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THE CANADIAN DAY-STAR.

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

MARCH, 1864.

THE WAY OF SALVATION.

Rom. iii, 25. “ Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past (through the forbearance of God).”

The subject of these words is Jesus Christ. He is “ *the way.*”

Ignorance of the way of salvation is the saddest mode of ignorance. It is all the more sad, because that in our land and time, it is necessarily, to a great extent, wilful.

Men, in general, do not pay anything like an adequate amount of attention to the interests of their souls. Yet, strange to say, you will find very few who, amid life's bustle, are not willing to acknowledge, that it were better to let the things of the seen world sink into their proper place, while, calmly and deliberately, the things unseen and eternal be weighed and measured, that they may be appropriately placed supreme in the heart and life. A conviction of this kind has doubtless a place somewhere in every heart. For the thought, that the soul has been made for eternity, lives within a man's heart, after many a good thing and many a good thought have died out altogether from the sphere of his being. And it is indeed a wonder, that when men know that eternity lies before them, they should yet be ignorant of the simple plan by which God seeks to save them for eternity. The wonder increases when it is found that men, having become familiar with this plan, permit that familiarity to become contempt.

Pray you remember, that the way of salvation is something most worthy of all human attention. It is the just, wise, holy, and good will of **THE KING**, with regard to our eternal affairs. Were it the prudent counsel of an earthly parent, we should not listen with sleepy indifference. But He who takes us by the hand, and says with ineffable tenderness regarding our path heavenwards: "this is the way, walk ye in it," is the "Almighty Father."

This way God has set forth publicly in Christ Jesus! The intelligent universe knows no nobler theme of thought, speech, or song. When in heaven's courts the loud anthem of angels and redeemed spirits swells round the throne, He who sits exalted above the harmony is "the Lamb that was slain." The united eloquence of the sons of God is not fit to tell the "unsearchable riches of *Christ*." The whole circle of finite thought, persistently widening throughout eternity, will be able to grasp regarding *Jesus* this one idea and no more: "He passeth understanding."

To us upon the earth, there is much that is interesting and important to hear, to see and to tell. In the experiences of every day life, in the memories of the past, and in the hopes of the future, we may and do find much to engross the attention. We need never weary for want of employment in this world. For, merely to keep the mind's eye ever open and ever fixed upon things that are passing, or on things gone, or on things that are coming, is employment sufficient to exhaust the finest and most comprehensive powers. You may find business and delight in sweeping the dust from the iron page of history. If you choose, you can fill your hands to overflowing with the golden grains that drop from the flitting wing of flying time. If you possess the necessary determination and talent, you may number yourself among the few, who, borne on the wings of genius, attempt heights unscaled before; and as with the hand of giants, tear from the cloud-covered brow of "the mount of knowledge," leaves and branches dry enough to burn amid the gloom of ignorance, and sufficient perhaps to shed a feeble effluence of light and heat upon the people perishing for lack. But, you will find that history's page is hard, and cold and dead; that, with all its glitter, the gold is but dross; that, with all its sound and fury, science signifies nothing; unless they each or all lead you up to Christ Jesus. You may multiply your resources and increase your research, till you have self-confidence and pride enough to declare your mountain immovable, and your wisdom infallible. When death comes, will not the one prove but dust, and

the other foolishness, without Jesus Christ? O my friend you may be well read, or you may be ignorant. You may be what the world calls rich, or you may be poor. The whole effort of your life may be to keep what you have got, or, having nothing, you may be busy striving after what you lack. But, possess yourself of the mystery of God's grace as set forth in Christ Jesus, and your wisdom is exalted above this world; your riches stand for ever. For then, you hold the pearl of great price among things that are new and things that are old. You then embrace the one worthy object for which to live, for which to die—Christ Jesus.

When God set forth His Son Jesus Christ, it was not in the privacy of obscurity, silence and solitude. No truth is more plain, than that His advent was a fact, yea, even to the intelligent universe. When the birth of the Saviour was announced on the plains of Bethlehem, to the shepherds, "the glory of the Lord shone round about them." The voice of the angel in the gentle accents of Heaven proclaimed "the good tidings of great joy" in the night time. But, when open day came, the good news spread from mouth to mouth and were proclaimed from the house top, and the hill top, and from the top of all that is high among men. The news is spreading still, nor shall it cease to spread, till it swell into the thundered acclamations of all people, "from the gates of the west to the sun," and from the icy pole to the burning line:—"The Lord hath visited and hath redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David: as He spake by the mouth of His holy prophets which have been since the world began" (Luke i, 68-70).

If angels followed with wonder, the weary steps of the "man of sorrows," so did devils. If Gabriel heralded His coming, Satan was permitted to stand behind his back to whisper temptation. If angels ministered unto Him in Gethsemane, evil men held converse with Him before and around His cross. Yes! When He yielded up the ghost, and cried "it is finished," as women wept, and men trembled; as the sun fainted, and the earth quaked; as pure spirits whispered in wonder, as foul spirits groaned in despair; the boundless dominions of Jehovah heaved with the echoed words of the awe-stricken centurion, who saw Him die: "Truly, this was the Son of God."

It is thus no secret in earth, in heaven, or hell, that God hath set forth His Son. But what is the setting forth thus publicly made to you and me, if we lay not hold upon it, and take it to

our own selves. Marvel of marvels! God set forth His Son, not on a throne in the heaven, but upon a cross on the earth—not by the shout of the archangel and the trum of God; but by groans and blood from the heart of that Son whom He thus gives to die for sinners—and here, and here, and here again, are sinners busy with a thousand trifles, refusing to listen—refusing to think, refusing to care—whether or not the Saviour dies thus for them. Again in matchless mercy the God of heaven makes the wondrous proclamation to you. Again burst forth the glorious news of salvation through the Son of God in all the thunder of their power to save. Pray you receive the tidings at their true value, for,

II. Jesus Christ, whom God hath thus publicly set forth is *the propitiation.*

It may be no new thing to tell you that God is merciful. Have you ever thought that He is merciful to you? It is indeed true.

You have heard of the mercy-seat in the Jewish economy. It covered the ark of the covenant. It was overshadowed by the Cherubim, and halved by the Shechinah. There, where the Lord manifested visibly His presence among His people, the high priest sprinkled seven times the blood of victims slain on the occasion of the great yearly sacrifice. It was thus under the economy of types and shadows, that propitiation was set forth for the sins of the people.

When you and I come near the Lord, who shall go before us to make propitiation for our sins, and invoke the mercy of the God whom we have despised and disobeyed? Shall any one go before us with blood to appease His just vengeance? The Lord of glory—the Lamb of God—has been already before us: “Behold the Lamb of God that taketh away *the sin of the world*” (John i, 29). Behold Him, my fellow sinner. Behold Him now. He bled for you. God hath set Him forth to be a propitiation for you. It is thus that retributive vengeance is warded off by a merciful God, from the heads of those who, like you and me, have miserably earned for themselves *eternal woe*, the just penalty of a broken law. As truly as this vengeance had speedily descended upon the race, had not this propitiation been consummated upon Calvary; so truly shall you and I have life—life eternal through Jesus Christ, set forth by God, if we but receive this propitiation, *through faith* in His blood.

III. It is *through FAITH in His blood* that Christ, whom God hath set forth, becomes YOUR propitiation and MY propitiation.

Let it be assumed that you are desirous to know how it is that your sins are not to be reckoned up against you at the great day of judgment. It may be, that desirous as you are to discover the truth as to this all-important matter, you have difficulties not a few with regard to *faith*. It is the means through which the propitiation blesses man individually. Hence practically no matter is more important in the salvation of your soul. The salvation of your soul is to you a matter so unutterably momentous, that everything which concerns it must share its weight. Faith—saving faith—is no trifle. “It is the gift of God” (Eph. ii. 8).

Here is the *propitiation* which God hath set forth in the obedience and death of his Son, Christ Jesus. “And He is the propitiation for our sins and not for ours only, but also for the sins of the whole world.” (i John, ii. 2). This propitiation is what faith rests upon. Faith looks as it says, “It is enough for *my* sins.” The propitiation is the *object of faith*. “Faith,” *in its object*, is “the gift of God.”

The Book which proclaims this propitiation is the Bible. Here is proclaimed the *glorious truth about Jesus Christ*. History, circumstance, science, and reason, bear witness to its authenticity absolutely and completely. As the proclamation of the truth of God, concerning the propitiation, the Bible is perfect. Faith hears this proclamation, and says: “It is true. I believe it; it is enough for my sins.” God gave this Bible and the proclamation of its faith. “Faith,” *in its proclamation*, is “the gift of God.”

In this holy book faith is laid down by God, as that through which pardon comes to sinners. It is a simple plan. It is sublime in its simplicity. It is God's own sublimely simple plan, and whoever follows *His* way shall be saved. Any child may follow it and not go astray. The most gigantic genius that ere shone on the earth or in heaven, may spend an eternity in the attempt, but never shall be able to number up all its beauties and perfections. Faith looks at God's simple plan, by which He has so ordered the salvation of the sinner through Jesus Christ, “that *who-ever believeth on Him* should not perish, but have everlasting life” (John iii. 16) and says: “I believe it is enough for *my* sins.” This simple plan, as we have said, was instituted by God. “Faith,” *in its institution*, is “the gift of God.” Here is the love of God which passeth knowledge. We guilty and frail wretches stand in His presence, and as we search ourselves by the lighted candle of His truth, we cannot once discover the shadow of a reason why He

loves us. Yet we cannot doubt the truth, if we are to believe the Bible, that He does love us with love ineffable. We must seek for the cause of this love of His, in His infinitely loving nature. It is His pleasure to have pity and pitying love upon such sinners as you and I are. He proved this love of His by giving His Son (John iii. 17), for "the world,"—"the whole world" of sinners, to be a propitiation (i John ii. 2) for their sins.

In harmony with this universal love which God has towards sinners, God the Spirit, the third of the Divine Three-in-One pleads with men to be saved. He takes of the things that are Christ's—the things of the propitiation—and shows them unto you and me. This Holy One pleads with men; He teaches men; He entreats men; He lays truth before men, to persuade men to trust in the shed blood of Christ Jesus. Faith, moved by His pleading, enlightened by His teaching, yielding to His entreaties, and persuaded by His truth, says "I do believe, I will believe, that Jesus died for me."

The hard heart of man never could, of itself, if psychological observation and theological research mislead us not, be thus moved; man's indifference to the truth of God as it is in Jesus, concerning the propitiation never should be removed; in short, neither you, I, nor any other sinner in this sinful world, could have faith, but through the poured-out influence of the Holy Spirit. Faith is communicated by God the Spirit. "Faith," in its communication, is "the gift of God."

Here are poor sinners, helpless and undone. How can we escape the condemnation of God? Through faith in the blood of Jesus Christ shed for us. By sin we have lost our innocence. We have not, however, lost our reason. It pleases the Lord to spare us that, among other uncounted and unmeasured blessings. Existence—existence with a mind—a mind which can know and feel, and will—this kind of existence is ours. This mind, knowing, feeling, willing, is that which has faith. Faith is possible to every such mind. You have such a mind. You may have faith. Faith, which looks at Jesus, which believes the truth, which has been ordained by God the Father, and is commanded by God the Spirit, is a possibility to you, and all who possess a mind like yours—reasonable. God gives this reasonable mind. "Faith," in its very possibility, is "the gift of God."

What then is this wondrous gift?

We fear lest any verbosity of ours may have given rise, even

for a moment, to the supposition that it is something beyond your reach. It is within the reach of the meanest, vilest, darkest soul, that crawls on God's earth. Precious as it is to the saving of the soul, it is within your reach, ye bright eyed children, ye dim-eyed elders, ye weary sinners, ye hard-hearted hypocrites. It is what the laughing boy had amid the howling storm, when he chucked his marbles heedlessly on the deck, while the panting sailors held their breath:—He knew his father was at the helm, and *he could trust his father*. It is what that other boy had, who would venture to be suspended over the brow of the fearful cliff:—His *father* would hold the rope, and *he could trust his father*.

You believe that when Jesus became the propitiation He shed His blood for you. Surely you do, when God says, nay, takes the oath by Himself, that He has no pleasure in the death of the wicked, but that they would turn unto Him and live! Surely you believe that all that God can do through the sacrifice of His Son Christ Jesus, has been done, when he adds oath to assertion, and entreaty to oath, and sends His mercy to run before you, and stand in your way as you rush heedlessly to destruction, crying, "Turn ye, turn ye, for why will ye die?" (Ezek., xxxiii. 11). When He sent His Son to bleed for you; when He sent His Bible to tell you of the gift of His Son; when the Holy Spirit came, and is now with you, moving upon you; when He spared you to hear the good news once again,—surely you believe that he loved you, and that Jesus gave Himself for you, suffered in your place, and became sin for you that you might become the righteousness of God in Him, (ii Cor. iii. 21).

If Jesus became your propitiation, you *feel that all is well*. That is faith. That is God's gift to you. God wishes you to accept it now.

What, in view of the necessities of man's case, and of the love of God to fallen man, can saving faith be, but a simple belief in your heart and mine, that Jesus has borne your sins and mine, "on His own body on the tree." For my single self, I feel that nothing in the present can save me from continual shuddering at the thought of coming death and eternity, but believing simply in the power of God to save me from *all evil*—present, past, and future,—through Jesus Christ; and his supreme delight to do so, every hour of my existence. Nothing can unite me in close friendship to my God and Father, but just the belief, that the blood of Christ Jesus shed for me has swept away everything that could stand between me and His love.

From what has been stated in the Bible, nothing can stand between any sinner and God's friendship, but that sinner's own determined carelessness or foolishly wicked doubts. God has, by the circumstances of the crucifixion of Jesus, called our attention to the fact that His own eternal Son has actually bled and suffered for our sins, in our room and stead. He has given us every proof possible, that He earnestly desires our everlasting well-being. If we do not trust Him after what He has done, whom or what shall we, or can we, trust. If we have not faith in what Jesus has done for us—if we do not believe in the Lord Jesus Christ, "whom God hath set forth to be a propitiation through faith in His blood"—are we not either culpably careless or wilfully blind? "How shall we escape if we neglect so great salvation?" (Heb. ii. 3.)

We have thus endeavoured to explain the way of salvation by *faith in Christ Jesus*—the propitiation. Our labour had been less by many degrees, had systems of mere human belief been fewer in number, and closer to the truth of God. My friend, we hope your Bible is by your side. Search we pray you—search for yourself—search the Scriptures for yourself. Eternal life is worth the search of a million such lives as you have to spend on earth. May the Spirit of God be by you, whispering in words more distinct than any man can utter, the truth concerning the way of salvation.

A. McP., Pictou, N.S.

"HE DECLINED ANSWERING."

The above is the heading of a short anecdote contained in the "Canada Observer, and Presbyterian Advocate" of Wednesday, the 19th January. The anecdote is the following.—

"Many years ago a pious Scotchman of my acquaintance had a neighbour who professed to doubt God's electing love, and railed against predestination. My Scotch friend quietly said to him, "Will you permit me to ask you a few questions." As many as you please," was the reply.

"Will you tell me then, in what state is man born?"

"In a state of sin," was the ready answer.

"Is a change of heart necessary?"

"Most certainly," was the prompt reply.

"Who is the author of the change?"

"God," was the reverential answer.

"Is it," said the Scotchman, and his voice grew full-toned and his eye kindled with emotion, "Is it a new idea which enters the Divine mind, or is it from eternity?"

"Oh!" said his doubting neighbour, "I see where you would lead me—I decline answering that question."

"Reader, have you a neighbour, a good man, who, from habit or defective education, or want of familiarity with God's word, ever indulges in depreciating remarks concerning the covenant of grace and the wisdom, power and love of the Eternal as manifested in God's electing love, perhaps it would do him no harm to ask him these four questions?"

"PILGRIM."

Such is the anecdote and its accompanying exhortation, and it is our purpose to make a few remarks upon its various details for the benefit of those *who, from habit or defective education or want of familiarity with God's word, ever indulge in depreciating remarks concerning the covenant of grace and the wisdom, power, and love of the Eternal, as manifested in God's electing love*:— And we cannot do better than take the questions with their answers as they come to hand.

Question 1st.—"Will you tell me then, in what state man is born?" Ans.—"In a state of sin." We have no particular objection to the terms here used, farther than that they are rather ambiguous, man is born "in a state of sin." This may mean either that man is born with *sin in him*, or simply that he is born in sinful circumstances. If the former be the meaning intended, then we object with all the moral energy we possess. What is sin? It is the transgression of the law. But every man does not come into the world a transgressor of the law. To affirm that he does is to bring a serious charge against his Creator. The soul of man *must come direct from the plastic hand of God, but if that soul comes into existence a transgressor of the law, its Maker must be the Creator of moral evil.* But there are those who hold that sin is *coiled up* somewhere in the soul, like the worm in the chrysalis, in an inactive, undeveloped state. But sin is never inactive.—Inactive sin is no sin; inactive hate is no hate; inactive lust is no lust. But suppose we were to admit that sin does exist in the soul of the new born infant in the anomalous state referred to, the question would still recur, "Who put it there?" He who made the soul must have deposited therein that germ of sin, to be developed in uncleanness in all its forms, and to entail misery and un-

told woe upon its innocent victim. Away with such a thought. Evil is not in Him; nor can he deposit evil in others.

But the meaning may be that man is born in sin, in the sense that he is born in sinful circumstances. This is what we understand to be the meaning of the statement in the 51st Psalm, "Behold I was shapen in iniquity, and in sin did my mother conceive me." David came into existence through the instrumentality of sinful parents, and in the midst of sinful circumstances; and these may account, in some measure, for the sin of David. The sin was not in the constitution of David's soul, but in the *acts* of that soul as transgressions of the law. All men are born in sin in this sense. They spring from depraved parents, and enter a world where sin abounds; and, through sinful examples and the influence of their mortal bodies derived from depraved parents, men universally become actual sinners. And it must be sufficient for all the ends of conviction to point men to their actual transgressions of that law which is holy, just and good. Much time is worse than wasted in seeking to convince men of their original sin; a work which is just as sensible as to call upon men to act repentance for Adam's sin. Let men think of their own sin, a something that has attached to their characters ever since the law said to them, "Ye shall not covet."

Question 2nd.—"Is a change of heart necessary?" "Most certainly," "was the prompt reply." Most certainly, say we. But the change desiderated is a moral and not a physical change. But if the human soul comes into existence with sin in it, *i. e.* in its constitution, there must needs be a physical change and that accomplished through physical means. The physical depravity idea would give to the soul a death-like inability. Hence sinners are spoken of as being helpless as the inhabitants of the grave-yard. The soul is undoubtedly dead in trespasses and sins, but it is the death of condemnation, not that of inability. The soul is dead as to its state, not as to its power to act. Were it otherwise there would be no meaning in the command, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Besides a physical change must affect the personal identity of the person changed. But this is contrary to all Christian experience. Every regenerated man is the same as to his personal identity. He is conscious of no change in the constitution of the soul. The evil is not *i. e.* the constitution but in the character. The change necessary is a moral change, and must be accomplished through moral

means. The feelings and dispositions of the soul need to be changed. Love must take the place of hatred; fear must be supplanted by peace; and misery and despondency must yield to hope and joy. Without this moral change "no man can see the kingdom of God."

Question 3rd.—"Who is the author of this change?" "God," "was the reverential reply." Undoubtedly God is the author of this great moral change. "The new creature" is "born from above." He is "born of water, *even* of the Spirit." No mere creature could work this change. "Of his own will begat He us," "who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But the Divine Operator works this change through certain instrumentalities. It is too often assumed that God is arbitrary in the regeneration of the soul, and when the agency of the sinner is introduced, the cry is raised that the Divine sovereignty is denied. But it was never intended that Divine influence should take the place of human duty, not that human duty should take the place of Divine influence. Let each have its proper place. The work is not wholly of God to the exclusion of man. Nor is it wholly of man to the exclusion of God. The truth lies between the two extremities; the human will must co-operate with the Divine. Peter says: "Being born again, not of corruptible, but of incorruptible seed, by the word of God that liveth and abideth for ever. And this is the word which by the Gospel is preached unto you." And James says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

From these Scriptures it is plain that the truth is the *main* instrument in this great moral change. But that truth must be believed ere the change can be wrought. Paul, to the Galatians, says, "Ye are all the children of God by faith in Christ Jesus." And the teaching of John harmonizes with this. He says: "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." God is the author of the change, but he does not work independently of the truth, but through means of it. And the reason why all men are not changed is to be found in their rejection of the truth. The Divine One is using means with the view to bring all men to the truth. He seeks through the foolishness of preaching to gain the attention of men to the Gospel. And, in His providential dealings, whether severe or the reverse, does the loving Worker seek to shut up sinners to

the truth. And God is doing all this just in order that all men may be changed. There are those who desire to be changed, but who are waiting upon God, to the neglect of the truth. As well might the manufacturer expect his machine to move while the sluice dams back the motive power, or the house-wife expect the rays of the morning sun to light up her dwelling while the closed shutters press back the eager light, as any one expect to be really regenerated, as to his soul, who neglects the truth, that Christ died for sinners, according to the Scriptures.

Question 4th.—“Is it,” said the Scotchman, and his voice grew full-toned, and his eye kindled with emotion, “Is it a new idea that enters the Divine mind, or is it from all eternity.” “Oh,” said his doubting neighbour, “I see where you would lead me, I decline answering that question.” We have in this question what we would designate the *climax* of the anecdote. The Scotchman by his full-toned voice, and the emotion expressed in his kindled eye, seems already to enjoy a triumph, while his doubting neighbour is made to feel as if he were about to be placed between the horns of a dilemma. But a clearer understanding on the part of both might, to say, the least of it, have brought about a more equal state of things, and put off the catastrophe for a time at least. Were we able to enter into the difficulty of the Scotchman’s doubting neighbour, it might turn out to be something like the following. Should the man answer that the idea to change the sinner’s heart were a new idea as to God, then he is confronted with the omniscience of God, or, should he reply that the idea was from eternity, the poor man commits himself to the doctrine of electing love and predestination, the former of which he doubted, and railed against the latter. We suppose that this anecdote is intended to stop the mouths, of all uneducated and *unscriptural good men*, (if we may be allowed the paradox) who have hitherto railed against the doctrine of predestination and thus settle forever the controversy on this rather unsavoury point. But, suppose we had been at the elbow of the Scotchman’s neighbour, we might have helped him to prevent his empalement in another way than by “declining to answer” the question.

And first of all we would have counselled him to answer frankly that no new idea takes possession of the mind of the Eternal when he changes the sinner’s heart, for all that God does in time, that he purposed from eternity to do.—God’s acts in time, are just the expressions of his eternal purpose—some of God’s purposes are con-

ditional, while others of them are unconditional. The purpose to change the heart of the sinner belongs to the former.

In the second place we would have counselled the poor man to cast away his doubts in regard to electing love. It is seen in the development of the purpose. We explain that the purpose is to change the heart of the man who believes the truth. It is not a purpose to put forth an influence that will necessitate faith in the Redeemer, but simply to save and sanctify him who believes in Jesus, (See the Scriptures already quoted). The Scotchman's neighbour is not the first who has been led to doubt the doctrine of electing love. It might not be the Scriptural doctrine of electing love that the man doubted, but that taught in the Westminster Confession and perhaps believed in by the pious Scotchman. And is a man to be deemed lacking in education and ignorant of his Bible because he will not swallow the theological absurdity? A doubter of the doctrine of this Confession may be put to silence and yet see nothing more of the truthfulness of the doctrine doubted. But, thirdly, we would have counselled the man never to rail against the doctrine of predestination. This doctrine is taught in the Bible. But it is a conditional and not an unconditional predestination. There are no Scriptures that teach the predestination of any sinner to faith, but there are not a few Scriptures that teach the predestination of the believer to glory, honour, and immortality. Put election and predestination in their proper place, *i. e.*, in the place assigned them in the volume of the book, and there is nothing in them to stagger any sinner or mar the sanctification of any saint. They are doctrines which exhibit at once the love and wisdom of the great Author of salvation. Men are elected through faith in the truth, because faith "works by love and purifies the heart." But electing love is sometimes spoken of as if it were the richest manifestation of the Divine love. The love manifested in the gift of Jesus is surely higher than that expressed in the election of the believer. It is to this love that the sinner is invited to look and from this same love that the believer draws daily comfort and purity. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life."

J. H., Guelph.

PRAYER.—It is God's desire that we should pray. He has opened up by Jesus the way into his presence, and given us promises to encourage us to draw near to him. How criminal then to restrain prayer before God.

OUR VISIT TO THE CHURCHES IN SCOTLAND.

NO. V.

I gave an account in last number of my visit to Stirling, and after having spent the day in that interesting place, and its neighbourhood, I left with the train and arrived in Perth a little before midnight. The Rev. W. Adamson, minister of the E U. Church there, was in waiting at the station. After having spent the night under his hospitable roof I visited a few friends of a free Gospel in the town next day. He had made no arrangements for a meeting with his people, and consequently I had no opportunity of laying the claims of our cause in this country before them. They have built a fine place of worship in a central part of the town; we hope that the Church will grow in numbers and in missionary zeal, under the pastoral care of Mr. Adamson. Perth is an ancient royal burgh; it is situated on the west bank of the Tay, between 40 and 50 miles from Edinburgh. Like many other towns in Scotland, it is of great antiquity, and has been the scene of many historical events. The demolition of ecclesiastical architecture which foolishly accompanied the Reformation, commenced, we are told, in Perth, in consequence of a sermon which John Knox preached against idolatry. This old town "was occupied by the English during the reign of Edward I., but was besieged and taken by Robert Bruce. In the time of the great civil war it was taken by the Marquis of Montrose after the Battle of Tippermuir. In 1715, and again in 1745, it was occupied by the rebel Highland army, who there proclaimed the Pretender as King. The Inches are two beautiful pieces of ground each about a mile and a half in circumference, affording agreeable and healthy walks to the inhabitants, and delightfully variegated with trees. On the north Inch there took place, in the reign of Robert III., that singular combat between the Clan-Kay and Clan-Chatham, which Sir Walter Scott has introduced with so much effect in his novel of the "Fair Maid of Perth." The town is surrounded on all sides with the most beautiful and picturesque scenery, and the interesting objects in the neighbourhood are so numerous, that it would require a whole volume to notice them all."*

On the 18th of Sept. I left Perth for MONTROSE, and addressed a very good and attentive meeting in the evening. I was happy to meet with a number of warm hearted, kind Christian

* See Black's "Picturesque Tourist of Scotland."

friends, in a town which I had never visited before. They gave me a most cordial reception, and seemed to take an interest in our gospel movement in this country. On the following day I went to ABERDEEN. I had never enjoyed the privilege of seeing the far-famed city of the north of Scotland before. My expectations of seeing a fine place were not disappointed. ABERDEEN differs in its general appearance from every other town in the old country. The houses are almost entirely built of a fine gray granite which is found in great abundance in the vicinity. It is second to no city in the world so far as the durability of the material is concerned. Its streets are straight as a line, perfectly clean, and thronged with a busy population. *Union Street* is certainly not excelled for beauty by any other street of any other city in Scotland except Edinburgh. We have two Churches there. One of them under the pastoral care of the Rev. F. Ferguson, and the other, having been but recently organized, was not supplied with a settled minister. In the forenoon and afternoon I preached to the new church and congregation; the meetings were increasing, and there was every prospect of success in raising another church in that large and lovely city of the north. In the evening I preached to Mr. Ferguson's congregation; there could not be less than one thousand people present. The Chapel is one of the best which we had the privilege of visiting, and the fine organ which puts forth its heart-stirring music, is, in our opinion, a great help to the devotional exercises of the sanctuary. Mr. Ferguson has long laboured in the vineyard, with great zeal and success. The large congregation which he has gathered around him in Aberdeen since he went to that city is itself sufficient evidence of his energy and power as a preacher of the Gospel. Though he and some of his brethren in the ministry were most unjustly and falsely charged with denying the work of the Holy Spirit, at the time the nine students were expelled from the Congregational Theological Academy, yet they have had unmistakable evidence that the Holy Spirit has not denied them, or withheld from them remarkable success in their ministry.

On the following Monday I went to Frioekheim and addressed a meeting in the evening. This is but a small town between Aberdeen and Dundee, but there are a number of kind and warm hearted Christians in that locality. It is about three years since the little church joined the Union, and they are only occasionally supplied with students from our Academy.

DUNDEE. On Tuesday I went from Fricokheim to *Dundee*. This is a large and populous town. Its trade is very extensive; and since the commencement of the war in the States business has greatly increased. Its manufactures are chiefly yarns, linen canvas, &c., &c. Ship building is also carried on to a considerable extent. In the town and neighbourhood there are upwards of fifty spinning mills and power-loom factories, as well as other establishments of various kinds. We are told that *Dundee* was in ancient times fortified with walls; but of its walls or gates, no traces now remain except the Cowgate Port, from which *Wishart* the martyr is said to have preached to the people during the plague of 1544. At the period of the Reformation it was the first town in Scotland which publicly renounced the Roman Catholic faith, and so zealous was the spirit of its Protestantism that it acquired the name of "*The Second Geneva*."

The Rev. J. Miller, pastor of the Church, was from home when I visited *Dundee*, but I addressed a very good meeting in the evening and presented the claims of Canada to their sympathy, prayers, and pecuniary aid. The people were evidently interested in our movement.

The next place which I visited was **BATHGATE**. The Church there is now under the pastoral care of the Rev. A. M. Fairbairn. It was in this Church where the late Rev. Robert Morison, father of Dr. Morison of Glasgow, laboured in his Master's work for about 40 years. I preached three times on Sabbath to very good audiences, the congregation has considerably increased of late years, and the membership has more than doubled under the ministrations of Mr. Fairbairn.

On the following Tuesday I went to *Glasgow* to attend the annual meetings of Conference. But as a somewhat full account of these meetings has already appeared in the pages of the *Star*, I shall not take up space repeating what our readers have already read. I would just say, however, that the Conference meetings were seasons of great interest, and any observer could easily see that the right men are in the right place, doing the right kind of work in the right kind of spirit, prompted by the highest and purest of motives, and that at no distant day the dark dogmas of cold, iron hearted, gloomy Calvinism shall be driven out of Scotland, and the bright and blessed universalities of the Gospel for which the Union has all along contended, shall occupy the hearts of the people.

I intended to have closed the account of my visit to the Churches in the present number, but find that it will take more space than I can at present occupy, and therefore I shall conclude in next issue.

HENRY MELVILLE.

A GIFT TO THE LORD.

“First gave their own selves to the Lord” ii Cor. viii. 5.

The first duty of every human being is to give himself to the Lord. Until this duty is attended to, no other duty can be rightly done.

1. We should give ourselves *to the Lord*. Many give themselves to the world; the powers of their bodies and minds are exerted purely for this world, and its perishing treasures. Many give themselves up to be ruled by the goddess of fashion. Many give themselves up to sin, and glory in their shame, working all uncleanness with greediness. But here is a claimant for our souls, who ought not to be turned away. The Lord seeks you that you may give yourselves to him. On what are his claims founded? Are there good reasons why you should give yourselves to him? There are the best of reasons; you should give him your affection and homage and service because he is your Creator, Preserver, Bountiful Benefactor and Redeemer. Consider the relations he sustains to you, realize your dependence on him, and you will see it to be right and reasonable that you should give yourselves to him.

2. This duty implies that God has opened up a way whereby he can receive us. As a wanderer from God, the sinner is under condemnation—deserving of, and subject to, punishment. Unless a way had been opened up by God whereby he could receive us, it would be impossible for us to give ourselves to him. Therefore as it is our duty to give ourselves to him there must be a way back into his favour. Jesus is the way. He atoned for sin. He satisfied divine justice. God can receive sinners! Glory to his name!

3. It implies that he has provided means whereby sinners may be induced to give themselves to him, and whereby they may be purified and fitted to enjoy and serve him. The Holy Spirit is the great agent appointed by the Father to lead sinners to give themselves to him. He is the purifier of the souls that yield to his grace. He sanctifies by and through the truth about Jesus.

4. The duty of giving ourselves to God proceeds on the assump-

tion that God deals with us as free agents. He does not force sinners to give themselves unto him. He has endowed man with free agency; and, while he powerfully induces and influences by his Spirit, he does not bring men to himself against their wills. If therefore the sinner be waiting for some will-overmastering influence, to prostrate him at God's feet, he is waiting for what God has not provided, and he is desiring God to act contrary to the nature with which he has endowed him.

5. It is an inducement to give ourselves to God, that God has bestowed and is bestowing gifts on us. He gave Jesus to die for us. He gave the Holy Spirit to strive with us. He is bestowing on us daily ten thousand blessings. He gave us our existence, and sustains it to us. Ought we not then to give ourselves to him?

6. It is an inducement to give ourselves to God that in doing so we shall find our bliss and our purity. To give ourselves to God will be to our eternal advantage. We shall then be the Lord's, to be used by him in his service, to enjoy him, to glorify him and praise him for evermore.

7. We give ourselves to the Lord by believing his Gospel. His love to us in the Gospel constrains us to give him our hearts, our all. Look to that love. Believe in that love.

8. If we give ourselves to the Lord we will delight in his service; we will give of our means to advance his cause; we will ally ourselves to his people, and feel ourselves under obligation to act at all times, in all places, and under all circumstances, as his representatives in the world.

A.

IRRESISTIBLE GRACE.

Dr. Whitby, in his valuable work on the five points, exposes the error of those who hold the unscriptural doctrine of irresistible grace, very fully and very clearly. We wish to call the special attention of our readers to the following extracts: He says, "If conversion be wrought only by the unfrustrable operation of God, and man is purely passive in it, vain are all the commands and exhortations directed to wicked men to turn from their evil ways to put away the evil of their doings, to cease to do evil, and to learn to do well, to wash and make themselves clean, (Isaiah i. 16) to circumcise their hearts, and be no more stiff-necked, (Deut. x. 16) to circumcise themselves to the Lord, and take away the fore-skins

of their hearts, to wash their hearts from wickedness that they may be saved, (Jer. iv. 4, 14) to put off the old man and put on the new, (Eph. iv. 22) to lay aside all filthiness and superfluity of naughtiness, and to receive with meekness the ingrafted word, (i Peter ii. 1, 2) for to suppose that God commands the duty, or imposes that as our duty under the penalty of everlasting wrath, which he both knows, and according to this *hypothesis* hath declared we never can do without that mighty aid which he neither doth nor ever will vouchsafe to the greater part of those to whom these precepts are directed, is to require them in vain to do these things, and in effect to declare they are to look upon themselves as inevitably damned, and that even for not doing that which it is no more in their power to do, than to create a world." After quoting Isaiah v. 4, "What could have been done for my vineyard, that I have not done in it? or, as he renders it, "What was there more to do for my vineyard, which I have not done in it? Wherefore when I looked (or expected) that it should have brought forth grapes, brought it forth wild grapes?" He goes on to say: "For doth not this enquiry make it evident that the means which God had used to make this vineyard bring forth good grapes were both intended for that end, and were sufficient, though not effectual, through her perverseness, to produce in her these fruits which he expected from her; if an unfrustrable operation on her were absolutely necessary to that end, must he not in vain have used all other means here mentioned to produce it, whilst that was not vouchsafed? Admit this supposition, and it demonstrably follows that this vineyard had not grace sufficient to answer her Lord's expectations, and if so, must he not unreasonably complain that she brought forth wild grapes, and more unreasonably expect good grapes, and chide his vineyard for want of them, and most unreasonably punish her for not doing that which he would not give her grace sufficient to perform, and which could never be performed by her without grace sufficient?" Every Gospel hearer is under obligation to give his heart to God. Every Gospel hearer is the subject of divine influence; the Spirit of God is pleading with Him to turn to God; to repent, to believe and live. The sinner is responsible for resisting these holy and heavenly influences, which are brought to bear upon his mind. He is responsible for remaining a single day in an unregenerated, unconverted, un sanctified, condition; and since God is waiting to be gracious, willing to save, anxious to bless every Gospel hearer with pardon and peace, the doctrine of irresistible grace is unscriptural and delusive.

REJOICE IN THE LORD.

It is a Christian duty to be glad. Says the Psalmist, "Delight thyself also in the Lord, and he will give thee the desires of thine heart." "Rejoice in the Lord ye righteous; for praise is comely for the upright." Habakkuk declares, that he will rejoice in the Lord—that he will joy in the God of his salvation, though the fig tree should not blossom, though there should be no fruit in the vines: though the labour of the olive should fail and the fields should yield no meat, though the flock be cut off from the fold, and there be no herd in the stall. The Christian has a never failing source of joy in God. Though all things should fail him, God cannot fail him. The Lord takes care that those who trust and rejoice in him shall want no good thing. It was not without the best of reasons that Paul, blessed himself, from his prison at Rome, called on the Phillippians to rejoice. "Rejoice in the Lord always: and again I say rejoice." Many persons fancy that no true joy is experienced by the Christian; or at least, cannot see how it is that the Christian is happy. They judge of Christians by themselves; they think that if *they* were to give up all sinful pleasure, as the Christian does, that they would be completely wretched. But they consider not, that, when the Christian gives up all sinful pleasure, he enters into higher and purer, more satisfying and more abiding joys. The Christian is united to Jesus his Lord; and his joy is *in the Lord*. This union to Jesus the men of the world have no experience of, and therefore they cannot understand the joy which Jesus gives. They must be *in the Lord* to experience such joy; and when they are in the Lord by faith, they will not wonder at the Christian's choice; but rather at their own folly in feeding, or rather starving, their minds with earthly joy.

Such a command is a proof of the benevolence of God. The fact that he has made us capable of joy is a display of his love: much more is his love displayed in the rich provision he has made to feed our susceptibility of joy.

We rejoice in the possession of good. In the Lord we have many blessings. Through his work we have pardon and peace and purity; in himself we have a Friend, an ever-faithful-Friend. We may well rejoice in him. We rejoice in the expectation of good. From the Lord we expect great things. From him we expect heaven. We expect to be with him, to reign with him in life and glory. We should joy in him continually and abundantly. We honour him by taking advantage of his kindness and his promises.

MIND-POWER HERE AND HEREAFTER.

One of the chief differences between our present and future mind-power, will probably consist in our being able hereafter to view the whole of our knowledge at one glance. This idea is greatly strengthened by the wonderful experience of persons in a state of suspended animation, as well as by certain dreams indicative of undeveloped power. Dr. Adam Clarke and many others, have been the subjects of this strange death-in-life sort of condition. Their entire history to its minutest details spread itself in a panorama around them. Their "book" was opened, and the past stood forth revealed. Life was all "retouched again," with colours of prismatic hue, and dipt in immortality. But as the door was shutting them up in their chamber of imagery, they were mysteriously snatched back for a while to time and sense, maybe in part for the very purpose of revealing that wonderful experience to an unspiritual, and too often sceptical world. Now if this theory of our after-knowing has a foundation in fact, what a mighty stride we shall thus take in the line of development and progression; for now we are conscious of but one idea at once. The greatest minds are conscious of no more. Our present knowledge is a chain of which the mind can perceive but one link at any given time. It is by means of the faculty of Association that the chain is uncoiled, and brought before the eye of Consciousness. But it will not always be so, for "we shall know even as we are known." O! glorious spirit-elevating thought! We shall not always sit in the dust conning the poor alphabet of knowledge. Enlargement awaits us. The perfect is coming. There shall be no night there, for the glory of God and of the Lamb shall be the light thereof. And how much will it enhance both our pleasure and our power, to be able to realize the whole field of our ideas—then indefinitely enlarged—by a single act of the will.

—*Christian Times.*

 HOLINESS, WHAT IS IT?

Is not the love of God, I mean the supreme love of God, precisely what is meant by holiness? It is not only an evidence of it, not only a source of it, not only an important branch, but the sum and perfection of it. For what is sin in the heart, of which all evil actions are but the fruits and expressions, and from which

they derive their malignity and contrariety to the divine will ? is it not the love and pursuit of inferior objects on their own account, and giving them that place in our affections, which is due only to God ? All sins of whatever kind, may be easily reduced to this, and shown to be nothing else, but the alienation and estrangement of our heart and affections from God, to whom alone they are due, which, in so far as it prevails, necessarily occasions a misapplication of every faculty of our minds, and of every member of our bodies, and thus a rebellion of the whole man. But whoever loves God above all, and places his chief happiness and delight in him, is truly holy ; not only will he be so, as the effect, but really is so, by the possession of this disposition. In proportion as this love is increased and strengthened, his sanctification is carried on, and when it is complete and triumphant, entirely free from the mixture of any baser passion, he is perfect in holiness.—*Witherspoon*.

THE CHILDREN'S PORTION.

A LAST ADVICE.

DEAR YOUNG FRIENDS,—It is a very solemn thing to die. All men feel it to be so, whether they are prepared or unprepared. A death-bed is a place where all men are led to speak very seriously. Those who are able to trifle there, are few and monstrous exceptions to the rule of our nature. I wish you now to listen while I tell you about an advice which a dying man lately gave to a young lad about sixteen years of age. This man lived in the world above sixty years, and the young lad had lived only sixteen. The old man was at the close of life, looking back upon all that he had done, and upon all that he enjoyed ; while the youth was just at the commencement of life, and was looking forward to many years that may yet lie before him. The old man had travelled over the journey—the young man was just setting out. Well, what do you think was one of the most solemn and earnest advices which this old man gave ? Taking the lad near to his bed, he said, “ John, if I had life to begin now, intoxicating drink would never enter my lips. I earnestly advise you never to allow it to enter yours.” Perhaps some one will be apt to say that this was just an enthusiastic teetotaler ; if it had been so, he was at that moment a dying man, in the hourly expectation of

appearing before his God, and his advice should claim our most solemn regard. But he was not a man of this character. He had tried what pleasure could be found in drink. He had tried long, and that most determinedly, to derive full happiness in this way. He had felt the deep and agonizing pangs of a wounded spirit as the only result, and he panted in most affectionate earnestness to give the lad the benefit of his bitterly-disappointing experience. For several years he had entirely abandoned the use of this drink. He had reaped some portion of the blessings of such abstinence. He was now passing calmly to the border of Jordan, trusting, as he said, to a Saviour's atonement, and in perfect peace; but he was compelled to remember the experience of his life, and with the recollection of what he had felt from this source, he earnestly desired to warn this young man against the dire delusion which had been practised upon himself when the intoxicating cup at first was placed in his hand. He knew that the first tastings had led him gradually on to deeper draughts, and these had poured into his soul a curse, at the remembrance of which he could not be silent in a dying hour. Dear young friends — I now convey this last advice to you. It is one thing to lie upon a death bed, looking over a life of three-score years, and quite another to stand at what may be the outset of the active portion of such a life, and to look into the darkness of futurity; but you who are looking forward may well profit by the warning of those who are looking back. When from the borders of eternity they cry, "Beware of that danger in which we had well-nigh perished, and in which we lost a large portion of the best of life," you cannot wisely neglect their warning cry. O do not trifle with it! Lay it most seriously to heart—as if you had stood at the bedside of this dying man; listen to the solemn declaration, "If I had life to begin now, no intoxicating drink would ever enter my lips" And dear young friends, may you never know what it is to give such a last advice. May your happy experience be that of those who live and die without even tampering with this most insidious and deadly snare! J. K.

THE CHILDHOOD OF JESUS.

In th. green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills—

Once lived and roved the fairest child
 That ever blessed the earth ;
 The happiest, the holiest,
 That e'er had human birth.

How beautiful his childhood was,
 Harmless and undefiled ;
 Oh, dear to his young mother's heart
 Was this pure, sinless child !

Kindly in all his deeds and words,
 And gentle as the dove ;
 Obedient, affectionate,
 His very soul was love.

Oh, is it not a blessed thought,
 Children of human birth,
 That once the Saviour was a child,
 And lived upon the earth ?

LOOK TO JESUS.

" Looking unto Jesus, the author and finisher of our faith." Heb. xii. 2.

Child of a lost and guilty race !
 With dark, polluted, leprous soul ;
 An exile from thy Father's face,
 Despising all his fond control,
 Thy Saviour's hand can yet deface
 Of sin's disease each lingering trace,
 Oh ! look to Jesus, and be whole !

Thou captive spirit ! bound in chains,
 Which Satan's hands have forged for thee ;
 Oh ! shun the agonizing pains
 Which wait thee in eternity.
 From dungeons deep, where darkness reigns,
 Look up to heaven ! whilst hope remains,
 Oh ! look to Jesus, and be free !

Ye murm'ring mortals, bending low
 Beneath a load of human ill ;
 Though troubled waters round you flow,
 And bitter gall your cup may fill ;
 Though num'rous cares may now distress
 And none be nigh to aid and bless
 Look, look to Jesus ! Peace, be still !

Ye fainting pilgrims, as ye go
 This earth's sad wilderness along,
 How oft will notes of deepest woe
 Be mingled in your way-side song!
 Oft will your strength and vigour fail—
 Oft, will your very spirit fail—
 But look to Jesus, and be strong!

Departing saints, whom death doth call
 From earth and all its ties to sever;
 Whatever clouds may round you fall
 Let faith and courage waver never!
 Remember Jesus standeth by—
 Soon shall you meet his loving eye—
 Oh, look to him, and live for ever!

From "*Songs by the Way.*"

THE WELLS OF SALVATION.

"Therefore with joy shall ye draw out of the wells of salvation."—Isaiah xii. 5.

The Bible abounds with figurative language, and metaphorical representations. The blessings of salvation are frequently compared to water. Thus we read of rivers, fountains, streams, living waters, and wells, all to set forth the cleansing, reviving and elevating nature, and the inexhaustible fulness of these blessings. Let us look at

THE WELLS OF SALVATION.—What is meant by them?

The eternal love of God. It reaches from everlasting to everlasting in its length; it extends to men of every clime, and alike encircles Jew and Gentile, such is its width; it reaches the lowest shades of misery and despair, such is its depth; and it conducts to the full enjoyment of God in heaven, such is its height.

The gratius mediation of Christ.—To use the language of Dr. Chalmers, this throws an archway of communication between the realm of sense and spirit,—it is the mystic ladder which conducts men to the altitude of the eternal and immutable God. By the doctrine of the incarnation he is pictured to the world with a human countenance, heard in a human voice, and seen in the deeds and footsteps of human history.

The sacred influence of the Spirit.—'Tis he alone that can illumine the understanding, soften the heart, and sanctify the soul, His operations are mysterious in their manner, wonderful in their nature, extensive in their range, effectual in their power, and glorious in their effects.

The gracious promises of the Gospel.—The promises of God are all sure, though not dated, this exercises faith, induces hope, and excites to prayer.

We have seen what these wells are, now let us notice,

THE CHRISTIAN'S BLESSED EMPLOYMENT.—He draws water.

By what means? In the exercise of meditation. This is highly conducive not only to the formation of our Christian character, but to the promotion of our spiritual comfort and prosperity. By reading the Scriptures, many have drawn the sweetest consolations from the wells of salvation. By prayer, which is the golden key that unlocks the treasures of heaven. All this must be done in faith, and with a dependence on his grace.

In what manner?—"With joy." Joy, because of the very nature of the blessings he derives; they are soul reviving, and refreshing joys because of their freeness. The wells are open to all who will draw from them. Joy, because of their inexhaustible fulness. They may be compared to a vast ocean, incessantly rolling its billows, without finding bottom or shore—or to eternity itself—without exhaustion, without diminution, without end. Let me often be found beside these wells, with the sentiment of the poet:

"Lord, I am come to seek supplies
And drive my wants away."—*Temple.*

BOOK NOTICES.

THE PATHWAY TO HEAVEN; BY WILLIAM CLARK, BEITH, SCOTLAND.
THE WAY OF SAFETY AND TRUE HAPPINESS FOR VARIOUS CLASSES, CHIEFLY THE CARELESS AND INQUIRING; BY THE SAME AUTHOR,

These two little works are full of rich, simple Gospel truth; fitted to lead the anxious who are in search of peace and pardon to the foot of the cross. The Author presents the Gospel in its fulness and freshness before the minds of his readers, and his heart is evidently set upon doing good.

LOST AND FOUND; OR, GOD AND THE SINNER; BEING A BRIEF EXPOSITION OF THE PARABLE OF THE PRODIGAL SON; BY THE REV. DAVID DRUMMOND, BELLSHILL.

This is a well written, instructive and suggestive little volume. The prodigal's original condition,—departure from home,—degradation,—misery,—awakening,—return to his father,—his reception, &c., &c., are all exhibited in a clear and impressive manner. We hope that this capital exposition of one of our Lord's finest parables will have a wide circulation. It is calculated to lead wanderers back to the bosom of the Prodigal's Father.

INTELLIGENCE.

AUCHTERARDER, SCOTLAND—CALL.—We understand that the Rev. Robert Steel Dalry, has received and accepted a unanimous call to become pastor of the Evangelical Union Church, Auchterarder.

DREGHORN, SCOTLAND.—The brethren in connection with the Evangelical Union here, were formally constituted a church upon Sabbath Jan. 10. Rev. W. Bathgate, Kilmarnock, officiated, and delivered an edifying sermon on "Christian Joy," after which he constituted the church, when 34 members sat down to the observance of the Lord's Supper.—A tea soiree took place, in connection with the above services, on Monday evening—in the absence of the Rev. Mr. Bathgate, through indisposition, Mr. Robert Baird presided. The Rev. T. G. Salmon was called upon to give thanks, after which the stewards served out a good and substantial tea. The chairman made a few remarks, and, in doing so, introduced the Rev. Stephen Todd, of Beith, who gave a very earnest and impressive address on "Christ our Refuge." The Rev. T. G. Salmon, of Kilwinning, gave an able and clear address on "The Universality of the Atonement, and its objections." He was followed by Mr. N. B. Cameron, of Kilmarnock, on "Calvary," who pressed the matter home with much feeling and point, to decide immediately for Christ. The Rev. Stephen Todd asked God in prayer to bless the words spoken to-night. After singing a hymn, the Rev. T. G. Salmon pronounced the benediction, which brought the meeting to a close at half-past 10 o'clock, all seemingly pleased and greatly enlivened and encouraged.—*Christian Times*.

SALTCOATS, SCOTLAND—ANNIVERSARY SERVICES.—The first anniversary services of the opening of the Independent Chapel, Hamilton Street, were held on Sabbath, January 10th. The Rev. S. Todd, of Beith, officiated on the occasion, and preached in the forenoon from the 87th Psalm, 3d verse, and showed the glorious things spoken of the city of God. In the afternoon he chose for his text Hebrews vi. 8, and set forth Jesus as the sinner's Refuge. In the evening he spoke from 1st Timothy ii. 5, and held up the man Jesus Christ to all. The sermons manifested considerable power of thought, and were delivered with much energy, and made a deep impression upon the hearers. Notwithstanding the unfavourable state of the weather, the meetings were very respectably attended during the day, and in the evening the congregation was large. The collections were liberal. The church meeting in this place of worship is making considerable progress. Between thirty and forty have been added to the membership during the past year.—A fruit soiree was held in the chapel on Tuesday evening, which was well attended. Important and impressive addresses were delivered by the Rev. A. Cross, of Androssan, on "The Assurance of Hope;" by the Rev. S. Todd, of Beith, on "Christ's Raising the Dead;" by the Rev. T. G. Salmon, of Kilwinning, on "The Reign of God;" and by the Rev. Professor Kirk, of Edinburgh, on "The Faithfulness of God." A good impression was made on the meeting, which we trust may be productive of much fruit.—*Christian Times*.

DONATION PARTY.—The members of the E. U. Church and congregation, Huntingdon, C. E., met at the parsonage on the evening of Wednesday, February 3d, bringing their gifts to their pastor, Rev. G. Anderson. After tea, a hymn was sung and prayer offered up, when Mr. Caldwell, one of the elders of the church, in a short address, stated that the members of the church and congregation were present out of love and respect for their pastor, that it was proper, as he ministered to them in spiritual things, that they should minister to his temporal wants, and that they should hold up his hands in prayer to God for him. Mr. Anderson made a short address, expressing his pleasure at seeing them in his own house, and his hope that they would be more firmly united than ever for the spread of the simple Gospel. The evening was spent in pleasant social intercourse. The donations amounted to about \$36 in value.

TESTIMONIAL TO THE REV. PROFESSOR MORISON, D.D.—On the evening of Feb. 3, a Soiree was held in the City Hall, Glasgow, Scotland, when £1250, which had been subscribed as a testimony of the esteem in which he is held by Christian friends, were presented to Dr. Morison. The hall was crowded in every part James Hamilton, Esq., was in the chair. After tea, the chairman, called on the Rev. Mr. Bathgate, who delivered the first address. Next, Mr. Wilson, the first mover of the testimonial, in a beautiful address, presented a silver salver and the sum of £1250, placed to his credit in the Union Bank of Scotland, to the Rev. Doctor. The following is the inscription on the salver:—"This salver and £1250 were presented to the Rev. Professor James Morison, D.D., of Glasgow, by a large number of friends, in recognition of his rich mental gifts, varied scholarship, stainless Christian character, many noble sacrifices and great services rendered in the interests of Biblical theology and vital religion." Mr. Morison replied in an address that betokens at once his humility, his greatness, and his piety. Addresses eulogistic of Mr. Morison, were afterwards delivered by Mr. McWhirter, Manchester, and by the Rev. Messrs. Mitchell, Hawick, Cron, Belfast, and Davidson, Greenock.

A FALSE CHARGE REPEATED.—In the January number of the *Star* we took to task a minister of the gospel for falsely charging Evangelical Unionists with denying the work of the Holy Spirit. We see that that charge is repeated in the *Presbyterian* of the present month. We cannot, of course, enter into this subject at present, but we shall attend to it in our next number. We are sorry that our theological opponents will impose on us the necessity of replying to false charges.

ERRATA.—No. 1, page 3, line 19 from top, between the words "of" and "flesh," insert the words, "stone, and giving them and heart of."

No. 2, page 36, line 24, for "can" read "cannot."
