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THE CANADIAN DAY-STAR.

—•—
"I am the light of the world."
"Preach the Gospel to every creature."—JESUS.

JUNE, 1862.

ACTION AND MOTIVES TO ACTION.

Man is under obligation to perform certain actions. God has endowed him with active power—the power of will. By his arrangement all the faculties and sensibilities of the mind, are so co-related to the will, as to be either directly or indirectly under its control. It is not however a necessity that we perform right actions, nor that we perform wrong actions. We may act rightly, or we may act wrongly. But, as we are moral agents, *we must act.*

The duty of man may be summed up in *love*. "Love is the fulfilling of the law." We should love God, we should love the members of our families, we should love God's people, we should love our country, we should love the souls of men. All the particular duties, which spring out of the various relations, which we sustain to God, to our families, to God's Church, to our country, to the souls of men—to men as immortal, are the phenomena of love—the outworking of the principle of love.

Though we must act wrongly or rightly, and ought to act rightly, it is not required of us to present our actions to God as the price of our acceptance with him. One wrong act renders it ever after impossible for us to enjoy God's favour on the ground of our own righteousness; because the law of God, which is to us the standard of right action, requires a perfect obedience. Besides, "he that offendeth in one point is guilty of all"—violates the grand principle which underlies every precept of the Divine law—the principle of love. Thus present obedience, even did we render it completely, could not atone for past transgression. But, blessed be God! we do not need to act in obedience to the moral law, with the view of securing our salvation. In ineffable love to man,

God has provided, in the sufferings and death of his Son, an atonement for sin with which he is well pleased—which honours the law which man has violated. The perfect, unsullied, righteousness of Jesus, consisting of his obedience until death, is in the room of perfect personal righteousness to those that believe in Jesus, so far as their justification is concerned. This righteousness of Christ is indeed “unto all,” provided for all, wrought for all. All may be justified on the ground of it. But it is upon those, and those only, that believe in Jesus. By faith in the finished and accepted righteousness of Jesus, beloved reader, you may be delivered from the penal consequences of your disobedience, and introduced into the pathway of holiness. Thus the grand design of the gospel is to bring you back to God, and to the law of God.

Man is responsible to God, the Supreme Lawgiver, for his actions. He is responsible, because he is endowed with freedom of will; he is endowed with the power of choice. Human free-agency is the only adequate basis of human responsibility. Hence there will be “a day when God will judge the secrets of men by Jesus Christ according to the gospel.” Then we will be required to give an account of the deeds done in the body according to that we have done, whether it be good or bad: Solemn and impressive thought!

Man acts from motives, and is responsible to God for the motives from which he acts. It is proper to distinguish between volitions or acts of will and motives. This is a distinction which ethical philosophers are accustomed to make and which indeed every one must make, who studies his own mental experiences. There may be nothing to find fault with in an action, apart from the motive or motives from which the agent acted; there may be much to commend; yet when we view it in connection with the motive, there may be in it much to condemn. A man gives of his substance to a good cause. This is an action which is regarded as praiseworthy by all. But it may have been performed from an impure motive. The person may have given, because he wished to get credit from his fellow-men for generosity, to gain human applause, and not because he loved God, and loved the cause to which the donation was given. If he has given from an impure motive, the action is not acceptable in God's sight, and the doer of it, as he has been actuated by selfishness, is undeserving of the gratitude which the donation called forth.

Man is responsible for the motives from which he acts, because he selects them and submits to their influence. Man is free not only in acting, but also in choosing the motives from which he acts. He is not at the mercy of motives. They do not operate on the human will like physical causes. If they did, man would be a machine and not a moral agent. They only influence or incite to action; and they influence or incite to action only as man allows them to do so. He has the power of holding them before his intelligence, considering and weighing them, and preferring that he shall act from one rather than from another. This is true freedom. Man has no freedom at all as a moral agent, if he has not this freedom. Paul assumes that we have power over motives, may discard wrong motives and choose right ones, when he exhorts Christians to do nothing through strife or vain-glory, but in lowliness of mind to esteem others better than themselves.

Unsaved man, if you allow the love of gain, or of pleasure, or of human applause, or the fear of persecution, or of being thought singular, to influence you, so that you reject God's gospel of salvation, you are to be blamed. You ought to consider and weigh these motives in your understanding, and ask if it be proper for you to allow your soul to be swayed by them, and thus resist the Spirit and allow the devil to lead you captive at his will. Consider the claims of God on your homage and obedience, the value of your soul, the danger to which you are exposing it by your sin and unbelief, the love of God to you in Christ, and the love of Christ in dying in your room to open up a way for your salvation. Let these mighty considerations influence your heart, yield to their moral power, and allow yourself to be drawn to God and to the path of rectitude by his mighty love.

Christian, this subject may enable you to see that you are responsible for the progress you make in sanctification. The Spirit is the sanctifier. But he does not sanctify in such a way as to supersede all necessity for a consideration of the truth, on your part, and of the motives which should constrain you to walk in the way of purity. Consider the glorious gospel, and the motives that are folded up in it for your growth in grace. You will see in it your indebtedness to the God of salvation, and the loathsomeness of sin. Take these views into your understanding, and yield to the impressions which they make on your heart. Thus will you be led by the Spirit in the way to heaven, and increase in goodness, and god-likeness and usefulness.

THE RANSOM FOUND.

We read about the ransom found in the book of Job. In the thirty-third chapter and the twenty-fourth verse it is said, "Then he is gracious unto him, and saith. Deliver him from going down to the pit: *I have found a ransom.*"

Great truths are frequently conveyed to our minds in single words, and in short sentences. For instance, gravitation, infinity, eternity, immortality, are examples of the one; and "God is a spirit," "God is light," "God is love," "It is finished," are examples of the other. Words are but symbols of thought; they are the bodily forms, of which thoughts are the spiritual realities; they are the flesh and bones, so to speak, of ideas. Invisible truths need to be clothed in language that our mind may perceive and understand them. Some truths are far more interesting and important than others. There are many truths even in the Bible of comparatively little importance to us, because our spiritual and eternal interests are not affected either by our knowledge of them on the one hand, or our ignorance of them on the other. But there are truths revealed in the Bible which it is necessary we should understand and believe. It is indispensable that we should know our duty to our Creator and our fellow-men. It is necessary that we should know what sin is,—what we are,—what we deserve,—what God is,—and what he has done for us, in order that we may be saved, sanctified, and ultimately glorified.

Dear reader, *the ransom found* is a subject in which you are interested; or at least a subject in which you ought to be deeply, and personally interested. Your weal or woe depends upon the attention which you give to religion. All the great truths revealed in the Bible are made known for your instruction, for your individual benefit. The Holy Scriptures are able to make you wise unto salvation, because God loves you and wishes you to understand his moral character, to believe the gospel, to feel its power, and enjoy the peace and pardon which it brings.

Before however speaking to you about the ransom which has been found, we wish you for a few moments to ponder over, and seriously consider *your own revolt and ruin*.

You know that you have not kept the holy law of God. You know that you have not loved him with all your heart, and soul, and strength, and mind. You have become a transgressor, a sin-

ner, a rebel. You have turned your back upon the best of beings. You have turned aside from the best of paths. You have trampled upon the best of laws, and rolled sin as a sweet morsel under your tongue. You have neglected your duties, you have forgotten the God that made you, he has not been in all your thoughts. Like the prodigal you have gone far from the domestic roof, you have plunged into sin, and want and woe. The husks which the swine eat have not satisfied your hungry soul. By running away from the best of Fathers you have brought yourself to ruin. Every sinner is his own greatest enemy, and his own destroyer. You have destroyed yourself. You have fallen by your iniquity. You are the author of your own sin, misery, degradation, and spiritual destitution. O unconverted reader, you are away from the fountain of happiness, the source of light and life, of peace and purity.

But even this is not all. You are every day that you remain impenitent, going farther and farther away from God, from happiness, from heaven, and from all that is happy, and holy, and heavenly. Oh! it is fearful to be going down to *the pit*; the pit of perdition, the pit of woe,—the bottomless pit,—that pit into which if you once enter you shall never get out again.

The language though figurative is very significant. It presents before our minds the most awful idea of hell which we can well conceive. To be going down, or sinking deeper and deeper into bottomless perdition, moral wretchedness, degradation, and hopeless woe! No doubt much of the happiness of the redeemed in heaven will consist in their moving along, and up the banks of the river of life, which flows from the throne of God and of the Lamb. Their conscious progressive ascent nearer, and still nearer to the infinite fountain of all grace and all glory, will be an important element in their cup of bliss. To eat of the fruits that grow there, to drink of the waters that flow there, to feel the feelings that are felt there, to see the sights that are seen there, and to be eternally drawing nearer and nearer to the infinite source of all moral excellence and enjoyment, is, and surely must be HEAVEN. Well, if this be heaven, *surely the very opposite of this must be HELL.* O how dreadful to be always going down into the pit,—to be sinking deeper and deeper into endless, hopeless, unmitigated, ever-increasing misery. “Where the worm dieth not, and the fire is not quenched.” “Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burn-

ings?" O reader, such will be, such must be the portion of your cup if you will live and die unconverted.

You are not to fancy for a moment that you have the power to redeem your soul from this fearful destruction. No, you cannot, and no other man can; for no man can redeem his brother, or give to God a ransom for him. You cannot pay the ransom price. Indeed you can do nothing to satisfy offended justice for a single sin that you have committed. And unless help come from on high, unless a Saviour is provided for you, you are undone, for ever undone.

This being the case, it is surely a question of the very greatest importance, Has a ransom been found for me? Is there a Saviour provided for me?

The question is not can you redeem your own soul,—no; but has a ransom, a Redeemer, or a Saviour been provided, who is able and willing to save you with an everlasting salvation? Yes, reader, a ransom has been found. Blessed be God, a Saviour has been provided. He who is the Lord, the Lord God, merciful and gracious, "said, Deliver from going down to the pit, I have found a ransom." The ransom found is the Lord Jesus Christ, the only begotten Son of God who came from the bosom of his Father. He whom Moses designates "the seed of the woman." He whom Jeremiah designates "the Lord our righteousness." He whom Isaiah calls "the wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace." *The ransom found*, is "the root and the offspring of David, the bright and morning star." Solomon's "Rose of Sharon," Daniel's "Messiah," Micah's "Ruler in Israel," and the Baptist's "Lamb of God." The ransom is Christ, the true light, the Saviour of the world, the Son of Mary, the Son of God; God in our nature, God manifest in the flesh. He whose birth was foretold by prophets, announced by angels, and who was cradled in the manger at Bethlehem, is the ransom found. He who was brought up in the town of Nazareth, who preached and performed miracles in Palestine, and who went about continually doing good, is the ransom found. He suffered and died on Calvary. "He gave himself a ransom for all." "He tasted death for every man." "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." Dear reader, it must be true that Jesus gave himself a ransom for you. His precious blood was shed for you; he was wounded for your transgressions, he was bruised for your iniquities; the chas-

tisement of your peace was laid upon him, that by his stripes you might get healing. It is truly delightful to know that he loved you and gave himself for you. O reader, the ransom found is a great ransom, a dignified ransom, a Divinely-provided ransom, a Divine ransom. The ransom who died on Calvary for all your sins, rose again from the dead according to the Scriptures, and is now at the right hand of the Majesty on high. The Redeemer who died for you is thus a living Redeemer, and you may now take up the language of Job and say, "I know that my Redeemer liveth."

But this is not all, it is important that you should have your mind's eye turned to *the finder of this ransom*. A great many people have wrong ideas of the character of God, they fancy that Christ came into the world and suffered and died to purchase God's love, to purchase his mercy, to buy his good will. Now this is altogether a mistake. The ransom was found for us as the fruit of God's goodness to us. Christ suffered and died to demonstrate God's love, not to purchase it,—to demonstrate his mercy, not to purchase that mercy. Dear reader, what stronger evidence of God's love to you do you desire than what is given in the gift of Jesus? His unspeakable gift long since given to you is the measure of his love to you. His eye pitied you, his bowels of compassion and mercy moved toward you; his heart loved you; his arm has been stretched out to save you. *He found the ransom*, and *no other being* in all the universe could have found the ransom but himself.

Do you ask *where* that ransom was found? It was not found in this sin-blighted world. Ah! *no, a ransom could not be found* among the ranks of the mighty, the noble, the rich, the royalty of earth. All the kings, and queens, and princes, and potentates of our world put together could not redeem a single soul from sin and woe. Neither was the ransom found among the ranks of angels, those holy beings who excel in strength, and who delight to do the will of God. No, none of them were able to open an honourable channel through which the streams of salvation might flow to us. None of them were able to ransom us from the condemning power, or the polluting influence of sin. All the created intelligences of heaven, however high their station, however holy their character, and however willing they might be, could not ransom us from degradation and death. *Where* then did the Divine Father find the ransom? **WHERE?** We answer he found the ran-

som on the throne of the universe. He found the ransom in the infinite depths of his own being. In his own bosom. The ransom came from the Divine, and O wonder of wonders, he is himself Divine. "EMMANUEL" is his name. "Hercin indeed is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins." Dear reader, can you longer doubt God's love to you? Can you longer reject the Saviour, or deny the Lord that bought you? Can you?

God tells you that he loves you, and sent Jesus to die for all your sins. His language is I HAVE FOUND A RANSOM. He is delighted with the ransom, and he delights to speak about the ransom. Some men speak a great deal about what they have done, when they have done nothing worth speaking about. But God has done something worth speaking about, something which he delights to speak about. *I have found a ransom.* O reader, this is what God is saying to you *now*, and he wishes you now to see and to feel that he originated the whole plan of redemption; and that all the streams of mercy and salvation flow to you from his loving heart. He is saying to you while you are reading this paper, "Look unto me and be ye saved all the ends of the earth, for I am God and beside me there is none else." "As I live saith the Lord God I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways for why will ye die?" O why will ye die since Christ the ransom found, has died in your room? There is no reason why you should die, you may be saved *now*, for now is the accepted time, now is the day of salvation. O be persuaded to believe the Gospel. Take Christ as your Saviour without delay, and you will be delivered from sin, from sinning, from suffering, and from all evil. The ransom has been found *for you* and may *now be found by you*. Come to Christ, come as you are, come where you are, come *now*. O seek the Lord while he may be found. Do it now.

No.—It is of great importance to be able to utter this monosyllable in certain circumstances. Young man, young woman, when wicked companions entice you to visit the haunts of dissipation and vice, utter this little word so firmly and decidedly that the tempter will slink away abashed and self-condemned. Thus will you strengthen virtuous principle in your own bosom, and by your firmness draw others from the ways of sin.

READY TO FORGIVE.

The central idea of the Gospel is that God is love. This truth is the illumination that streams from the Sun of Righteousness, to enlighten man's darkened mind, and to gladden his desolate heart. It is most important that no mists of error or of prejudice should obscure man's view of this glorious verity.

The declaration that God is ready to forgive leads the mind away up into his loving heart. He is ready to forgive because he is a God of love. His readiness to forgive is a most wondrous display of his mercy.

Forgiveness is the remission of the penalty due to sin. It is deliverance from exposedness to punishment. Sinners deserve punishment, and as unrepentant, are exposed to punishment. God is holy, and as a holy Ruler, he must, in some way, display his holiness in his dealings with sinners. Sinners, therefore, who repent not, must at last be banished from God's gracious presence, deprived of his heaven, and consigned to the place of woe. When sinners are forgiven, they are freed from God's law as a condemning law, and restored to his favour; though guilty they are treated as if they were not guilty as regards their eternal state.

God is ready to forgive sinners. He is waiting to be gracious. There is in him a disposition to pardon. He longs to receive sinners back to his bosom of love, and to fold them in the arms of his mercy.

God's readiness to forgive implies atonement. It is not because he looks lightly on sin that he is ready to forgive the sinner. If he is a sinner-loving, he is also a sin-hating, God. When he declares his readiness "abundantly to pardon," it must be on the footing of some manifestation of his detestation of sin, which makes it gloriously evident, that, while he is waiting to clasp sinners to his heart and take them home to his heaven, he regards their iniquities with holy abhorrence. Hence the need of the atonement of Jesus Christ. The sufferings and death of Christ far more expressively evidence the evil of sin to the universe than does the punishment of rebels. In love to man, from his own exhaustless resources, God has provided the atonement of Jesus for his salvation. He most freely gave up his Son to die for men. Jesus did not suffer and die to make God willing to forgive. He suffered and died because there was in God a desire to forgive, the intensity of which is to be measured by the sacrifice that he made in

giving up the precious Jesus to suffer and to die. In Jesus, God is revealed as a just God and yet a Saviour. God is propitiated. God can be just and yet justify the ungodly on the ground of the propitiation.

The readiness of God to forgive, moreover, implies the completeness and all-sufficiency of the atonement of Jesus Christ. The work of Christ must serve the end which it was intended to serve, since God is ready to forgive on the ground of it.

Still further, the declaration that God is ready to forgive contains evidence that the atonement is for all. If there be any sinners for whom Jesus shed not his blood, God cannot be ready to forgive them, seeing that "without the shedding of blood there is no remission." If there be any sinners for whom Jesus died not, there is no evidence that God has any desire to pardon them. As God is ready to forgive, the atonement of Jesus must be for all. Thus the light that radiates from this precious statement, dissipates the dark cloud of limitarianism which hides from so many souls the love of God in Christ Jesus.

The atonement of Jesus is indeed evidence of God's readiness to forgive. If he, unsolicited by us, freely gave his well-beloved Son to die for us, so that he might consistently dispense pardon on the ground of his merits, he must be ready to forgive. If he bestowed the greater blessing, he cannot be unwilling to bestow the less. Since he gave Christ, he must be willing to pardon. O sinner, look to the gift of the Saviour as the proof of God's love to your soul, and of his intense desire to save you.

God forgives the sinner when he believes that Jesus died for him. All that believe in Christ are justified. But as God is ready to forgive, it cannot be true that the sinner needs to wait for an irresistible influence of the Spirit to make him alive before he believes in Christ. As there is in God an unquenchable eagerness to bestow on men forgiveness, the inference is most legitimate, that he has removed every barrier in the way of their enjoyment of the blessing. It is inconsistent with God's unfathomed and unfathomable love to men displayed in the Gospel, to hold that by a fiat of his will he could instantly bring every sinner into a state of safety, and yet that he allows them to continue in sin, exposed to eternal ruin. God by his Spirit *draws*, does not *drive* men to Christ. Men are endowed with freedom of will; God deals with them according to the nature which he has given them. In order to salvation there must be choice on man's part. God has provided every

thing necessary for man's salvation, in the costly ransom of his Son's blood, and in the gracious striving of his free Spirit. But the choice of man is required so that he may be actually saved. Hence God's command, "Choose ye this day whom ye will serve." Hence Jesus ascribes the ruin of the Jerusalem sinners to the fact that they would not allow him to gather them together, as a hen gathereth her chickens under her wings.

Sinner, God is ready to forgive you; you need not wait to be saved. God has been, and still is, waiting on you. Perhaps you are not ready to be forgiven. If you are not prepared to give up your sins, you cannot be pardoned. "The wicked must forsake his way, and the unrighteous man his thoughts," to be forgiven, and believing in Christ involves the giving up of sin. If you choose to cling to sin, you choose to continue in a state of condemnation. Or it may be you are not ready to take forgiveness in God's way. God bestows pardon as a free gift for Jesus' sake. You may be persisting in bringing a price in your hand to give for it; you cannot get it thus; you must submit to the plan, which the infinitely wise God devised for the bestowment of pardon on sinners. Or peradventure, you wish to make yourself a little better before you come to God for pardon. There is no need for this either; you cannot make yourself any better; you must come to God by Christ *as you are*. O sinner, believe in God, as ready to forgive, and in Jesus' work, as the everlastingly satisfactory ground on which he forgives, that Jesus died for you so that God might forgive you; and you will be filled with gratitude to the God of salvation.

REPROBATION.

The quotations which we made in our last number from Calvinistic divines, were to show that *unconditional reprobation* is, and has always been, one of the fundamental principles, or foundation stones of the Calvinistic system. We brought forward evidence sufficient to satisfy every one that this is the case. The fact that many who profess to be Calvinists, now repudiate, and reprobate unconditional reprobation, does not in the least alter the system; it only proves that they have abandoned an essential part of their own system, and to be consistent with themselves, should either admit the dogma as a part of their creed, or abandon as false and untenable the doctrine of *unconditional election*. The

one is the right hand, and the other is the left hand, of the Calvinistic body of divinity, and the man who holds to the one and despises the other only mutilates the system.

In the present article we shall endeavour very briefly to show that reprobation *as taught in the word of God* is not something which took place in a past eternity, irrespective of the moral character of its subjects, but on the contrary, something which takes place at the close of probation.

The scriptures of truth not only speak of reprobation as taking place in time, they represent it as a consequence of, and a punishment for, the wilful rejection of Christ, and the deliberate neglect of those means of grace and salvation which God has richly and abundantly provided for all the children of men.

Before referring to the scripture proof that reprobation is conditional, it may not be out of place to define the precise meaning which we attach to the term. *To reprobate* is to disapprove, to condemn, *to refuse*, to abandon, *to cast away*. Even *abandonment* does not fully or sufficiently express the idea; *to reject*, *to cast away*, is more accurate and expressive of what we mean by *reprobate*. The first passage which we would quote is Jer. VI, 30. "Reprobate silver shall men call them because the LORD hath rejected them." This is a remarkable passage, and if we examine the context we shall see that the Jerusalem sinners in the days of Jeremiah were not a wicked and rebellious people, BECAUSE they were a reprobate people; no, but on the contrary, they were as reprobate silver, and rejected by Jehovah BECAUSE *they were wicked and rebellious*. They had fearfully apostatized; they were guilty of idolatry, covetousness, and every species of wickedness. The whole nation with but few exceptions had become ripe for destruction. The word of the LORD was a reproach unto them, they had no delight in it. From the least of them even unto the greatest of them, every one was given to covetousness; and from the prophet even unto the priest every one dealt falsely. In the 15th verse the prophet asks the question, "Were they ashamed when they had committed abomination?" And his reply shows how blunted were their sensibilities, and how black their hearts, "Nay, they were not at all ashamed, neither could they blush, THEREFORE they shall fall among them that fall, at the time I visit them, they shall be cut down, saith the LORD." God set watchmen over them to teach them and to warn them, "but they said we will not hearken." And what was the

consequence? "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not hearkened unto my words, nor to my law *but rejected it*, v. 19." Here you perceive that their rejection of God's word was the *cause* of their rejection, the *ground* of their reprobation. The LORD rejected them BECAUSE they rejected him, and his word. It was not as creatures merely that they were reprobated; it was not even as subjects who had broken the law of their governor and king that they were rejected, but as subjects and sinners who had *sinned against goodness and grace*, against *light and love*, and *long-suffering*. They were reprobated because they had throughout the long day of their probation, been ungrateful, unbelieving, and openly wicked. It was as a consequence of, and a punishment for their obstinacy and awful wickedness to the last, that their day of grace closed with their rejection. Instead of reprobation therefore being an act of God in a bygone eternity, or unconditional, or at the gateway of his dealings with sinners, or even at the sixth, or ninth hour of our probationary state of being, it is at the close of the twelfth hour of a life of ingratitude, rebellion and unbelief, that sinners are cast away and cursed. "Reprobate silver shall men call them, because the LORD hath rejected them."

The verse which we have just quoted is the only passage in the Old Testament where the English word *reprobate* occurs, but the original verb is frequently employed, and rendered *to refuse*, and *to reject*. For example in Isaiah vii, 15, 16, it is rendered *to refuse*. It occurs in Ps. cxviii, 22, where it is said, "The stone which the builders *refused* is become the head stone of the corner." The Scribes, Pharisees, chief priests and rulers of Israel *rejected* Jesus, and because they rejected, or reprobated Jesus, God as a natural and a necessary consequence rejected or reprobated them.

It occurs in Jer. vii, 29, "Cast off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath REJECTED and forsaken the generation of his wrath." Why were the Jerusalem sinners, the subjects of Jehovah's reprobation, and the objects of his wrath? Why? What was the reason? Was the reprobation unconditional? Was the wrath free wrath, undeserved wrath? No, this was not the case, this could not be the case, for it is immediately added, "FOR the children of Judah HAVE DONE EVIL in my sight saith the LORD: they have set their abominations in the house which is called by

my name, to pollute it. *And they have built the high places of Tophet*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded not, neither came it into my heart."

It occurs in 1 Samuel xv, 23, where we read, "For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. **BECAUSE THOU HAST REJECTED THE WORD OF THE LORD**, he hath also **REJECTED THEE** from being king." Comment is here quite unnecessary; Saul was rejected **BECAUSE** he was bad, he was not bad because he was rejected. His *badness* was the **CAUSE** of his rejection, and so with all who are reprobated.

The word is employed eight times in the New Testament and in every one of them the idea of rejection after trial is expressly taught. We cannot in this short article quote all the passages or dwell upon any of them. Rom. i, 28, shews the conditionality of reprobation very clearly. "And even as they did not like to retain God in their knowledge, God gave them over to a **REPROBATE** mind to do those things which are not convenient." The great apostle of the Gentiles was a firm believer in the conditionality of reprobation, or he never would have used such language as the following, 1 Cor. ix, 27, "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a **CAST AWAY**" or reprobate. Again, in speaking about unprincipled professors who have the form of godliness but deny its power, he says: "They profess that they know God, but in works they deny him, being abominable, and disobedient, and *unto EVERY GOOD WORK REPROBATE.*" And yet again he says: "But that which beareth *thorns* and *briers* is **REJECTED**, and is nigh unto cursing, whose end is to be burned," Titus i, 16; Heb. v, 8. See also 2 Cor. xiii, 5, 6, 7; 2 Tim. iii, 8.

These are all the passages in the New Testament where the word is employed, and not one of them gives the slightest countenance to the Calvinistic dogma of **UNCONDITIONAL reprobation.**

They all testify that reprobation is disapproval and final rejection, consequent upon the resistance of divine influences.

You can see now *when* men are rejected, or in other words, *when reprobation takes place.* It is not in a bygone eternity before they had any existence; no, but after they have not only sinned against the law, but over and above this, resisted the Spirit, re-

jected the only Saviour, and dashed from their lips with their own hands the cup of salvation. Reprobation is thus at the close of probation; it takes place after numerous precious opportunities, have been madly misimproved and neglected. God rejects those who reject Jesus. We appeal to your conscience, reader, is this not right? Is it not just? Is it not benevolent? Is it not what your own reason and sense would teach you? God is just in all his ways and holy in all his acts. His honour, his attributes, his law, and the highest interests of the great universe of holy happy, happy holy, intelligences require that a stigma be put upon pertinacious unbelief and incorrigible rebellion. This stigma is the *reprobation and destruction* of the wicked. Reader, if you are at last a *cast away* you will have no one to blame but yourself. His language now is, "him that cometh to me I will in no wise cast out."

(For the Day-Star.)

MAN THE WORKMANSHIP OF GOD.

Man finds himself at the head of this world. All things are made subservient to him. He finds himself possessed of powers of the highest order:—such as intuitive insight, that of combination, and also moral power. These are the highest in kind of all power. It is certain that there was a time when there was no animal life. Hence man had a beginning. The question is then, how came man to be?

There are two accounts given.

1st. The one given in Genesis.—"So God created man in his own image."

2nd. Man is accounted for, by what is called the "development system."

This general question of man's beginning involves two questions.

First. How came man to be at all?

Second. How did he become civilized?

Experience is even made the *ground* of argument. Let us see whether it is within the range of nature's laws,—that life can originate from inanimate matter. So far as science has gone it proves that no combination of matter can produce life other than by the germ of life. If there be the least possibility of animal life originating from matter, it must be in the very smallest forms, as in the animalculæ. But admitting this, is there any reason to believe in the *development system*? When there is a development, is it in its own species or into some other dif-

ferent from itself? Can the flea develop itself into a larger flea, or into a lion? Does the frog develop itself into a larger frog, or into a kangaroo? Was the mouse ever known to develop itself into a rat? Who has found that the flying-fish or squirrel flies faster than it did a thousand years ago?

But what is "The Testimony of the Rocks" on this subject? Hugh Miller has shown that the first animals were the magnates of the species.

The whole conception of this view of development is an absurdity.

In nature we cannot find any thing by which to account for man. Let us go outside of nature then. Let us go to the Bible and acknowledge that God formed man. But *what was man* created? And here comes in the question—Was he created a savage? Here again comes in the idea of development. Was he once *inferior* in mental groundwork, and has since grown and increased in power and capacity?

Those who make this supposition tell us that at first the elephant having a short clumsy neck, was troubled to eat grass; but by continued exertions lengthened out his proboscis so as to reach the grass. But the question is, How did he live until this was accomplished? We ask the same of man, if created without the natural instincts, how could he have lived and provided for his wants until his powers were developed?

Those who hold to this doctrine, speak of man as in a *state of nature*, as if a state of nature was necessarily a savage state. A state of nature is rather one in which a man is placed in that situation in which his every capacity is capable of the highest development. This is far from being a savage state. We do not say that he was originally highly cultivated, but he was a *man* with all his high capacities, with none of that baseness which we find him possessed of now. There is a vast difference between a state of *simplicity* and a state of barbarism.

Consider Abraham—his courtesy—when he bowed himself toward the ground to the three strangers; see his hospitality when he hastened to prepare them food; see his bravery when he pursued his enemies unto Hobah and smote them, "and brought back all the goods, and also brought again his brother Lot and his goods, and the women also and the people;" his generosity when he would not partake of the spoil; his faith when called upon to slay his son. He was a man in all the true dignity of manhood. Compare him with a "ne plus ultra" of modern civilization, of some of our large cities. Civilization may exist without any true manhood, and how much of our civilization does thus exist, nay, how much of it is utterly base and revolting? Man is lower in *such*

a state than in a savage state. No nation or people can be shown which has, without the influence of Christianity, raised itself out of a state of barbarity to that of civilization.

Without a Divine Creator we cannot account for the existence of man; and without a Divine Helper we cannot account for his *advancement*.* We know then that "God created man in His own image."

Observe 1st. We see from the foregoing how credulous is *infidelity*. The definition is *want of belief*. But infidelity has a creed. It can and does believe *everything* but the Bible and Christianity.

2nd. We see how degrading is the belief of the infidel. What a difference between the Bible's account and the infidel's account of the existence of man! The one claiming that he was created by degrees from a point, from filthy mire in which the animalculæ are found. The other that he was created by God—his own handiwork,—“his express image.”

3rd. We see how ennobling is the Christian faith. The faith of the infidel is opposed to man's good. But through Christianity it is the destiny of man to become more and more like God. It exalts man while it humbles him. Created in God's image it makes him godlike, but because of sin humbles him. We have a heavenly testimony of this in the death of Christ to restore to man the moral image of God. Let us then cling to the Bible and own its truth.

GEORGE WHITE.

Auburn, N. Y., March, 1862.

For the Canadian Day-Star.

CALVINISM AND THE SECOND COMMANDMENT.

The divine doctrines of revelation—bright and useful—appear the more attractive, the more closely examined: as the pure, flowing water, when submitted to microscopic examination, discloses new beauties and good qualities—so the contrary doctrines of man's composition will, on close investigation, like muddy streams, ever be found to contain monstrous forms of foul broods.

* *Fichte*, a German Pantheist, was constrained to come to this conclusion. He says, "Who educated the first human pair? A Spirit interested himself in them, as is laid down by an old venerable, primeval document, which, taken altogether, contains the profoundest, the sublimest wisdom, and discloses results to which all philosophy must at last come." These words are quoted by J. Pye Smith in his *Scripture Testimony to the Messiah*. Vol. I, p. 156.—[ED.]

Divine directions for human conduct all tend to the good of the obedient. It might be regarded as self-evident that such directions are designed to be obeyed, when it is considered the author is good: yet some systems of human devising set forth strangely, that although the great Lawgiver has already directed certain courses of conduct, he has at the same time secured, by his unchangeable decree, a contrary course, and these declared contrary purposes of the divine counsel, are manifest when it is said that God's law is broken by acts consistent with his decree. But decrees seem singularly opposed to the law which is "holy, and just, and good," when we place beside the second commandment the announcement of the Westminster divines, that "*God hath foreordained whatsoever comes to pass.*" The case of making graven images may appear more strikingly plain on this than on some other points of opposition between law and decree: here is a direct command *not* to "make any graven image," while on the other hand it is declared the decree "ordered in all things, and sure," has ordained all the particulars concerning *making* said images for worship; even the calf which Aaron declared "came out," when he had cast the gold into the fire—the date and circumstances of its formation, as well as the exact form, had its proportions defined in the eternal arrangement before Aaron had thought of having it "carved and fashioned," also all the peculiarly deformed formations of unskilled carvers and of depraved fancy, are to be regarded as developments of *original designs* existing in the infinite plan, long before all worlds. The horrid countenances of bloody monster-gods—the image which Nebuchadnezzar set up—the designs of Diana's temple, and the construction of Juggernaut's car, were all only manifestations of the divine arrangement, as well as every little despicable object of Chinese or Hindoo adoration. Whatever metal, wood, stone, or clay, or whatever material composing such supposed deities, and their special moulding, carving, and graving, &c., were, according to the above creed, as fully planned, decreed, and divinely originated, as were the various parts and articles of the Tabernacle of the testimony—*strictly, according to the pattern showed unto Moses in the holy mount.*

Are we then to receive as Christian doctrine what is stated by high Calvinistic authority, A. Toplady, for instance: "*Whatever comes to pass, comes to pass by virtue of the absolute, omnipotent will of God, which is the primary and supreme cause of all things?*" So that while the true God had all this "house of gods" laid up for future bringing forth—having decreed that men *shall* make—determined the number, and pre-

pared the models of all the hideous variations they shall make,* yet announces, amidst all the solemnities of Sinai, "Thou shalt not make to thyself any graven image," &c.

Let the system which sets forth such dogmas be dragged to rational and Scripture light, and such idol creeds must soon be cast to the moles and the bats. The Divine doings are consistent; God's decrees do not contradict his commands. "Yet saith the house of Israel, the way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" Ezekiel xviii. 29. It is evident that the doctrine which sets forth a decree for the formation of false god-likenesses cannot be regarded as a doctrine according to true godliness.

Toronto.

JACOB SPENCE.

CALVINISM AND THE THIRD COMMANDMENT.

The divine law is binding on those to whom it is addressed. But a certain class of men, Calvinistically denominated 'reprobates,' can never be fairly represented as standing in such relation to the great Law-giver, that He can be regarded as *their God*; nor can they ever attain the position to say truly, "this God is our God," so that *they* cannot be properly addressed in the terms of this commandment. "Thou shalt not take the name of the LORD THY GOD in vain."

Then, as to the elect, (the fixed number for whom a Saviour is provided) who may each exclaim, "my Lord and my God:" of whom it may be declared, "Happy is the people that is in such a case, yea, happy is the people whose God is the Lord." These according to the Antinomian doctrine are said to have the exact sum of the guilt of their transgressions fixed, fore-ordained, estimated and defined: and the precise amount arranged for, and transferred to the account of *their* surety ages before the actual perpetration of the crimes: and so must the whole transaction be carried out accordingly: and thus must it be looked upon as utterly vain to attempt by any restriction of law to accomplish any shortcoming on the part of the elect, in filling up the appointed measure of their iniquity.

* In following up the idea of pre-ordained graven images, it may be remarked that as there have been sometimes many different sizes and variations in make of the same named deities, not all precisely to one pattern, it would seem there must have been in such cases several originals of some of them. Again, as the decree in which all these idols have place is said to be eternal, the image designs being eternally co-existent, herein is displayed a strange system of eternal mythology.

In this view of the case, of what avail or application is the prohibition of the third commandment; either to one or other of the above classes. The reprobate *cannot* transgress, the elect *must*.

Then the threatening, "The Lord will not hold him guiltless, &c." cannot apply to the elect consistently with the doctrine stated, *he is clear beforehand*, and as to the reprobate, First, He is not in a position to transgress, and again, were it even so, his disobedience could not render his case more completely hopeless than it is declared to be previously: his portion being determined, ruin without remedy.

How opposed to all right principles, the doctrines which involve such inconsistencies, set at nought the counsels of heavenly wisdom, and recklessly ignore the revealed will of the Most High! Rather let us hearken to accents benign of Voice divine.

"The statutes of the Lord are right rejoicing the heart. The commandments of [the Lord are pure enlightening the eyes." The third commandment is evidently designed to set forth the glorious combined attributes of Deity, for our profound adoration, to impress upon our minds that "Holy and reverend is his NAME," and to direct men to "fear before him." Thus is it addressed to men as a reasonable rule of conduct and will be found consistent with all divine revelation, and favorable to all sound doctrine.

JACOB SPENCE.

EXPOSITION.

THIRSTING FOR GOD.

¶ O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary." Psalm lxxiii. 1, 2.

1. The Psalm of which these words are the commencement is a Psalm of David.

2. It was composed by David when he was in the wilderness of Judah, a fugitive from the rage of Saul. See 1 Sam. xxiii. 14. Saul knew that David would be king after him, that the kingdom was not to be in his line, that the Lord had rejected him and his descendants from being kings over Israel, because of his unfaithfulness. But he did not bow to God's arrangement. Hence the attempt he made to kill David.

3. Compelled to flee from the presence of "the violent man," Saul, David turned to the merciful and ever-faithful God. He says, "O God, thou art my God"—the God in whom I confide, whom I love, in whom I

delight, whom I worship, and from whom all my comfort and joy come. Though we may have reason to distrust man, we have no reason to distrust God.

4. David regarded the wilderness a dry and thirsty land, where was no water, because he did not there enjoy the services of God in the sanctuary. The Christian should love the house of God. The world to the Christian is a dry and thirsty land, where no water—no means of the happiness for which his soul specially yearns, is. Its wealth, its pleasures, its companionships, its honours, cannot satisfy his soul. God is the "fountain of living waters"—the source of bliss to the children of God. The invitation to the thirsty sons of men spending money for what is not bread, is "Come ye to the waters," come ye "eat that which is good."

5. The Psalmist longed for God, "my soul thirsteth for thee, my soul longeth for thee," he says in his address to God, (1) God has endowed man with desire. (2) Desire must have an object. (3) The object of desire is something that appears to be good. There is in every man a craving after something fitted to impart satisfaction. "O who will show us any good" is the language of the actions of those who have not found God as the *summum bonum*—the chief good—of their souls. (4) Longing for God implies a knowledge of God. We do not desire that of which we know nothing. If we desire any object, we know something about it, and it appears to us to be good. It may not be really good. But if we desire it, it seems to be good. If it appears bad to us, we do not desire it. The Psalmist longed for God, because he knew God as good, as love to his soul. He knew that his "loving-kindness is better than life." Therefore, he says "my soul shall be satisfied as with marrow and fatness." God has revealed himself, so that we may know him, in his works, his dealings with us, and in his word. That in the word of God, which specially unfolds his goodness to us, so that we may desire him is the Cross, "God so loved men that" he gave Jesus to die for them. In the love of God's infinite heart, there is a never-failing source of happiness for the human spirit. It is because God is a God of love and salvation in Jesus that he is the resting-place for man's sin-burdened soul. Ah! sinner, there is nothing in the world to meet the wants of thy soul. To be satisfied you must turn away from the world, and turn to God, as your portion. Know him as God that loves thy soul, and gave Jesus to die for thee, and be at peace. Believer, feast thy soul on the love of God.

The soul that longs for God, longs to know more about God, to enjoy

more of God, to be nearer God, to be more humbled before him, to be filled with him, and to see his glory manifested in the conversion of sinners.

God in his dealings with his children seeks to bring them nearer to him, so that they may be more under the power of his love, and better fitted to labour in his cause. This is the proper explanation to give of the afflictions and trials, through which God causes his people to pass. And, believer, you should seek, that the end which God contemplates in all his dealings with you, may be accomplished. Your soul should say,

"Nearer, my God, to thee,
Nearer to thee,
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

If such, O believer, is your soul's intensest longing, then you will, like the Psalmist, "seek God," you will read his word and meditate thereon, you will delight in prayer, in the worship of God, either socially or publicly, and in religious intercourse with God's people, and you will long to be with God in heaven, and enjoy him as your everlasting portion.

Sinner, thirsting for happiness, and madly attempting to attain to it in the world, cease thy mad attempt. Come, as a sinner, to Jesus, the sinner-receiver, and he will give thee rest.

GOD'S LONG-SUFFERING A WONDERFUL DISPLAY OF HIS POWER.—The amazing display of God's power is that of power over himself. This has been exhibited from the first moment of our apostacy. When penalty had been incurred, and God forbore to strike, then was the grandest demonstration of omnipotence. If I would figure to myself Almightyness, creation is as nothing to me when compared with long-suffering. Worlds upon worlds, systems upon systems, a syllable peopling immensity, and causing the untravelled solitude to teem with life, all this conveys to me no such august idea of omnipotence, as God's bearing with sinners, and not striking down the rebellious. We say again, that long-suffering is God's power over Himself; it is restraint on his own attributes,—and that matter is at his disposal, this is nothing; that spirit is at his disposal, this is nothing; but that he can be insulted,

and not take vengeance; defied, and not crush; blasphemed, and not annihilate; this is the overcoming truth; this is the being omnipotent enough to control omnipotence; and myself, in my constant offences, a living thing and yet a sinful, myself am greater proof how mighty is the Lord, than the earth with all its wonders, and the firmament with all its hosts.—*Henry Melville, London.*

POETRY.

A HYMN FROM THE LAND OF LUTHER.

JOYS TO COME.

“EVERLASTING joy shall be upon their heads; they shall obtain gladness and joy.” Isa. li. 11.

Will that not joyful be,
 When we walk by faith no more,
 When the Lord we loved before,
 As Brother-man we see;
 When He welcomes us above,
 When we share His smile of love,
 Will that not joyful be?

Will that not joyful be,
 When to meet us rise and come,
 All our buried treasures home,
 A gladsome company!
 When our arms embrace again,
 Those we mourned so long in vain,
 Will that not joyful be?

Will that not joyful be,
 When the foes we dread to meet,
 Every one beneath our feet
 We tread triumphantly!
 When we never more can know
 Slightest touch of pain or woe,
 Will that not joyful be?

Will that not joyful be,
 When we hear what none can tell,
 And the ringing chorus swell
 Of angels' melody!

When we join their songs of praise,
Hallelujahs with them raise,
Will that not joyful be ?

Yes! that will joyful be ;
Let the world her gifts recall,
There is bitterness in all :
Her joys are vanity !
Courage, dear ones of my heart !
Though it grieves us here to part,
There we will joyful be !

H. C. VON SCHWEINITZ.

THE CHILDREN'S PORTION.

LITTLE MAJEE.

The Indian child suffers for becoming a Christian. There was once a little Hindoo girl named Majee; she went to a missionary's school, but she would not eat with her school-fellows because she belonged to a higher caste than they did. As she lived at the school, her mother brought her food every day, and Majee sat under a tree to eat it. At the end of two years she told her mother she wished to turn from idols, and serve the living God; her mother was much troubled at hearing this, and begged her child not to bring disgrace on the family by becoming a Christian. But Majee was anxious to save her precious soul. She cared no longer for her caste, for she knew that all she had been taught about it was deceit and folly; therefore one day she sat down and ate with her school-fellows. When her mother heard of Majee's conduct, she ran to the school in a rage, and seizing her daughter by the hair of her head, began to beat her severely. Then she hastened to the priests to ask them whether the child had lost her caste for ever; the priests replied, Has the child got her new teeth? No, said the mother. Then we can cleanse her, and when her new teeth come she will be as pure as ever; but you must pay a great deal of money for the cleansing. Were they not *cunning* priests? and *covetous* priests too? The money was paid, and Majee was brought home against her will; dreadful sufferings awaited the poor child—the cleansing was a cruel business; the priests burned the child's tongue, this was one of their cruelties. When little Majee was suffered to go back to the school, she was so ill that she could not rise from her bed. The poor, deceived mother came to see her; "I am going to Jesus," said the young martyr.

The mother began to weep—"oh, Majee, we will not let you die." "But I am glad," the little sufferer replied, "because I shall go to Jesus; if you, mother, would love him, and give up your idols, we should meet again in heaven." An hour afterwards Majee went to heaven, but whether her mother gave up her idols is not known.—*Our Children's Magazine.*

A NOBLE BOY.—"Why did you not take some of those pears?" said one boy to another; "nobody was there to see." "Yes, there was, I was there myself to see, and I do not ever mean to see myself do such a thing." I looked at the boy who made this noble answer; he was poorly clad, but he had been well taught; and I thought how there were always two to see your sins—yourself and your God.—*Teachers' Offering.*

"Little children, love each other,
Never give another pain;
If your brothers speak in anger,
Answer not in wrath again.

Be not selfish to each other,
Never mar another's rest;
Strive to make each other happy,
And you will yourselves be blest.'

A CHILD'S FAITH.—At the time of a great drought in England, several pious farmers agreed to hold a special meeting to pray for the much-needed rain. When the appointed time came, the minister was surprised to see one of his little Sabbath-scholars bringing a huge old family umbrella, and asked her why she did so on such a lovely morning. The child gazed at him with evident surprise at the inquiry, and replied, "Why, sir, I thought as we were going to pray God for rain, I'd be sure to want the umbrella." While they were praying, the wind rose and the clear sky became clouded, which was soon followed by a heavy thunder-storm, by which those who came unprepared to the meeting were drenched, while Mary and the minister were sheltered by the umbrella her faith had led her to bring.

WHAT A SICK CHILD DID FOR HER SAVIOUR.—The following very affecting and touching illustration of a little girl's love to Christ and his cause was recently brought before the American Board held at Cleveland. It is worthy of being noticed, as both parents and children can learn important lessons from her example. The incident is as follows:—

A little girl of eight years old, who for three years had been confined

to her bed by hip disease, had occupied many of her weary hours with quilting a beautiful silk bed-quilt which before her death she desired should be sent to the American Board, to be sold by them for the benefit of the missions. A letter from Dr. Hopkins, accompanying the package and reciting the facts above mentioned, was read at one of the sessions on Thursday; and there were few dry eyes in the assembly when the simple and touching story had been told. An offer of fifty dollars was at once made for the quilt, followed instantly by another of a hundred; and in a moment more a gentleman from New York, always one of the most liberal patrons of the Board, had purchased it for a hundred and fifty. It would have easily brought five hundred, if the purses of those present had been as full of money, as their hearts were of feeling, or if the competition for it had been allowed to continue. But it was felt that the gift of the little patient and dying girl had already wrought its best effect for the Missionary enterprise by the sweet impulse it had given to the hearts of all present, by the fragrance of a holy love with which it had filled the very air of the house; and that the mere question of how much money should be paid for it by the purchaser was thenceforth altogether a subordinate one. So all acquiesced in the disposition which was made of it, and all rejoiced in the better than any priestly benediction which had fallen upon them from the pale face and wasted hands, but the consecrated heart, of the meek sufferer who had thus given her little, her very life-work, all unto the Lord.

THE TRIUMPH OF CALVARY.

For a moment he was concealed from view, and the banner of wrath waved above in triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of his foes. He then crushed with his bruised heel, the old serpent's head, and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemy on the left wing, like a potter's vessel. Death still remained who thought himself invincible, having hitherto triumphed over all. He came forward brandishing his sting which he had whetted on Sinai's tables of stone. He darted at the conqueror, but it turned down, and hung like the flexible lash of a whip. Dismayed, he returned to the grave—his palace—into which the conqueror pursued. In a dark corner of his den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict: but they replied—"His flesh shall

see no corruption!" The sceptre fell from his hand. The conqueror seized him, bound him, and condemned him to the lake of fire; and then rose from the grave, followed by a band of released captives, who came forth after his resurrection to be witnesses of the victory which he had won.

CHRISTMAS EVANS.

HOW TO BE MISERABLE.—Think about yourself; about what *you* want, what *you* like, what respect people ought to pay to *you*, what people think of *you*; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you, you will be as wretched as you choose on earth, or in heaven either.

In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell, for the great devil himself. It was by pride, by seeking his own glory—so at least, wise men say—that he fell from heaven to hell. He was not content to give up his own will and do God's will like the other angels. He was not content to serve God, and rejoice in God's glory. He would be a master himself, and set up for himself, and rejoice in his own glory and so when he wanted to make a private heaven of his own, he found he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. Therefore saw God no more, and learned to hate him whose name is love.—*Kingsley.*

THE LOVE OF CHRIST.—The love of Christ to us is so great, that it can never be fully known by us. But though it passeth knowledge, it is both our duty and our privilege to know much about it, and daily increase in our knowledge. It is delightful to know that we can always get our little minds filled up to the brim with the boundless and unfathomed ocean of Christ's love. O let us count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. "Unto him that loved us and washed us from our sins in his own blood," is a sweet song, it is the new song, the song of songs, the song of Moses and the Lamb. Reader, do you know the love of Christ? Can you say he loved me, and gave himself for me?

INTELLIGENCE.

FRANKLIN, C. E.—We are pleased to learn that the Rev. H. Lancashire has received and accepted a unanimous call to the Congregational Church of Franklin, C. E.

FIRST E. U. CHURCH, EDINBURGH, SCOTLAND.—We see in a recent number of the *Christian News* an account of the annual soirée of this Church, of which the indefatigable John Kirk is pastor. We learn from it that the progress of the Lord's work in connection with Mr. Kirk's labours and those of his people is highly gratifying. There is a missionary association in connection with the Church, the members of which preach the truth in destitute localities in the city and in villages contiguous to it. Much good has resulted from their labours. The Dorcas Society, Sabbath School, Temperance Society, appear to be each doing a good work. Seventy-four new members had joined the Church during the year, and the usual congregations had visibly increased.

REVIVAL SERVICES.—The Rev. T. G. Salmon, of the E. U. Home Mission, has, we learn from the *Christian News*, been holding a series of meetings for the promotion of the cause of Christ, in Dunshalt, near Auchtermuchty. Much good has apparently resulted from the effort. Mr. Salmon is well adapted for carrying on such services. Application has been made from the neighbouring village of Fruchil to have Mr. S.'s services for a fortnight in preaching the truth. We thus see that the light of a free gospel is penetrating into the remotest district of 'auld' Scotland.

THE ANNUAL MEETING of the Upper Canada Bible Society was held in Toronto on the 7th of last month. There was a large attendance; the Report was cheering: resolutions were passed and addresses were delivered by various speakers which produced an excellent impression.

We owe all that we possess in this world really worth enjoying to the blessed bible; and all our hopes with respect to another and a better world are founded upon this best of all books. It is our firm conviction that the Anglo-Saxon race are the most intelligent, independent, enterprising and powerful of all the peoples of the earth, in consequence of the direct influence of the word of God. We believe that of all the noble institutions of which Great Britain can boast, none are so great, so noble, or so good as the British and Foreign Bible Society. And we hope that the day is not far distant when the Parent Society, assisted by her numerous and increasing branches, shall give the pure and unadulterated word of life to the whole world of mankind.

ERRATA IN OUR LAST NUMBER.

Page 136, 3rd line from beginning, for "any" read "every." Page 170, 2nd line from bottom, for "that you" read "nay." Page 161, line 21st from top, for "and weighed" read "swayed." Page 181, line 17 from bottom, for "use" read "woe;" and 9th from bottom, for "it" read "he." Page 188, line 4th from top, for "does not clearly" read "does clearly." Page 189, line 4th from top, for "unconditional" read "The Dr. is here speaking of unconditional reprobation." Page 186, line 13th from bottom, for "we" read "he;" line 4th from bottom, after "divide" insert "from all eternity, mankind into two parts." Page 187, line 11th from top, for "maintained" read "maintains."