that I am to commit by an unconditional decree, before he can know their number? Is it not unspeakably better to believe that all our thoughts and actions are foreknown by Jehovah because they do take place, than to rush to the absurd and monstrous conclusion that they will and must necessarily take place because he has fixed them by an absolute decree, and foreknows them just because he has thus fixed them? The simple foreknowledge of an event has no influence in causing that event, or making it certain. The great divine of Geneva was too far sighted not to observe this. Hence we hear him saying, "Indeed, I willingly grant, that foreknowledge alone bringeth no necessity to creatures, although all men are not of that opinion; for there are some that will have it also to be the cause of things. But it seemeth to me that Valla, a man not otherwise practiced in holy writings saw both more deeply and more wisely, who showed that this contention is superfluous; because both life and death are rather the doings of God's will than of his foreknowledge. If God did but foresee the successes of men, and did not also dispose and order them by his will, then this question should not without cause be moved, whether his foreseeing any thing availed to the necessity of them." Then, in the very next sentence, he gives us the genuine article from his own pen, and with this short extract we must, for lack of space, leave the subject for the present: "But since he does no otherwise foresee the things that shall come to pass, than because he hath decreed that they should so come to pass; it is vain to move a controversy about foreknowledge, where it is certain that all things do happen rather by ordinance and commandment."*

Here, you perceive, he comes out with the absolute decree; he does not speak about the decree to *permit*, the decree *not to hinder sin*. He also looked upon it as vain to move a controversy about foreknowledge; he fell back like an honest Calvinist upon the broad platform that God had freely, and unchangeably, and unconditionally fixed every action of every individual, good and bad, by an absolute decree. Such is Calvinism. But is it true? No, it cannot be true. It is opposed to reason, and conscience, and

Christianity. Such at least is our conviction ; we leave the reader to judge for himself.—M.

DIVINE LOVE.—On one occasion, the Rev. Rowland Hill was endeavouring to convey to his hearers, by his striking illustrations, some idea of his conceptions of the Divine love ; but suddenly casting his eyes towards heaven, he exclaimed, " But I am unable to reach the lofty theme !—yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me ; I can plunge, with my puny capacity, into a subject, the immensity of which I shall never be able fully to comprehend !"

THE STAR AND THE CHILD.

A MAIDEN walked at eventide,
Beside a clear and placid stream ;
And smiled, as in its depths she saw
A trembling star's reflected beam.

She smiled until the beam was lost,
As, cross the sky a cloud was driven ;
And then she sighed, and then forgot
The star was shining still in heaven.

A MOTHER sat beside life's stream,
Watching a dying child at dawn ;
And smiled, as from its eye she caught
A hope that it might still live on.

She smiled until the eyelids closed,
But watched for breath until the even ;
And then she wept, and then forgot
The child was living still in heaven.

—*The Family Treasury.*

BOOK NOTICES.

EVANGELICAL REPOSITORY.—The September number of this excellent quarterly has come to hand. It contains some excellent articles, among which may be mentioned *Godly Sorrow and its Results*, and *The Rationale of Christ's Parabolic Teaching*. All the articles are good, and the evident aim of the writers is not simply to solve theological difficulties, but to lead their readers to God and upwards and onwards in the way to extended usefulness here and to heaven hereafter. In the Review department, a Mr. Porteous receives a most severe handling. His ignorance and incompetency and pretentiousness are most apparent. This

is the second time this gentleman's productions have been reviewed in the *Repository*. We venture to predict, he will not expose himself again to the criticisms of its editor.

THE CANADIAN HOUSEHOLD, AN ILLUSTRATED MONTHLY MAGAZINE, DEVOTED TO SOCIAL AND MORAL REFORM, TEMPERANCE, LITERATURE AND INSTRUCTION.

Such is the title of the monthly, the first number of which has just appeared. It is printed for D.D. Robertson & Co., by Lovell and Gibson, Toronto, price 75 cents per annum. It is very neatly got up, and, considering the wood cuts by which it is so well illustrated, it is very cheap. The article on Intemperance is good; also, Haunted Houses. The Tale of the Persecution in the reign of Charles the Second, the two first chapters of which are given, with the promise of the whole in future numbers, is itself worth the year's subscription. The *Rural Department*, edited by Mr. Young, contains a number of excellent hints to farmers and others.

We hope the "Canadian Household" will soon have a wide circulation. Should the future numbers come up to the first in interest and execution we believe that this new and cheap monthly will soon become a welcome visitor to thousands of households in our land.

OFFICIAL NOTICE.

A MISSIONARY IN THE FIELD.—We are now happy to be able to say that the Rev. Angus McPhee is acting as Provincial missionary of the Evangelical Union. He was engaged by the Executive Committee of the mission in the beginning of October. We earnestly hope that the friends of a free and unfettered gospel will not forget the claim which the missionary has upon their prayers and their sympathy. We hope also that they will not forget to aid us with their money, in order that Mr. McPhee may be supported in his labours of love, and that the word of the Lord may have free course and be glorified. Our worthy Secretary and Treasurer, Alexander Gemmel, whose address is Box 645, Toronto, will be happy to receive any contributions for the mission. We trust also, that the friends of our movement, who wish our missionary to visit their locality and preach the glorious gospel, will please to correspond with Mr. Melville of Toronto, or with Mr. McPhee. Letters addressed to Mr. McPhee, to the care of John Wyllie, Ayr, will find him.

Let the friends of a free Gospel now come up to our help, and we are confident that many souls will be converted to Christ through the instrumentality of our missionary. Let all who love gospel liberty and love and light, do what they can, and help us on with our noble work.

Signed by

H. MELVILLE,

Chairman of the Executive Committee.

INTELLIGENCE.

THE EVANGELICAL UNION CHURCH OF MONTREAL.—On Sabbath, the 10th of July, the Evangelical Union brethren, resident in Montreal, commenced gospel operations in this city. Having secured the services of the Rev. A. McPhee, for a short time, they commenced holding public services in the Mechanics' Hall. On the evening of Tuesday the 2nd of August, the church was formed, and a church constitution, similar to that published by the E. U. Church, Toronto, was adopted. The meetings have been good, and the prospects are encouraging. On the first Sabbath of October the Bonaventure Hall was opened for public worship by the Rev. George Anderson, who has supplied the church since the third Sabbath of September, Mr. McPhee having become the agent of the E. U. Provincial Mission. Three services were held on that day. The attendance, considering the unfavourable state of the weather, was good at all the diets of worship. In the forenoon Mr. Anderson preached on "The Christian's life hid with Christ in God," and, at the close of the service, the Lord's Supper was observed for the first time by the infant church, a precious season of refreshment to all present. In the afternoon Mr. A. preached on "The Gospel, Man's need of it, and his Duty with reference to it," and in the evening on "Christ the Revealer of the Father."

On the evening of Tuesday, the 4th Oct., the church signaled its removal to the Bonaventure Hall by a public soiree. This soiree was a decided success both as to numbers and interest. Tea was served up in good style. A. H. Forbes, Esq., occupied the chair. Addresses were delivered by the Rev. Mr. Gordon, and J. A. Matthewson, Esq., of the Wesleyan Methodist Church, who expressed very warmly their sympathy with the aims of the E. U., and their desire for the success of the E. U. cause in Montreal. Mr. Weir gave an address on the need for such a movement. The Rev. George Anderson briefly sketched the origin and progress of the E. U. movement, and J. M. Wilson, Esq., delivered a fervent address on Soul-satisfaction. Anthems and other pieces of music were sung by the choir of the E. U. church, Huntingdon, led by D. Shanks, Esq., of that village, which were exceedingly well received. After the usual votes of thanks and the benediction, the meeting separated.

ABERDEEN—A social tea meeting, under the auspices of the Congregational Library Committee, belonging to the St. Paul Street Evangelical Union Church, was held in the chapel on the evening of Friday, 9th Sept.—Rev. F. Ferguson, the pastor, presiding. On the platform we observed the following gentlemen belonging to the city:—Rev. David Arthur, Rev. John Hunter, Rev. Thomas L. Parker, Rev. Joshua Davis, and the Rev. Jas. Davidson, of Lanark. The large company having partaken of a plentiful supply of tea and appurtenances, the chairman introduced the business of the evening in a lucid speech, in the course of which he urged the claims of the institution in behalf of which the meeting had been convened. Large and valuable additions had been made during the past year, and he hoped that the exertions of the Committee of Management to provide a first-class literature would be fully appre-

ciated by those for whose use it was intended. The meeting was subsequently addressed by the various ministers present, who were listened to with marked attention. The evening's entertainment was greatly enhanced by the presence of the choir, who performed a varied selection of music, accompanied by the organ. During the interval services of fruit were handed round by the stewards. The usual votes of thanks having been passed, the meeting broke up at a late hour.—*Christian Times of Sept. 17.*

CALL ACCEPTED.—Mr. Alex. Stewart, student of the Evangelical Union Theological Academy, Glasgow, has received and accepted a call to the pastorate of the Second E. U. Church, Aberdeen.

NEW EVANGELICAL UNION CHURCH.—The foundation-stone of the new place of worship, building in Nelson Street for the Evangelical Union Congregation, at present worshipping in their old church Sir Michael Street, was laid yesterday in presence of a large assemblage of the members and friends, by the esteemed pastor of the congregation—the Rev. Mr. Davidson.

This new place of worship is built in the Gothic style, on the plans of Mr. McLellan, of the Master of Works Office, Greenock. It will be seated for 800 persons, having a gallery all round, and a large school-room beneath. Behind the pulpit there will be a recess for an organ, and altogether it will be a neat, handsome, and comfortable building, the contractors for which are Messrs. Purdie and M'Whirter, masons; Crawford & Fulton, joiners; Shanks, plumber; and Swan, slater, all of Greenock. It was commenced at the end of last month, and the walls are now up above the school-room to the window-sills of the church. It is expected that the mason work will be finished by December.

Shortly after four o'clock, the Rev. Mr. Davidson took his place on the platform. He was accompanied by the Rev. John Guthrie, London; Revs. Fergus Ferguson, Glasgow; Professor Taylor, Kindal, A. M. Wilson, Airdrie; R. Hood, Glasgow; R. Mitchell, Glasgow; R. Hunter, Forres; and A. Nairn, Thornhill; and by the office-bearers and some of the more important members of the church. After singing from the 13th to the 18th verses of the 132nd Psalm, and an impressive prayer having been offered up by the Rev. Mr. Guthrie,

The Rev. Mr. Davidson proceeded to the important work assigned to him. He first of all placed in the cavity a box containing the denominational documents and reviews, communion laws, &c., connected with the Evangelical Union, besides copies of the Greenock and Glasgow daily newspapers, likenesses of the Rev. Mr. Guthrie and himself, with the names of the elders, and office-bearers, and contractors. The stone having been laid in the usual manner, and Mr. Davidson having pronounced the work duly finished to his satisfaction, mounted the stone and addressed the assemblage. During the course of a long and excellent speech he stated that this meeting gave him extreme pleasure, not only at seeing so many friends around him, but at the object for which they met, the ceremony of laying the foundation stone of a new place of worship.—*Glasgow paper of Sept. 27.*