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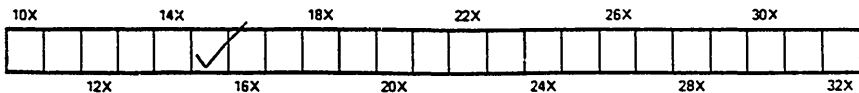
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# THE CANADIAN DAY-STAR.

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"I am the light of the world."

"Preach the Gospel to every creature."—JESUS.

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DECEMBER, 1861.

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## THE VOICE OF GOD.

God is a very great, a very good, and a very glorious Being. He is infinite, unchangeable, and spiritual in his nature. God can be seen nowhere, and yet there is a most important sense in which we can see him everywhere. God can unfold his existence and attributes to our view. He has revealed himself to us, and in us; our own being is a bright and transparent revelation of God. There is a voice in the very centre of our own being, in our consciousness and conscience. That voice is the voice of God, and no moral being however degraded or depraved he may be, or become, can ever get away from the sound of that voice. God can speak to our outer and to our inner ear, and he has done both.

He who is light and love can utter his thoughts, his plans, his purposes, his will and wish. He tells us in language which we can understand *that he is*; *What he is*, what He is *to us*, what He has done for us, and what he desires us to be and to do. Hear O heavens and give ear O earth, for it is Jehovah that speaks. He utters his voice through a great many different mediums in order that we may listen and learn.

God speaks to us, for example, in and through the *medium of creation*. That vast and diversified volume is a manifestation of God as well as a revelation *from him*. There are doubtless many portions of the polyglott book of nature so mighty and so minute

that we shall probably never be able to read them all; but we believe that all creation is a revelation; and every chapter, and page, and paragraph of this book, with which we are acquainted, tell us much about God. He speaks through them to us; they are so many tongues telling us of his power, his wisdom, his love. The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.

God speaks to us in the revolving seasons of the year; the voice of God is heard in summer, and winter, in seed-time and harvest. The voice of God is heard in the murmuring of the stream, the howling of the tempest, the rolling of the thunder, and the raging of the sea. When the elements of nature are all excited and angry and in tumultuous agitation, or when "peace be still," is written on their tranquil breast, and they are all hushed to perfect rest, then we hear the voice of God. How beautiful, sublime and full of power is the poetry of Scripture on this subject! "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. Ps. xxix, 3—5, 7—9.

The voice of God is also very distinctly heard in the dispensations of his providence. Whether he sends us joy or sorrow, prosperity or adversity, health or sickness, blessings or bereavements (indeed bereavements are often blessings in disguise), he speaks, that we may hear, he teaches that we may learn. "Be still and know that I am God," is the lesson which we should often learn from the dispensations of Divine providence.

But nowhere does God speak so impressively and expressively as in the plan of redemption. The Bible is the word of God. Here he speaks to us, and we can distinctly hear the tones of his voice. He uttered his voice when light started into existence, and when he rolled worlds from his creating hand. "For by the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth." He uttered his voice when he hung the earth upon nothing, and laid the foundations of the everlasting hills. He uttered his voice in "paradise lost," when he asked the question, Adam where art thou? He uttered his voice when Mount Sinai was enveloped in clouds of thick darkness, and when Moses said, I exceedingly fear and quake. Then the very earth trembled at the voice of the Lord. Then the voice of the Lord was powerful and full of majesty, but when Christ appeared God uttered his voice still more audibly and more gloriously. Never was his voice so distinctly heard before. What was the incarnation but the expression of God's mind and will! What but the laying bare his very heart for our inspection! What but the tender tones of his voice of love and mercy! The Incarnate One is the WORD of God. He is at once the revealer of God, and God revealed. He is the manifestor of God, and God manifest in the flesh. He is the visible manifestation of the invisible God. He who saw Jesus saw the Father. He who heard Jesus heard the Father; and he who believeth in Jesus believeth in him that sent him. O it is when we visit the sacred spot called Bethlehem, or Calvary, that we hear the heart-melting tones of the voice of him, whose nature is love. The advent of Christ, his life, his character, the doctrines which he taught, the sacrifice which he offered to God for a sweet-smelling savour, and the offices which he fills in the economy of grace reveal God; manifest the moral character of God; make known his will and purposes of mercy.

Dear reader, have you heard and been moved and melted by the tender tones of Jehovah's voice? God hath in these last days spoken unto us by his Son. His language is, "Unto you O men I call and my voice is to the sons of men."

He is even now speaking to you in tones of tenderness, compassion, and love. O that to-day you would hear God's voice. He tells you that he loves you, that he desires your weal, that he has no pleasure in your woe. He tells you that he has given Jesus Christ his own, his only begotten and well-beloved Son to suffer and die in your room. He intreats you to turn and live, to believe and be saved. He is even now pleading with you. His language is "Come now and let us reason together; though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." He is waiting to be gracious; he is willing and anxious to pardon all your transgressions this very day. The Holy Ghost saith, O that to-day you would hear his voice. Hear God's voice *now*, for *now* is the accepted time, *now* is the day of salvation. Hear, and your soul shall live. "The hour is coming and *now is* when the dead shall hear the voice of the Son of God, and they that hear shall live." Hear this voice attentively. Hear it understandingly; hear it believingly, and as a natural and necessary consequence your heart will be softened, your understanding enlightened, and your troubled mind brought to joy and peace in believing.

God calling yet! O can you longer tarry?  
Nor to your God a heart divided carry;  
Yield to his grace, and let your heart be broken,  
Because to day, the voice of God has spoken.

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### GOD'S GRACIOUS COMMAND.

When man was created by God, and placed on this fair earth, a command was given to him not to eat of the tree of knowledge of good and evil. This was a most benevolent command, as its tendency was to convince Adam, that there was a will above his finite will, the will of God, the perceptive will of God, to which it was his duty to conform, and in conformity to which he would find his purity and his bliss. Man sinned, and exposed himself

to the consequences of disobedience. Having sinned, he could not be restored to the favour of God by the moral law, inasmuch as that law threatened death—demanded satisfaction. A remedial scheme was necessary that man might be brought back to God, and to the path of rectitude. A remedial scheme has been most graciously provided by the God of love and mercy. The gospel is the glorious announcement that God gave his only begotten Son to atone for sinners. It tells us of the transaction of the atonement of Christ, which honours the law, satisfies justice, pleases God as the law-giver of the universe. But that men may enjoy its rich blessings it is necessary that they believe this gospel. Hence God's commandment that men should believe in his Son. The gospel has been made known to men for the obedience of faith.

To obey this command is to regard the gospel, in its real import, as true to yourself, a sinner; as revealing the love of God's heart to you, though utterly unworthy, in giving up the dearest object of his love to agonies and death for your salvation—to take peace and safety on the ground of the completed and accepted atonement, which it unfolds.

This command you should obey and continue to obey. Thus will you begin a life of faith, and live by the faith of the Son of God, who loved you and gave himself for you. Thus will you abide under the power of the saving truth and the Holy Spirit's gracious influence, enjoy peace, become increasingly holy and meetened for heaven.

Since God commands you to believe in Jesus, it must be possible for you to do so. God does not command men to do impossibilities. His service is a reasonable service. But it would not be reasonable to command men on the pain of a "sore punishment" to do what they have no power to do.

Since it is possible for you to believe in Jesus, you must have power to believe. Sin has not annihilated any of your powers. In your state of sin, you are using your powers in a wrong way.

You use your power to believe every day, in believing the statements of men. You are believing the lies of the devil, as long as you continue in unbelief; and surely you have power to believe the saving truth of God's gospel.

If it be possible for you to believe in Jesus, there must be a truth for you to believe. It must be a fact that Jesus died for you. It does not become a truth that Jesus died for you, by your act of faith. Faith has not power to change the contingent into the categorical. It is not true that Jesus died for you if you believe, and that your believing makes it true that he died for you. *That he died for you must be either true or false, irrespective either of your faith or unbelief.* But as God commands you to believe in Jesus, and as it must be possible for you to believe in him, it must be a truth that he atoned for all your sins. If there be any sinners for whom Jesus died not, to such there is no gospel; their salvation is as impossible as is that of devils, and the Saviour's words which teach us that there is a gospel for every creature, are a lie. But Jesus died for all men. You are commanded to believe the truth that he died for you. The gospel announces to you that Jesus atoned for all your sins, and that God in him is a satisfied God, before you believe and in order that you may believe. "To you is the word of this salvation sent." It is your duty and your privilege to say, as Paul said, "Jesus loved me and gave himself for me."

*If it be possible for you to believe in Jesus, God must have provided the Holy Spirit for you.* Nothing can be clearer from the word of God than that no one can believe without the Holy Spirit. So that if the Spirit be withheld from any one, faith in his case, is an impossibility. But how can we vindicate the Divine character as just and consistent, if we maintain that he commands men to believe and threatens them with perdition because of unbelief, and at the same time, withholds from all but an unconditionally elected number, the influence requisite that they may believe? But the love and work of the Spirit are just as

wide as the love and the work of Christ. His work is convincing *the world* of sin. He strives with *man*. He is poured out on *all flesh*. As Jesus died for sin "that the world through him might be saved," the Spirit strives with men, that he may bring them to Jesus. If men are not actually saved, their ruin is not to be ascribed to any lack of efficacy in the Redeemer's atoning work, nor to any want of dealing on the part of the Divine Spirit. Men resist, grieve, quench, vex the Spirit, when they refuse to yield to his influence and believe in the Saviour. God's complaint with respect to you, O unsaved sinner, is, not that you do not believe without the Spirit, but that you will not believe though he has provided the Spirit and though the Spirit has been wooing you, and seeking to win your heart to the Saviour.

It is your duty, O salvation-needing sinner to believe in Jesus and be saved.

This command to believe sustains most important relations to God's other commands in the moral law. By obedience to it, you are brought back to God. The truth you believe—the truth that Jesus atoned for your sins—as it discloses God's love to your soul, fills you with gratitude to God. Thus you love God, because he first loved you; and loving God, you delight to do his will. Thus the Gospel, when you believe it, takes you by the hand and leads you back to the path of obedience, and furnishes you with motives, which constrain you to walk in it. The Cross of Calvary is the starting-point of the Christian course. And when you come to the Cross, gladdened by its light and animated by its power, you begin to run in the way of God's commandments

The command to believe in Jesus is most gracious. It is a command to be saved. "Look unto me and be saved." Sinner, God commands you to be saved! Amazing mercy!

But consider that disobedience to this command to be saved will issue in dreadful woe to your soul. If you neglect the great salvation there is no way by which you can escape the just judgment of God. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36.



You should obey this command *now*. "Now is the accepted time." God has no pleasure in your continuance in sin and danger. "Behold the Lamb of God which taketh away the sin of the world." John i. 29.

"O how unlike the complex works of man,  
 Heaven's easy, artless, unincumber'd plan!  
 No meretricious graces to beguile,  
 No clustering ornaments to clog the pile;  
 From ostentation as from weakness free,  
 It stands like the cerulean arch we see,  
 Majestic in its own simplicity.  
 Inscribed above the portal from afar  
 Conspicuous as the brightness of a star,  
 Legible only by the light they give,  
 Stand the soul-quickenings words—*Believe and live.*"

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*For the Canadian Day-Star.*

THE SIN BY ADAM—THE LAW BY MOSES, AND THE GRACE BY  
 JESUS CHRIST.

1. *The extended curse of (EDEN'S) transgression.*
2. *The universal condemnation of (SINAI'S) commands, and*
3. *The unbounded provisions of (CALVARY'S) gospel.*

1. And they heard the voice of the Lord God \* \* \* and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden, and the Lord God called unto Adam, and said unto him, **WHERE ART THOU?**—*Gen.* iii. 8, 9.

2. Moses said, I exceedingly fear and quake.—*Heb.* xii. 21. So terrible was the sight of "the mount that might be touched and that burned with fire," while the "Voice of the trumpet sounded long and waxed louder and louder,"—*Exod.* xix. 19; and there was heard confirmed in thunder "CURSED is every one that continueth not in all things written in the Book of the law to do them."

· From the day of man's first fatal sin see all along the line uni-

versal condemnation hangs over the race of fallen Adam. As these sights appal, another object of quite as extensive interest, attracts attention.

3. In mild majesty divine, the Man of sorrows, bearing the iniquities of us all who have gone astray. "We would see Jesus," the sin-offering for sinners, the kinsman of the race, taking the handwriting that was against humanity and nailing it to "HIS CROSS." Behold the God-man! He beholds us in our low estate. There is a great earthquake. Darkness prevails, but not beyond our Redeemer's work. The dawn of gospel day draweth nigh. "The light of the world" approacheth his rising.

"See streaming from the accursed tree the all-atoning blood.

"Is this the Infinite? 'Tis He, the all-atoning God."

Eden's transgression was ruinous, Sinai's condemnation tremendous, but Calvary's atonement at least as full and universal. The veil is rent! the graves unclosed! the living way opened! The people who came together to that sight smote their breasts and returned. Others exclaimed, "Truly this was the Son of God." The solemn scene there that day for ever forbade free "predestination to wrath." No place near the cross for the fell idea of partial atonement. "God was in Christ reconciling the world unto himself." I *Cor.* v. 19. "The word was God." His omniscient eye swept over extended humanity, and with *individuality* of purpose for each as for all, he raised the cup to his lips, and as he exclaimed, "IT IS FINISHED," from the summit of Calvary the joyous note echoes forth all round through the valleys of earth, "He tasted death for every man!!" Far as the ruin the remedy is available; life-wide as death. Wherefore as by one man sin entered into the world and death by sin, and so death hath passed upon all men, for that all have sinned \* \* \* Therefore as by the offence of one judgment came \* \* \* Most evidently on the same ALL MEN. Even so the free gift unto justification of life. *Rom.* v. 12, 18. The curse by the forbidden fruit, the condemnation by the two tables of stone, and the atonement

by the cross, are clearly co-extensive. But in the last, grace doth much more abound.

Did the first disobedience bring death universal ?

“ The fruit prohibited, whose mortal taste  
Brought death into the world and all our woe,  
With loss of Eden, till one greater man  
Restore us.”

Then “ The bread of God is he which cometh down from heaven and giveth life unto the world.” *John* vi. 51. “ God sent forth his Son to redeem them that were under the law.” *Gal.* iv. 5. “ God so loved the world,” &c. Hence the great commission, Go ye therefore into all the world, and to every creature preach the gospel.

JACOB SPENCE.

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### LOGIC FOR THE HEART.

God has constituted man a reasonable being. He has endowed him with reasoning powers. Hence the science of logic, which teaches the laws of thought. In the universe, in the midst of which we are placed there is much to call into exercise our powers of reasoning. We cannot extend our researches into any department of inquiry without using them. The Bible furnishes scope for their exercise. Reason indeed is not a light: it is an eye to admit the light. It is not an oracle: it is an ear to listen reverently to the lively oracles of the living God. Hence God appeals to man as a reasonable being. “ Come now let us reason together, though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.” *Isaiah* i. 18. How kind and condescending in God to beseech the sinner to come and reason with him! God deals with man as a rational being. Hence he calls on him to consider his ways, to consider his latter end, to hear Jesus, so that he may be influenced by the truths respecting himself and eternity and Jesus which he considers and hears. The first preachers of the Cross proceeded on the assumption that man is a being, who can be moved by argument. Paul

“disputed;” he reasoned out of the Scriptures that Jesus was the Christ. As God has given us rational powers, and deals with us as rational beings, we are responsible for the use which we make of our reason. Our reason is not instead of revelation: it is not instead of the illumination of the Holy Spirit by the truth about God in Christ. But there is a sphere for its exercise. We should use it in seeking to apprehend the truths of the Bible, especially the truth respecting Jesus. The competency and skill of a teacher cannot compensate for the lack of attention in the scholar. The exercise of the scholar’s powers is needed that he may reap any benefit from the teacher. So there is a necessity for the exercise of man’s powers in seeking to understand the truths, respecting which the Spirit testifies, in order that he may be enlightened by that great Illuminator.

In the Bible there are many processes of reasoning, fitted to comfort the heart, to strengthen, to elevate, to ennoble the soul. We point out to the reader a few of these.

We shall notice, first of all, *an argument from the greater to the less*. In Rom. v. 5, Paul furnishes us with a splendid specimen of such reasoning. He makes the affirmation that “hope maketh not ashamed”—that the believer shall not be disappointed as to its object, provided he continues a believer. He confirms this statement by the adduction of the fact that God has already wondrously and copiously manifested his love to men. God’s love has been so manifested as that it is in the hearts of those who believe in Christ, by the Holy Spirit given unto them. The evidence of the love of God to men is the death of Christ in due time for the ungodly, who are utterly “without strength” to atone for their sins. This manifestation of God’s love to sinners far surpasses all conceivable displays of man’s love. That God’s love is great and wonderful we have reason to believe. That it is so great as that he has most generously given up his own Son to die for us, we may assume as a fact and reason from it. If then God’s love to men be so great as that it has found an adequate expression only in the gift of his

own Son for sinners, have we not reason to infer that he will fulfil his promise to bestow heaven upon believers in his Son? Heaven is great and glorious and precious: but not so great and glorious and precious as Jesus. If God have bestowed the greater, will he withhold the less? If he withheld not his own Son from us, but commended his love to us in giving him to die for us, while we were yet sinners, will he withhold heaven from us while we believe in him as revealed in Christ, and the promise to bestow life everlasting on us as thus believing? "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 10. If the love of God was great enough to give us Christ, it is surely great enough to give us heaven. We may therefore unwaveringly confide in God as a promise-fulfilling God and rejoice for the consolation.

Reasoning from the greater to the less may lead the child of God to see that he has reason to trust in God as the God of providence. Many Christians trust God as the God of salvation, who appear not to trust him as the God of providence. Now we may infer from the postulated fact that God has already bestowed on us the best and greatest gift of his everlasting love, his well-beloved Son, that he will not withhold from us the blessings of this life, but that he will watch over us, and protect us and do us good. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Rom. viii. 32. God has bestowed on us the greater blessing of his Son, and he will not withhold from us the lesser bounties of his providence. Trust him, then, O child of God, as the God who cares for thee.

"Since his Son's blood for thee he spilled  
What else can he withhold?"

Jesus encourages his disciples to pray for the Holy Spirit by arguing *from the less to the greater*. "What man is there of you whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more

shall your Father which is in heaven give good things to them that ask him." Matt. vii. 9, 10, 11. It is a fact that many earthly parents not possessed of moral goodness, are kind to their children. The parent will not give to his child a stone instead of bread, a serpent instead of a fish. Have we not reason to infer from this fact, that our heavenly Father who is infinite in moral goodness, who is kinder than the kindest earthly parent, will give the Holy Spirit, comprehensive of all good for the soul, to those that ask him? O what encouragement to pray is thus given to us!

Our Saviour uses another argument of the same character, fitted to lead us to cast all our care upon God. He says, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. x. 29-31. Sparrows are of so little value that two of them are sold for a farthing, and yet one of them cannot fall to the ground without God. But we are so precious in God's sight that the hairs of our head are all numbered. Much more does he care for us, who are of greater value than many sparrows. How kind in Jesus to give us such teaching! It is well fitted to inspire with confidence in God as the God of providence, so that we may nestle securely under his wings. Such assurances of God's care and protection may well support and impart patience to the soul in times of trial, affliction, bereavement or disappointment, and lead it to repose in God,—

"The source and centre of all minds,  
Their only point of rest."

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### INFANT REPROBATION.

Some time ago we had a long conversation with a *New England* Calvinistic Minister on the Calvinistic controversy. The doctrine of infant reprobation was talked over at considerable length. He stoutly and strenuously denied that Calvinists held any such dogma as infant reprobation. We, on the other hand, maintained

that John Calvin held, and that all who *deserve the name* of being his followers, must hold infant reprobation and damnation.

That John Calvin and many other Calvinistic divines of that day held and plainly preached the horrible doctrine of infant damnation is abundantly evident from their writings. Hear Calvin himself on this point. He says:

“ Again I ask, how came it to pass, that the fall of Adam did wrap up in eternal death so many nations with their children being infants without remedy, but because it so pleased God? Here their tongues which are otherwise so prattling, must of necessity be dumb. It is a terrible decree I own; yet no man shall be able to deny, but that God foreknew what end man should have, ere he created him, and therefore foreknew it because he had so ordained by his decree.”\*

Hear him again in Book IV. of his Institutes:

“ Yea, and very infants themselves bring their own damnation with them from their mother’s womb.

Those who remonstrated with the Synod of Dort in the year 1619, in quoting the opinions of their Calvinistic adversaries, took up their views on the subject of infant reprobation and shewed that the divines who composed that Synod, and who were there met to condemn the doctrines of Arminius, and denounce as heretics, all his followers, believed in the terrible decree of infant damnation. One says:

“ The condition of those infants who die in Christ before that they have been able to perform any act is different, for they will, as others, either be saved merely as the result of grace, or damned according to nature as children of wrath.”

Another says:

“ For, since this promise is not so general as to comprehend all, therefore I dare not positively say that any so dying [without baptism] will obtain eternal salvation. For there are some children of holy people, who do not belong to those who are predestinated to eternal life.”

This is surely plain enough, and, if true, fitted to fill the mind of every pious parent who has buried little ones with doubt and des-

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\* Institutes published in Glasgow, 1762. Book III. ch. 23. sect. 7.

pondency. Blessed be God it is not true; reason condemns it, and He who gathers the lambs with his arms, and carries them in his bosom, condemned it when he said:

“Suffer the little children and forbid them not to come unto me, for of such is the Kingdom of heaven.”

O Calvinism, thou art much more gloomy, and cruel than the grave.

A third of the Dort divines, says:

“There are many infants of pious parents, who, dying before they have the use of their reason, nevertheless on account of original sin, will be damned.”

A fourth says:

“The execution of the decree of God against reprobate infants is this:—As soon as they are born they are reprobated to eternal death; being left to themselves when dying, on account of the guilt of native and original sin.”

Indeed if Calvinism be true it is as just, and right, to reprobate sinless infants, as to reprobate *Pharaoh* or *Nero*, or *Julius*, or ANY OTHER WICKED CHARACTER. Unconditional reprobation is one of the foundation stones upon which the Calvinistic system of theology rests; and it is absurd to speak of bad men being reprobated, or punished *for their sins* if Calvinism be true. But is it true? Can it be true? We trow not.

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### BIOGRAPHICAL.

HENRY T. ALLEN.

The living are often called upon in this world of sin and suffering, disease and death, to bury the earthly remains of their departed friends and relatives. At one time we see children following the mortal remains of an affectionate father or mother to the cold grave. At another time we see a husband burying out of his sight the beloved wife of his bosom, the companion of his youth, the sharer of his sorrows and joys, and dropping the big tear of anguish on the lifeless clay or the coffin lid which conceals her changed countenance from his view. At another time we see the fond and affectionate mother bending over a suffering child, as



that child sinks down into the arms of death. She watches the disease making progress, she feels the pulse beating more and more slowly, she sees the darling boy breathe his last, and all is still and motionless. Death, the last enemy, has done its work, and the object of her fond affection is carried away captive by the cold hearted King of terrors.

Henry T. Allen, the subject of our short sketch, was born in the month of April, 1852, and died on the 6th of October in the Town of Guelph. He was consequently at the time of his death about nine years and six months. We have seldom had the privilege of knowing a better or more interesting boy. He was taught by his mother to remember his Creator in the days of his youth, and we can truly say that Henry Allen was not taught in vain. From his very childhood he knew the Holy Scriptures which are able to make wise unto salvation, through faith that is in Christ Jesus. There are many boys at his age who dont care about books, especially good books, but Henry was fond of reading, he loved books, good books. He had a strong desire to read and study the Bible, it was to him the book of books, the best of all books; and he made it his chief and daily companion. In this respect there was quite a contrast between Henry and the great majority of boys at his age. He was thoughtful, inquisitive, always willing and ready, and anxious to learn. He regularly attended the Zion Chapel Sabbath School, was beloved by all the children who knew him, and gained the warm affection of his teacher and the pastor of the Church. Indeed we scarcely ever saw, or had the pleasure of being acquainted with a more interesting, intelligent, and affectionate little boy. Many parts of the Old Testament history, biography, and prophecy were quite familiar to him; and he studied the symbolical language of Scripture, as well as the miracles and parables, with peculiar pleasure and delight.

Considering his tender years, we can truly say from our own personal knowledge of Henry that he was "mighty in the Scriptures," and knew more about the principles and precious truths of Christianity than many who have long been members of the Christian Church. We have no doubt he understood the simple gospel of the grace of God. The story of the cross was often told to him in his own humble but happy home. It was often told to him in the Sabbath School by his teacher, and in the more public services of the Sabbath and the Sanctuary. But he is now no more on earth. He has gone to a better and brighter world. The chief Shepherd of the flock has taken this lamb in his arms and carried him away to the fold above. His enquiring and expanding mind is now we doubt not furnished with every facility for growth and development.

Christ has gone to the many mansions ; and O it is comforting and consoling to a Christian parent, whose heart has been often riven by the removal of little ones, to know that they are taken to that world above. "Suffer the little children and forbid them not to come unto me, for of such is the Kingdom of Heaven."

Henry was cut down suddenly and unexpectedly ; a few days of extreme suffering terminated the brief period of his earthly existence ; and when we saw his weeping mother and his weeping brothers standing at his grave as the body was being consigned to its kindred dust, we felt as if we could say to them :

" Consign it to the dust,  
Weep o'er it gushing tears,  
But leave the pledge in Jesus' trust  
Until he re-appears.  
Fair in its youthful dress,  
The faded floweret lies,  
The essence of its loveliness  
Is garnered in the skies."

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### HUMILITY.

Humility is one of the most important features of Christian character, and ought to be sedulously cultivated by every Christian. It consists in a deep sense of our utter unworthiness in the sight of the Holy God. When a sinner sees and admits his sinfulness before God, and rejoices in the multitude of God's tender mercies in Christ Jesus, he attains to true self-abasement in the sight of Him, who looks not on the outward appearance merely, but into the hidden man of the heart. Self-knowledge is therefore essential to true humility, also a knowledge of God, as our redeeming God in Christ. The soul is never truly humbled and laid low at God's feet, until it see its moral vileness, and its utterly lost and ruined state by sin, and receive the free pardon, which God, against whom all its sins have been committed, has through the atonement of Christ, most graciously provided.

Humility is perfectly consistent with self-respect. It is not necessary in order to be truly humble, to cringe before a fellow-worm, and to fawn upon him with the view of courting his favour. We have rights, and we should not tamely submit to see them invaded. We should indeed love those who injure us, and seek their good. The spirit of revenge should be far from us. But while we are humble in the sight of

God, we should remember in our intercourse with our fellows that we are men. It is mean not to defend ourselves when we are unjustly assailed. It is abject to allow important interests to suffer through a fear of offending.

Humility may coexist with great boldness in defending the truth of God. The martyr may be humble like a little child before God, and yet bold before man in maintaining the truth. See Luther on the morning of the day of the Diet at Worms, and you see a man lying low at the feet of God, feeling his dependence on God, wishing not to move a step but in obedience to his will, and willing to be anything, to do anything, or to go anywhere to defend God's cause. Behold him in the after part of that same day before the great ones of the earth,—great in rank, and great in intellect, and great in power, humanly speaking, to crush him, and you see a man fearless in defending the truth, and in bearing witness against the abuses that had crept into the church. Luther was lowly before God ; but bold as a lion before the greatest men in Europe. God was with him, working by him, and through him, and that was the secret of his strength and moral heroism.

Pride is the opposite of humility. Pride is thinking of ourselves more highly than we ought to think. Humility is estimating ourselves according to the truth. The proud person has an unreasonable conceit of his own superiority. The humble man sees that he is far from being what he should be, and he aspires after goodness and Christlikeness of character.

How shall we nurse and foster true humility in our souls ? As humility is a state of soul, we may engage in such mental exercises as will tend to induce, and maintain, and increase it. 1. Let us consider that for what we are, as to powers and capacities, we are indebted to God, and that, consequently, we have nothing to be proud of, be they what they may, but much to be thankful for. We are under obligation to use whatever talents God has given us in his service. 2. Let us consider that we have prostituted the powers and capacities with which our Maker has endowed us to unholy ends, and we will be laid in the dust. When we see the multitude and magnitude of our sins, we will see much reason for self-abasement before God. 3. Let us consider our indebtedness to Jesus who died for us, and on whom our hope of heaven depends, and, while we lie low at his feet, grateful joy will swell our bosoms. 4. Let us consider that Jesus is not only our Saviour from sin and hell, but our example, and we will be constrained to imbibe his meek and lowly spirit. 5. Let us

consider our shortcomings ever since we became learners in the school of Christ, (if so be that we are his disciples,) and we will see abundant reason for humility. 6. Let us consider that the pure and unfallen angels in heaven bow in lowliest adoration before the high and holy God, and we will see, that much more should we, sinful creatures and debtors to mercy, be lowly in spirit. 7. Let us consider that God, in his word, promises the greatest blessings to the humblest, and we will see that God's sweetest smile falls on the lowliest soul. "To this man will I look, even to him that is poor, and of a contrite spirit and trembleth at my word." Isaiah lxvi. 2. "Blessed is the poor in spirit, for theirs is the kingdom of heaven." Matt. v. 3. "God resisteth the proud, but giveth grace unto the humble." James iv. 6. Let all this consideration be attended with prayer, true prayer, such prayer as brings the soul into the felt presence of infinite purity and love, prayer for the Holy Spirit, and let this prayerfulness be combined with watchfulness, and we will grow in likeness to the meek and lowly Jesus, our pattern.

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#### PRISON WALLS.

"When once those prison walls have fallen  
By which 'tis now confined."

Prison walls! How dark and gloomy the idea! and yet our life here is compared to being shut up in a prison. How confined our view! How limited the prospect! Here we see only as it were a little way, but in heaven, we shall have an unbounded view. The redeemed spirit will range from star to star, from system to system. The whole universe will be unveiled, will be opened to our astonished vision. The soul longing and thirsty after knowledge will be fully satiated. When the bound spirit shall have shaken off its earthly clogs, it will then in unfettered freeness roam through the boundless realms of unmeasured space. O what rapture! what bliss! Here our souls are kept down as it were, are clogged and dragged with the weak, frail perishing body, but *there* will be never-ceasing life and energy, without weakness, without weariness.

We shall feel then somewhat as a weary prisoner who has for a long time been shut up in a prison, dark, damp and dull, when he is taken out into the broad sunlight of a summer day. How dazzling the splendour, how light and lovely, and expansive, does the surrounding landscape appear! 'Tis only because we confine our mind and attention to earth, and earth's things that they seem so momentous to us; in the full

blaze of the light of heaven they will appear to us, as nothing, and utter vanity.

What a blaze of light and glory will be in the upper world, for the Apostle John tells us in Rev. 21, 23: "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day, for there shall be no night there." Full egress and ingress at all times, no confinement, free outgoing and incoming, no need for the wearied energies to repose awhile, in order to renewed action, no night, no darkness, no sleep! Weary weak ones, who are longing to be able to labour more for Christ, look up, behold the day of your redemption draweth nigh.

"Hence burdened with a weight of clay  
We groan beneath the load,  
Waiting the hour which sets us free  
And brings us home to God."

M. P. M.

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#### CRUMBS OF COMFORT.

If you would not have affliction visit you twice, listen at once to what it teaches you.

Christians have frequently more sufferings than men of the world. The Lord loveth whom he chasteneth. The husbandman does not prune the bramble but the vine. The stones designed for the temple above require more cutting and polishing than those which are for the common wall. The Christian mourns over those infirmities which are not viewed by others as sins. It is said the bird of paradise when caught and caged never ceases to sigh till it is free, just such is the Christian. Nothing will satisfy him but the glorious liberty of the sons of God.

"Nothing can pacify an offended conscience but that which satisfied an offended God," says *Henry*, "and well may that which satisfied an offended God pacify an offended conscience," says *Adam* in his *Private Thoughts*.

If I may be permitted to drop one tear as I enter the portals of the city of my God, it will be at taking eternal leave of that beloved and profitable companion, repentance.—*Rowland Hill*.

CHRIST is to be a believer's judge, and if he was to choose his judge, he could not choose a better friend.—*Mason*.

## POETRY.

## ON SEEING THE FIRST NUMBER OF "THE CANADIAN DAY-STAR."

Hail, Canadian "Day-Star"! May thy rays reach afar!  
 A welcome we tender!  
 Affectionate greeting, (Rejoicing, repeating,)  
 May multitudes render!  
 As the bright star—the morning—horizon adorning;  
 Peculiar in beauty:  
 So may thy gentle shining, (Instruction combining)  
 Still urge on to duty.

Here in Canada West, must the fact be confess'd  
 That the like is required;  
 A firm witness of truth, with the vigour of youth,  
 And benevolence fired:  
 To arouse men to thinking, of souls that are sinking;  
 How serious the loss!  
 And to warn of the danger, and point to the manger,  
 And lead to the cross.

As the star in the East, in its holy light chaste,  
 Led the shepherds and wise men;  
 So may thy rays still glowing, be pointing and shewing  
 Designs to advise men  
 The one true way to heaven, through the Son who was given,  
 And to fall down before him:  
 May thy modest light mild, still direct to the child,  
 And lead men to adore him.

Day to day utters speech,—and the nights gladly teach,  
 The divine author's glory:  
 So may thy utterance still, be of Calvary's hill,  
 And redemption's glad story.  
 Go forth as true witness, of Gospel's great fitness,  
 And banner unfurl'd:  
 Still be thy rehearsal, of love universal,  
 And "LIGHT OF THE WORLD."

In high message plain spoken, outspread the glad token,  
 And gospel of love :  
 Still in saving truth ready, reflect clear and steady,  
 The light from above.  
 In redemption's sweet light, quite dispelling man's night,  
 In bright heavenly display ;  
 With no partial glances, but steady advances  
 Proclaim gospel day.

In the night dark and dreary, still shew to the weary,  
 Sure comfort availing :  
 Point the path of the just—lead the feeble to trust,—  
 In the strength never failing.  
 Thy mission plain shewing, bright mercy's forthgoing,  
 With soul-saving force ;  
 No twinkling, or hiding ; but steady abiding  
 On wide gospel course.

While in garb unpretending, on divine help depending  
 (Though amidst planets bolder)  
 We would breathe a soft prayer, that thou may'st prove the care  
 Of the Mighty Upholder :  
 He who stilleth earth's wars ; and counteth the stars,  
 And calleth their names ;  
 Point and prosper thy way, until high gospel day  
 Absorbeth thy beams.

JACOB SPENCE.

Toronto, 2nd November, 1861.

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## INTELLIGENCE.

### EVANGELICAL UNION ANNUAL MEETINGS.

These meetings were held in Glasgow, Scotland, on the 1st, 2nd, and 3rd of October. The students of the Theological Academy were examined on the 1st. The number of students was 27. The classes during the session were conducted by Professor Morison, who critically expounded the first two chapters of Paul's Epistle to the Romans ; by Rev. F. Ferguson, Glasgow, and Rev. William Taylor, Kendal, in the room of Professor Guthrie, who, owing to the state of his health, asked to be relieved from the duties of the session, and Professor Kirk, Mr. Ferguson superintended the Hebrew class, and Mr. Taylor supplied Mr. Guthrie's place in the systematic department, by Lectures on the work of the Holy Spirit. The examiners, Rev. Messrs. Wisely and Inglis expres-

sed themselves highly satisfied with the scholarship of the students and the thoroughness with which they have been instructed.

The Annual Sermon was preached by the Rev. Joseph Boyle, of Leith, in North Dundas Street, E. U. Church, from John XIII, 14—"If I, then, your Lord and Master have washed your feet, ye ought also to wash one another's feet." He illustrated from this passage the principle that in proportion as men have great aims, in the same proportion will they perform humble acts, which, he observed, applied to his brethren and himself as preachers of the Gospel.

The Conference Meetings were held on the 2nd and 3rd of October. Rev. A. Davidson, of Glasgow, was elected as President of the Conference for the ensuing year. A communication was read from Professor Guthrie, resigning his post as Professor. A committee was appointed to confer with Mr. Guthrie on the matter.\* The reports which were read from the various churches indicated progress in the right direction. They appear to be participating more or less in the blessings of the revival with which Scotland is being favoured. Several of them appear to have made cheering additions to their membership. North Dundas Street, Glasgow, has added during the year, 125 to its number; Coat-bridge, 77; Shapinshay, Orkney, 60; Hawick, 50; second E. U. Church, Edinburgh, 63; Montrose, 53, and other churches in like manner.

Two churches, Anstruther and Frockeim, were received into the Union. Anstruther has more than doubled its numbers since its present pastor, Rev. H. Stewart, was settled among them. Frockeim is a small church of 48 members.

Rev. Wm. Hutchison, Shapinshay, Orkney, applied to be received in the Union. As he was not present, his application was remitted to the Commission. Messrs. Miller and Suttie, students of the Academy, who had finished their curriculum of study, were formally recognized as preachers of the Union.

A communication was read from Rev. Mr. Melville of Guelph, C. W., requesting the conference to acknowledge the American Branch of the E. U. of Scotland, which was formed in Guelph in the beginning of July. The American Branch of the E. U. was cordially acknowledged, and Rev. Mr. Taylor appointed to write to the brethren, in the name of the Conference, a letter of fraternal love and sympathy, which will be found on another page.

A motion was passed recommending small churches in country districts contiguous to each other to unite for the support of gospel ordinances.

The Home Mission report was read by Rev. H. Riddell. This Mission has two branches, an augmentation of stipend branch and an Evangelical branch. Three churches had been aided by the former. In prose-

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\* We are happy to learn that though Professor Guthrie felt it to be his duty to resign on account of the treatment which he met with from the *Christian News*, he has since withdrawn his resignation, and has expressed himself satisfied with the resolutions adopted by the Conference in respect to the matter complained of.



cuting the objects of the latter two agents were employed, Rev. T. G. Salmon, and Mr. Hugh Crawford of Glasgow, aided occasionally by various ministerial brethren. The report gives a cheering account of the labours of these brethren in Dunfermline, Eyemouth, Beith, Dalmellington, Alexandria. Mr Crawford has been labouring in the North of England, and for some time has supplied the Kirkheaton station, in addition to collecting funds for the mission in Sunderland, Newcastle on Tyne, Carlisle and other places.

We are pleased to see that the receipts of the different funds, the Academy Fund, the Conference Fund, and the Home Mission Fund, are equal to the disbursements.

On the evening of October 2nd a public soiree was held in the City Hall. The *Christian News*, from which we have drawn up this abstract, says, that this meeting "was, beyond all question, the most successful demonstration which has ever taken place in connection with the Evangelical Union." The large Hall was packed in every part at half past seven o'clock, and numbers, who could not obtain seats, were accommodated in the committee rooms. Scores were disappointed in not securing places. Rev. A. Davidson, President, in the chair. Addresses were delivered by the Chairman on "Why are we here?" Rev. F. Ferguson, Aberdeen, on "Prevailing Misrepresentations of Evangelical Union Theology;" and by Rev. James Morison, on "What ought we to be?" A public breakfast was held on the morning of the 3rd in the hall of North Dundas St. Chapel, which was quite crowded. After the repast, addresses were delivered by Rev. Messrs. H. Stewart, Anstruther, T. G. Salmon, Home Mission agent, W. B. Macwilliam of Middlewich, Cheshire, England, and Revs. W. Taylor. We are sorry that our limited space does not admit of our even making extracts from these excellent and timely addresses.

**ORDINATIONS.**—The Rev. Thomas Suttie was ordained as Pastor of the E. U. Church, Galston, Scotland, on Tuesday, the 8th October. The sermon was preached by Rev. Mr. Davidson, of Glasgow; the charge was given by Rev. James Morison, and the address to the church by Rev. A. M. Wilson, of Aidrie.

Also the Rev. John Miller was set apart as Pastor of the E. U. Church, Dundee, Scotland, about the middle of the same month. Sermon by Rev. H. Stewart of Anstruther, from 1 Pet. i, 24, in which special reference was made to the death of their former Pastor, the Rev. Mr. Ross, who was settled among them about a year ago, but only preached two Sabbaths, and, a few months ago, was called to minister in the sanctuary above. The Rev. F. Ferguson, of Glasgow, Mr. Miller's Pastor, presided at the ordination. Charge by the Rev. James Morison, and address to the Church by the Rev. W. Adamson of Perth.

**AN EVANGELICAL UNION CHURCH ORGANIZED IN TORONTO.**—Many of our readers will be glad to learn that a church in connection with the E. U. was formed in the city of Toronto on the 3rd of November last. The brethren and sisters who took this important and responsible step all felt the occasion to be peculiarly interesting and impressive. It is an honour, a high honour, to be one of the founders of a

Christian church, an honour which comparatively few of God's people enjoy. This little band have taken a noble stand, and we have every reason to believe that the great object which they and their Pastor have in view is to make known to all their fellow-men the free and unfettered gospel of Christ. We hope that the infant church will soon increase and become an instrument in diffusing those grand evangelical truths which are indispensable to meet the wants both of the church and of the world. We would close this short notice by asking an interest in the prayers of all the people of God. Brethren pray for us, that the word of the Lord may have free course and be glorified.

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## CORRESPONDENCE.

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When the American Branch of the Evangelical Union of Scotland was formed last July, in the Town of Guelph, the President was appointed to correspond with the Secretary of the E. U. Conference, requesting it to recognize our organization, and also do something to strengthen our hands and encourage our hearts. We have received the following answer which we publish in the present number of the *Day-Star*, knowing that all the friends of our Evangelical movement on this side the Atlantic, will be pleased to learn that our application, as far as recognition is concerned, has met with a hearty response.

*To the American Branch of the Evangelical Union of Scotland.*

BELOVED BRETHERN,—The grace of the Lord Jesus Christ be with you all.

According to your desire, the Evangelical Union Conference has cordially acknowledged you as the American Branch of the Evangelical Union of Scotland. Your zeal and devotion to the cause of our common Lord, and your forwardness to extend those simple and world-embracing views of the Gospel in which we rejoice, have greatly refreshed our hearts, and have inspired us with the hope that the Evangelical Union tree, planted in the soil of Scotland, a soil sacred by the blood of martyrs, will yet spread forth its vigorous branches, not only in America, but also in all lands, and bear fruit to the glory of God, and the eternal weal of souls.

As pioneers in rectifying theological thought, and in giving enlarged conceptions of the love of the Triune God, you in America, and we in Britain, have an arduous yet noble mission. At present our theological position brings not a little obloquy upon us. It also excludes us from fraternal co-operation with the large, influential, Calvinistic denomina-

tions around us. But this, beloved brethren, instead of being a disadvantage, is, in fact, the indispensable condition of success in our gospel enterprise. It is not by tacit agreement with hoary yet false creeds, nor is it by being embraced in the fellowship of time-honoured communities, that we shall succeed. We have a testimony to bear against a regnant theology which is false, and ruinously false concerning fundamental verities. We must therefore take up our cross and follow Christ, and follow truth at all hazards, and at whatever sacrifice.

We rejoice to see you a noble band of brothers doing this, by unfurling, on American soil, the Banner of the Evangelical Union—a Banner more glorious than the “stars and stripes” of the American Union, for it is a Banner which displays the triple universalities of Triune love to every man. Having raised this Banner bear it aloft bravely, rally round it, and spend your latest breath in its defence and its onward triumphs. We are sure that you are not “three months’ men,” whose time of voluntary service expires when you are most needed. You will, we are sure, always find your fitting place at the post of duty, spending your energies, not in an ignoble flight from, but in a resolute fight against all the enemies of divine truth. The souls of men, the glory of him who loved all, and died for all in every land, and the fealty you owe to the God of all grace, claim this manly and loved defence of the universalities of Triune love against the limitations of divine love, and the horrible decrees of Calvinistic theology.

Union is needed in order to concentration of power and effort. We, therefore, rejoice that you have been led to form yourselves into a Branch of the Evangelical Union. Having experienced somewhat of the difficulties with which you have to grapple, we know that it is only by united heads, and hearts, and hands, that you can successfully prosecute your great work. It is therefore with fraternal sympathy and love, that we hail your union with each other and with us, and say with all our hearts, “God speed you.” In your case and in ours, may the prophetic words be speedily fulfilled, “A little one shall become a thousand; and a small one a strong nation; I the Lord will hasten it in his time.”

The Conference would gladly give you more tangible help than this expression of sympathy, and earnest desire for your prosperity, but the fields are white unto the harvest at home, and the labourers are few. There are urgent calls for likely men, and such a wide door of entrance set before us in this land, that our young men are at once invited to important spheres of usefulness. We have had the desire, but have

lacked the opportunity, of augmenting your staff of preachers. Our only hope is, that the Lord of the harvest, in answer to prayer, will send forth more labourers into his harvest. The large accession of young men to the Academy this year gives us hope for the future.

Meanwhile, beloved brethren, let us take as our motto and inspiration, the words of the king of Judah when he went out against Zerah the Ethiopian and his myriad of thousands,—“Lord it is nothing with thee to help, whether with many, or the few that have no might: help us O Lord our God, for we rest in thee, and in thy name we go against this multitude, O Lord thou art our God, let not man prevail against thee.”  
2 Chron. xiv. 11.

Finally, beloved brethren, our hearts' desire and prayer for you all is, “May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory for ever and ever, Amen.”

In the name of the Conference of the Evangelical Union of Scotland, we are yours in the “kingdom and patience of Jesus Christ.”

WILLIAM TAYLOR,

*Writer of the letter for the Conference.*

A. DAVIDSON,

*President.*

Kendal, 19th Oct., 1861.

To Rev. H. Melville, President of the American Branch of the Evangelical Union of Scotland.

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#### EXTRACTS FROM LETTERS OF ENCOURAGEMENT.

“I assure you I wish you success in your noble undertaking, and the wisdom that is necessary for the prosecution of it. You will be likely to meet with much opposition, but fear not in maintaining and defending the Gospel of Jesus. You are taking a bold stand for him, and he will stand by you, and *keep you standing*, and cause your heart to rejoice by succeeding with his blessing your efforts even *beyond your expectations*.

And in order that such may be the result, see to it that the articles are as Christ-like in spirit as they are Scriptural in sentiment. While they *boldly* and *faithfully* and *clearly* declare the truth, let it be in love. Such a course, I think, will tend at once to remove prejudice from the

mind, and convince the judgment that the views advocated are according to truth." We give the following extract from another letter :

"The *Day-Star* I received, and my heart was truly warmed up while I read and meditated on the precious pieces it contained, and the very name led me back to the days while I walked in spiritual darkness, for it was a volume of the *Day Star* that first began to dispel the cloud, and to exhibit the Sun of Righteousness. I trust the *Canadian Day-Star* may be blessed in leading multitudes out of nature's darkness into the light of the glorious gospel of Jesus Christ. I expect to become a subscriber for the little monthly, and have got other two who wish to have one each, and I am going to try if I can get a few round here to become readers of it. I do wish that every family would but begin to read such. I know it would as truly lead many to the Saviour as the star in the east led the wise men of Jerusalem to the discovery of the infant Saviour.

My heart's desire and prayer is that you may be guided and directed by the spirit of Jesus, to breathe through the *Star* the light of life as revealed from on high in such simplicity and plainness that the mountains of gross darkness and theological barriers may be dispelled from myriads of minds that the Sun of Righteousness may shine into their hearts and bring forth a harvest of glory unto him who loved us and gave himself to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works."

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Rest.—Rest consists in all the wants of our nature being met. We are thinking, emotional, and will-endowed beings. That we may be at rest we need suitable objects of thought, proper objects on which to place our affections and in which our desires may be gratified, and a sphere of action. There is true solid rest for our souls only in God. He is an object of knowledge whom we may study by reading the volumes of creation, providence, and grace. He is a Being infinitely loving and lovely, whom we may love and adore, and in whom our yearnings after enjoyment may be fully satisfied. His will as expressed in his just and good and holy law is our duty in conformity to which we find our bliss. There is rest in God for man as a sinful being. God has revealed himself in Christ as our Saviour-God. By Jesus we return to God as our rest. Hence the kind invitation of the Redeemer, "Come unto me all ye that labour and are heavy laden and I will give you rest." The atoning sacrifice of Jesus is the way by which our souls return to him. O wanderer from God in quest of happiness, speak to thy soul—say, "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee."