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THE
CANADIAN DAY-STAR:

A Monthly Magazine

DEVOTED TO

THE EXHIBITION OF THE GOSPEL IN ITS GLORIOUS FULLNESS

AND

UNFETTERED FREENESS.

"I am the light of the world."

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

Editors:

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THE CANADIAN DAY-STAR.

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

JANUARY, 1864.

THE WORK OF THE SPIRIT.

Deep were the emotions and ardent were the longings of the Redeemer's heart for the salvation of the people of Jerusalem when he said, “ O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes.” A Christian poet sings of the Redeemer's tears in the following strain.

“ He wept alone, and men passed on—the men whose woes he bore,—
They saw the Man of Sorrows weep, they had seen him weep before.
They asked not who those tears were for, they asked not whence they
flowed.

Those tears were for rebellious man— their source the heart of God!
They fell upon this desert earth, like drops from heaven on high,
Struck from an ocean-tide of love, that fills eternity.
With love and tenderness divine those crystal cells o'erflow—
Tis God that weeps, through human eyes, for human guilt and woe!

There are things that belong to the peace of men. There were things which belonged to the peace of these Jerusalem sinners; and the reason why they did not enjoy peace was because they were wilfully and criminally ignorant of these things. It was in opposition to the wish of Jesus that they were destitute of peace. Jesus would have saved them, but they would not be saved.

What are the things that belong to the peace of men? Ever since we have been capable of thinking on religious subjects, it has

seemed to us that there are three things that relate to the eternal peace of the sinful soul. These are, first, the love of the Divine Father; secondly, the atonement of the Divine Son; thirdly, the work of the Divine Spirit. We see not how the peace and happiness of a soul can be secured, without the love of God. Now we have the highest authority for asserting that God loves all men; and has revealed his love to all men. The Lord is good to all and his tender mercies are over all his works. He opens his hand and satisfies the wants of every living thing. Jesus says, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." As, "without the shedding of blood there is no remission," the peace of men's souls could not be secured without the atonement of the Son of God. Jesus came to earth to make atonement. He finished the work given him by the Father to do. His atonement is universal. It must not be understood that all religious teachers and bodies of professing Christians hold universal atonement. Religious denominations in modern times, in Scotland and in Canada too, have cut off ministers from their fellowship for preaching that Christ died for all men without distinction and without exception. It is strenuously maintained by some that Jesus did not die for all, at least that he did not die for all in such a sense as that all may be saved through him. Now on the banner of the Evangelical Union body, which the atonement controversy in Scotland was an occasion of bringing into existence, is inscribed the universal love of the Divine Father, and the universal atonement of the Son. We have scripture warrant for saying to every sinner and to any sinner, God loves you; Jesus died for you. The work of the Holy Spirit, also, belongs to the peace of men's souls. No sinner can be saved without the Holy Spirit. The subject of the work of the Spirit is therefore all-important. It is highly important for us to know what the Spirit does to save sinners; so that we may know our duty in connection with his operations.

All religious teachers and bodies of professing Christians are not agreed as regards the work of the Spirit. We believe that there is much error abroad on this important subject,—error, which has a very pernicious influence; and that we may expose that error, and exhibit what we believe to be the truth on the subject, are some of the reasons why we have taken it up. There are two views respecting the work of the Spirit entertained by two parties in the professing Church: one party maintains that the influence

which the Spirit exerts is of two kinds, the common influence and the special, faith-necessitating or irresistible influence. The common influences are not converting and not intended and not expected to convert. These common influences are exerted on all. The special, faith-necessitating or irresistible influence is given to the elect only, those whom God in a past eternity determined to save. This influence infallibly secures the salvation of all on whom it is bestowed. This is the Calvinistic view of the work of the Spirit.

To show that we are not misrepresenting the Calvinistic view of the work of the Spirit we make one or two quotations from the Westminster Confession of Faith. In the Confession, Chap. X, sections I and II, we read, "All those whom God hath predestined unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of flesh; renewing their wills, and by his Almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet that they come most freely, being made willing by his grace. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved." Sec. IV. We might quote from the larger Catechism to the same purpose. You see then the Calvinistic view of the Spirit's work. The only influence, according to Calvinism, which can convert, is irresistible, and infallibly secures the conversion of all to whom it is given; and it is given only to the eternally and unconditionally elect.

The other view respecting the work of the Spirit is that his influence is not *directly* exerted on the soul, but mediately, through the truth, that it is moral and therefore resistible in its character: that the Blessed Spirit overrules the circumstances in which men are placed, so as to bring the truth respecting their state as sinners and Jesus as their Saviour before their minds, and leave them without excuse, if they do not believe it and be saved.

Now we need not say that we repudiate the first view respecting the work of the Spirit, and hold the latter. We do not wish to be misunderstood ; in rejecting the Calvinistic view of the work of the spirit, we do not deny the Trinity, nor the Divinity and personality of the Holy Ghost. We observe also, that in denying the Calvinistic view of the work of the Spirit, we do not deny the work of the Spirit. It is often said respecting us, that we deny the work of the Spirit. This is a calumny. We would sooner lose our right hand than deny the Spirit's work. It is one thing to deny the Calvinistic view of the Spirit's work, and another and very different thing to deny the Spirit's work.

In denying the work of the Spirit as held by Calvinists, we do not mean to be understood as having uncharitable feelings towards Calvinists personally. It is sometimes supposed that it is necessarily a want of charity that leads a person to preach controversially. But surely, as he is the truest friend of the sinner, who, in a proper spirit, points out his sins to him and their consequences, if he turn not from them to God by Jesus, so he is the truest friend to the persons whom he regards as in error, who points out their error and makes known to them the saving truth. More than this, we respect the motives that lead many excellent Calvinists to cling to the notion of irresistible grace. It is supposed that it is dishonouring to God to maintain that he can be successfully resisted, and that, unless we maintain that the work of the Spirit is of such a character that it always infallibly secures a saving result, we ascribe to man a share of the honour of his salvation, and thus exalt the creature. Of course we believe that those who maintain the dogma of irresistible grace influenced by these motives, are mistaken, still we respect the persons who allow themselves to be swayed by them. But true love to our fellow-men leads us to expose the errors under which we believe them to be labouring.

There is another Calvinistic doctrine with which the doctrine of irresistible grace is closely connected, we mean, eternal and unconditional election. It is by the special, irresistible influence that Calvinists suppose the decree of election to be carried out. These two doctrines must stand or fall together. If we succeed in showing that the doctrine of irresistible grace is false, the way is clear to the acceptance of the Bible doctrine of conditional election.

1. We object then to the doctrine of irresistible grace that it appears contrary to God's plan in all the dispensations. God has been training men from the first. What a system of symbolic obser-

vances God instituted to train the minds of the Jews that they might apprehend the great realities of salvation! But if God's way is to save men by an exercise of his almightiness—by an irresistible touch—what is the use of such a system of means to train them to understand eternal truth? We see that God regards the nature he has given men. When we think on the manner in which God has sought to train and teach men through all the dispensations, patriarchal, Jewish, and Christian, irresistible grace appears utterly inconsistent therewith.

2. Irresistible grace is inconsistent with the duty of Christians and Christian ministers to seek the eternal good of their fellow-men. If God has decreed to save a certain and definite number only, and, at a period set by himself to give to every one of that number an irresistible touch which alone can convert them,—what good can ministers do in preaching the gospel?

3. Irresistible grace is inconsistent with the Redeemer's tears. If you saw a man weeping, because a thing was not done, which he could, with the greatest ease, do himself, would you regard him as truly wise? Now Jesus wept over Jerusalem, and expressed his intense desire that these wicked men had known the things which belonged unto their peace. If we believe in irresistible grace, we must believe that these great sinners could not be saved without an irresistible influence which the Saviour was withholding from them, and that they would all have been instantaneously converted, had it been vouchsafed. Now if this be true, where is the sincerity or honesty of Jesus? I, for one, feel that I must repudiate and detest that which makes my Saviour insincere and hypocritical.

4. We object further to the doctrine of irresistible grace that it represents quickening and renewal as prior to embracing the grace of the gospel. This is evident from the quotations we made from the Confession of Faith. We may well ask, if a sinner is renewed and quickened before he embrace the gospel, what is the use of embracing it? This is regeneration before faith. Were this doctrine true, the words of Scripture would need to be reversed. "Hear and your soul shall live," would need to be, "Live and your soul shall hear." Peter ascribes regeneration to the truth, so that regeneration is not in order to faith, but by faith, through the truth about Jesus, which is the Holy Spirit's instrument in regenerating.

5. We object still further to the Calvinistic view of the Spirit's work that it is pernicious in its tendency. And we are consistent when we make this objection. The Calvinist, who believes in un-

conditional election is inconsistent with his creed, when he objects to any doctrines that they are pernicious; for if God has decreed to save a certain and definite number, and has passed by the rest, left them to perish, how can anything be pernicious? Irresistible grace is pernicious, because (1) it tends to discourage anxiety with respect to the salvation of the soul. If a person really believe that God has determined to save a favoured number only, and to exclude all the rest from saving blessings, giving them only common grace, to render them responsible and fatten them for hell, will not such a belief repress in his soul anxiety about his salvation? Or if, by some means, he become anxious, what effect can such a belief have on him, but to drive him into insanity? Oh this doctrine is a deadly upas which exerts a withering influence on those who believe it! We are anxious to see it cut down and cast into oblivion. (2) It tends to root out of the soul the sense of responsibility to believe the gospel. In proportion as a person believes that God, in a past eternity, fixed the destinies of all men, and saves all whom he designs to save by omnipotent energy, in that proportion will the feeling of responsibility to believe the saving gospel be weakened within him. He may say, he cannot believe until God give him the irresistible touch. (3.) It misrepresents and distorts the character of God, taken in connection with the entreaties and invitations addressed to men in the Bible. Because, if God has determined, by omnipotent energy, to save some men only, and has passed by the rest, why does he entreat and invite all to come to Jesus and be saved, and at the same time threaten them with hell for non-compliance with these entreaties?

The above are some of the reasons why we reject the Calvinistic dogma of irresistible grace. Reader, you may have been waiting for an overpowering influence to come on you and convert you in a moment. You have been waiting for what God has not promised. The Spirit has been dealing with you to lead you to Jesus. It is your immediate duty to yield to him, by believing in Jesus as your Saviour, for now is the accepted time, behold now is the day of salvation.

In our next we shall consider some of the passages, which are usually advanced by Calvinists in proof of their doctrine of the direct, immediate operation of the Spirit on the soul to regenerate it, before, and in order that, it may believe the gospel.—A.

THE ORIGIN AND PROGRESS OF THE EVANGELICAL UNION OF SCOTLAND.*

It is with societies as it is with individuals, people are desirous to know something of the man who has made a noise in the world as a statesman, a politician, as a theologian. So people may sometimes be desirous to know something of the antecedents of Institutions that are candidates for the attention and favour of the community. The Evangelical Union, which we have the honour to represent, is a religious denomination which has created no small stir in Scotland, and accomplished a great amount of good; and as that denomination has a small Branch in Canada, and as the brethren who constitute that branch are desirous that those Gospel views, which they hold to be the truth of God, should have free course among the people, it is presumed that there may be a desire on the part of some to be informed as to the circumstances of the birth and life of our young and rising denomination. That we may meet such a desire, and also counteract misrepresentation, we are here this evening to make a few plain statements bearing upon the origin and progress of the "Evangelical Union."

The E. U. of Scotland originated in the expulsion of the Rev. James Morison and other ministerial brethren from the Secession Church (now the United Presbyterian), for holding and teaching the doctrine of universal atonement and other kindred doctrines, which were understood to be opposed to the teaching of the Westminster Confession of Faith. But as the prominent actor of this drama was the Rev. James Morison, then of Kilmarnock, now Dr. Morison of Glasgow, it is meet that we be somewhat particular in regard to his case. We may state here that it is from Dr. Morison that the denomination is nick-named *Morisonian*. And in some parts we are better known as Morisonians, than as Evangelical Unionists. Should you be in some town in Scotland, and enquire for the E. U. minister, in all probability no one knows him. But, enquire for the Morisonian minister, and you may be forthwith pointed to the residence of your friend. This is the name that people give us, and we have no reason to be ashamed of it,—no more than the Wesleyan Methodists have to be ashamed of the name given them from John Wesley. We believe Dr. James

*An Address delivered in Huntingdon E. U. church, by the Rev. James Howie on the 23rd of November 1863.

Morison to be one of the noblest of men, and therefore esteem it an honour to be called by his name. But any religious denomination has a right to take the name by which it wishes to be known. We have taken the name of the Evangelical Union, and common courtesy demands that we be called by our proper name.

Dr. James Morison received his theological training in the Divinity Hall of the Secession Church. He was a most diligent and exemplary student, and occupied a very high niche in the esteem of his Professors.

Since our arrival in this country we have been made aware that efforts have been put forth to make the impression that young Morison was rather loose in his habits. But nothing can be farther from the truth. Mr. Morison was introduced to his first charge by his venerable father, the late Rev. Robt. Morison of Bathgate. We were present on that interesting occasion, and heard the good old man state, that his son had never caused him grief unless through bodily trouble, that he had been a most affectionate and obedient son. And Mr. Morison was well known as such throughout the denomination of which his father was an honoured and talented minister, and, we can conceive of nothing more base than to attempt to undermine the reputation of one who is truly a lover of his kind, among those who may have no other means of information. Those who seek to save their neighbours from, what they take to be *thralldom* of Morisonianism, must grapple with the *works* of Morison. His character is unassailable.

Mr. Morison was much thought of as a probationer. One minister, who turned out one of Mr. M.'s greatest enemies, in intimating that the young preacher would supply his pulpit on the following Sabbath, characterized him as a *bright star that had arisen* in the horizon of the Secession Church. When a preacher, Mr. M. was sent to supply a mission station at a place called Tain in the North of Scotland. While at that place the mind of young Morison underwent a change by the discovery of the truth that Christ died for all men, and therefore for him. The belief of this truth brought peace and joy to the heart of its possessor, and, as Mr. M. believed that this truth was fitted to work the same change in others that it had wrought in himself, he sought, in deep earnestness, to preach the truth to all around. The result was that many in that place were turned to God. And when the preacher was about to leave Tain, those who had been benefited by his

ministrations, requested that he would embody his views in a pamphlet, that they might have them in a permanent form. Mr. M. agreed to their request, and became the author of a tract entitled, "What must I do to be saved?" Some time after his return from the North, Mr. M. received and accepted a call from the Secession Church, Clerk's Lane, Kilmarnock, to take the pastoral oversight of them. Previously to the ordination, the attention of the Presbytery had been turned to the tract that Mr. M. had written for the benefit of his friends in the North, and on the day of ordination the chapel was filled to overflowing, and the people had waited somewhat impatiently for about an hour after the time intimated, but no Presbytery had appeared. But the minds of the people being expressed through one of their number, the minister came in, and it was evident from the appearance of parties that there had been something unpleasant among them. It came out that the Presbytery had subjected Mr. M. to a very severe scrutiny as to the doctrines which his pamphlet contained, and that they would not proceed to ordain him unless he promised to be more guarded in his language in future, and also that he would not publish a second edition of his pamphlet. Mr. M. gave the Presbytery to understand that he could preach no other doctrines than those which the pamphlet contained; but that he would not publish a second edition of it. At the same time Mr. M. stated that he would not visit the man with pains and penalties who should publish such an edition on his own responsibility. The ordination was proceeded with, but at the close of the services not one of the ministers would remain to partake of the ordination dinner. Thus was the young minister deserted on the very day of his ordination, and that by those who ought to have acted towards him as fathers and brethren.

Time passed on—the preaching of Mr. M. was of rather a novel character to most of his hearers. The chapel which was but thinly attended, during the former pastorate, was now filled in every part. People became anxious about their souls, and many who had been long seeking rest and finding none, were led to rejoice in the common salvation. But there was a dissatisfied party in the Church, who were in communication with the Presbytery. And through complaints urged by this party, and a second edition of the obnoxious pamphlet making its appearance, the case was again brought up. We were present at the meeting of Presbytery at which the matter was resumed; and the meeting and the business transacted were indelibly

written upon the memory by a little circumstance of a somewhat ludicrous character. We had taken our seat on one of the back benches, and placed our hat on the bench before us. The members of Presbytery came in, among whom there was one of considerable physical dimensions, who came forward and sat down upon the hat, and it was with the greatest difficulty that that crushed beaver could rise to its former self. This minister rose, and taking a London newspaper from his pocket, read the advertisement of a second edition of the pamphlet, "What must I do to be saved?" How was this? Had Mr. M. violated his promise? The Presbytery professed to believe that he had; but in fact that second edition had been published on the responsibility of a layman, who was desirous to scatter the important truths which the pamphlet contained. Be this as it may, Mr. M. received intimation to meet with a committee of Presbytery; and, ultimately, it was determined that he should be put upon his trial for heresy in doctrine. Mr. M. was served with a copy of the errors where-with he was charged. The day of trial came, when the chapel was filled from the floor to the ceiling. The grand error with which Mr. M. was charged was the universal atonement. The time was much taken up in discussing the propriety of allowing the accused to make a public defence. It was ultimately carried that he make his defence in the presence of the people. The defence, which occupied several hours, was of the most learned and satisfactory character. Mr. M. proved from Scripture that Christ died for all men, without exception and without distinction. He also shewed from the fathers that the doctrine of a limited atonement was unheard of during the three first centuries of the Christian era; that the unfortunate monk who first ventured to preach the unsavoury doctrine was imprisoned for heresy. Altogether, the defence so recommended itself to the common sense of the people, that it was pretty generally believed, the Presbytery would have nothing to say in reply. But great was the surprise when member after member delivered himself of a long speech condemnatory of Mr. M. and his doctrines. Not one of those speeches, however, even attempted to grapple with the defence. Each minister had come with his speech in his pocket, cut and dry; and, instead of taking the sentiments of the party at the bar, the Presbytery set up a man of straw, and pelted him with might and main. When members of Presbytery had given free expression to their sentiments, it was moved and carried, that Mr. M. be suspended

from the office of the holy ministry. Upon which Mr. M. protested, and appealed to the Synod. At this stage it was made very evident that the sympathies of the people were with the accused, and had it not been that Mr. M. stated that he would not consider any one his friend who sought to create any disturbance, the result might not have been in favour of the Presbytery; and one of the elders of the church very pointedly intimated to the judges that they might go now, and that it was the last time they should be there.

The case was brought up at next meeting of Synod. In the interval, Mr. M. had given to the world a small work on the nature of the atonement, and another on its extent. The latter was in the hand of almost every member of Synod on the day of the trial; and eternity alone will discover the amount of benefit resulting from that masterly production. The Synod confirmed the deed of the Presbytery, and suspended the young minister from the office of the holy ministry. The Synod appointed one of their number to preach Clerk's Lane Church, vacant; but the church met, and appointed two of their number to take their stand in front of the chapel, and intimate to the reverend gentleman that he was not needed within. Mr. M. was now free, and a devoted people rallied around him. He had been delivered over to Satan by a misguided ecclesiastical body; but no one since the days of Martin Luther had so successfully shaken the throne and cramped the influence of the wicked one; and the power of the gospel was now made more manifest. Mr. M. now set himself to establish his various positions, and to make the way of safety more plain and palpable to the minds of his hearers. People came in crowds from all parts of the country to hear the young heretic; and sometimes the neighbouring clergymen unwittingly helped forward the good work, by warning their hearers not to go near the heresy. But so obdurate were the people, that they would throw themselves into the jaws of the enemy; so that in this and various other ways did the truth make progress, and out of an apparent evil did the great Worker bring unspeakable good.

(To be continued.)

CHRISTIAN CHARACTER.—The best argument in proof of the truths of Christianity is the consistent character of those who profess it. The cause of Jesus has suffered more from the inconsistent character of those connected with it than from the attacks of infidels.

OUR VISIT TO THE CHURCHES IN SCOTLAND.

No. III.

In last communication I gave a brief account of my visit to a number of our churches; and in this article I purpose to follow the same method, noticing as I proceed in my journey anything which may be interesting to our readers. On Sabbath the 23d of August I preached in the forenoon for the Rev. A. Cross in Ardrossan. He has been there for quite a number of years; his people have built a new place of worship: the Chapel is well filled. In the afternoon I went to Saltcoats, only a mile from Ardrossan, and preached there in the afternoon. The Rev. Mr. McDowall is pastor of the Church; and though it is not long since the friends of our Evangelical movement commenced a cause in Saltcoats they have built a very neat and comfortable house of worship, and the work of the Lord seems to be prospering in their hands. Both the above-mentioned places are on the sea coast, and in the summer months many families remove to these watering places for health and enjoyment. In the evening I walked to Kilwinning a distance of only three miles, and preached to a very good Congregation. The Church there has long been without a settled pastor, but they had given a call to the Rev. Mr. Salmon and he was to be inducted in the beginning of October. We have no doubt from what we know of the people and the preacher that the Church will grow, and that the pleasure of the Lord will prosper in their hands. Kilwinning has considerably increased in population and in business of late years, in consequence of the blast furnaces which are now in operation.

On the following Monday I went to Ayr. Ayrshire is one of the most productive shires in Scotland, and the town itself, though not by any means the largest in the county, is a place of considerable antiquity. It was the royal burgh as far back as 1202; and we know from history that Sir William Wallace vexed and perplexed King Edward and his army, in and around the old town of Ayr.

I visited a few of the brethren and preached in the evening; the meeting was good, considering the short notice which was given of my intention to address them, and present the claims of Canada to their sympathy and prayers. This Church has also been a considerable time without a pastor; but they had given a

call to one of the students who had accepted the invitation and he was soon to be settled among them.

The next Sabbath I preached in the Rev. F. Ferguson's Church, Blackfriars Street, Glasgow. This is a large church and well filled; in the afternoon there could not be less than twelve or thirteen hundred people present. Mr. Ferguson had just returned from the continent, where he had been travelling in search of health for a number of months. As he is now much better we trust that he will soon be able fully to discharge the many duties which his large church and congregation require at his hands. He was able to dispense the ordinance of the Lord's Supper, and at the close of the afternoon's service he made a few remarks. His flock were glad to see his face, and hear again his well known voice.

On the following Sabbath I again preached in Glasgow, in three different churches. In the forenoon in the Rev. Mr. Hood's Church, Bridgetown; afternoon in the Calton Church, under the pastoral care of the Rev. Robert Anderson, and in the evening in Tradeston Church under the pastoral care of the Rev. Hugh Riddell. I felt when preaching to these congregations that it was my duty to present the claims of Canada to their sympathy and help; and use all the influence and arguments within my power to inspire them with that missionary spirit which is to some extent lacking in all our churches.

Greenock was the next place which I visited. Having some relations there whom I had not seen for a great many years, I spent a few days very pleasantly with them. Greenock has grown much larger of late, and business has greatly increased within the last few years. The Rev. A. Davidson is pastor of the E. U. Church there. I preached for him in the afternoon and evening of Sept. 13th. The Church has considerably increased under the pastoral care of Mr. Davidson. There is some talk of erecting a larger and better house of worship than the one which they at present occupy; and we hope that the day is not far distant when this will be done. We listened with great interest and pleasure to the lecture which Mr. D. delivered in the forenoon. He has a fine voice, excellent delivery; his matter is good, and his language chaste and beautiful. We think the church cannot fail to prosper under his impression and instructive ministrations.

The Cemetery in Greenock is one of the finest cities of the dead which I have seen any where; and no stranger will ever regret

spending an hour or two among its tombstones. The winding walks, the bushes, the evergreens, the mosses, and the multitudes of flowers that grow there, and the multitudes of stately and costly monuments that meet your eye at every turn, are at once imposing and impressive.

There was one monument in particular which never fails to attract the attention of visitors. It is large and plain, and has the scotch thistle on the top of it. The material of which it is built is fine gray granite and was erected to the memory of Robert Wallace, M. P. for Greenock, who died some years ago. He was the descendant and representative of the renowned champion of Scottish independence. This tribute to his memory was erected on the spot chosen by himself before his death. From this elevated point you get a fine view of Port Glasgow, Dumbarton Castle, and a considerable portion of the Highlands of Scotland.

In leaving Greenock we took the steamboat and had a very pleasant sail up the Clyde to Glasgow. It is astonishing to see the number of large iron boats and battering rams building along the side of the river. On the following week I visited Stirling, Perth, Montrose, Aberdeen, Frockheim, and Dundee. There are a great many interesting and attractive objects to take up the attention of visitors in these localities; and one which towered up above all the rest in interest to ourselves was the Wallace monument now being erected near Stirling. I would like to say something about this great work of architecture and other monuments which we saw; but I must for the present close. I shall probably have other two or three articles on my visit to Scotland in the pages of the Star. I may just state here that I returned to Toronto on the 14th of Nov. encouraged and cheered by the success which attended my mission. The amount which I received to help our Church in Toronto was upwards of one hundred and sixty pounds, and after defraying all expenses, will go far to help our infant cause in Toronto out of pecuniary difficulty. I am also fully satisfied that the churches at home in connection with the E. U. denomination will in future take much more interest than they have done in the past in foreign missionary work.

The Spirit knocks at the door of the heart, by means of the events of Providence, to call the sinner's attention to his state before God and God's remedy in Christ. Hence we should be observant of God's dealings with us.

CORRESPONDENCE.

DO EVANGELICAL UNIONISTS DENY THE SPIRIT?

HUNTINGDON, 8th Dec., 1863.

To the Editors of the Canadian Day Star :

Herewith I beg to enclose for your perusal, an extract from a sermon delivered by the Rev. Alex. Wallace in St. Andrew's Church, Huntingdon, on Sabbath evening the 6th inst. The extract I believe to be correct, and hold myself responsible to any who may enquire concerning it. It is as follows: "There is a theology coming into notice in these days, which, while it professes *in words* to make much of the Holy Spirit's influence, yet *in fact* denies it altogether. It is a theology that is exciting the deepest fears of many of the leading divines of England and Scotland. Those who have embraced this theology tell us that the *Spirit of God is in the word alone*, and that *beyond that word the Spirit is not to be looked for*. They say that all his converting and sanctifying power resides in the words of Scripture, and that beyond the arguments and motives which are recorded there, the Spirit of God does nothing in the way of human salvation." Further enquiries concerning these extracts, confirm me in the belief that the E. U. Body is the body referred to.

Now Messrs. Editors I have to request of you, through the pages of your valuable Day-Star, to state what amount of truth or falsehood there is in these statements, as I think the interests of truth demand that they should be noticed by you. By complying with the above, you will confer a favour

On yours, &c., &c.,

A HEARER OF THE SERMON.

REMARKS.

1. We remark on the above, first, that if the aim of the preacher had been to crowd the greatest amount of misrepresentation into the fewest words possible, he could scarcely have succeeded better than he has done.

2. The preacher said, that the theology on which he animadverts is "coming into notice in these days." So, then, it seems the Evangelical Union cannot be any longer ignored. It was predicted at the beginning of the movement that it would soon die. But

these prophets were false prophets. At the commencement there were four churches and four ministers, now there are about eighty churches, and about sixty ministers. At the origin of the E. U. Academy, there was one Professor and four students. Now there are four Professors, and at the last session of the Academy there were forty-two students in attendance. So that, to use the words of Dr. Morison, "the ball rolls, and as it rolls it grows."

3. The Rev. Mr. Wallace said in his discourse that this theology "while it professes in words to make much of the Holy Spirit's influence, yet *in fact*, denies it altogether." Now we should have liked had the preacher made some extracts from the Doctrinal Declaration, issued by the E. U. Conference, or from some of the treatises issued by E. U. ministers, in proof of this allegation. It appears that he has deemed his assertion sufficient proof. It may be said that the terms of the assertion preclude the possibility of proving it, because it is to the effect that the Evangelical Union denies the work of the Spirit *in fact*, while *in words* it acknowledges it. But if this be said, we have to ask, Who gave to the Rev. Alexander Wallace, of the Scotch Church, Huntingdon, C. E., the prerogative of judging the heart? How does he know that the E. U. body *says* one thing, and *believes* another? He is a fallible mortal, like all other men, and has no way of knowing the real sentiments of men, who, to say the least, are as honest as himself, but by their declarations. Now we have to say that the allegation is entirely false. We do indeed deny the irresistible, faith-necessitating operation of the Spirit, in which Calvinists believe, but we believe in the work of the Spirit as set forth in the Bible. The words of the Doctrinal Declaration on the point are the following: "We reject, then, the distinction between the special and common influences of the Spirit usually propounded; and hold, on the contrary, that notwithstanding all the varieties, complications, and inscrutable mysteries connected with his work, its essential character is in every instance one and the same, namely, to do all that infinite love, guided by infinite wisdom, morally can, to arrest the sinner in his hell-ward career, and hedge him up to attend to and believe the glorious gospel of the grace of God; and to promote the sanctification of the believer."

4. Another statement of Mr. Wallace is, that the theology of the E. U. "is exciting the deepest fears of many of the leading Divines in England and Scotland." We ask, Are these divines Calvinistic divines? If so, we ask further, of what are they afraid?

Do not Calvinistic divines believe that God has decreed to save a number which is so certain and definite that it cannot be either increased or diminished, and has passed by the rest and left them to perish? Of what then are they afraid? They cannot be afraid, lest some of the elect should fail of reaching heaven, for surely they cannot entertain the idea that any pestilent heresy that may at any time arise can alter God's decrees. As to the non-elect, they are passed by, and left to perish, at any rate, and so heresy cannot injure them. Of what then, we again ask, are they afraid? Do they hold *in words* what *in fact* they deny?

We are in a position to state that many of the divines of England, and some in Scotland, and some in Canada, look with favour on the rising denomination of the E. U. Numbers of E. U. ministers are labouring in connection with Congregational churches in England. Dr. Campbell, "a leading divine" of the Congregational body in England, speaks of the Rev. John Guthrie, M. A., an E. U. minister, who some time ago, accepted a call to the pastorate of the Independent Church, assembling in Tolmers Square Chapel, London, "as a master in Israel, a man of sterling character and distinguished powers." The Rev. Thomas Gilfillan, Congregational minister, Scotland, at a soiree in connection with the E. U. Church, Aberdeen, of which the venerable Fergus Ferguson senr., is pastor, held Oct. 9, 1863, in his address, "characterized the expulsion of the ministers and students in 1843 as one of the grossest mistakes ever perpetrated by the Church, and expressed a hope that the day may not be far distant when the bonds of union would be again cemented, and all brought together again to fight in the one great common cause." The Rev. David Arthur, another Congregational minister, reiterated the sentiments of Mr. Gilfillan. The E. U. theology, it seems, is not exciting the "deepest fears" of these divines. We have heard more than one Congregational minister in Canada, express similar sentiments. But the E. U. body is prepared to hold its theology, whether smiled on by friends, or frowned on by foes. They believe that they have the truth, and the approbation of God in defending and diffusing it. If the E. U. theology is exciting the "deepest fears" of some Calvinistic divines in England and Scotland, that is no evidence that it is false. The teaching and preaching of Jesus excited the "deepest fears" of the orthodox party of that day, the Scribes and Pharisees. The preaching of Luther and the Reformers excited the "deepest fears" of the Roman Catholics, whose

errors in doctrine and abuses they assailed. What if Mr. Wallace and these "leading divines" be opposing the truth of God, in fighting against the theology of the Evangelical Union?

And may there not be moral cowardice in Mr. Wallace, attacking the theology of the Evangelical Union, under the shelter of these "leading divines"? Seeing he advances no proof for any of his statements, it was perhaps wise in him to erect the breastwork of these "leading divines" and their "deepest fears" from behind which he could hurl his missiles at E. Unionists.

Another allegation of Mr. Wallace, in the extract of his sermon sent us, is that the theology which is coming into notice, says, that the Spirit "is in the word alone and that beyond that word the Spirit is not to be looked for"—that "all his converting and sanctifying power resides in the words of Scripture, and that beyond the arguments and motives which are recorded there the Spirit of God does nothing in the way of human salvation." Now it is too bad that Mr. Wallace should invent our theology for us. He gives no proof of these statements. We have to say that we have read the Doctrinal Declaration issued by the Conference of the E. U., and there are no such expressions in it. And sure we are that we never saw such statements in any treatise published by any E. U. minister. We do indeed, as already stated, deny the Calvinistic doctrine of irresistible grace. We hold that the Spirit is the agent in conversion and the truth the instrument which he uses in converting. But we believe in the Divinity of the Spirit, consequently we believe in his omnipresence. We do not hold that the omnipresent Spirit resides in the letters and syllables that compose the words of Scripture nor in the truth respecting the mind of God, as to the salvation of men, expressed in these words: The truth is the Spirit's testimony. He takes of the things of Jesus, and shows them unto men. Nor do we believe that the Spirit uses no other means, than the words of Scripture to impress the human soul. We believe that the events of Providence are so shaped by the Spirit, as to arrest sinners in their career of sin, and turn their attention to their ruined state and God's remedy in the gospel, that they may believe it, and be saved. That this is held by the E. U. body, the following quotations from E. U. writings make evident. In Dr. Morison's Catechism occur the following question and answer. Question 109: "What more does the Holy Spirit do besides recording the truth about the propitiation of Jesus to bring sinners to have faith in it? Answer.

"The Holy Spirit, by a holy and wonderful providence, preserves the Bible and spreads it abroad in the world, and he raises up men of God, whom he qualifies to declare and maintain the truth contained in it, and by multitudes of ways, many of which may not be known by us, he overrules, as far as he wisely can, the circumstances of all men's lots, so as to bring the knowledge of the truth within their reach, and to leave them without excuse, if they continue without faith in IT." In the *Evangelical Repository*, a Theological Quarterly, edited by Dr. Morison, in an article entitled, *The Holy Spirit's work in relation to man's physical nature and circumstances*, occur the following sentences:—"The Spirit of God has the body, (the human body) in his hand, he knows the secrets of its relationship to the soul, and all the occult sympathies between them; what more reasonable, therefore, than to suppose, that, in wisdom and love, he will avail himself of the relations of the body to the soul, as one of his manifold spheres of operation." "Let us, then, suppose that the Spirit, in his infinite power, wisdom and love, has control over the external sources of influence, and there is at once presented a vast complicated, and most important sphere for his agency and operations in reference to the moral and spiritual interests of man."* It is false, then, to say that Evangelical Unionists look for no dealing or influence of the Spirit beyond the words of Scripture.

* We do indeed believe that the Spirit regenerates and sanctifies (See 1 Pet. i, 23, John xvii, 19) by the truth. We do not believe that the sinner must be renewed before he embraces Jesus Christ. But as we purpose making this the subject of an article for an early number, we shall not further enlarge on it here.

We shall only remark further at present, that, while we believe the Spirit uses the incorruptible seed of the word, which liveth and abideth for ever, as his instrument in regenerating, we are careful to point men, not simply to the words of scripture, but to the truth represented by these words, and to that truth as revealing and bringing God near to the soul, as the God of love and mercy through Christ. When men look to God and believe in him as revealed and brought near in his truth, they see not only the ground of pardon, but they enjoy God's favour for Christ's sake, and are, "in the grasp and under the plastic energy of the infinite Spirit."—A.

* *Evangelical Repository*, Vol. IV. First series, pp. 244, 248.

ACROSS THE ATLANTIC AND INTO CANADA.

To the Editors of the Canadian Day-Star:—

DEAR BRETHREN,—As some of your readers may be desirous to know something of our voyage across the Atlantic, perhaps you would be kind enough to give the following jottings a place in your valuable periodical: We left Glasgow in the "United Kingdom," one of the "Anchor line of Steamships," on the afternoon of Wednesday the 21st October, with about a hundred and eighty passengers on board. Next day we spent at the tail of the bank, or Greenock bay, where we took in a considerable part of the cargo, and a few *late* passengers, with a party of sailors, more than half *seas over*. Here, too, we were all pronounced to be in a healthy condition, after having the doctor's thumb applied to the wrist. About half past twelve we were awoke out of a rather profound sleep by three hearty cheers from the crew which told us that the ship was now under weigh, and, that we had finally left the land of our birth. When we got on deck, early the following morning, we were passing the far famed rock, "Ailsa Craig;" the ship was running before a favouring breeze at the rate of ten knots an hour. We passed the Mull of Kintyre, and ere mid-day we had lost sight of old "Caledonia stern and wild." What familiar feelings take possession of the heart of one who is leaving his native land, perhaps never to return! We sent back an inaudible farewell, not a mere common place adieu, "but a deep heartfelt farewell." We swept along the northern coast of Ireland, and ere Saturday morning we were out of sight of land, and committing ourselves to the great Atlantic. Sea sickness made its appearance among the passengers, and on Sabbath the greater portion had to keep their berths. The United Kingdom is very narrow in build, and rolls most fearfully when there is any swell on the water; this rolling creates a most miserable sensation. Why, one can neither stand, sit, nor lie, this was especially the case on board the United Kingdom; and everything that was not duly fixed, kept up a continuous travelling conversation. The sleeper was aroused oftentimes during the night by the ringing of a regiment of unchained tins, or, what was worse, by the screams of some unlucky youngster, who had been pitched over the ledge of his berth. And, sometimes too, the pleasant dream would culminate in a supposed leap into the sea, and at meal time, soup and potato tins, with their complement of food, were unceremoniously pitched on the floor, while the mouths of the guests were made to kiss the empty trencher.

The accommodation of the United Kingdom is of a very low description. The intermediate has evidently been constructed on the most gripping principle. Here space is economised at the expense of the health of the passengers. "Prevention is better than cure;" but this was entirely ignored by the men who designed the accommodation of the United Kingdom. No healthful air could be admitted into any of the apartments of the second cabin. Should you open a window, the water closet looked in, and made matters somewhat worse; and, if you wanted any small measure of day-light, you had to go to the door, or adjourn to the deck. The provision too, was not of a very high charac-

ter; salt pork seemed to have the preponderance in the pantry, and on more than one occasion the steerage passengers hinted at something like an indignation meeting. The accommodation both in the steerage and intermediate, brought on a very miserable state of things, when the most of the passengers were prostrated by sea sickness, and we believe that some may have difficulty in throwing off the effects of the voyage.

During the two first days we made about three hundred miles. But after this we had head winds for some seven or eight days. And not only so, but we had to pass through a severe storm which lasted the most of that time, and our condition was made worse by the bursting of the discharge pipe of the engine. The water in the hold increased while the engine was at rest. The ship's pumps were set to work to bring the water under, and the effort was successful. But the minds of most of the passengers were in a state of great anxiety on account of the state of the ship, while the wind seemed to dispute our progress. The United Kingdom was evidently too heavily freighted, and to have driven her too furiously in the face of the wind, must have buried the ship in the waves. The passengers at one time requested the captain, through four of their number, to put back to the nearest land, but he saw no reason why he should comply with such a request; that the danger was not nearly so great as the passengers imagined. But I suspect the danger was greater than we were aware of. Yet we feel grateful, now that we have got on *terra firma*, that the captain did not turn back.

Sabbath 8th Nov'r., was a terrible day with us. The wind rose to a hurricane, and, throughout the entire day sea after sea broke over the ship. The passengers met in the fore steerage, when the Rev. Henry Melville, of Toronto, led the devotions, and made a few remarks on the scripture concerning the flight of Jonah, and the storm by which he was overtaken. The writer followed in a few remarks on Jehovah Jireh "The Lord will provide." The meeting was a deeply solemn one; and we believe that most of the passengers were favourably impressed; but on the following day, when the storm had somewhat abated, and the danger for the time seemed removed, the old frivolous spirit returned. But so it is on land, as well as upon the sea. The presence of danger makes people serious, but, as it passes away, it oftentimes carries with it every serious impression.

Nothing worthy of note took place on board during the week. On Friday, 6th Nov. an iceberg passed to the south west of us, carried along by a current from the high northern regions. This traveller on the deep warned us that we were nearing the cold bleak coast of Labrador; and about two o'clock of the following day, on the clearing away of a thick snowdrift, we discovered the land about four miles ahead; our hearts rose in gratitude to Him who rules even in the tempest, that he had brought us near to the end of our voyage in safety. We soon passed the Straits of Belleisle, and entered the Gulf of St. Lawrence, and during our progress up this noble river we were favoured with a clear atmosphere, a matter of great importance where the navigation is so dangerous. On the last Sabbath on board we met for divine service in the after steerage where the Rev. Mr. Melville gave an excellent discourse

from Hebrews 7, 25; and in the evening the writer preached in the same place from Rev. 22, 17. The attention at both these services was all that could be wished, and our prayer is that many may carry with them to their foreign homes those impressions that resulted from our services on the deep. We reached Quebec on Thursday afternoon, and put the most of the passengers ashore to be taken up by the Grand Trunk Railway. The Rev. Henry Melville left us here, as he wished, if possible, to officiate in his own place of worship on the following Sabbath. We kept by the ship till she reached Montreal on the afternoon of Saturday. We secured a cab and removed to the Eagle Temperance hotel, a very respectable house with the charges moderate. As we had no friend to guide us, we walked out on Sabbath morning in search of a place of worship. There is no lack of chapels and churches in this city, but the matter with us was to take the right one. We were guided to a large chapel in Great St. James' Street, which on inquiry we found to be a Wesleyan Chapel. The exterior of the building is somewhat pretentious, and the interior is all that could be desired. The house was well filled by an attentive audience. The singing was led by an organ and choir. The minister a plain, unostentatious man, gave us a plain, practical discourse. We had not much desire to change, so we returned to the same place in the evening; the audience was larger than at the forenoon diet. Another preacher occupied the pulpit; he seemed to have more energy than the morning preacher, and made some good gospel statements, and arousing appeals. But in both discourses there was a gr at want of that clearness of idea that is calculated to lead men straight to the Redeemer.

On Monday afternoon we sent Mrs. H. and family west by the Grand Trunk Railway to Guelph. The cars got off the track near Brighton when the most of the luggage in the luggage van was smashed to pieces but not one of the passengers received bodily injury. This catastrophe taught us that there is danger on the land as well as on the sea. On Tuesday morning we set out for Huntingdon. We took the cars to Lachine, where we crossed the river per steamboat and found the stage waiting at the other side. The road to Huntingdon we found to be of the most miserable description. The stage broke down twice by the way, and at one time we had but a dim prospect of reaching our destination. But by setting a stout heart to a sley brac we reached Huntingdon about half an hour past eleven at night. We found that brother Anderson and family had retired to rest, but ere long he and his quiet wife were in a condition to give us a kindly welcome, and till past the wee short hour we sat and talked over the days o' langsyne. Mr. Anderson labours among a kind and devoted people, and has been the instrument of much good in the village and neighbourhood. We preached three times on Sabbath, twice in the chapel, and once up Trout River. On the Monday evening we gave a lecture on "the origin and progress of the Evangelical Union of Scotland," in the chapel, and on the Wednesday evening we delivered the same lecture up Trout River. On the following Sabbath we preached twice at Huntingdon and once at the Trout River station. The audiences at all the services were good, and considerable

interest seemed to be awakened. On Monday Mr. Anderson drove us in his buggy to Chateaugay to get the cars for Ogdensburg. We took leave of our dear brother on the following morning, and set off for the St. Lawrence, which we reached about 2 o'clock p. m. We crossed the river to Prescott, and rode along the Grand Trunk to Lansdowne, where we found our old friend, Mr. David Bone, waiting for us. An hour's drive brought us to the farm of our brother, where we found Mrs. Bone and family domiciled in a neat and substantial stone building. We had not been long here when Mr. Hugh Breckenridge, Mr. Hugh M'Crone, and Mr. Wilson, all brethren, formerly connected with the Clerk's Lane Church, Kilmarnock, arrived. We spent more than an hour in devotional exercises, returning thanks to our heavenly Father, who had brought us through storm and trial in safety, and imploring the divine blessing upon our mission in Canada. On the following evening we preached in a school house, in the vicinity, to an attentive audience, and we trust not without benefit to the hearers. On the afternoon of Thursday, we took the cars at Gananoque station, and reached Toronto about half an hour after midnight. We found our brother, Mr. Melville, waiting our arrival. We preached in Albert St. Chapel on the following Sabbath, forenoon and evening, to attentive audiences. The chapel is neat and commodious and stands out in one of the public thoroughfares: the house is of an octagonal form, crowned with a tasteful dome. We took leave of our brother on the afternoon of Thursday, and reached Guelph the same evening. We are intimated by hand-bill to preach here on Sabbath first, and may the good Lord send a time of refreshing to the little struggling church, and blessing to the world.

In conclusion, dear brethren, we would ask the prayers of your numerous readers in the behalf of our mission, that those simple gospel truths which it is our privilege to proclaim, may find favour with the people.

I am, dear brethren,

Yours in the Gospel,

JAMES HOWIE.

Guelph, 10th December, 1863.

[We were glad to welcome our beloved brother Howie to Canada. As he states in his letter he preached for us two Sabbaths. The Church was much edified by his discourses. Members of other churches also have expressed to us the high opinion they formed of our dear brother. We were much cheered by his visit. His lecture on the origin and progress of the E. U. movement in Scotland was much relished by the people. We are thankful to the Lord, and to the E. U. of Scotland, for sending such a labourer to Canada. May the good God bless him and his and make them great blessings in the land.—A.]

THE PROVINCIAL MISSION.

Our readers are aware that appeals have been made again and again to the Evangelical Union of Scotland, for a Missionary, to help us to spread the gospel of Christ in Canada. Our call having

been responded to, by the Rev. James Howie, who is now labouring in the field, we earnestly hope that the means of supporting him will be supplied by those who love the Saviour and the souls of their fellow men.

The Executive Committee are sensible of the necessity that exists for efforts being made in many parts of the land to make known the gospel in its fulness, and unfettered freeness. They believe that a little sacrifice on the part of those who know and love the Saviour, in connection with our Evangelical movement, would be of great and lasting benefit at the present time. They would therefore urge upon all who take an interest in the progress of our cause in the Provinces, to send donations and subscriptions to the Treasurer of the Mission, in order that the work of spreading the glorious gospel of the blessed God may be carried on with spirit and efficiency. Let each give as the Lord hath prospered him to help onward and forward the good cause, and there will be no lack of funds. It is more blessed to give than to receive; and the people of God should never weary in well doing, but always abound in the work of the Lord. It is our sacred and solemn duty, to honour the Lord with our substance, and with the first-fruits of all our increase. And we are persuaded that, if our views are right, and our hearts right, we will feel it to be a privilege, as well as a duty, to place upon the altar of God no small portion of our worldly substance for his honour and glory. We appeal to our Christian friends throughout the country for funds to help us with the Lord's own work. We appeal for help to all who love the Saviour, and who wish to see the Gospel spread throughout the land.

Mr. Alex. Gemmel of Toronto has been recently appointed Treasurer of the *Provincial Mission*, and the Executive Committee take this opportunity of again reminding the friends of our movement that the Mission has a special claim upon their sympathy, their prayers, and their pecuniary aid. "The liberal soul shall be made fat, and he that watereth others shall himself be watered." This is one of God's own precious promises, and yet there are comparatively few of his professing people who practically believe it.

It is only necessary to say, in closing our appeal, that whatever amounts are sent to either of the Editors of the *Star* for the mission, will be handed to the Treasurer and acknowledged on the cover of the *Star*. All the money sent directly to the Treasurer, Mr. Alex. Gemmel, Box 645, Toronto, or obtained in the form of collections, &c., by Mr. Howie, will also be duly acknowledged on the cover of

the *Star* each month. We trust that our friends throughout the country will, without delay, respond to this call for help, and cheer the hearts of those who are working in the Lord's vineyard.

ALEX. GEMMEL, *Treasurer.*

D. D. ROBERTSON.

HENRY MELVILLE.

JAMES ROBERTSON.

ROBERT CAMPBELL.

DONALD McLEOD.

THE MORNING OF LIFE.

Sweet is the morning's balmy dew,
 As new born day grows into view,
 With sparkling drops and shining ray,
 Heralding the approach of day.
 But sweeter is Life's early morn,
 When innocence and youth are born :
 Sweet little cherubs from on high
 Dropt in our bosom from the sky,
 Whose little hands, and feet, and face,
 Remind us of a seraph race.
 Their helpless look of melting love
 Descended with them from above,
 With pure, sweet innocence and mirth,
 Telling of holy, heavenly birth.
 Their every prattle, smile and move,
 Is beaming with their Maker's love ;
 From every look, from every kiss,
 Enjoy a thrill of purest bliss.
 As idols, round our hearts they cling,
 While soothing lullabys we sing.
 Soul-music tinkles all around,
 The nursery floor is holy ground.
 These dear, sweet gifts in loan are given,
 To be returned again to Heaven.
 The sweetest picture man can see
 Is children round a mother's knee.
 Planting the seeds of every truth
 In plastic hearts, in early youth,
 With food for babes at first she feeds,
 To higher truths then slowly leads.
 With holy faith and living truth
 She fills their minds in early youth ;
 She leads them gently, day by day,
 To walk the pure and heavenly way :
 Sings often of a Saviour's love,

And children's happy home above,
 And night and morn to God they pray—
 In love and duty pass each day.
 The birth of babes, the growth of youth,
 Bring back lost innocence and truth.
 Dear parents, guard this happy state—
 On it depends their life and fate—
 O! lead them to the God of truth;
 The time to do so is in youth.

Nothing so dear this world can bring
 As hearing infant voices sing
 Of Jesus, and his home of love,
 Where babes and sucklings praise above.
 They seem new come from Canaan bright
 To charm us to their home of light.
 I saw this sight, so sweet to me,
 Dear Agnes and her daughters three,
 All seated on a Sabbath day
 To learn to read, to chant, to pray :
 With peace, and love, and every grace,
 Their eyes fixed on their mother's face,
 With lessons suiting size and age,
 Went o'er and o'er the tiny page,
 Teaching all three to learn and know
 Of heaven above and earth below—
 Filling their infant hearts with love
 To father, mother, God above!

When evening's shadows lengthen round,
 And gloaming's pall spreads o'er the ground,
 Unknown, our fancy steals away
 Back to a young and early day.
 Our ever sleepless, deathless mind,
 That nothing here on earth can bind,
 Delights to wander back and roam
 Around our childhood's early home—
 To meet dear friends long, long away,
 Join them in cheerful sport and play.
 How sweet to have, in our old age,
 This dear green spot in life's dull page.
 The morn of life is dear to all;
 It clings to man like lime to wall;
 Implanted in our inner heart,
 It nestles there till life depart.
 It is a plant of heavenly birth,
 It lives, but never dies on earth;
 A little sun around our soul
 To cheer us as we near life's goal;

A little spark from heaven above,
 An earnest of our Maker's love.
 In age it warms and cheers our life,
 And nerves us for earth's storms and strife:
 A sunny spot for souls to rest,
 And for the time feel they are blest.
 How good in God to give us power
 To live again life's early hour—
 To wander back and stroll around,
 With early friends, our old play-ground!
 Proving that holy friends away
 Are living still in endless day,
 And hoping, when life's dream is past,
 That we will join them all at last!

Coatbridge, Sept., 1863.

Christian Times. MONKLAND.

BEING FOUND IN CHRIST.

"And be found in him."—*Phil.* iii. 9.

This was Paul's desire, when he saw the excellency of the knowledge of Christ; and if we have had the same vision, we shall express the same wish. Observe the nature and blessedness of being found in Christ.

WHAT IS IT TO BE FOUND IN CHRIST?—It includes a personal interest in his atonement; and is opposed to a state of nature, which is described as being without Christ; a state of Glory is to be with Christ; and a state of grace is to be in Christ.

It is to be in him as our Mediator to reconcile us to God; as our righteousness to justify our persons; as our sanctification to renew our nature; as our refuge to defend us from evil; and as our all sufficient portion to supply all our wants.

WHAT ARE THE BLESSINGS CONNECTED WITH SUCH A STATE?—When faith lays her hand on the Bible, and says the pearl of great price is mine, I have found the Messiah, a voice echoes from the Divine Oracles, "All things are yours." To be found in Christ, is to be found in his favour while we live; in the enjoyment of him when we die; acquitted in him in judgment, and in his presence in heaven. Is this our state? We may be found in all the forms of Christianity, in the temple, at the throne of grace, the family altar, the Closet, the Communion table, and yet not be in Christ. What need is there for close examination!

O keep me at thy sacred feet.
 And let me rove no more.—*Temple.*

INTELLIGENCE.

ORDINATION.—The Rev. John Dunlop was ordained as pastor of the E. U. Independent Church, Dumfries, Scotland, Nov. 5th 1863. Sermon by Professor Taylor, Kendal; Rev. D. Drummond presided. Address to the minister, Professor Morison, to the people, Professor Kirk. On the Sabbath following, Professor Taylor introduced the young minister to his charge,

INDUCTION.—The Rev. Daniel Jackson was inducted in the pastorate of the E. U. Church, Ayr, Scotland, on Sabbath, Nov. 1, 1863. Rev. Mr. Suttie of Galston preached, morning and evening; Mr. Jackson, in the afternoon.

ORDINATION.—The Rev. J. Davidson was ordained as pastor of the E. U. Church, Lanark, on the 29th Oct. 1863. Sermon, Rev. J. McDowall, Saltcoats. Rev. J. Kirk presided. Address to the pastor, Rev. D. Drummond, Bellshill, to the Church, Rev. J. Inglis. Mr. McDowall introduced the pastor to his charge on the following Sabbath.

ORDINATION.—The Rev. John Peill was ordained to the pastorate of the E. U. Church, Wick, on the 29th Oct. 1863. Sermon by Rev. A. Davidson, Greenock. Mr. Davidson also presided at the ordination. Address to the pastor, Rev. J. Strachan, Tillicoultry; to the Church, Rev. W. Hutchison, Shapinshay. Mr. Davidson introduced the pastor on the Sabbath following.

VALEDICTORY MEETING.—The Academy Committee, the Home Mission Committee, and the Commission of the E. U. Conference, met in the Hall, North Dundas Street, Glasgow, on the afternoon of the 14th Oct. 1863. with the Rev. Messrs. Howie, Melville, and M'Phee, who are about to sail for Canada, in order to prosecute the work of the gospel ministry, in that country. The object of the meeting was to commend these brethren to the care and blessing of God; and in doing so, to take a friendly farewell with them. The Rev. J. Maconachie, president of the Conference, occupied the chair. After tea, and the opening of the meeting by praise and prayer, several short addresses were delivered. Much friendly feeling was expressed, both by the brethren leaving, and those who had met to do them honour. Mr. Melville has been in Canada for a number of years, and, after a visit to Scotland, returns to the land of his adoption to continue his work of preaching the gospel. Mr. Howie goes out as a fellow-labourer with him in the same field; and Mr. M'Phee goes to Pictou, Nova Scotia, to take the oversight of a church there. The meeting of Wednesday could not fail to cheer the departing brethren, and to bind them and their brethren at home more firmly together. May the God who holds the ocean in the hollow of his hand, give them a safe and pleasant voyage, and make them abundantly successful in the work to which they are called.—*Christian Times.*

PICTOU NOVA SCOTIA.—Mr. McPhee has arrived in Pictou and has preached a number of Sabbaths to the people. They are very much pleased with him, and think the Lord has been kind to them in sending them a minister of such piety and devotedness. May the Lord bless him and make him a blessing.